

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED
FROM THE GERMAN OF CASPARI,
AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

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THIRD EDITION
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VOLUME I.

WITH A PREFACE AND ADDENDA ET CORRIGENDA
BY
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PREFACE

Wright's ARABIC GRAMMAR

Generation after generation of English-speaking students of Arabic have found Wright's *Grammar* an indispensable stand-by. Its popularity is well-deserved and likely to endure yet longer, for it is a very practical work of reference. It does not concern itself much with the disputations of the theorists, but it does state clearly, and illustrate sufficiently, all the working rules of classical Arabic. It manages to do so within its modest bulk, not by ignoring fine distinctions, but by dint of very careful organization.

The new "Addenda et Corrigenda" in this edition are not the result of a systematic revision of the text, but have grown out of marginal notes made during nearly half a lifetime of constant reference to it. That they are so few is a tribute to the accuracy and comprehensiveness of the original.

Not the least of the virtues of the *Grammar* are its indexes. A useful adjunct to them is P. Cachia's *The Monitor, A Dictionary of Arabic Grammatical Terms* (Longman-Librairie du Liban, 1973), which cumulates the terminologies adopted by Wright and by M.S. Howell in his much more extensive *Grammar of the Classical Arabic Language*.

Pierre Cachia

ADDENDA ET CORRIGENDA

VOL. I

5 A read: الحروف اللينة , the liquids د ن ل , which are pronounced with the extremity of the tongue (اللزق). The term is sometimes, although dubiously, made synonymous with الحروف اللينة or حروف اللين or حروف اللين , which include not only the three liquids above but also three of the labials م ب ف . They appear to be so called by association not with any part of a vocal organ, but with the meaning of رقة , chastness or profuseness of speech, in that every quadriliteral or quinquiliteral root of genuinely Arabic derivation is said to contain at least one of these six letters. All letters that are not حروف لينة are called حروف خشنة made silent, mute, or speechless. For other groupings of letters based on varying criteria, see Howell's *Grammar*, iv. 1725 ff.

191 C add: REM. j. On كلا and its fem. كلك , both, a pair – which have similarities with the dual – see Vol. ii § 83 (p. 212 D). REM. k. ثنائى is generally taken to be the dual of ثنائى equal, like. There are indications, however, that it has sometimes been regarded as an indeclinable word. Most MSS of Bèidāwī's *Commentary on Kor'ān* iii. v. 31 read وليس الذكر والأنثى ثنائى . A line ascribed to 'Abū Du'èib is quoted as

وكان ثنائى ألا يشترخوا حسنا أو يشترخوا بها وأخبرت السور

And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty (Lane, p. 1480, col. 2, following the *Muḥkam* of Ibn Sida); but the *Lisān* has ثنائى instead of ثنائى , and the verse most closely resembling it in Hell's edition of the poet's *Dīwān* has ثنائى . It is not without significance that in the colloquial, which generally gives currency only to the oblique form of all duals, the word occurs as ثنائى is not used in the *Kor'ān*, nor – so far as has been ascertained – in the *ḥadīth*.

255 C add to § 320: They are diptote, however, when used as abstract numbers [Comp. Vol. i. § 309 (E), p. 241 D].

VOL. II

316 B add before REM. a.: It follows that ائى is never interrogative when it is the accusative of a verb preceding it. The interrogative ائى may, on the other hand, be the direct object of a subsequent verb; e.g. ائى آيات الله تتكرون Which, then, of the signs of God will ye deny (*Kor'ān* XI. v.81). If, however, the verb has a pronominal suffix which falls back upon (راجع or عائذ) the interrogative pronoun, the latter is either nominative absolute or accusative, as being the direct object of a suppressed verb.

Pierre Cachia

PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's *Grammar of the Arabic* language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the *Grammar* which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Naḥūd*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890).

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the *ʿAlfiya* (الْفِيَّة) of Ibn Mālik, with the Commentary of Ibn ʿAqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the *Mufaṣṣal* (المُفَصَّل) of ʿel-Zamahsārī (ed. Broch, 1859); and the *Lāmiyyatu ʿl-ʿAḫḫāl* (لَامِيَّةُ الْأَخْخَالِ) of Ibn Mālik, with the Commentary of his son Badru ʿd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the *Miṣbāḥu ʿl-Ṭalīb fī Baḥṭi ʿl-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the *Baḥṭu ʿl-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus ʿel-Bistānī (Beirut, 1854); ʿel-Bistānī's smaller Grammar, founded upon the above, entitled *Miftāḥu ʿl-Miṣbāḥ* (مِفْتَاحُ الْمِصْبَاحِ, second edition, Beirut, 1867); and Nāṣif ʿel-Yāziḡi's *Faṣlu ʿl-Ḥiṭāb* (فَصْلُ الْحِطَابِ, second edition, Beirut, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguae Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,
1st July, 1874.

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PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْهَجَاءِ, حُرُوفُ, حُرُوفُ الْهَجَاءِ, or حُرُوفُ الْهَجَاءِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
ألف Elif.	ا	ا	...	...	1
باء Ba.	ب	ب	ب	ب	2
تاء Ta.	ت	ت	ت	ت	400
ثاء Ta.	ث	ث	ث	ث	500
جيم Gim.	ج	[ج ح]	ج	[ج ح]	3
حاء Ha.	ح	[ح ح]	ح	[ح ح]	8
خاء Ha.	خ	[خ خ]	خ	[خ خ]	600
دال Dal.	د	د	...	...	4
ذال Dal.	ذ	ذ	...	...	700

	NAME.	FIGURE.				NUMERICAL VALUE.
		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءُ Ra.	ر	ـر	... ..	200
	زَايَ } Zay. (رَاءُ) }	ز	ـز	... ..	7
	سَيْنَ Sin.	س	ـس	... ..	60
	شَيْنَ Šin.	ش	ـش	... ..	300
B	صَادُ Šad.	ص	ـص	... ..	90
	ضَادُ Dad.	ض	ـض	... ..	800
	طَاءُ Ta.	ط	ـط	... ..	9
	ظَاءُ Za.	ظ	ـظ	... ..	900
C	عَيْنَ 'Ain.	ع	ـع	... ..	70
	غَيْنَ Ġain.	غ	ـغ	... ..	1000
	فَاءُ Fa.	ف	ـف	... ..	80
	كَافُ Kaf.	ق	ـق	... ..	100
	كَافُ Kaf.	ك	ـك	... ..	20
	لَامُ Lam.	ل	ـل	... ..	30
	مِيمُ Mim.	م	ـم	... ..	40
	نُونُ Nūn.	ن	ـن	... ..	50
	هَاءُ Ha.	ه	ـه	... ..	5
	وَاوُ Waw.	و	ـو	... ..	6
	يَاءُ Ya.	ي	ـي	... ..	10

REM. a. *l* in connection with a preceding *l* forms the figures *ل*, *ل*, *ل*. This combination is called *lām-êlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before *ي*. The object of it is merely to distinguish *êlif* as the long vowel *ā*, § 3, from *êlif* as the spiritus lenis (*êlif* with *hēmza*, *ī*, § 15).

REM. b. The order of the letters *ه* and *و* is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ه و لا ي B

They distinguish *ف* from *ق* by giving the former a single point below, and the latter one above, thus: *ف* *ف*, but *ق* *ق**. At the end of a word these points are usually omitted, *ف*, *ق*.

REM. c. In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بـ *bh.* سـ *sh.* في *fi.*
تـ *th.* ضـ *dh.* لـ *lā.*
جـ *gh.* عـ *g.* لمـ *lm.*
حـ *h.* فـ *f.* يـ *y.*

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus حـ appears as حـ, or, in the fount used for this grammar, as حـ. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, *k* has the point below, *ك*, *ك*, or even *ك*, *ك*.

A REM. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَة, plur. نَقَط), are divided by the grammarians into *الْحُرُوفُ الْهَيِّلَةُ*, the loose or free, i.e. unpointed, letters, and *الْحُرُوفُ الْمَعْجَمَةُ*, the bolted or fastened, i.e. pointed, letters. To the former class belong ح, د, ر, س, ص, ط and ع; to the latter ض, ز, ش, and ظ. The letters ب, ت, and ث are generally distinguished as follows:

- B ب is called *أَلِفَاءُ الْوَحْدَةِ*, the *ā* with one point (1);
 ت „ *أَلِفَاءُ الْاِثْنَيْنِ مِنْ فَوْقِهَا*, the *ā* with two points above (2);
 ث „ *أَلِفَاءُ الْاِثْنَيْنِ مِنْ تَحْتِهَا*, the *ā* with two points below (2)*;
 د „ *أَلِفَاءُ الْاِثْلَةِ*, the *ā* with three points (3).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ط, ص, ض, ث, س, ز, د, ح, ع; etc. Also ه or هـ by way of distinction from ه. In some old Mss. ش has only one point above, and then س takes a point below.

REM. e. The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

- و م ف ب, *الْحُرُوفُ الشَّفَوِيَّةُ* or *الشَّفَوِيَّةُ*, the labials (شَفَا a lip);
 ط, ذ, ث, *الْحُرُوفُ اللِّسَوِيَّةُ*, the gingivals, in uttering which the tongue is pressed against the gum (اللِّسَاءُ).
 ص, ز, *الْحُرُوفُ الْأَسَلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (الْأَسَلَةُ).

* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ي represents *elif maḥṣūra* (§ 7, rem. b): thus رَمَى, but رَمَى, كَفَى.]

الْحُرُوفُ الذَّلِقِيَّةُ or *الذَّلِقِيَّةُ*, the liquids ن, ل, ر, which are pronounced with the extremity of the tongue (الذَّلِقُ or الذَّلِقُ).

الْحُرُوفُ الشَّجَرِيَّةُ, the letters ض, ش, ج, which are uttered through the open orifice of the lips (الشَّجَرُ).

الْحُرُوفُ التَّطْعِيَّةُ or *التَّطْعِيَّةُ*, the letters ط, د, ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (التَّطْعُ or التَّطْعُ).

الْحُرُوفُ اللَّيْوِيَّةُ, the letters ق and ك, in uttering which the uvula (اللَّيْءُ) is brought into play.

الْحُرُوفُ الْحَلَقِيَّةُ or *حُرُوفُ الْحَلْقِ*, the gutturals, أ, ح, خ, ع, هـ.

The letters ي and و are called *حُرُوفُ اللَّيْنِ* or *الْحُرُوفُ اللَّيْنَةُ*, the soft letters, and *حُرُوفُ الْعِلَّةِ*, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, however, enable the learner to approximate to their sounds.

ا with *hèzma* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the *h* of the Hebrews (as in *אֶחָד*, *אֶבֶן*, *אֶלֶף*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with ت, less often with س.]

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. *ג*, or our *g* in *get*.

ح, the Heb. *ח*, is a very sharp but smooth guttural aspirate, stronger than *h*, but not rough like *ch*. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that*, *with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *d*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit*, *mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as الظَّائِلَةُ. The ض is then called الضَّادُ الْبَطُوحَةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r* *grassé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر as in the Yemenite مَرَّارٌ for مَرَّارٌ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly confounded with ʕlif hēmzatūm , as *'ultu*, *ya'ūlu*, for *ʕultu*, *yaʕūlu*.

ك, ل, م, and ن, are exactly our *k*, *l*, *m*, *n*. When immediately followed by the letter ب, without any vowel coming between them, ن takes the sound of *m*: as جَنْبٌ *gəmb*, عَنْبَرٌ *'ambar*, شَنْبَاءٌ *šəmbā'u*, not *gənb*, *'anbar*, *šənbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e.g. هُمٌ *hum*, أَهْلَكَ *'ahlaka*. In the grammatical termination ة, the dotted ة [called أَتَانِيثٌ] is pronounced like ت, *t*)*.

و and ي are precisely our *w* and *y*. The Turks and Persians usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hēmza*, see § 1, rem. *a*, and § 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E.g., C لَا *lā*, فَيَ *fi*, كَيَ *kai*, دُو *dū*, لَو *lau*.

4. At a later period the following signs were invented to express the short vowels.

(a) َ *fəth* (فَتْحٌ) or *fəthā* (فَتْحَةٌ), *a*, *ə* (as in *pet*), *e* (nearly the French *e* *muet*); e.g. خَلَقَ *halaka*, شَمْسٌ *šəmsun*, كَرِيمٌ *kerimūn*.

(b) ِ *kəṣr* (كَسْرٌ) or *kəṣra* (كَسْرَةٌ), *i* (as in *pin*), *ɪ* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bihī*, أَقْبَلُ *ʔqibūn*.

(c) ُ *ḍamm* (ضَمٌّ) or *ḍamma* (ضَمَّةٌ), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَوْ *lahu*, هَوَّجْتُ *höggəṭun*, عَمْرٌ *'əmrūn*.

* In point of fact, this figure ة is merely a compromise between the ancient ت (Heb. ת, ט, ט), the old pausal َ (ā), and the modern َ (Heb. פ, פ), in which last the َ is silent.

A REM. *a.* The distinction between the names *fêṭḥ*, *kèsr*, *ḍamma*, and *fêṭḥa*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, פִּתּוּחַ, קָבוֹץ. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. الْحُرُورِيَّةُ بِنَصْبِ الْآخَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—De G.]

REM. *b.* A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its mark is termed شَكْلٌ, *form* or *figure*, plur. أَشْكَالٌ or شُكُونٌ.

REM. *c.* In the oldest Mss. of the Korān, the vowels are expressed by dots (usually red), one above for *fêṭḥa*, one below for *kèsra*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from 1 and ى or ٤ respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *ə*, *e*, *o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(*a*) When preceded or followed by the strong gutturals غ, خ, ح, or the emphatic consonants ص, ط, ظ, ق, *fêṭḥa* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish *ä*; e.g. حَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَكِيَّةٌ *bakīya*, صَدْرٌ *ṣadrun*. Under the same circumstances *kèsra* is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *i*, e.g. عِلْمٌ *ilmun*, سِحْرٌ *siḥrun*, قِشْرٌ *qīṣrun*; whilst *ḍamma* assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطْفٌ *laṭafa*, لُفْطٌ *loṭfun*, حُسْنٌ *ḥosnun* or *ḥösnun*, رُغْبٌ *ro'bun*, عَمْرٌ *ömrun*.

(*b*) In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—*fêṭḥa* either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ *katabta*, أَخْبَرْتُ *akbaru*; or it becomes a B simple *ə* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلٌ *bəl*, مَرْكَبٌ *mərəkèbun*, سَمَكٌ *səmèdkun*, سَمِينٌ *semīnun*, مَدِينَةٌ *medīnètun*. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَّةٌ *garratun*, مَرَرَةٌ *marratun*, غَارَةٌ *gāratun*, صُورَةٌ *ṣūratun*; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَا *kāla*, بَاعَ *bī'a*, سَوَّى *sūḥun*; in which case these letters are called حُرُوفُ الْإِلْتِزَامِ, *literae productionis*, “letters of prolongation.” The combinations ى and ِ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants ِ and ِ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طَوْرٌ *ṭōrun*, طِينٌ *tūnun*.

REM. *a.* *ā* was at first more rarely marked than the other D long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a *fêṭḥa*; e.g. إِبْرَاهِيمَ, الرَّحْمَنُ, اللَّهُ, هَرُونَ, إِسْحَاقُ, هَكَذَا, هَهُنَا, هَذَا, ذَلِكَ, لَكِنَّ, أَلْقِيَمَةُ, أَلْسَمَوَاتُ, أَلْبَلْبَةُ. More exactly, however, the *fêṭḥa* should be written perpendicularly in this case, so as to resemble a small *ēlif*; e.g. إِبْرَاهِيمَ, الرَّحْمَنُ, اللَّهُ, أَلْبَلْبَةُ, أَلْقِيَمَةُ, أَلْسَمَوَاتُ (*the resurrection*, to be carefully distinguished from

- A ثَلَاثَةٌ, ثَلَاثُ, ثَلَاثُونَ, ثَلَاثِي, and ثَلَاثُونَ, are also frequently written defectively ثَلَاثُ, ثَلَاثِي, and ثَلَاثُونَ; and occasionally some other vocables, such as ثَمِينَةٌ and ثَمِينُونَ; and other proper names ending in ثَمَانٍ; and other proper names of the forms ثَامِلٌ and ثَامِلَةٌ; etc. This is more common in Magribi Mss. than in others.—The long vowel ī is in a very few instances written defectively at the end of a word, e.g. الثَّامِي, *ṭ-Hāfī*, الثَّامِي, *ṭ-Hāfī*, حَذِيفَةُ بْنُ الْيَمَانِ, *Ḥodẓifetu 'bnu 'l-Yemānī*, for الثَّامِي, *ṭ-Hāfī*, الثَّامِي, *ṭ-Hāfī*, *الثَّامِي for الثَّامِي.

REM. b. The letter *o*, preceded by damma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e.g. قَارْلُو, *Carlo*; دُونُ بَطْرُو, *Don Pedro*; وَادِي آرُو, *the river Guadiaro*.

- REM. c. The sound of *l* inclines, in later times and in certain localities, from *ā* to *ē*, just as that of *f*etha does from *a* to *ē* (see § 4, *a*, and § 5, *b*). This change is called اِلْمَالَةُ, *ṭ-imāla*, the “deflection” of the sound of *a* and *ā* towards that of *i* and *ī*. The Magribi Arabs actually pronounce *ā* in many cases as *ī*. Hence رِكَابٌ, *rikāb*, لَكِينٌ, *lākin*, بَابٌ, *bāb*, لِسَانٌ, *lisān*, are sounded *rikēb*, *lēkin*, *bīb*, *līsīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written بَاجِه, جَبَّان, قَنَالَش, لَبْرَالِه.

7. *l* corresponds to *f*etha, *y* to *k*esra, and *w* to damma; whence D *l* is called اُخْتُ الْفَتْحَةِ, *the sister of fetha*, اُخْتُ الْكَسْرِ, *the sister of k*esra, and اُخْتُ الضَّمَّة, *the sister of damma*. *F*etha before *y* and *w* forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ *ṣaiṣun*,

* [The omission of final *y* in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final *ī* was shortened or dropped. See Nöldeke, *Gesch. d. Qorān's*, p. 251.]

خَوْفٌ *ḥaufun*; but after the other letters become nearly *ē* (Heb. *ʿ=*) A and *ō* (Heb. *ʾ=*), e.g. سَيْفٌ *ṣēṣun*, مَوْتُ *mōṭun* (almost *sēṣun*, *mōṭun*).

REM. a. After *w* at the end of a word, both when preceded by damma and by *f*etha, *l* is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This *l*, in itself quite superfluous (*ḥlif otiosum*), is intended to guard against the possibility of the preceding *w* being separated from the body of the word to which it belongs, and so being mistaken for the conjunction *w* and. It is called اَلْفُ الْوَقَايَةِ, *the guarding ḥlif*, or اَلْفُ الْفَاصِلَةِ, *the separating ḥlif*.

REM. b. *y* at the end of a word after a *f*etha is pronounced B like *l*, e.g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *ʾilā**, and is called, like *l* itself in the same position (e.g. بَهْمَسَا *Bēhmesā*, جَزَا *jazā*), اَلْأَلِفُ الْمَقْصُورَةُ, *the ḥlif that can be abbreviated*, in contradistinction to the lengthened *ḥlif*, اَلْأَلِفُ الْمَبْدُودَةُ (see § 22 and § 23, rem. *a*), which is protected by *h*emza. It receives this name because, when it comes in contact with a *h*emza conjunctionis (see § 19, rem. *f*), it is shortened in pronunciation before the following consonant, as are the *w* and *y* in أَبُو and أَبِي before اَلْوَزِيرِ (see § 20, *b*)†.

REM. c. If a pronominal suffix be added to a word ending C in *y*, the *y* is sometimes retained according to old custom, as in رَمِيَهُ or رَمِيَهُ, but it is commonly changed into *l*, as رَمَاهُ.

* [But *فَتَى*, with the mark *ḡezma* (see § 10), as in *فَتَى*, is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters *l* suprascript; e.g. يَدَيَّ كُلِّ مِغَطٍّ, i.e. *yēḍai*, not *yēḍā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between *y* and *l*, pronouncing the former nearly as *ē*; cf. rem. *d*. On the other hand many Mss., even very ancient ones, write *l* where the received rules require *y*. According to the grammarians *ḥlif makṣūra* is always written *y* in words of more than three letters unless the penultimate letter is *Yā* (as *يَحْيَا* *he will live*, *دُنْيَا* *world*). In words of three letters, the origin of the final *ā* must be considered; a “converted *Yā*” gives *y*, a “converted *Wāw*” gives *l*. See the details below §§ 167, 169, 213 etc.]

A REM. d. In some words ending in ة we often find و instead of ة , as حَيَوَة or حَيَوَة , صَلَوَة or صَلَوَة , زَكَوَة or زَكَوَة , نَجَوَة , عَدَوَة , مَشْكَوَة , and so also رَبَو for رَبَا , رَبَو for رَبَا ; further اية for ة in the loan-word تَوْرِيَة or تَوْرِيَة ; according to which older mode of writing we ought to pronounce the ا nearly as \bar{a} or \bar{e} respectively*.

B 8. The marks of the short vowels when doubled are pronounced with the addition of the sound n , ان , ين , ون or ون . This is called التَّنْوِين , the *tènwin* or “nutation” (from the name of the letter ن *nūn*), and takes place only at the end of a word; e.g. مَدِينَة *medīnetan*, بَنْت *bintin*, مَال *mālan*. See § 308.

REM. a. ا takes an ا after all the consonants except ة ; as بَابَا , رَبَا , but خَلِيفَة . However, when it precedes a ي , no ا is written, as in هَدَى ; nor, according to the older orthography, when it accompanies a *hēmza*, as in شَيْء , for which we more usually find شَيْئًا . This *ëlif* in no way affects the quantity of the vowel, which is always short: *bābān*, *riḥān*.

C REM. b. To one word و is added, without in any way affecting the sound of the *tènwin*, viz. to the proper name عَمْرُو ‘*Amr*’ (not ‘*Amrū*’), genit. عَمْرُو , accus. عَمْرًا , rarely عَمْرَوًا , [or, when the *tènwin* falls away (§ 315, a, rem. b) عَمْرُو in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. عَمَر ‘*Omar*’, genit. and accus. عَمَر . The و of عَمْرُو and عَمْرُو is, however, often neglected in old manuscripts. [Cf. the use of ا to represent *tènwin* in proper names in the Nabataean inscriptions.]

D REM. c. In old Mss. of the *Ḳor’ān*, the *tènwin* is expressed by doubling the dots which represent the vowels; $\text{ا} = \text{ا}$, $\text{ي} = \text{ي}$, $\text{و} = \text{و}$.

* [The prophet said أَفْعُو for أَفْعَى , حَدَّو for حَدَّى . Zamahsārī, *Faḥḥ* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A. Ġezma or Sukūn.

9. Ġezma, جَزْمَة or جَزْمَة (amputation), ة , is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bəl*, هُم *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قُرْآن *kor-’ānun* (not *ko-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُون , *rest*, coincides.

B REM. a. A letter which has no following vowel is called حَرْفٌ *ḥarf*, a *quiescent letter*, as opposed to $\text{حَرْفٌ مُتَحَرِّكٌ}$, a *movent letter*. See § 4, rem. b.

REM. b. Letters that are assimilated to a following letter, which receives in consequence the *tèsdīd* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a *ġezma*; e.g. أَرَدْتُ *aradtu*, مِنْ رَبِّهِ , أَرَدْتُ *aradtu*, not مِنْ رَبِّهِ , أَرَدْتُ *aradtu*.

REM. c. The same distinction exists between the words *ġezm* and *ġezma*, as between *feth* and *fetha*, etc. (see § 4, rem. a).

C REM. d. Older forms of the *ġezma* are ا and و , whence the later ا , instead of the common ا or و . In some old Mss. of the *Ḳor’ān* a small horizontal (red) stroke is used, ا .

10. ي and و , when they form a diphthong with *fetha*, are marked with a *ġezma*, as يَوْمٌ , يَدِي , كُنِي ; but when they stand for *ëlif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a *ġezma* is placed even over the letters of prolongation, e.g. قَالَ , سَمِعَ , صَبَّوْرٌ ; and over the *ëlif maḳṣūra*, e.g. عَلَى , هَدَى for عَلَى , هَدَى .

B. Tèsdīd or Šeddā.

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ا , which is called

A **اَتَشْدِيدُ**, the *tèsdid* (*strengthening*)*; e.g. **اَكَلَّ** *el-kulla*, **كَلَّ** *kullan*, **اَسَمَّ** *as-sammi*, **سَمَّ** *sammin*, **اَمَرَّ** *el-murru*, **مَرَّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُوِيْلَ** *kūwila* and **تُكُوِيْلَ** *tukūwila*, instead of **قُوِيْلَ** and **تُقُوِيْلَ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and

B consequently the *tèsdid* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَلَقَّتْ**, 3d pers. sing. fem. Perf. of the fifth form of **لَقَّ**.

REM. b. A consonant can be doubled, and receive *tèsdid*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *elif hèmzatum* excepted, admit of being doubled and take *tèsdid*. Hence we speak and write **رَأْسًا** *ra'asun*, **سَأَلًا** *sa'alun*, **نَأَجًا** *na'agun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شَدَّة**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مُشَدَّد**), since in the oldest and most carefully written manuscripts its form is **ش**. Its opposite is **خف**, i.e. **خَفَّ** (from **مُخَفَّف** *lightened, single*); e.g. **سِرًّا وَعَلَانِيَةً** *secretly and openly*.

D REM. e. *Tèsdid*, in combination with **اَ**, **إِ**, **أَ**, **أُ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **ـَ**, the Egyptians write **ـَ** instead of **ـَ**; but elsewhere, at least in old manuscripts, **ـَ** may stand for **ـَ** as well as **ـَ**. The African Arabs constantly write **ـَ**, **ـَ**, **ـَ**, for **ـَ**, **ـَ**, **ـَ**. In the oldest Mss. of the Kor'an, *tèsdid* is expressed by **و** or **و**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sédde*; **ـَ** alone may be = **ـَ**, &c.

* [The *nomen unitatis* is **تَشْدِيدَة**.—De G.]

12. *Tèsdid* is either *necessary* or *euphonic*. A

13. The *necessary tèsdid*, which always follows a vowel, whether short (as in **عَلَى**) or long (as in **مَادًا**), indicates a doubling upon which the signification of the word depends. Thus **أَمَرَ** (*amara*) means *he commanded*, but **أَمَّرَ** (*ammara*), *he appointed some one commander*; **مُرَّ** (*murrun*) is *bitter*, but a word **مُرُن** (*murun*) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdid* B *necessarium* scarcely ever follows the long vowels **و** and **ي**, as in **مَادَّة**, **مَارًا**, though it is sometimes found after **ا**, as in **يَتَنَبَّأَنَّ** (see § 25). Nor does it occur after the diphthongs **أُو** and **أَي**, save in rare instances, like **أُويَّة**, **أُويَّة**, and **أُويَّة** [see § 277].

14. The *euphonic tèsdid* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:—

(a) With the letters **ط**, **ض**, **ص**, **ش**, **س**, **ز**, **ر**, **ذ**, **د**, **ث**, **ت**, C **ظ**, **ظ**, (dentals, sibilants, and liquids,) after the article **أَلْ**; e.g. **أَتَمَّرَ** *el-tamru*; **أَرَحَمَنُ** *ar-rahmānu*; **أَسَمَسُ** *as-samsu*; **أَزْزَلْمُ** *az-zolmu*; **أَلْزَلْمُ** *el-zolmu*, or, in African and Spanish manuscripts, **أَلْزَلْمُ**.

REM. a. These letters are called **أَلْحُرُوفُ الشَّمْسِيَّة**, the *solar letters*, because the word **شَمْس**, *sun*, happens to begin with one of them; and the other letters of the alphabet **أَلْحُرُوفُ الْقَمَرِيَّة**, the *lunar letters*, because the word **قَمَر**, *moon*, commences with one of D them.

REM. b. This assimilation is extended by some to the **ل** of **هَلْ** and **بَلْ**, especially before **ر**, as **هَلْ رَأَيْتَ**.

(b) With the letters **و**, **م**, **ل**, **ر**, **ي**, after *n* with *gèzm*, e.g. **مِنْ رَبِّهِ** *mir rabbihi*, **مِنْ لَيْلٍ**, **أَنْ يَقْتُلَ**; and after the nunation, e.g. **كِتَابٌ مُبِينٌ** *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the

A words مِنْ, عَنْ, أَنْ, is often not written when they are combined with أَنْ لَا for لَا, عَنْ مَا for مَا, مِنْ مَنْ or مِنْ مَنْ; e.g. مِنْ for مِنْ or مَنْ, لَا, مَنْ, مَا, أَنْ تَكْتَبَ.

REM. a. If to the above letters we add ن itself, as أَنْ تَكْتَبَ, the mnemonic word is يَرْمَلُونَ.

REM. b. مَا, عَمَّا, مِمَّنْ, أَلاَّ, but مِمَّنْ, أَلاَّ, are hardly ever written separately; مَنْ لَا, on the contrary, always. Similarly we find إِلاَّ for إِلاَّ (if not), إِذَا for إِذَا (if, with

B redundant ما) and occasionally أَمَا for أَمَا (that, with redundant ما).

(c) With the letter ت after ث, د, ذ, ط, ض, ظ (dentals), in certain parts of the verb; e.g. أَرَدْتُ لَبِئْتُ لَبِئْتُ; أَرَدْتُ لَبِئْتُ لَبِئْتُ; أَرَدْتُ لَبِئْتُ لَبِئْتُ.

'aratta for 'aradta; 'attahattum for 'attahattum; 'basattum for 'basattum. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as د, ض, or ط, by a

C weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations as عُدْتُ for عُدْتُ, عُدْتُ for عُدْتُ.

REM. b. If the verb ends in ت, it naturally unites with the second ت in the above cases, so that only one ت is written, but the union of the two is indicated by the tèsdîd; as قَبِيتُ for قَبِيتُ.

C. Hêmza or Nèbra.

D 15. Êlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ˆ hêmza (هَمْزَة or هَمْزَة, compression, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called nèbra (نَبْرَة, elevation); e.g. أَمْرٌ, قَرَأَ, رَأْسٌ, قَرَأَ, رَأْسٌ, أَمْرٌ.

REM. a. In cases where an Êlif conjunctionis (see § 19, a, b, c, and rem. d, e) at the beginning of a word receives its own vowel, the grammarians omit the hêmza and write merely the vowel; e.g. أَقْبَلُ, ابْنُ, أَقْرَأُ, praise belongs to God, أَقْبَلُ.

§ 17] III. Other Orthographic Signs. C. Hêmza or Nèbra. 17

REM. b. ˆ is probably a small ع, and indicates that the Êlif is to be pronounced almost as 'ain. In African (and certain other) Mss. it is sometimes actually written ع; e.g. أَخْلَقْتُ. In the oldest Mss. of the Kor'an, hêmza is indicated by doubling the vowel-points; e.g. الْقُرْآنُ = الْقُرْآنُ. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, § 4, rem. c).

REM. c. Hêmza is written between the l and the vowel that accompanies it, or the gèzma (see the examples given above); but B we often find حَاسِبِينَ for حَاسِبِينَ, سَبْرًا for سَبْرًا (see § 16), and occasionally حَظًا or حَظًا for حَظًا, حَظًا or حَظًا for حَظًا, حَظًا or حَظًا, and the like.

REM. d. The effect of the hêmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e.g. مَسْأَلَةٌ, mas'-alatun (not ma-salatun) الْقُرْآنُ, el-kor-'ānu (not el-ko-rānu).

16. ى and و take hêmza, when they stand in place of an Êlif C hêmzatun* (in which case the two points of the letter ى are commonly omitted); e.g. جَاءَتْ for جَاءَتْ, حَاسِبِينَ for حَاسِبِينَ, بُوْسٌ for بُوْسٌ, رَأْسٌ for رَأْسٌ.

17. Hêmza alone (ˆ) is written instead of أ, إ, ئ, in the following cases.

(a) Always at the end of a word, after a letter of prolongation or a consonant with gèzma, e.g. جَاءَ, جَاءَ, رَدَّ, رَدَّ, جِيءَ, جِيءَ, D رَدِّي, رَدِّي, سُوءٌ, سُوءٌ, ضَوْءٌ, ضَوْءٌ, ظِمْرٌ, ظِمْرٌ, or more commonly ظِمْرًا (see § 8, rem. a); and in the middle of a word, after an Êlif productionis, provided the hêmza has the vowel fetha, as يَتَسَاءَلُونَ, أَعْدَاءُكُمْ (but for أَعْدَاءُكُمْ and أَعْدَاءُكُمْ the Arabs usually write أَعْدَاءُكُمْ and أَعْدَاءُكُمْ).

REM. Accusatives like يَتَسَاءَلُونَ and يَتَسَاءَلُونَ are often written, though

* [See below, §§ 131 seq.]

- A contrary to rule, **شَيْئًا**, **شَيْئًا**; and in old Mss. we find such instances as **رَدَّا** for **رَدَّا**.

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوءَةً** for **مَقْرُوءَةً**, **مُؤَبَّاتٍ** for **مُؤَبَّاتٍ**, **تَوَامٍ** for **تَوَامٍ**, **يَسْأَلُ** for **يَسْأَلُ**; and also after *kèsra* and *damma* before the **ي** and **و** of prolongation, e.g. **رُؤُوسٍ** for **رُؤُوسٍ**, **رُؤُوسٍ** for **رُؤُوسٍ**. Hèmza between *ā*, *ū*, *ā*, *ū*, *ā*, and *ū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوءَةً** for **مَقْرُوءَةً**, **مَقْرُوءَةً** for **مَقْرُوءَةً** or **مَقْرُوءَةً**, **رُؤُوسٍ** for **رُؤُوسٍ** or **رُؤُوسٍ**, which words must always be pronounced *mukrū'atun*, *hāt'atun*, *ru'ūsun*.

REM. a. After a consonant with *gèzma*, which is connected with a following letter, hèmza and its vowel may be placed above the

- C connecting line; as **أَسْأَلُ**, for **أَسْأَلُ**.

REM. b. A hèmza preceded by *u* or *i*, and followed by *u* or *ā*, may be changed into pure **و** or **ي**; as **جُونُ** for **جُونُ**, **سَوَالُ** for **سَوَالُ**, **لِئَامُ** for **لِئَامُ**, **مِئَةُ** for **مِئَةُ**, **سَوَالُ** for **سَوَالُ**.—If preceded by *ā* or *i*, or the diphthong *ai*, the hèmza may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوءَةً** for **مَقْرُوءَةً**, from **مَقْرُوءَةً**; **فِي** for **فِي**, from **فِي**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**.

- D If the hèmza has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as **رَأْسُ** for **رَأْسُ**, **لُؤْمُ** for **لُؤْمُ**, **بِئْرُ** for **بِئْرُ**; necessarily so, if the preceding consonant be an *êlif* with hèmza, as **أَمِنْ**, **أَمِنْ**, **أَمِنْ**, **أَمِنْ**, for **أَمِنْ**, **أَمِنْ**, **أَمِنْ**, **أَمِنْ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

REM. c. The name **دَاوُدُ** or **دَاوُدُ**, *David*, is often written **دَاوُدُ**, but must always be pronounced *Dā'ūdu*.

D. Wasla.

18. When the vowels with hèmza (**أ** **إ** **أ**), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign **ـَ**, written over the *êlif*, and called **وَصْلٌ**, or **وَصْلَةٌ**, or **صَلَةٌ** (see § 4, rem. a), i.e. *union*; e.g. **رَأَيْتُ أَبْنَكَ** 'abdu 'l-mèliki for **رَأَيْتُ أَبْنَكَ** 'abdu 'l-mèliki; **رَأَيْتُ أَبْنَكَ** 'abdu 'l-mèliki for **رَأَيْتُ أَبْنَكَ** 'abdu 'l-mèliki.

REM. a. **ـَ** seems to be an abbreviation of **ص** in **وَصْلٌ** or **جِلَّةٌ**; or rather, it is the word **صَلَةٌ** itself. In the oldest Mss. of the *Kor'ān* the wasl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribi Mss. the stroke is used, with a point to indicate the original vowel of the elided *êlif*; e.g., **عَرَضَ** 'الله' **فِي سَبِيلِ** 'الله', i.e. **عَرَضَ** 'الله' **فِي سَبِيلِ** 'الله'. Hence even in modern African Mss. we find **عَرَضَ** 'الله' **فِي سَبِيلِ** 'الله' instead of the usual **عَرَضَ** 'الله' **فِي سَبِيلِ** 'الله'.

REM. b. Though we have written in the above examples **أَبْنَكَ** and **أَبْنَكَ**, yet the student must not forget that the more correct C orthography is **أَبْنَكَ** and **أَبْنَكَ**. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the **أ** of the article **أَلْ**; as **أَبُو الْوَزِيرِ** for **أَبُو الْوَزِيرِ**, *the father of the wazīr*.

(b) With the **إ** and **أ** of the Imperatives of the first form of the regular verb; as **قَالَ اسْمَعْ** for **قَالَ اسْمَعْ**, *he said, listen*; **قَالَ اقْتُلْ** for **قَالَ اقْتُلْ**, *he said, kill*.

(c) With the **إ** of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the **أ** of the Perfect Passive in the same forms; e.g. **هُوَ انْهَزَمَ** for **هُوَ انْهَزَمَ**, *he was put to flight*; **وَأَسْتَعِيلَ** for **وَأَسْتَعِيلَ**, *and he was appointed governor*; **الْإِقْتِدَارُ** *the being able* (to do something); **إِلَى الْإِنْقِرَاضِ** *till the downfall or extinction*.

A (d) With the **ا** of the following eight nouns:

ابن, and ابْن or ابْن, a son. ابنة, a daughter.

اثنان, two (masc.). اثنتان, two (fem.).

امرؤ, or امرؤ, a man. امرأة, a woman.

است, the anus. اسم (rarely اسم), a name.

REM. a. With the article امرؤ and امرأة take, in classical

B Arabic, the form المرأة and المرأة.

REM. b. The hêmza of أَيْمَن, oaths, is also elided after the asseverative particle ل, and occasionally after the prepositions مَعَ and مِنْ (which then takes fêṭḥa instead of gèzma); as لَا يَمُنُّ بِاللَّهِ (lit. by the oaths of God), for which we may also write لَا يَمُنُّ بِاللَّهِ, omitting the **ا** altogether, or, in a contracted form, لَا يَمُرُّ بِاللَّهِ.

C REM. c. In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in أَيْمَن after ل); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary. See § 345.

REM. d. It is naturally an absurd error to write **ا** at the beginning of a sentence instead of **ا**lif with hêmza, as اَلْحَمْدُ لِلَّهِ instead of اَلْحَمْدُ لِلَّهِ. The Arabs themselves never do so, but, to indicate

D that the **ا**lif is an **ا**lif conjunctionis (see rem. f), they omit the hêmza and express only its accompanying vowel, as اَلْحَمْدُ لِلَّهِ. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the **ا**lif conjunctionis (see rem. f) is neglected, especially after the article, as بَعْدَ انْقِرَاضِهِمْ بِئْسَ الْاِسْمُ إِلَى الْاِنْقِرَاضِ, الْاِنْقِدَارُ. خُرُوجَ عَنْ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. f. The **ا**lif which takes wasla is called اَلِفُ التَّوَصُّلِ or هَمْزَةُ اَلِفِ التَّوَصُّلِ, **ا**lif or hêmza conjunctionis, the connective **ا**lif; the opposite being اَلِفُ التَّقْطِيعِ, **ا**lif separationis or separationis, the disjunctive **ا**lif.

20. The **ا**lif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with gèzma. To these different cases the following rules apply.

(a) A short vowel simply absorbs the **ا**lif conjunctionis with its vowel; see § 19, b and c. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. فِي الْاَنْاسِ fî 'n-nâsi, among men; اَبُو الْوَزِيرِ 'abû 'l-wazīri, the father of the wazīr, for fî and 'abû. This abbreviation of the naturally long vowel is retained even when the lām of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following **ا**lif (either according to § 19 or by poetic license). Hence فِي الْاَبْتِدَاءِ, in the beginning, is pronounced as if written C

فِي الْاَبْتِدَاءِ (for اَلْاَرْضِ), upon the earth, as فِلَرْضٍ; فُلْيَتِدَاءِ (for اَلْاَعْلَالِ), subject to change (a weak letter), as فُلْعَلَالٍ. In the first of these examples the **ا**lif is an **ا**lif conjunctionis; in the other two it is an **ا**lif separationis, but has been changed for the sake of the metre into an **ا**lif conjunctionis. The suffixes of the 1st pers. sing., يَ and نِي may assume before the article the older forms يِ and نِي; e.g. نِعْمَتِي اَلَّتِي my grace which, اِهْدِنِي اَلصِّرَاطَ guide me on the D way, instead of نِعْمَتِي اَلَّتِي and اِهْدِنِي اَلصِّرَاطَ, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. ai into āi, and au into āu; as فِي عَيْنِي اَلْمَلِكِ fî 'aināi 'l-mēliki, in the eyes of the king, for فِي عَيْنِي اَلْمَلِكِ iḥsāi 'l-ḥauma, fear the people; فِي عَيْنِي اَلْمَلِكِ mustafāi 'llāhi, the elect of God, for فِي عَيْنِي اَلْمَلِكِ. The silent **ا**lif (§ 7, rem. a) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramāu 'l-ḥiḡārata*, they threw the stones; فَلَئِمَّا رَأَوْا النَّجْمَ *fa-lammā ra'āu 'n-nəḡma*, and after they saw the star. But أَوْ and نَوْ take *kəṣra*, as أَوْ اسْمُهُ or his name; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *êlif* conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kəṣra*. Hence the pronouns of the 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them!* رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes *fetha* before the article, but in other cases *kəṣra*; as مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with *gèzma* take *kəṣra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Mohammeduni 'n-nəḡbiyu*; the pronoun مَنْ, as مَنْ الْكَذَّابُ *mani 'l-kaddābu*; verbal forms like أَجْلَسْتُ الرَّؤْمَ *katalati 'r-Rūmu*; and particles, such as إِنْ, بَلْ, قَدْ, هَلْ, لَكِنْ, etc.

D REM. a. In certain cases where هُمْ becomes هِم (see § 185, rem. b) the *waṣl* may be made either with *ḍamma* or *kəṣra*, هِم or هيم.

REM. b. If the vowel of a prosthetic *êlif* be *ḍamma*, the *waṣl* is sometimes effected by throwing it back upon the preceding vowelless consonant or *tènwin*; as قُلْ أَنْظَرُوا, for قُلْ أَنْظَرُوا, instead of قُلْ أَنْظَرُوا; وَقَالَتْ أَخْرِجْ; قُلْ أَنْظَرُوا *selāmunu 'dhulū*.

REM. c. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the *waṣl* is effected by the preceding *fetha*; as

لَا تَضْرِبَنَّ أَبْنَكَ *la taḍribanni 'bnaka*, and not لَا تَضْرِبَنَّ أَبْنَكَ *la taḍribanni 'bnaka*.

21. *Ā* is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِأَسْمِ اللَّهِ, *in the name of God*, بِسْمِ اللَّهِ. As a compensation for the omission of the *l*, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب, thus: بِسْمِ.

(b) In the word ابْن, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلِيدٍ سَعْدَ بْنَ عَوْفٍ بْنِ عَبْدِ اللَّهِ *Zədid, the son of Hālid, struck Sa'd, the son of 'Auf, the son of 'Abdu 'llāh*. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the *Ā* is retained; as زَيْدُ ابْنِ عَمْرٍو *Zədid (is) the son of C 'Amr*; عَمْرُ ابْنِ الْخَطَّابِ *Omar (is) the son of 'l-Haṭṭāb*.

REM. a. Even in the first case the *Ā* of ابْن is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following ابْن be that of the mother or grandfather, the *Ā* is retained; as عِيسَى ابْنُ مَرْيَمَ *Jesus the son of Mary*; عَمَّارُ ابْنِ مَنْصُورٍ *Ammār the (grand)son of Manṣūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as مِقْدَادُ ابْنِ الْأَسْوَدِ *Mikdād the son of 'l-'Aswad* (the real name of 'l-'Aswad, "the black," being 'Amr, عَمْرٍو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى الْكَرِيمُ ابْنُ مَيْمُونٍ *Yahyā the noble, the son of Məimūn*; رِدْبَى كَطْرَبَى ابْنُ مُوسَى *Ridbā (pronounced like the word zirbā) the son of Mūsā*.

(c) In the article أَل, when it is preceded:

(a) by the preposition لِ *to*, as لِلرَّجُلِ *to the man*, for لِلرَّجُلِ.

A If the first letter of the noun be ج, then the ج of the article is also omitted, as لَيْلَةً *to the night*, for لَيْلِيَّة, and that for لَيْلِيَّة.

(β) by the affirmative particle ل truly, verily, as نَلْحَقْ, for نَلْحَقْ*.

(d) In nouns, verbs, and the article آل, when preceded by the interrogative particle أ; as أَتَنْكَرُ, for أَتَنْكَرُ, *is thy son—?* أَتَنْكَرَتْ, for أَتَنْكَرَتْ, *is it (fem.) broken?* أَتَحَدَّثُكُمْ, for أَتَحَدَّثُكُمْ, *have ye received?* أَتَلْبَأُ, for أَتَلْبَأُ, *is the water—?* The êlif of the article may however be retained, so that أَتَلْبَأُ with the interrogative أ is often written أَتَلْبَأُ.

REM. a. In this last case, according to some, when the second êlif has fêṭha, the two êlifs may blend into one with mēdda (see below); as اَلْحَسَنُ عِنْدَكَ, *is el-Husan in thy house?* for اَلْحَسَنُ; اَلْقُرَشِيُّ اَمْرُ التَّقِي, *he of Korèis or he of Takif?* اَيُّمَنُ اَللهِ يَمِينُكَ, *is thy oath 'by God'?* (see § 19, rem. b) for اَيُّمَنُ اَللهِ.

C REM. b. The prosthetic êlif of the Imperative of سَأَلَ, *to ask*, is frequently omitted, in Mss. of the Kor'an, after the conjunction فَ; as فَاسْأَلْ, for فَاسْأَلْ. [Cf. § 140, rem. a.]

E. Mēdda or Maṭṭa.

22. When êlif with hēmza and a simple vowel or tēnwin (أ, إ, etc.) is preceded by an êlif of prolongation (اَ), then a mere hēmza is written instead of the former, and the sign of prolongation, = mēdda or maṭṭa D (مَدَّة, مَدَّة or مَطَّة, i.e. *lengthening, extension*), is placed over the latter; e.g. سَمَاءُ semā'un, جَاءَ gā'a, يَتَسَاءَلُونَ yatasā'alūna, for سَمَاءُ جَاءَ يَتَسَاءَلُونَ.

REM. a. As mentioned above (§ 17, a, rem.), we find in old Mss. such forms as جَاءَ, رَدَّاءُ, for جَاءَ, رَدَّاءُ.

REM. b. In the oldest and best Mss., the form of the mēdda is مَد (i.e. مد). Its opposite is قَصْر (i.e. قَصْر, *shortening*), though

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names بَلْعَنَبَر, بَلْعَنَبَر, بَلْعَنَبَر—De G.]

this is but rarely written. In some old Mss. of the Kor'an mēdda A is expressed by a horizontal yellow line =.

23. When, at the beginning of a syllable, an êlif with hēmza and fêṭha (أ) is followed by an êlif of prolongation or an êlif with hēmza and gēzma (إ), then the two are commonly represented in writing by a single êlif with mēdda; e.g. إِسَاءُ for إِسَاءُ, أَكَلُونَ for أَكَلُونَ, أَمَّا for أَمَّا (see § 17, rem. b). In this case it is not usual to write either the hēmza, or the vowel, along with the mēdda. [But we sometimes find إ, see § 174.]

REM. a. اَ is called اَلْاَلِفُ الْمَمْدُودَةُ, *the lengthened or long êlif*, in opposition to اَلْاَلِفُ الْمَقْصُورَةُ, *the êlif that can be abbreviated or shortened* (§ 7, rem. b).

REM. b. Occasionally a long êlif at the beginning of a word is written with hēmza and a perpendicular fêṭha, instead of with mēdda (see § 6, rem. a); e.g. أَمَّا instead of أَمَّا or أَمَّا.

REM. c. Mēdda is sometimes placed over the other letters of C prolongation, و and ي, when followed by an êlif hēmzatum, only the hēmza being written (§ 17, a); as يَسُو, يَسُو. Also over the final vowels of the pronominal forms اَنْتُمْ, كُمْ, هُ or هُمْ, هُمْ, and the verbal termination تُمْ, when they are used as long in poetry; e.g. اَنْتُمْ, هُمْ.

REM. d. The mark =, often written over abbreviations of words, has nothing in common with mēdda but the form. So تَع for تَع, *He (God) is exalted above all*; عَم for عَلَيْهِ السَّلَامُ, *peace be D upon him!* صَلِّم for صَلِّم, *God bless him and grant him peace!* رَضِه for رَضِيَ اَللهُ عَنْهُ, *may God be well pleased with, or gracious to, him!* رَحِه or رَحِه for رَحِمَهُ اَللهُ, *may God have mercy upon him!* اَخِرِه for اَخِرِهِ or اِلى اَخِرِهِ, *to the end of it, i.e. etc.*; حَدَّثَنَا for حَدَّثَنَا, *he narrated to us*; اَنَا or نَا for اَخْبَرَنَا, *he informed us*; حِينِد for حِينِد, *then*.—The letters م م are written over words or verses that have been erroneously transposed in a manuscript, for

- A ^{مُوخَّر}, to be placed last, and ^{مُقَدَّم}, to be placed first.—On the margin of Mss. we often find words with the letters خ, ن, and ص over them. The first of these indicates a variant, and stands for ^{نُسْخَة}, a copy, another manuscript; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, ^{بَيَان}, explanation; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one ^{صَح}, it is correct, or ^{تَصْصِيح}, correction, emendation.
- B Written over a word in the text, ^{صَح} stands for ^{صَحَّ}, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again ^{مَعَا} (i.e. ^{مَعَا}, together) is written over a word with double vocalization to indicate that both vowels are correct. ^{لَعَلَّه} over a word on the margin implies a conjectural emendation ^{لَعَلَّه}, perhaps it is.

IV! THE SYLLABLE.

- C 24. The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as ^{قَالَ} *kā-lā*.
25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as ^{قُلْ} *kūl*, not ^{قُولْ} (Heb. ^{קוּל}). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *in*, *ūn*, *ān*, etc.
- D REM. Before a double consonant *a* is however not infrequent (see § 13, rem.). [Such a long *a* preceding a consonant with *gèzma* sometimes receives a *mèdda*, as ^{خَالُون}.]
26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as ^{إِسْفَنْج}, ^{σπόγγος}; ^{أَفْلَاطُون}, ^{Πλάτων}; ^{الْإِفْرَنْج}, the Franks (Europeans); ^{إِخْسِير}, ^{an elixir}, ^{τὸ ξηρόν} (medicamentum siccum).
27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are:

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered; as *ya* ^{يَا}, *kā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rīnd*, *'a-kāl*, *ma-fār*, *ku-būl*, *bil-lāur*, *bu-nūi*.

REM. But words ending in ^{يَا}, ^{يَا}, ^{يَا}, or ^{يَا}, and ^{يَا}, throw back the accent as far as possible in their pausal forms; ^{قُرْبَى} *Qo-ra-ti-yun* becomes *Kō-ra-ti*, ^{نَبِي} *nè-bi-yun*, *nè-bi*; ^{عَدُو} *'a-dū-wun*, *'a-dū*; ^{اِقْتِنَا} *'ik-ti-nā-un*, *'ik-ti-nā*; ^{حَمْرَا} *ham-rā-u*, *hām-rā*; B ^{مَقْرُو} *mak-rā-un*, *māk-rū*; ^{بَطِي} *bu-ti-un*, *bā-ti*.

(b) Monosyllables in combination with ^أ, ^ب, ^ك, ^ل, ^و, and ^ف, which retain their original accent; as ^{أَلَا} *'a-lā*, ^{أَلَا} *'a-fa-lā*, ^{بِمَا} *bi-mā*, ^{كَذَا} *ka-dā*, ^{لِمَنْ} *li-mān*, ^{لَنَا} *la-nā*, ^{وَلَمْ} *wa-lām*, ^{فَكَتْ} *fa-kāt*, ^{وَقُلْ} *wa-kūl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic ^{مَر}, as ^{بِمَر} *bi-ma*, ^{لِمَر} *li-ma*, in contrast with C ^{بِمَا} *bi-mā*, ^{لِمَا} *li-mā*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i.e. is an open syllable containing a long vowel; as ^{قَالَ} *kā-la*, ^{يَا كُتْلُ} *ya-kū-lu*, ^{كَانُون} *kā-nū-nun*, ^{مُؤْمِنِينَ} *mu'-mi-ni-na*, ^{كَاتِبَات} *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as ^{قَالَ} *kāl-bun*, ^{دَيْ} *dī-bun*, ^{بُرْ} *būr-un*, ^{إِجْلِسْ} *'ij-lis*, ^{فِرْدُنْ} *fi-rīn-dun*, ^{أَقْلُ} *'a-kāl-lu*, ^{مَفَرْ} *ma-fār-d* *run*, ^{يَا كُتْلَانَا} *ya-kū-lān-na*, ^{كُبُولَا} *ku-bū-lā*, ^{بِلْ لَؤْرُنْ} *bil-lāu-run*, ^{بُنِي} *bu-nūi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position; as ^{كَتَبَ} *kā-ta-ba*, ^{كَتَبَتْ} *kā-ta-bat*, ^{كَتَبُوا} *kā-ta-bū*, ^{كَاتِبْ} *kā-ti-bun*, ^{طَلَبَ} *tā-la-bun*, ^{أَيْنَمَا} *'ai-na-mā*; ^{تَرَاوُوا} *ta-rā-bū*.

A *sa-tū*, *فَانُونُهُمُ* *kā-nū-nu-hum*, *كَتَبْتُمَا* *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as *كَتَبَتَا* *kā-ta-ba-tā*, *مَسَلْتُمَا* *mās-'a-la-tun*, *مَسَلْتُمَا* *mās-'a-la-tu-hā*, *قَصَبْتُمَا* *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawīn, see Lane in the *Journal of the German Oriental Society*. vol. iv., pp. 183-6, and Wallin in the same journal, vol. xii., pp. 672-3. See Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 sqq.]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as *عَشْر*, 1874. This arrangement of the alphabet is called the '*Abugḡed*' or '*Abḡed*', and is contained in the barbarous words:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمِنَ سَعْفَضِ قُرَشَتْ تَحْذُ ضَطْغُ
(otherwise pronounced:
أَبْجَدِ هَوَزِ حُطَيِ كَلَمِنَ سَعْفَضِ قُرَشَتْ تَحْذُ ضَطْغُ)
or, as usual in North Africa:
أَبْجَدِ هَوَزِ حُطَيِ كَلَمِنَ صَعْفَضِ قُرَشَتْ تَحْذُ ظَغْشُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called *الرُّقْمُ الْإِنْدِي*, the *Indian notation*. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian:	१	२	३	४	५	६	७	८	९	०
Arabic:	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ.:	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, *الْفِعْلُ*.

A

A. GENERAL VIEW.

1. The Forms of the Triliteral Verb.

33. The great majority of the Arabic verbs are triliteral (*ثَلَاثِي*), that is to say, contain three radical letters, though quadriliteral (*رُبَاعِي*) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

أَفْعَلٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
أَفْعُولٌ XII.	أَنْفَعَلَ VII.	فَعِّلٌ II.
أَفْعَوْلٌ XIII.	أَفْعَلَّ VIII.	فَاعَلَ III.
أَفْعَنْلَلٌ XIV.	أَفْعَلَّ IX.	أَفْعَلَ IV.
أَفْعَنْلَى XV.	أَسْتَفْعَلَ X.	تَفَعَّلَ V.

REM. a. The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; *قَتَلَ* to kill, instead of *he has killed*.

C

A REM. *b.* The Arab grammarians use the verb **فَعَلَ** (فَعَلًا) as paradigm, whence the first radical of the trilateral verb is called by them **أَلْفَاءُ** the *fā*, the second **أَلْعَيْنُ** the '*ain*, and the third **أَلْلَامُ** the *lam*.

REM. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (مُتَعَدٍّ) or intransitive (لَا زِمَرٌ or غَيْرُ مُتَعَدٍّ) in signification, according to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. ضَرَبَ to beat, كَتَبَ to write, قَتَلَ to kill, وَهَبَ to give; ذَهَبَ to go away, رَشَدَ to go the right way, جَلَسَ to sit.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. فَرِحَ or جَدِلَ to be glad, حَزِنَ to be sorry, أَشْرَ or بَطَرَ to be proud and insolent, أَدِمَ to become whitish, شَبِبَ to become gray, سَلِمَ to be safe and sound, مَرِضَ to be sick, كَبِرَ to become old, عَمِيَ to be blind; but حَسَنَ to be beautiful, قُبِحَ to be ugly, ثَقُلَ to be heavy, شَرَفَ to be high or noble*, سَفُلَ to be low or mean, كَبُرَ to be large, صَغُرَ to be small.

D REM. *a.* Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative, e.g. عَلِمَ to know (scire), حَسِبَ to think, رَحِمَ to pity or have mercy upon, سَمِعَ to hear.

* [Or, to become noble, for the form with *u* of the second radical often means to become what one was not before, Kāmil, p. 415.—De G.]

REM. *b.* The same three forms occur in Hebrew and Aramaic, A though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 seq.]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمِبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre; جَالَ or طَافَ to go round, جَوَلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَى to weep much; مَوَتْ أَمَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ the camel kneeled down, بَرَكَ النَّعَمُ the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual C causative or factitive signification. Verbs that are intransitive in the first form become transitive in the second; as فَرِحَ to be glad, فَرَّحَ to gladden; ضَعَفَ to be weak, ضَعَّفَ to weaken. Those that are transitive in the first become doubly transitive or causative in the second; as عَلِمَ to know, عَلَّمَ to teach; كَتَبَ to write, كَتَّبَ to teach to write; حَمَلَ to carry, حَمَّلَ to make carry.

REM. *a.* The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. *b.* The second form is often rather declarative or estimative than factitive in the strict sense of the term; as كَذَبَ to lie, كَذَّبَ to think or call one a liar; صَدَقَ to tell the truth, صَدَّقَ to think that one tells the truth, to believe him.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing* of, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *جَبَشَ* to pitch a tent (*خَيْمَةً*), to dwell in a place, *جَبَشَ* to collect an army (*جَيْشَ*), *رَخِمَ* to pave with marble (*رُخَامَ*), *قَوَسَ* to become bent like a bow (*قَوْسَ*), *مَرَضَ* to nurse the sick (*مَرِيضَ*), *جَلَدَ* to skin an animal, to bind a book (*جِلْدَ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَدَ* to clean an animal of ticks (*قَرَادَ*), *قَذَى* to take a mote (*قَذَى*) out of the eye. Compare in
- B Hebrew *יָדָה*, *יָדַד*, *יָדַד*, etc. Similarly, *جَدَعَهُ* he said to him *جَدَعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *دَخَلَ ظَفَارَ حِمَرَ* (الله أكبر) he who enters (the city of) *Zufār*, must speak *Himyaritic* (the language of *Himyar*, *حِمْيَر*). Sometimes, like the fourth form, it expresses movement towards a place; as *الْشَّرْقُ* to set out in any direction (*وَجْهَ*), *وَجَّهَ* to go to the east (*الْشَّرْقَ*), *وَجَّهَ* to go to the west (*الْغَرْبَ*), *صَعَدَ فِي الْوَادِي وَصَوَّبَ* he went up and down the valley.

- C REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *פָּעַל* and Aram. *פָּעַל*, *פָּעַל*.—[See *Comp. Gr.* p. 198 seq.]

42. The third form (*فَاعَلَ*) is formed from the first (*فَعَلَ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *êlif productionis*.

43. It modifies the signification of the ground-form in the following ways.

- D (a) When *فَعَلَ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلَ* expresses the effort or attempt to perform that act upon the object, in which case the idea of reciprocity (*الْمُشَارَكَةُ*) is added when the effort is necessarily or accidentally a mutual one. E.g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or) fought with him; *جَلَدَهُ* he beat him, *جَالَدَهُ* he fought with him; *صَرَعَهُ*

he threw him down, *صَارَعَهُ* he wrestled with him; *غَلَبَهُ* he overcame him, *أ* *غَالَبَهُ* he tried to overcome him; *سَبَقَهُ* he outran him, *سَابَقَهُ* he ran a race with him; *شَرَفَهُ* he surpassed him in rank, *شَارَفَهُ* he strove to do so; *فَخَّرَهُ* he surpassed him in glory, *فَاخَّرَهُ* he strove to do so, he vied with him in rank and glory; *شَعَرَ* he excelled him in composing poetry, *شَاعَرَ* he competed with him in doing so; *خَصَمَهُ* he got the better of him in a lawsuit, *خَاصَمَهُ* he went to law with him.

(b) When the first or fourth form denotes an act, the relation B of which to an object is expressed by means of a preposition (indirect object), the third form converts that indirect object into the immediate or direct object of the act (accusative). The idea of reciprocity is here, as in the former case, more or less distinctly implied. E.g. *كَتَبَ إِلَى* *كَاتَبَ إِلَيْكَ* he wrote (a letter) to the king, *كَاتَبَ إِلَيْكَ* he wrote to the king, corresponded with him; *قَالَ لَهُ* he said to him (something), *قَاوَلَهُ* he conversed with him; *أَرْسَلَ إِلَى السُّلْطَانِ* he sent (a message) to the sultan, C *رَأَسَلَ السُّلْطَانِ* do.; *جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ* he sat beside the Commander of the Faithful, *جَالَسَ أَمِيرِ الْمُؤْمِنِينَ* do.; *وَقَعَ بِهِ* he fell upon him, attacked him, *وَأَقَعَهُ* do.; *أَشَارَ عَلَيْهِ* he advised him, *شَاوَرَهُ* he consulted with him.

(c) When *فَعَلَ* denotes a quality or state, *فَاعَلَ* indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E.g. *خَشَنَ* to be rough or harsh, *خَاشَنَهُ* he treated him harshly; *حَسَنَ* to be good or kind, *حَاسَنَهُ* he treated him kindly; *لَانَ* to be soft or gentle, *لَاسَنَهُ* he treated him gently; *قَسَا* to be hard, *قَاسَاهُ* he hardened himself against him or it; *نَعِمَ* or *نَعِمَ* to lead a comfortable life, *نَاعَمَهُ* he procured him the means of doing so.

REM. a. The third form is sometimes *denominative*, but the ideas of effort and reciprocity are always more or less clearly implied. E.g. *ضَاعَفَ* to double, from *ضَعَفَ* the like or equal; *طَارَقَ*

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- A reduced to the last farthing, *أَعْوَزَ*, *أَعْدَمَ*, (فُلَسَ), to be reduced to utter want; *أُغْمِرَ* to become cloudy, *أُغْلِقَ* to become worn out (of a garment); *أُشْكَلَ* to become dubious or confused; *أُبَانَ* to become plain or clear; *أُمَكِّنَ* to become possible.—Another shade of meaning (السَّلْبُ, deprivation) may be exemplified by such words as *أُخْفِرَ*, to break one's compact with a person; *أُشْكَى* to remove one's cause of complaint; *أُعْجِمَ* *الْكِتَابَ* he pointed (the text of) the book, literally, took away its *عُجْمَة*, obscurity or want of clearness.

REM. d. *أَفْعَلَ* corresponds in form and signification to the Heb. *אַחַל*, Phœn. *אִכְלִיל*, Aram. *אִכְלִיל*. See *Comp. Gr.* p. 204 seq. The Hebrew, it will be observed, has *א* as the prefix, instead of the feebler Arabic and Aramaic *أ*. Some traces of the *h* are still discoverable in Arabic; as *أَرَاخَ* for *هَرَاخَ* to give rest to, to let rest; *أَرَادَ* for *هَرَادَ* to wish; *هَرَاقَ* for *أَرَاقَ* to pour out, *أَتَى* (rad. *هَاتَ* give, for *هَاتَ* *أَتَى* to mark a cloth; *هَاتَ* (rad. *هَاتَ*), *أَتَى* (rad. *هَاتَ*), *هَاتَ* to come); *هَاتَ* = *هَاتَ* to believe. Forms like *هَرَاقَ* are treated in Arabic as quadriliterals (see §§ 67, 69, and 118), e.g. imperf. *يَهْرِيشُ* or *يَهْرِيشُ*, nom. patient. *مَهْرَاقَ* or *مَهْرَاقَ*, *مَهْمَنَ*.

46. The fifth form (*تَفَعَّلَ*) is formed from the second (*فَعَّلَ*) by prefixing the syllable *تَ*.

- D 47. This form annexes to the significations of the second the reflexive force of the syllable *تَ*; it is the *مُطَاوِعَ* of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the passive. E.g. *تَكْسَرَ* to be broken in pieces, *تَفْرَقَ* to be dispersed, *تَقَطَّعَ* to be cut in pieces, *تَضَرَّبَ* to be moved or agitated; *تَخَوَّفَ* to be afraid (قَوَّفَ to terrify), *تَقَلَّدَ* *سَيْفَهُ* he girt on his sword (قَلَّدَهُ *سَيْفًا* he girt a sword upon him—another person); *تَعَظَّمَ*, *تَكَبَّرَ*, to be proud; *تَنَزَّرَ*, *تَقَيَّسَ*, to side

* *أُشْكَى* is properly to listen, to give attention to a complaint

with *Kais* or *Nizār*, *تَشَّيَعَ*, *تَزَرَّقَ*, to adopt the tenets of the 'Azāriḳa A (الأزارقية) or of the *Šī'a* (الشيعية), *تَعَرَّبَ* to call oneself an Arab, *تَبَّوَدَ* to become a Jew (يَهُودِي), *تَبَّجَسَ* to become a fire-worshipper (مَجُوسِي), *تَبَّنَى* to give oneself out as a prophet (نَبِي), *تَأَسَّدَ* to become as bold or fierce as a lion (أَسَدُ), *تَنَبَّرَ* to become as savage as a leopard (نَبَر), *تَحَلَّمَ* to try to acquire, or to affect, clemency, *تَمَرَّأَ*, *تَشَّجَعَ*, to affect courage or manliness, B *تَحَوَّبَ*, *تَحَرَّجَ*, *تَأَثَّرَ*, to constrain oneself to endure with patience; *تَذَمَّرَ*, to abstain from, or avoid, sin or crime, *تَحَنَّنَ* to avoid blame.

REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the eighth form apparently identical in meaning with the eighth. Thus *تَفَرَّقَ* *الْأَنَاسُ* and *تَفَرَّقَ* *الْأَنَاسُ* are both translated the people dispersed, but *تَفَرَّقَ* expresses the mere separation, *تَفَرَّقَ* the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. *تَتَبَعَ* to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), *تَطَلَّبَ* to seek earnestly, *تَعَرَّفَ* to try to understand, *تَبَيَّنَ* to examine or study a thing carefully, so that it may be quite clear, *تَحَقَّقَ*, *تَبَيَّنَ*, to ascertain a thing for certain, *تَقَصَّى* to investigate thoroughly, *تَشَمَّرَ* to smell leisurely and carefully, *تَبَصَّرَ* to look at long or repeatedly, to examine or study, *تَسَمَّعَ* to hear D or listen to, *تَكَلَّمَ* to speak, *تَوَلَّى* to have charge of, to discharge the duties of, *تَجَرَّعَ* to swallow by mouthfuls, *تَحَسَّى* to sip or sup, *تَغَوَّقَ* to milk or suck at intervals, *تَعَرَّقَ* to gnaw, *تَأَبَّطَ* to put or take under one's arm, *تَوَسَّدَ* to put under one's head as a pillow, *تَدَبَّرَ* to take as an abode, *تَبَّنَى* to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for *تَوَجَّهَ*, *تَقَوَّسَ* (§ 41, rem. c) we may substitute *تَوَجَّهَ*, *تَقَوَّسَ* without change of sense.]

A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E.g. *عَلِمَ* to know, *عَلَّمَ* to teach, *تَعَلَّمَ* to become learned, to learn, quite different from *عُلِمَ* (passive of *عَلَّمَ*) to be taught. We can say *عَلِمَ وَتَعَلَّمَ*, he was taught (received instruction), but did not learn (become learned)*. Again, *بَانَ* to be separate, distinct, clear, *بَيَّنَ* to make clear, explain, *تَبَيَّنَ* to appear clear or certain; *تَحَقَّقَ* to become, or prove to be, the reality or fact.

REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e.g. *تَعَلَّمَ* *الطَّبَّ* he learned the art of medicine, *تُعَلِّمُ* *الطَّبَّ* the art of medicine was learned.

REM. b. *تَفَعَّلَ* sometimes assumes the form *اِتَفَعَّلَ* (§ 111), whence we see its identity with the Heb. *הִתְפַּחֵל* or *הִתְפַּחֵל* and the Aram. *ܠܬܦܚܠܐ*, *ܠܬܦܚܠܐ* (see § 41, rem. d).

D 49. The *sixth* form (*تَفَاعَلَ*) is formed from the third (*فَاعَلَ*), likewise by prefixing the syllable *تَ*.

50. It is the *مُطَاوِعُ* (see § 47) of the third form, as *بَاعَدْتُهُ تَتَبَاعَدَ*, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e.g. *تَرَامَى* to throw oneself down at full length, *تَغَافَلَ* to be off one's guard, to neglect a thing, *تَبَارَكَ* to draw a good omen from

* Using a Scoticism, we might say, he was learned (= taught), but did not learn.

the thing, *تَبَاوَتْ* to pretend to be dead, *تَعَامَى* to pretend to be blind, *تَخَازَرَ* to pretend to squint, *تَبَاكَى* to pretend to cry, *تَبَارَضَى* to feign sickness, *تَبَاهَلَ* to feign ignorance, *تَخَادَعَ* to pretend to be deceived.

Further, the possible reciprocity (*الْمُفَارَكَةُ*) of the third form becomes a *necessary reciprocity*, inasmuch as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e.g. *فَاتَلَهُ* he fought with him, *تَقَاتَلَا* the two fought with one another; *كَانَاهُ* the two spoke to him, *تَكَانَوْا* they (the three) conversed together; *جَادَبَهُ الثَّوْبُ* he tried to pull away the garment from him, *تَجَادَبَا الثَّوْبَانِ* the two pulled the garment to and fro between them; *نَارَعَهُمُ الْحَدِيثُ* he conversed or argued with them, *تَنَارَعُوا الْحَدِيثَ* they conversed together or argued with one another; *نَاسَاهُ الْبَغْضَاءُ* he tried to make him forget the hatred between them, *تَنَاسَا الْبَغْضَاءُ* the two forgot their mutual hatred; whence in the passive, *تُجَوِّدُ الثَّوْبُ*, *تُنَوِّعُ الْحَدِيثَ*, and *تُنَوِّسُ الْبَغْضَاءُ*. C

REM. a. When used in speaking of God, the assertory (not optative) perfects *تَبَارَكَ* and *تَعَالَى* are examples of the reflexive signification of this form: *تَبَارَكَ اللَّهُ* God has made Himself (is become of and through Himself) blessed, or perfect, above all; *تَعَالَى اللَّهُ* God has made Himself uplifted, or exalted, above all; *قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى* God (blessed and exalted is He above all) has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, *تَعَاظَمَ الْأَمْرُ* D the thing made itself (became or was) too great, or difficult, for him; *هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ* it is a matter than which nothing makes itself greater (or more important), with which nothing can vie in importance.

REM. b. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e.g. *تَسَامَعَ بِهِ النَّاسُ* the people heard of it from one another, *تَتَابَعَتِ الْأَمْطَارُ* the rains followed one another closely, *تَتَابَعَتْ إِلَيْهِ الْأَخْبَارُ* the tidings followed one another rapidly, *تَتَابَعَتْ إِلَيْهِ*

- A قُرَيْشٌ (the tribe of) *Korêis came to him, all of them, following one another.*

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. تَبَاسَكَ "partes habuit inter se coherentes," *to be of compact and firm build*; تَعَاوَنَتِ الْمَرْأَةُ *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاعَى الْبَيْتُ *the building cracked and threatened to fall* (as if its parts

- B called on one another to do so; compare تَدَاعَى عَلَيْهِ الْعَدُوُّ *the enemy advanced against him from every side*, تَدَاعَتِ السَّحَابَةُ بِالْبَرْقِ *the cloud lightened and thundered from every quarter*. [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَدَاقَطَ *to fall piece by piece*, تَحَامَلَ *to carry oneself with difficulty* (فِي الْمَشْيِ, in walking*.)]

- C REM. d. اتَّفَاعَلَ sometimes assumes the form اتَّفَاعَلَ (§ 111), and is consequently identical with the Heb. הִתְפַּאֵל (see § 43, rem. b).

51. The seventh form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic ا to facilitate the pronunciation (see § 26).

REM. For the cases in which this ا becomes اِ, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography ا instead of اِ, § 19, rem. d.

- D 52. The seventh form has also originally, as مُطَاوَع of the first, a middle or reflexive signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog. s.v. حميل*, *Hamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the effective signification is often A developed in it out of the reflexive. E.g. اِنْتَشَقَّ *to open* (of a flower), lit. *to split itself*; اِنْتَكَسَرَ *to break* (intrans.), *to be broken*; اِنْقَطَعَ *to be cut off, to be ended, to end*; اِنْتَكَشَفَ *to be uncovered, to be made manifest, to appear*; اِنْحَطَمَ *to become broken, to break into pieces*; اِنْقَالَ *to be uttered or spoken*.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e.g. اِنْتَهَزَمَ *to let oneself be put to flight, to flee*; اِنْتَقَادَ *to let oneself be led, to be docile or submissive*; اِنْتَعَدَعَ *to let oneself be deceived*; اِنْتَجَرَ *to let oneself be drawn or dragged*.

REM. a. Hence it is clear that such words as اِنْحَمَقَ, from حَمِقَ, *to be stupid or foolish*; اِنْعَدَمَ *to be non-existent or missing, not to be found*, from عَدِمَ *not to have*; اِنْتَهَوَى, from هَوَى *to sink C down, to fall*; اِنْتَعَادَ *to be repeated*, from عَادَ *to return*; اِنْتِضَاقَ *to be in straits or distress*, from ضَاقَ *to be narrow*; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the مُطَاوَع of the fourth; e.g. اِنْتَعَلَقَ *to be bolted*, from اُغْلِقَ *to bolt*; اِنْتِطَفَأَ *to be extinguished*, from اُطْفَأَ *to extinguish*; اِنْتِصَلَحَ *to be put to rights*, from اُصْلِحَ *to put to rights*. [Similarly D اِنْتَزَعَ, اِنْتَلَقَى, اِنْتَضَجَعَ, the last in a tradition, and so ancient, *Faḥḥ* i. 63.—De G.]

REM. c. اِنْتَفَعَلَ corresponds to the Heb. נִתְפַּחַל; see *Comp. Gr.* p. 215 seq.

54. The eighth form (اِفْتَعَلَ) is formed from the first (فَعَلَ) by inserting the syllable ت between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic ا (§ 51, rem.).

A REM. One would expect ت to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive (مطاع).
[For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مطاع) of the first. The reflex object is either (a) the direct object or accusative, as فَرَّقَ to divide, اِفْتَرَقَ to go asunder, to part; عَرَضَ to place (something) before one, اِعْتَرَضَ to put oneself in the way, to oppose;

B ضَرَبَ to beat, اِضْطَرَبَ to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as فَرَسَ to tear a prey in pieces, اِفْتَرَسَ do.; لَمَسَ to touch, اِتَّمَسَ to feel about for a thing, to seek for it; كَسَبَ and اِكْتَسَبَ to earn one's living; حَطَبَ and اِحْتَطَبَ to collect firewood; كَالَ and اِكْتَالَ to measure corn; اِشْتَوَى and اِشْتَوَى to roast meat.

C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِقْتَتَلَ النَّاسُ the people fought with one another, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا the two disputed with one another, = تَخَاصَمَا; اِسْتَبَقَا the two tried to outrun one another, = تَسَابَقَا; اِجْتَوَرُوا they were neighbours, = تَجَاوَرُوا; اِتَّقَوْا they met one another, = تَلَقَّوْا.

D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِيتَفَكَ to be overturned (from اَفَكَ), اِرْتَدَعَ to be turned back, اِنتَصَرَ to be helped (by God), to be victorious; اِمْتَلَأَ to be full.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِتَّقَى, to follow one's track, to relate; قَفَا and اِفْتَقَى, to follow; اِخْطَفَ and اِخْتَطَفَ, to snatch away, to carry off by force.

58. The *ninth* form (اَفْعَلَ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (اِفْعَالٌ) from the ninth by lengthening the fetha of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ! (see § 51, rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (اَلْمَبَالِغَةُ). E.g. اَصْفَرَ to be yellow; اِسْوَدَّ and اِسْوَادَ to be black; اَبْيَضَ and اَبْيَاضَ to be white; اِبْرَأَتْ (from وَرَقَ) to become purple (of a grape); اِعْوَجَّ and اِعْوَجَّ to be crooked; اَضْجَمَّ and اَضْجَمَّ to be wrymouthed or wry-necked; اِخْوَلَّ and اِخْوَلَّ to squint, اِخْوَالَ to become verdant; اِزْوَرَّ and اِزْوَارَ to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; اِرْبَثَ or اِرْبَاثَ to be scattered or disordered; اِرْغَادَ to become commingled, confused, or languid; اِرْقَضَ to be dispersed, to drop or flow (of tears), اِرْقَدَ to run quickly, to hasten; اِشْعَانٌ to be dishevelled (of hair); اِبْهَارَ اللَّيْلِ, the night reached its middle point.

REM. a. If the third radical of the root is و or ي, the ninth and eleventh forms take the shape اِفْعَلَّ and اِفْعَلَّ; as اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِرْعَوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارًا تَارَةً وَيَصْفَارًا أُخْرَى, it began to become red at one time and yellow at another. [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see Hafāgī's comm. on the *Durrat al-jawād* (Const. A. H. 1299) p. 50 seq.]

60. The tenth form (اسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ! is necessary, according to § 26 (compare § 51, rem.), and the fetha of the first radical is thrown B back upon the ت of است.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اسْلَمَ to give up, deliver over, اسْتَسْلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive C for one's own advantage; اسْتَجَابَ دُعَاؤُهُ He (God) answered, or accepted, his prayer, اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think D it good or excellent; اسْتَحَفَّ to think it light, to think lightly of, or despise, one; اسْتَقْلَّ to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence اسْتَوْجَبَ literally means to make something necessary for oneself, to think it so or say it is so; but اَوْجَبَ to make it necessary for others, to think or say that it is so.

63. The tenth form likewise often expresses the taking, seeking, asking for, or demanding, what is meant by the first. E.g. غَفَرَ to pardon, اسْتَغْفَرَ to ask pardon; سَقَى to give one to drink, اسْتَسْقَى to ask for something to drink, to pray for rain; اَذِنَ to permit, اسْتَأْذَنَ to ask permission; غَاثَ to help, اسْتَغَاثَ to call for help; B حَضَرَ to be present, اسْتَحَضَرَ to require one's presence, to desire that he should be fetched.

REM. This signification is also a combination of the factitive and middle: to procure a drink, permission, &c., for oneself.

64. In many verbs the tenth form has apparently a neuter sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. اسْتَقَامَ to stand upright, lit. to hold oneself upright; اسْتَكَانَ to be humble, lit. to make oneself C humble, to conduct oneself humbly; اسْتَحَقَّ to be worthy of, to deserve, lit. to cause something to be due to oneself as a right or desert (حَقٌّ); اسْتَحْيَا to be ashamed, lit. to make oneself ashamed (حَيِيٌّ to be ashamed).

65. The tenth form is frequently denominative, in which case it unites the factitive and reflexive or middle senses. E.g. اسْتَوْلَى to make oneself master (وَلَى) of a thing, to take possession of it; D اسْتَخْلَفَ to appoint one as deputy, successor, or caliph (خَلِيفَةٌ); اسْتَوَزَرَ, اسْتَقْضَى, to appoint one as wazīr (وَزِيرٌ), governor (عَامِلٌ), or judge (قَاضٍ).—Further, اسْتَحْجَرَ to become like (lit. to make itself like) stone (حَجَرٌ); اسْتَتَمَسَّتِ الْعِزْزُ the she-goat became like a he-goat (نَاقَةٌ); اسْتَنَوَّقَ الْبَعْلُ the he-camel became like a she-camel (نَهْشٌ);

A *the kite in our country becomes a vulture* (rad. *كَيْت*); *our geese are all swans* (rad. *كَيْت*).

REM. The tenth form is probably the reflexive of a form *فَعَّلَ*, which is not in use, corresponding to the Aram. *ܦܥܠܐ*, and its passive *ܦܥܠܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَّى* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَعَفَ* to swallow, with one or two more, may be regarded as traces of the form *فَعَّلَ*, since they are nearly identical in meaning with *أَلَقَى*, *أَقْلَبَ*, and *أَلَعَفَ* (IV. of *لَقَى*, *لَقَبَ*, and *لَعَفَ*). If so, *سَلَّى*, which has the same signification as *سَلَّى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *أَجْدُوذَى* to bear oneself erect (*جَدَا* do.); *أَحْدُوذَبَ* to be arched, curved, or humpbacked (*حَدَبَ* do.); *أَحْلَوْلَكَ* to be jet black (*حَلَكَ* do.); *أَحْلَوْلَى* to be sweet (*حَلَوَ* do.); *أَخْشَوْشَنَ* to become very rough (*خَشَنَ* to be rough); *أَخْضَوْضَرَ* to become blackish brown or blackish green (*أَخْضَرَ*), to become soft or tender (*خَضَرَ* do.); *أَخْضَوْضَلَ* to become moist (*أَخْضَلَ*); *أَعْرُورَى* to ride on a horse without a saddle (*عَرَى* to be naked); *أَعْشَوْشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *أَعْصَوْصَبَ* to be gathered together (*عَصَبَ* D to bind); *أَغْدُونَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *أَخْرَوَطَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *أَجَلَوَدَ* to last long (rad. *جَلَدَ*); *أَعْلَوَدَ* to be heavy (*عَلَدَ* to be hard); *أَعْلَوَطَ* to cling or adhere to firmly, to mount a camel (rad. *عَلَطَ*).—XIV. *أَجَحْنَشَشَ* to be big (rad. *جَحَشَ*); *أَسْحَنَنْكَ* to be dark, to be obscure (rad. *سَحَكَ*); *أَحْلَنْتَكَ* to be jet black (*حَلَكَ* do.);

أَعْلَنْتَكَ to be long and thick (of the hair, rad. *عَلَكَ*); *أَعْفَنْجَجَ* to go A quickly (rad. *عَفَجَ*); *أَقْعَنْسَسَ* to have a hump in front (the reverse of *أَحْدُوذَبَ* do.).—XV. *أَعْلَنْدَى* to be stout and strong (*عَلَدَ* to be hard); *أَحْبَنْطَى* to be swollen or inflated, to be filled with rage (*حَبَطَ* do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. *أَعْرُورَى الْفَرَسَ* he mounted the horse; B *أَحْلَوْلَى* he found it sweet (but also *أَحْلَوْلَى*, it was sweet).—XV. *أَسْرَدَيْتَهُ* = *عَلَوْتَهُ* Ibn Doraïd, *Kit. al-Ishtikak*, p. 227.

2. *The Quadrilateral Verb and its Forms.*

67. Quadrilateral (*رُبَاعِيٌّ*) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. *بَابَا* to C say baba (papa), *غَرَّغَرَ* to gargle, *وَسَّوَسَ* to whisper, *زَلَزَلَ* to shake, *خَمَخَمَ* to neigh, *غَمَغَمَ* to bellow, to shout, *خَشَخَشَ* to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a trilateral verbal form. E.g. *شَمَخَرَ* to be proud (*شَمَخَ* to be high); *شَمَعَلَ* to be scattered = *شَمَعَ*; *جَمَهَرَ* to collect (compare *جَمَّ* and *جَمَعَ*); *زَحَلَفَ* to roll along D (*زَحَلَ* to advance slowly), to drive back (*زَحَلَ* to withdraw, to retire); *سَنَبَسَ* to hasten (perhaps connected with *نَبَسَ*); *خَلَبَسَ* to deceive with soft words = *خَلَبَ*; *جَلَمَطَ* to shave the head = *جَلَطَ*; *زَحُولَ* to make retire (*زَحَلَ* to retire); *تَغَطَّطَ* (*عَطَّطَ*).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. *جَوْرَبَ* to put stockings (Pers. *كُورَبَ*); *جَلَبَبَ* to put on one the garment called *جَلَبَبَ*; *قَلَنْسَ* and *قَلَنْسَ* to put on one the cap called a *قَلَنْسَوة*; *جَلَبَابَ*;

A *قَطَرَنَ* to pitch, from *قَطِرَانٌ* pitch; *تَمَنَّقَ* to put on a girdle (منطقة); *تَمَرَّعَ* to put on trousers or drawers (سراويل, Pers. شلوار); *تَمَدَّرَعَ* to wear a مَدْرَعَةٌ or tunic; *تَمَنَّدَلَ* to wipe one's fingers with a napkin (مَنْدِيل); *تَمَسَّكَنَ* to affect lowliness or humility, to abase oneself (مَسْكِينٌ lowly, humble, poor); *تَمَذَّهَبَ* to follow a sect (مَذْهَبٌ); *تَبَعَّدَ* to assimilate oneself (in dress, etc.) to the tribe of Ma'add (مَعَدٌ); B *تَلَمَّذَ* to become a pupil or disciple (تَلْمِيزٌ, Heb. תלמיד); *تَفَلَّسَفَ* to philosophize (from فَيَلَسُوفُ, φιλόσοφος); *تَبَيَّنَّ* to practise the veterinary art or farriery (بَيَّطَارٌ a farrier, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. *بِسْمِ اللَّهِ* to say بِسْمِ اللَّهِ (in the name of God); *حَمْدُ اللَّهِ* to say الْحَمْدُ لِلَّهِ (praise belongs to God); *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (there is no power and no strength save in God); *فَذَلِكْ* to cast up an account, saying فَذَلِكَ كَذَا وَكَذَا this then is so and so much.

68. The derived forms of the quadriliteral verb are three in number.

I. فَعَّلَلْ
II. تَفَعَّلَلْ
III. افْعَلَّلْ
IV. افْعَلَّلْ

69. The first form of the quadrilaterals corresponds in formation and conjugation to the second form of the trilaterals, and is both D transitive and intransitive in signification. E.g. *شَمَّلَ* to gather ripe dates, also to be active or nimble; *شَمَّرَجَ* to pluck unripe dates; *دَخَّرَجَ* to roll; *زَهَّرَقَ* to laugh much; *هَرَّوَلَ* to run quickly.

70. The second form agrees in formation and signification with the fifth of the trilateral verb. E.g. *تَجَلَّيَبَ* to put on or wear a جَلَّيَبٌ; *تَدَخَّرَجَ* to roll along; *تَسَلَّطَنَ* to make oneself sultan (سُلْطَانٌ), to act as if one were sultan, to lord it over another; *تَشَّيْطَنَ* to act like a devil (شَيْطَانٌ, عَفْرِيتٌ). *تَعَفَّرَتْ* (عَفْرِيتٌ).

71. The third form of the quadriliteral verb corresponds to A the seventh of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. *اِبْرَنْتَقَ* to open (of a flower), to bloom or flourish; *اِحْرَنْجَمَ* to be gathered together in a mass or crowd; *اِحْوَنْصَلَ* to puff out its crop (حَوْصَلَةٌ, of a bird); *اِسْلَنْطَحَ* to lie on one's face, stretched on the ground; *اِسْلَنْقَى* to lie on one's back; *اِثْعَنْجَرَ* to flow.

72. The fourth form of the quadrilaterals, which answers to B the ninth of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. *اِذْبَهَّرَ* to be very dark; *اِشْمَخَّرَ* to be very high or proud; *اِضْمَحَلَّ* to vanish away; *اِسْبَطَّرَ* to lie stretched out on one's side; *اِشْمَعَلَّ* to make haste, to be scattered or dispersed; *اِبْدَعَرَّ* to be scattered or dispersed; *اِشْمَاَزَ* and *اِشْمَعَرَّ* to shudder with horror; *اِطْمَأَنَّ* to be at rest (from طَمَأَنَّ to lean back); *اِحْزَأَلَ* to rise high; *اِشْرَأَبَ* to raise the head and stretch out the neck; *اِضْمَأَّلَ* to be very hard.

3. The Voices.

73. All the verbal forms, both primitive and derivative, have two voices, the active and the passive; with the exception of intransitive verbs of the form فَعَّلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعَّلَ and فَعَّلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly = اخْضَرَ or اِخْضَوْضَرَ; صَلَحَ to be good, right, in order, = قَسَدَ to be bad, wrong, in disorder, = فُسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A 74. The passive is especially used in four cases; namely (a) when God, or some higher being, is indicated as the author of the act; (b) when the author is unknown, or at least not known for certain; (c) when the speaker or writer does not wish to name him; (d) when the attention of the hearer or reader is directed more to the person affected by the act (patients, the patient), than to the doer of it (agens, the agent).

REM. The active voice is called by the Arab grammarians

- B صِيغَةُ الْفَاعِلِ the mould or form of the agent, بِنَاءُ الْفَاعِلِ the build of the agent, فِعْلُ الْفَاعِلِ the action of the agent, and بَابُ الْفَاعِلِ the category of the agent, عَلَى الْفِعْلِ الْمَبْنِيِّ (الْمَصُوغِ) لِلْفَاعِلِ, or الْفَاعِلِ, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called صِيغَةُ الْمَفْعُولِ the mould or form of the patient, etc.; also مَا تَمَّ يُسَمَّرُ فَاعِلُهُ فِعْلُهُ the mould or form of the patient, etc.; also مَا تَمَّ يُسَمَّرُ فَاعِلُهُ, though this latter is, strictly speaking, equivalent to تَمَّ يُسَمَّرُ فَاعِلُهُ, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called الْمَعْرُوفُ or الْمَعْلُومُ, and the passive الْمَجْهُولُ, elliptical forms of expression for فِعْلُ الْفَاعِلِ, the action of which the agent is known, and فِعْلُ الْمَجْهُولِ فَاعِلُهُ, the action of which the agent is unknown.
- D These terms, الْمَعْرُوفُ or الْمَعْلُومُ and الْمَجْهُولُ, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as مَرَضَ to be sick, نَامَ to sleep), are aptly called *neuter verbs*, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish اَلْفِعْلُ الْمُتَعَدِّي, *transitive verbs*, from اَلْفِعْلُ الْغَيْرُ الْمُتَعَدِّي, *intransitive verbs*, or اَلْفِعْلُ الْلَزِيْمَةُ, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

4. The States (Tenses) of the Verb.

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

REM. a. The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (الْمَاضِي), the present (الْحَالُ or الْحَاضِرُ), and the future (الْمُسْتَقْبَلُ), the first of which they assign to the Perfect and the other two to the Imperfect.

REM. b. On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. The Moods.

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

A 79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

B 80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

6. The Numbers, Persons, and Genders.

81. There are three numbers, the *Singular* (الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or اَلْمُثْنَى), and the *Plural* (الْجَمَاعُ, اَلْجَمَاعُ, or اَلْكَثْرُ); and likewise three persons, the *speaker* (أَنْتَ, اَلْمُتَكَلِّمُ, or اَلْمُخَاطَبُ), the individual *spoken to* (second person), اَلْمُتَكَلِّمُ, and the individual *spoken of* (third person), اَلْغَائِبُ (the absent). The genders are two, namely the *masculine* (الْمَذَكَّرُ) and the *feminine* (الْمُؤَنَّثُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRNUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatæ (y'y) in the former class; the verbs which have ʾ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ي is A called *فِعْلٌ سَائِلٌ*, a *weak verb*, as opposed to *فِعْلٌ سَائِلٌ*, a *verb that is free from defect*, a *sound verb*. A verb which has ʾ for one of its radicals, or which belongs to the class med. rad. gemin. (y'y), is designated by the special term *فِعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَائِلٌ* as synonyms.

1. The Active Voice of the First Form in the Strong Verb.—Table I.*

B

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [مُضَمَّرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مُتَّصِلٌ], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixes*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

* The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

A	1. <i>Separate Pronouns.</i>		
	<i>Singular.</i>		
	Masc.	Common	Fem.
	3 p. هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
	2 p. أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
	1 p. ...	أَنَا <i>I.</i>	...
	<i>Dual.</i>		
	3 p. ...	هُمَا <i>they two.</i>	...
	2 p. ...	أَنْتُمَا <i>ye two.</i>	...
	1 p. ...	...	...
B	<i>Plural.</i>		
	3 p. هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
	2 p. أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
	1 p. ...	نَحْنُ <i>we.</i>	...
C			

REM. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فِ, and, the affirmative لَ, certainly, surely, or the interrogative أ, the vowel of the ة may either be dropped or retained; as أَهْوَى or أَهْوَى, أَهْوَى or أَهْوَى, أَهْوَى or أَهْوَى.

REM. b. The second syllable of أَنَا is regarded as short by the old poets (و), except in pause, where we find both أَنَا (و-) and أَنَا*. Compare the *Æthiopic* *ānā*, which, in combination with the enclitic particle *ā*, becomes *ānā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, إِنْ, إِنْ. The *scriptio defectiva* is found, for example, in the interjectional هَآءَآءَ or هَآءَآءَ here I am (הָאֵנִי, *eccone*), for هَآءَ أَنَا ذَا. The form أَنَا is said also to occur.

* But أَنَا, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. c. Older forms of هُم and هُنَّ are هُم and هُنَّ, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. o). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. d. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 *seq.*

2. *Suffixed Pronouns, expressing the Nominative.*

B

<i>Singular.</i>		
Masc.	Common	Fem.
3 p. ...	...	هِيَ <i>she.</i>
2 p. ...	...	أَنْتِ <i>thou.</i>
1 p. ...	أَنَا <i>I.</i>	...
<i>Dual.</i>		
3 p. ...	...	هُمَا <i>they two.</i>
2 p. ...	...	...
1 p. ...	...	...
<i>Plural.</i>		
3 p. ...	...	...
2 p. ...	...	...
1 p. ...	...	...

REM. a. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. b. The suffix of the 1st pers. plur. is sometimes shortened in poetry (*nā*) and written defectively, نَ.

3. *Prefixed Pronouns, expressing the Nominative.*

<i>Singular.</i>		
Masc.	Common.	Fem.
3 p. ...	...	...
2 p. ...	...	...
1 p. ...	...	...

A	Dual.		
	Masc.	Common.	Fem.
3 p.	ي they two.	...	ت they two.
2 p.	...	ت ye two.	...
1 p.
Plural.			
3 p.	...	ي they.	...
2 p.	...	ت ye.	...
1 p.	...	ن we.	...

B REM. a. These forms are restricted to the Imperfect. They are called by the grammarians *حُرُوفُ الْبُضَارَةِ*, and are comprised in the mnemonic word *نَاتِي* or *أَتِيَتْ*.

REM. b. The prefix of the third person plural of the Imperfect is *ي* for both genders. But the grammarians cite some rare cases where, in the fem., *ي* is replaced by *ت*, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Kor'an, Sūra xlii. 3, a reading *تَتَفَطَّرْنَ* for *يَتَفَطَّرْنَ* is recorded. This must be explained as due to false analogy from the sing. In the Heb. *הִתְפַּחְרָה* the false form has become the rule.

C 90. Of the two *fethas* with which the first and third radicals of a verb are always pronounced (*قَتَلَ*, *فَرِحَ*, *حَسَنَ*), the former is rejected after prefixed pronouns, as *يَقْتُلُ*, *تَقْتُلُ*; the latter before suffixed pronouns beginning with a consonant, as *قَتَلْتُ*, *قَتَلْنَا*. When the suffix begins with a vowel, that vowel takes the place of the *fetha*, as *قَتَلُوا*, *قَتَلْتُمْ*.

REM. a. When the third radical is *ت*, it unites in pronunciation with the *ت* in some of the suffixes. In such cases only one *ت* is written, and the union of the two is denoted by the *tèsdid*. Thus from *ثَبَّتَ*, to stand firm, we get *ثَبَّتَ*, *ثَبَّتَ*, for *ثَبَّتَتْ*, *ثَبَّتَتْ*. See § 14, c, rem. b.

REM. b. When the third radical is one of the letters *ث*, *د*, *ذ*, *ض*, *ط*, it may unite in pronunciation with the *ت* of the suffixes, so as to form a double *ت*, but it is nevertheless retained in writing.

To indicate the assimilation, the *ت* takes *tèsdid*, and the *gèzma*, A with which the third radical ought properly to be marked, is omitted.

Thus, *عَبَدْتُ* for *عَبَدْتُ*, I have served; *رَبَطْتُ* for *رَبَطْتُ*, thou hast bound; *أَخَذْتُمْ* for *أَخَذْتُمْ*, ye have taken. On this assimilation see § 14, c.

REM. c. When the third radical is *ن*, it unites with the *ن* of the suffixes into a single *ن* with *tèsdid*; as *أَمَنَّ* they (women) believed, *أَمَنَّا* we believed, for *أَمَنَنْ* and *أَمَنْنَا*.

REM. d. For a view of the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

b. FORMS OF THE TENSES AND MOODE.

91. When the second radical of the Perfect has *fetha*, it may take either *damma* or *kèsra* in the Imperfect; as *قَتَلَ* to kill, *يَقْتُلُ*; *كَتَبَ* to write, *يَكْتُبُ*; *ضَرَبَ* to strike, *يَضْرِبُ*; *جَلَسَ* to sit down, *يَجْلِسُ*. Many verbs admit of both forms; as *عَطَسَ* to sneeze, *يَعْطُسُ* and *يَعِطُسُ*; *سَمَطَ* to remove the hair by scalding, *يَسْمِطُ* or *يَسِطُ*; *رَكَزَ* to stick upright into the ground, *يُرَكِّزُ*.

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fetha* of the Perfect; as *فَعَلَ* to do, *يَفْعَلُ*; *يَبْرَأُ* to create, *يَبْرَأُ*; *يَمْنَعُ* to hinder, *يَمْنَعُ*; *يَقْطَعُ* to cut, *يَقْطَعُ*; *يَسْأَلُ* to ask, *يَسْأَلُ*; *يَذْهَبُ* to go away, *يَذْهَبُ*; *يَنْظُرُ* to look at, *يَنْظُرُ*. Not a few, however, conform to the rule, particularly when the second radical is *خ* or *غ*; as *شَعَرَ* to perceive, know, *يَشْعُرُ*; *قَعَدَ* to sit, *يَقْعُدُ*; *طَعَنَ* to transpierce, *يَطْعَنُ*; *يَزْعُمُ* to say, *يَزْعُمُ*; *يَطْلُعُ* to ascend, *يَطْلُعُ*; *يَصْلَحُ* to be sound, right, good, *يَصْلَحُ*; *يَبْلُغُ* to attain to, reach, *يَبْلُغُ*; *يَنْفُخُ* to blow, *يَنْفُخُ*; *يَرْجِعُ* to return, *يَرْجِعُ*; *يَرْجِعُ* to draw or pull away, *يَنْزِعُ*; *يَشْعُرُ* to bray, *يَشْعُرُ*. Some verbs have two

A forms; as *نَعَقَ* to croak, *يَنْعِقُ*; *مَنَعَ* to give as a present, *يَنْعِجُ*; *نَكَحَ* to marry, *يَنْكِحُ*; *نَطَعَ* to butt, *يَنْطَعُ*; *سَلَعَ* to slay, *يَسْلَعُ*; *دَبَعَ* to tan, *يَدْبَعُ*; *صَبَعَ* to dye, *يَصْبَعُ*; *قَرَعَ* to be at leisure, to have done with, *يَقْرَعُ*; and even three, as *نَحَتَ* to cut or hew, *يَنْحِتُ*; *نَبَعَ* to incline (of a scale of a balance), *يَنْجُبُ*; *نَجَحَ* to gush out, *يَنْجُبُ*.

B REM. b. Verbs of the form *فَعَلَ* denoting superiority, *فَعَلَ* *الْغَلْبَةِ* (see § 43, a), always have *damma* (the grammarian *al-Kisā'i* alone admitting *fetha* with a guttural), as *شَعَرَ* he excelled him in composing poetry, *يَشْعُرُهُ*; *فَخَرَهُ* he surpassed him in glory, *يَفْخُرُهُ*; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kāra*, as *وَعَدَهُ* he outbid him in promising, *يَعِدُهُ*; *خَارَهُ* he excelled him in goodness, *يَخِيرُهُ*; *رَمَاهُ* he surpassed him in shooting with arrows, *يَرْمِيهِ*.

C REM. c. Excessively rare are cases like *رَكَنَ* to incline to, lean upon, *يَرْكُنُ*, which is probably a combination of the two forms *رَكَنَ*, *يَرْكُنُ*, and *رَكَنَ*, *يَرْكُنُ*. See § 175, rem. b.

92. When the second radical of the Perf. has *kāra*, the Imperf. takes *fetha*; as *عَلِمَ* to know, *يَعْلَمُ*; *شَرِبَ* to drink, *يَشْرَبُ*; *حَزِنَ* to be sorrowful, *يَحْزَنُ*; *مَرَضَ* to be sick, *يَمْرُضُ*; *سَلِمَ* to be safe, *يَسْلَمُ*.

D REM. a. A few verbs may retain in the Imperf. the *kāra* of the Perf., as *حَسِبَ* to think or suppose, *يَحْسِبُ* or *يَحْسَبُ*; *نَعِمَ* to be green and flourishing, *يَنْعِمُ*; *بَشِيَ* to be in distress or poverty, *يَبْشَى* or *يَبْشَسُ*. See also §§ 142 and 146.

REM. b. Very rare are cases like *حَضَرَ* to be present, *يَحْضُرُ*; *فَضَلَ* to incline to, lean upon, *يَفْضُلُ*; *فَضَلَ* to be in excess, abound, *يَفْضُلُ*; *نَعِمَ* to be affluent, comfortable, *يَنْعِمُ*; *بَرِيَ* to be clear, quit,

or innocent of, *يَبْرُؤُ* or *يَبْرَأُ*. The most common example of this kind A is a verb med. و, viz. *مَاتَ*, to die (for *مَوَتَ*, 1st p. sing. Perf. *مِثَ*), *يَمُوتُ*.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *damma*, that vowel is retained in the Imperf.; as *حَسَنَ* to be beautiful, *يَحْسُنُ*; *شَرَفَ* to be high, noble, *يَشْرَفُ*; *بَلَدَ* to be dull or stupid, *يَبْلُدُ*.

REM. With the above forms compare the Heb. *יִשְׁלַח*, *יִשְׁלַח*, B *יִשְׁלַח*. In Heb., however, verbs in *o* usually take *a* in the Imperf., as *יָבִין*, whereas in Arabic instances like *تَبَيَّنْتُ* I became wise, *أَشْرُؤْتُ* I became ugly, *شَرُرْتُ* I became bad, *أَلْبُ*, *أَدُمُ*, *أَشْرُ*, are very rare. Some authorities admit the forms *أَلْبُ*, *أَدُمُ*, *أَشْرُ*.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only suffixed to the Perf.; whereas they are both suffixed and prefixed to the Imperf., more generally the latter. C

REM. a. In the Perf. the act is placed conspicuously in the foreground, because completed; in the Imperf. the agent, because still occupied in the act (see § 77, rem. a). If we look upon the root *قَتَلَ* as primarily conveying the abstract idea of "killing," we may regard *قَتَلْتُ* as meaning "killing-of-me" (i.e. done by me), "my killing," = "I have killed;" and *أَقْتُلُ* as meaning "I-killing," = "I am killing." **

D REM. b. In the Imperf. the pronominal prefixes mark the state or tense, and to some extent the gender; whilst the suffixes serve solely to indicate the gender. Thus, the 2d pers. sing. masc. *تَكْتُبُ* is sufficiently distinguished from the 3d pers. sing. masc. *يَكْتُبُ* by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. *تَكْتُبُ*, fem. *تَكْتُبِينَ*.

* [Anbārī, *Nozhat al-alibbā* p. 459 states from personal observation in Yemén and Hīgāz that in some dialects every verb *فَعَلَ* makes *يَفْعُلُ* and *يَفْعُلُ*.—De G.]

** Fleischer, *Kl. Schr.* i. 368 considers the root as a concrete noun.

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fethā*. But a pronunciation with *kèser* instead of *fethā* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *damma* (verbs med. *و*). That is, one must not say *أَقُومُ* for *أَقُمُ*, *تَقُومُ* for *تَقُمُ*, *يَقُومُ* for *يَقُمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إِعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِحَالُ* for *أِحَالُ*, *I suppose*, the pronunciation with *kèser* is generally preferred. The tribe of Kèlb used *kèser* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *dammā*, as in *نَعْبُدُ* for *نَعْبُدُ*.
- B

95. The *Indicative* of the Imperf. is distinguished by the third radical having *damma*, the *Subjunctive* by its having *fethā*; as Indic. *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the absence of any vowel with the third radical, as *يَكْتُبْ*; whence it is sometimes called the apocopated Imperfect.

- REM. a. The *damma* and *fethā* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *damma* and *fethā* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it resembles the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]
- D

REM. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلْ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *ن* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them *ن* is retained, A because it is absolutely necessary in order to mark the gender. Compare *يَكْتُبُونَ*, *يَكْتُبُوا*, with *كُتِبُوا*; *يَكْتُبَانِ*, *يَكْتُبَا*, with *كُتِبَا*; and *تَكْتُبِينَ*, *تَكْتُبِي*, with *كُتِبْتِ*.

97. The *Energetic* is formed by adding the termination *نَ* or *نْ* (called by the grammarians *النَّوْنُ الْمَوْجِدَةُ*, or the corroborative *n*) to the Jussive. If the Jussive ends in *i* or *u*, the *fethā* of *نَ* or *نْ* is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: *تَكْتُبِي*, *يَكْتُبِي*, from *تَكْتُبِي*; *يَكْتُبِي*, *يَكْتُبِي*, from *يَكْتُبِي*; etc. In the dual, the first *fethā* of *نَ* is absorbed by the *نَ* B of the termination, and the second weakened into a *kèsera* through the influence of the same long vowel: *يَكْتُبَانِ*, *يَكْتُبَانِ*, from *يَكْتُبَانِ*. In the 2d and 3d pers. plur. fem. the *fethā* of the verb unites with the initial *fethā* of *نَ* into a long *ā*, and in consequence the second *fethā* of *نَ* becomes *kèsera*: *يَكْتُبْنَ* (7) from *يَكْتُبْنَ* (7).

REM. a. The syllable *نَ* of the second Energetic is appended only to those persons which have, in the first Energetic, a short vowel before *نَ*; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable *نَ* (*يَكْتُبْنَ*) was disagreeable to the ear.

REM. b. Before an *elīfu 'l-waql* (§ 19) the *n* of the termination *نَ* is rejected (§ 20, rem. c), as *لَا تُبِينُ الْفَقِيرَ*, *despise not the poor*, for *تُبِينُنْ*, from *أَهَانَ*, IV. of *هَانَ*.

REM. c. The syllable *نَ* is often written *نَ*, and pronounced D in pause *نَ*. Compare the Hebrew Energetic or Cohortative in *נָתַן*, *Comp. Gr.* p. 194.

98. The *Imperative* (*الْأَمْرُ* the order or command) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fəṭḥa* or *kəṣra*, this vowel is *kəṣra*; when with *ḍamma*, it is *ḍamma*. E.g.

أَكْتَبْتُ، اضْرِبْ، اِفْعَلْ.

REM. a. Regarding the elision of the prosthetic vowel (أَ), see § 19, b; and on the orthography ا and إ, in cases where that elision does not take place, § 19, rem. d.

REM. b. Fəṭḥa is never employed as a prosthetic vowel.

- B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ; as حَضَارِ be present! حَذَارِ beware! نَزَالِ alight! سَمَاعِ listen! تَرَاكِ let alone! دَبَابِ creep along! نَعَا announce the death of—! from نَعَى. This corresponds to the Hebrew Infinitive absolute קָמַחַ (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכַר remember!* In quadriliterals this form is very rare, the only examples mentioned being
- C قَرَقَرِ = قَرَقَرُ بِالرَّعْدِ, let thy thunder crash, and عَرَعَارِ, come and play the game called 'ar'ara. Occasionally it seems to take its meaning from one of the derived conjugations, as دَرَاكِ bring out! اُدْرِكُوا, أَخْرِجُوا, Imper. IV. overtake! = اُدْرِكُوا, أَخْرِجُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

- D [REM. The common phrase اضْرِبْ عُنُقَهُ, strike off his head, is sometimes pointed without tənwin (اضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَشْنِيعَةً عَلَى) cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kōr'ān l. 23, اَلْقِيَا with a various reading اَلْقَيْنِ.—De G.]

* [And again the phrase عَقَتِ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. The Passive Voice of the First Form in the Strong Verb.—Table II. A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *ḍamma*, and the *second* radical *kəṣra*. In the Imperf. Pass. the *prefixes* take *ḍamma*, and the *second* radical *fəṭḥa*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. The Derived Forms of the Strong Verb.—Table III.

102. The second radical of the Perf. Act. is pronounced with *fəṭḥa* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fəṭḥa* in the *fifth* and *sixth* forms, with *kəṣra* in the rest. C

REM. The Imperfects of the ninth and eleventh forms, يَقْتُلُ and يَقْتُلُ, are contractions for يَقْتُلُ and يَقْتُلُ. This may be seen from the Jussives يَقْتُلُ and يَقْتُلُ, and the Imperatives اِقْتُلْ and اِقْتُلْ. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *ḍamma*, in the rest with *fəṭḥa*.

105. The characteristic elif of the fourth form disappears when D another letter is prefixed; as يُقْتَلُ, not يُقْتَلُ, from اُقْتُلْ.

[REM. But we find قُنِرَ مَوْثِقَةً, a pot set on the fire, and also يُوَثِّقِينَ, Sībawēih, i. 9, l. 21, where the ا is treated like the ء of يَهْرِيحُ, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally اِفْعَلْ and اِفْعَلْ. But, by a rule of the language (see § 120), if the last radical

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with tæddid; e.g. اِصْفَرَّ for اِصْفَرَّ, يَصْفِرُ for يَصْفِرُ. If the last radical has no vowel, the word remains uncontracted; as اِصْفَرَّتْ, يَصْفِرُ, اِصْفَرَّ (see § 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. a. The Imperfects Pass. of the first and fourth forms are identical.

B REM. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *damma* instead of *fēlūa*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *damma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form قُوِيَ; and hence in the Pass. of the sixth, تُقْوَى.

C 109. In the Perf. Pass. of the fifth and sixth forms, not only is the fetḥa of the first radical changed into ẓamma, but also the fetḥa of the characteristic ت (which expresses the reflexive idea of these forms); e.g. تَقَوَّلَ, تَقَوَّلَ. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic ت, pronounced with ẓamma, but also the prosthetic êlif; e.g. اُسْتُقْبِلَ, اُسْتُقْبِلَ, اُسْتُقْبِلَ. Compare § 98 and rem. α.

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

111. When the verbal root begins with ث, ج, د, ذ, ز, س, ش, the characteristic ت of the fifth and sixth forms ص, ض, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Kor'an frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic êlif, when they happen to commence with two consonants (compare § 54). E. g. أَتَاكَل, أَتَذَكَّر, إِذَا رَأَى, أَتَزَيَّن.

A, تَسَاقَطَ, تَذَرَيْنَ, تَدَارَأُ, تَذَرُّ, تَسَاقَلُ, تَتَابَعُ, for أَطِيرَ, أَشْمَرُ, أَشَمِعَ, أَسَاقَطُ, يَتَزَكَّى, يَتَذَكَّرُ, يَطْهَرُ, يَصَدِّقُ, يَزْكِي, يَذْكُرُ; تَطِيرُ, تَشْمَرُ, تَسْمَعُ, يَتَصَدَّقُ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative تَ; as تَنْفَسُ for اَنْفَسَ, *to take breath*.

REM. See § 48, rem. b, and compare such Hebrew forms as חֹזֶר, חֹזֵר, חֹזְרִי; *Comp. Gr.* p. 110 seq.

112. The ت of the fifth and sixth forms is sometimes omitted B in those persons of the Imperf. Act. to which ت is prefixed (2d pers. sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g. تَقْدُمُونَ، تَتَّبَعُونَ، تَحْمِلُونَ، تَتَكَبَّرُونَ، for تَقْدُمُونَ، تَتَّبَعُونَ، تَحْمِلُونَ، تَتَكَبَّرُونَ [and necessarily تَتَّبَعُونَ for تَتَّبَعُونَ] (Fāṭḥ i. 130)—De G.]. These shortened forms are sufficiently distinguished by the fethas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (تَتَّبَعُونَ، تَتَكَبَّرُونَ); and by the fetha of the prefixed ت from the same persons in the passive of C the second and third forms (تَقْدُمُونَ، تَحْمِلُونَ).

113. Verbs of which the first radical is أ, و, ي, ر, ج, or ن, have no seventh form in classical Arabic, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن,—namely *اتَّسَّ*, *to lie concealed*,—the characteristic ن is united by *tessid* to the first radical.

REM. a. Some grammarians regard اِنَّهُمْ as being of the eighth D form, by assimilation for اَنْتَهُمْ.

REM. b. In modern Arabic such forms as *اِنَاخَذَ* (*Kamil*, p. 569, note i.), *اِنُوَجِدَ*, *اِنَصَّرَ*, *اِنْرَضَى*, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مَر; as اِمْحَق or اَمْحَق from سَحَق.

A. **إِنهَيْسَ**, **مَعَطَ** from **أَمَعَطَ** or **إِنْمَعَطَ**, **مَمَا** from **أَمَحَى** or **إِنهَيْحَى**
مَلَصَ from **أَمْلَصَ** or **إِنْمَلَصَ**, **مَلَسَ** from **أَمَلَسَ**.

REM. These forms are sometimes assigned to the eighth form ;
 امْتَرَطَ for امْتَحَى , امْتَحَى for امْتَحَقَّ , امْتَحَقَّ for امْتَحَقَّ , etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into ت, with the initial ث into ث. E.g. اتَّبَعَ, for اتَّبَعَ, from تَبَعَ, اِتَّارَ or اِتَّارَ, for اِتَّارَ, from تَارَ, اِئْتَرَدَ or اِئْتَرَدَ from تَرَدَ, اِئْتَفَرَّ or اِئْتَفَرَّ from تَفَرَّ.

B **REM.** The same assimilation is sometimes extended to the letter **س**, as **اسمع**, for **استمع**, from **سمع**.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into دَ, and with an initial ذ into ذَ or ذِ. E.g. اَزْدَجَرَ, for اِزْتَجَرَ, from زَجَرَ ; اِدْتَرَى, for اِذْتَرَى, from ذَكَّ ; اِدْتَرَكَ, for اِذْتَرَكَ, from رَادَدَ ; اِرْأَدَى, for اِذْرَأَدَى, from أَدْعَى ; اِدْعَى, for اِذْعَى, from عَذَّرَ ; اِدْكُرَ or اِذْكُرَ, for اِذْكُرَ, from كَرَعَ ; اِدْرَعُ or اِذْرَعُ, for اِذْرَعُ, from رَعِمَ.

REM. a. Whether the form with **د** or **ذ** is to be preferred, depends upon usage; for instance, **اِدْخَر** and **اِذْكَر** are preferable to **اَذْخَر** and **اَذْكَر**, but Lane gives in his Lexicon only **اِذْبَح**, **اِذْرَق**, and **اِذْرَى**. The unassimilated **اِذْكَر** is also said to occur, as well as **اِذْكَرَى**.

REM. b. Some grammarians extend this assimilation to the letter *j*, as أَزَان for أَزْدَان, from زَان.

REM. c. The letter ت is sometimes changed into د after an initial ج; e.g. اَجْدَرَّ, اَجْدَمَعَ, instead of the usual اَجْتَرَّ, اَجْتَمَعَ, from جَرَّ, جَمَعَ.

[illegible]

REM. α. The letter **ص** sometimes assimilates the following **ط**; B
اصْبِرْ, اصْفَى, اصْلَى, اصْلَحَ, اصْدَاد, for اصْطَبِرْ, etc.

REM. b. From ضَجَعَ the form اِطْجَعَ also occurs.

[117*. If the second radical be ت the characteristic ت of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel ِ is unnecessary and disappears. Thus for اَسْتَر we may have سَتَر or سَتَر; Imperf. يَسْتَر, يَسْتَر or even يَسْتَر (with a furtive *kesru* to the first radical); Part. act. مُسْتَر (مُسْتَر); Inf. سَتَّار (see § 202, C rem. a). Similar forms from verbs whose second radical is د, ذ, ص or ط occur (or are recorded as variants) in the Kōr'ān (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. *The Quadrilateral Verb.—Table IV.*

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the trilateral (see §§ 69—72).

REM. a. The \mathfrak{S} , which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see § 112).

REM. b. As mentioned in § 45, rem. d, words like هَرَّاقٌ (for أَرَّاقٌ), to pour out, and هَيَّيْنٌ, to believe, are treated as quadrilaterals:

A The latter is inflected exactly like قَمَطَرَ, but the former is irregular: Imperf. يُهْرِيقُ, Imperat. هَرِّقْ, Nom. act. هَرَّاقَةٌ, Perf. Pass. هَرِّقَ. The form أَهَرَّاقُ, Imperf. يُهَرِّقُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, to obey, is sometimes shortened into اسْطَاعَ or اسْتَاعَ, Imperf. يَسْطِيعُ or يَسْتِيعُ, and then converted into اسْطَاعَ, Imperf. يَسْطِيعُ. [Also, in verse, we find مُسْتَطَارَ for مُسْتَطَارَ.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatae* (y"y). The Arab grammarians name them اَلْفِعْلُ اَلْمُضَاعَفُ, the solid verb, or اَلْفِعْلُ اَلْمُضَاعَفُ, the doubled verb.

120. They differ from other strong verbs in two points.

(a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with téssid. E.g. قَرَّ to flee, for قَرَرَ; شَقَّ to split or cleave, for شَقَّقَ; مَسَّ to touch, for مَسَسَ; شَمَّ to smell, for شَمَمَ; حَبَّ to become dear (to one), for حَبَّبَ; لَبَّ to become wise or intelligent, for لَبَّبَ.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. يَجِلُّ for يَجِلِّلُ, يَمُدُّ for يَمُدِّلُ, يَمَلُّ for يَمَلِّلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمُدُّ, يَفِرُّ, يَبْتُ, يَمَلُّ, قَرَرْتُ.

REM. a. Transitive verbs of this class, of the form فَعَّلَ, have damma in the Imperfect, with the exception of six, which also admit kèsra; viz. بَتَّ to sever or separate entirely, make decisive or absolute, رَمَّ to repair, شَدَّ to make hard or firm, tie firmly, عَلَّ to

water (camels) a second time, نَرَّ to spread abroad or divulge secretly, A هَرَّ to abhor, detest, Imperf. يَبْتُ or يَبْتُ, etc. One verb has only kèsra, viz. حَبَّ to love (instead of the common IV. أَحَبَّ), Imperf. يَحِبُّ.

REM. b. Uncontracted verbs of the forms فَعَّلَ and فَعَّلَ sometimes occur; as صَكَّ to be knock-kneed or weak in the hocks, مَشَّ to have a swelling [splint] on the pastern (of a horse), أَلَّ to smell badly, بَصَّبَ to abound in lizards (ضَبَّ), لَجَّ to be sore (of the eye), B حَكَّ to be curly, حَكَّ to have its hoof worn at the edges (of a horse, etc.); لَبَّ to be wise or intelligent, دَمَّرَ to be ugly, شَرَّ to be bad, فَكَّ to be silly, in one's dotage, عَزَّ to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like فَرَرْتُ, مَدَدْتُ, ظَلَلْتُ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as, رَدَّتْ, رَدَّنْ, for رَدَدَتْ, رَدَدَنْ, أَحَسَّتْ for أَحَسَسَتْ, ظَلَّتْ or ظَلَّتْ for ظَلَلَتْ, مَسَّتْ for مَسَسَتْ (compare the Aramaic form بَرَّ for بَرَّرَ) [also يَفَرَّنْ for يَفَرَّرَنْ, يَفَرَّنْ for يَفَرَّرَنْ etc.*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong عَى as قَصَصْتُ for قَصَصْتُ, اسْتَسَرْتُ for اسْتَسَرْتُ, a form which is not uncommon in the fifth conjugation, as تَسَرَّيْتُ, تَلَعْتُ, تَقَضَّضْتُ, تَطَلَّيْتُ, تَلَعْتُ, تَلَعْتُ, تَلَعْتُ, تَلَعْتُ, تَلَعْتُ, T (compare in the Hebrew Imperf. תַּסְפִּיחַ for תַּסְפִּיחַ); or (b)

the long vowel اَ, as مَدَدْتُ for مَدَدْتُ (compare in Hebrew מַדְדָּה, where δ = α). The form described under 2 a is the usual one in modern Arabic, but in N. Africa ai becomes ī, as reddī for reddī. Such forms as أَحَسَّتْ for أَحَسَسَتْ also occur.—Comp. Gr. p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Fakīh s.v. رَفَّ.]

A 121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *ʾaḥa* or *kāru*; in those that have *u*, it may be any one of the three vowels. E.g. يَعْصُ or يَعْصِ, يَمَلِّ or يَمَلِّ, for يَعْصُ; يَفِرُّ or يَفِرُّ, يَحِبُّ or يَحِبُّ, for يَفِرُّ; يَمُدُّ, يَمُدُّ, or يَمُدُّ, يَمُدُّ, for يَمُدُّ.

B 122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as **اَفِرُّوْا**, **اَفِرُّوْا**, **اَفِرُّوْا**. When the usual contraction takes place, the prosthetic *elif* is obviously no longer necessary, and therefore the Arabs say **اَفِرُّوْا**, **اَفِرُّوْا**, **اَفِرُّوْا**—instead of **اَفِرُّوْا**, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *l*; e.g. **عَصَّ** for **اَمْدُدْ** for **مُدْ**, **اَفِرْ** for **اَفِرْ**, **اَعَصَّ** for **اَعَصَّ**.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رَدَّهُ (رَدَّهُ), عَصَبًا (عَصَبُهُ), but رَدَّمَا, not رَدَّمَا. In the *uapl* (§ 20) say رَدَّ الْقَوْمَ or رَدَّ الْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently **قَفَّرَ**, **تَفَرَّرَ**, **اِفْرَرَّ**, and **اِفْرَارًا**, undergo no contraction. [But cf. § 120, rem. c, for Conj. V.]

* [The uncontracted forms are said to belong to the dialect of *Hijāz*, the contracted to that of *Tamīm*, *Faḥ* ii. 566.—De G. Cf. *Sibaweh* ii. 443.]

REM. In the Passive some of the Arabs substituted *kësra* for *damma*, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of *kësra* and *damma* (technically called *الإشمام*, giving the one vowel a *scent* or *flavour* of the other), as رُدَّ, سُدَّ, *ruidda*, *südda* (with the German *ü* or French *u*), instead of *rudda*, *sudda*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *ṣetha* alone (§ 25, rem.). However, the uncontracted forms, B such as *سَارَر*, *قَاصَص*, *حَاجَج*, *شَاقَق*, *يَسَابِب*, *يُمَادِد*, *مُصَافَفَة*, *مُحَاجَجَة*, not unfrequently occur. Forms like *فُورِر*, *تُفَوِّر*, and *أَفْرِيرَار*, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أَذِلَّهُ for أَذِلَّهُ, أَقِلَّهُ for أَقِلَّهُ, the 1st pers. sing. Juss. of the fourth C form of ذَلَّ and قَلَّ.

C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83).

127. The weak letters are **أ**, **و**, and **ي**.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable élif or hémza, the weakest of the gutturals. These are called *verba hémzata*.

(b) Those that have among their radicals one of the weak consonants *g* and *g*, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A REM. The Arab grammarians do not reckon the *verba hêmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ي (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as أَوَى, وَفَى, رَأَى. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hêmza among their Radicals (Verba Hêmzata).—Tables VI., VII., VIII.*

B 130. These are divided into three classes, according as the hêmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hêmzatæ*). The following sections point out wherein they differ from the strong verbs.

131. If the êlif with hêmza and gèzma, at the end of a syllable (إ), be preceded by one of the heterogeneous vowels ðamma and kèsra, it is converted, after the ðamma, into و with hêmza (ؤ); after the kèsra, into ي with hêmza (ئ). Hence بُرِئْتُ for بُرَأْتُ, 1st pers. sing. Perf. C Pass. of بَرَأَ; يُؤْتَرُ for يُأْتَرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَتَرَأَ; دُنُوتُ and شَنِتُ for دُنَاتُ and شَنَاتُ, 2d pers. sing. masc. Perf. Act. of دَنُوْتُ and شَنِئُ, for دَنَأُ and شَنَأُ (see § 133).

132. The و and ي represent in these cases the sound to which the hêmza inclines through the influence of the preceding vowel*.

* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when *hêmza* is expressed by ؤ, ئ or by ء alone without a *kursî*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as ء. It is known

The hêmza is retained, not only to show their origin from إ, but also to A remind us that the syllables ؤ and ئ are not to be confounded in pronunciation with و, ü, and ي, î. The ðamma and kèsra remain short, whilst ؤ and ئ are pronounced like إ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hêmza (as دَنُوْتُ, *danu'-a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as شَنِتُ, *šani'-ta*, not *šani-ta*).

REM. α. In modern Arabic, hêmza in the middle and at the B end of words has so completely disappeared, that ؤ and ئ, when preceded and followed by vowels, become و and ي; except when the former has ðamma (ؤ) and the latter kèsra (ئ), as explained in §§ 133–4. The modern Arab also pronounces ؤ and ئ like the long vowels و ü and ي î. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hêmza [تَخْفِيفُ الْهَمْزَةِ § 17, b, rem. b]; and hence the custom, at the present day, of resolving the verba C tert. rad. hêmzatæ into verba *tertiæ yā*, as قَرَأَ for قَرِئَ to read, قَرِئْتُ for قَرَأْتُ, يَقْرَأُ for يَقْرِئُ. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hîgāz in the time of Mohammed gave up the original guttural sound of *hêmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Kōr'an, which was originally written down in the D Hîgāz in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote جاك, جيت, بوس because they said *ba'usa*, *gi'ta*, *ga'ka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *gi'ta*, *ga'aka* and this was expressed, without touching the old consonants, by writing جَاجُت, بَوُسُت, جَاجُك. Rules for writing hêmza as ؤ, ئ or ء are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'an.]

- A REM. b. The hêmza gézmatum over و and ي falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, b, rem. b). Hence اَيْسُرُ, not اَيْسُرُ, Imperat. of اَسَرَ; اَيْدُنُ, not اَيْدُنُ, Imperat. of اَدِنَ; اَوْمَلُ, not اَوْمَلُ, Imperat. of اَمَلَ; اَوْثَمَرُ, not اَوْثَمَرُ, 3d pers. sing. Perf. Act. VIII. of اَمَرَ; اَوْثَمِنَ, not اَوْثَمِنَ, 3d pers. sing. Perf. Pass. VIII. of اَمِنَ, all with êlif conjunctionis (هَمْزَةُ التَّوَصُّلِ); اَوْمِنَ, not اَوْمِنَ, 3d pers. sing. Perf. Pass. IV. of اَمِنَ; اِئْمَانُ, not اِئْمَانُ, Infin. IV. of اَمِنَ; اَوْثَرُ, not اَوْثَرُ, 1st pers. sing. Imperf. Act. IV. of اَثَرَ, all with êlif separationis (هَمْزَةُ التَّقْطِيعِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the wasl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or فَ, and, it is usually rejected; as اَوْثَرُوا, (from اِثَرِ, Imper. of اَتَى to come), فَاتُوا, فَاتُوا, فَاتُوا. In other cases it is retained, and the radical hêmza is left in its altered form (ئ, ؤ); as فَاتَتْزَرَتْ *fā'tazarat*, بَعْدَ اِتِّلَافٍ *ba'da'tilāfin*, اَلَّذِي اَلْهَدَى اَتْتِنَا *al-ladī al-hudā'tinā*, يَكُولُ اَلَّذِي *yakūlū al-ladī* (also written اَلَّذِي اَتْتِنَا *al-ladī a'ttinā*) *lladī'tumina*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *al-hudā'tinā*, *yakūlūdan*, *lladī'tumina* (as if written اَلْهَدَاتِنَا, اَلْهُلُودَان, اَلْأَدِيثِين).
- D REM. c. اُ is always retained after fetha in the ancient language, as يَأْسُرُ; but in modern Arabic it passes into the êlif of prolongation, as يَأْمُرُ, يَأْكُلُ, for يَأْمُرُ, يَأْكُلُ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. a) such variations as يَتَكَمَّرُ for يَتَكَمَّرُ Sūra xlix. 14.] Those who used the form تَعَلَّمُ (see § 94, rem. c) also said تَتَمَّرُ for تَتَمَّرُ, from اَتَمَّرَ.

133. In the same way, اُ passes into ؤ or ئ, when it is pronounced with damma or kësra and preceded by fetha, or with fetha and preceded by damma or kësra; and into ئ, when it is pronounced with kësra and preceded by damma (see § 17, b). E.g. بَوَسَ, for بَأَسَ, to be brave; يَلَاثِرُ, for يَلَاثِرُ or يَلَاثِرُ, it agrees with, Imperf. III. of لَامَرُ; دَنُوْ, for لَامَرُ, agrees with, be reconciled to, Imperat. VIII. of لَامَرُ; دَنُوْ, for دَنُوْ, to be mean, worthless; يُوَثِّرُ, for يُوَثِّرُ, an impression is made, Imperf. Pass. II. of لَامَرُ; اُتَّيَّرَ, for اُتَّيَّرَ, Infin. VIII. of لَامَرُ; he B was asked, for سَأَلَ, Perf. Pass. of سَأَلَ; لَوِثِمَ peace is made (between them), for لَوِثِمَ, Perf. Pass. III. of لَامَرُ.

REM. At the end of a word, اُ, pronounced with damma and preceded by fetha, is usually left unchanged; as يَهْنَأُ from قَرَأَ, يَهْنَأُ from يَهْنَأُ, Imperf. Pass. II. of يَهْنَأُ, instead of يَهْنَأُ, يَهْنَأُ. But the latter form is commonly used before the accusative suffixes, as يَهْنَأُوهُ.

134. Finally, اُ pronounced with damma or kësra (اُ or اُ), becomes ؤ or ئ at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. يَبْأَسُ, for يَبْأَسُ, Imperf. of بَوَسَ; مَسْأُولُ, for مَسْأُولُ, Pass. Particip. of سَأَلَ; يَنْأَمُ, for يَنْأَمُ, Imperf. of نَامَ, to groan, to twang; يَنْأَمُ, for يَنْأَمُ, he acts stingily and meanly, Imperf. IV. of لَوَمَ; اِسْتَلْمِمَ, put on armour, Imperat. X. of لَامَرُ.

REM. اُ at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. اُنْأَرُ, اُنْأَرُ. D

135. At the beginning of a word, if an êlif productionis follows the radical اُ, the two êlifs are combined into one, which is written either with mēdda alone, or with mēdda accompanied by a hêmza to the right of the êlif, or sometimes with hêmza and a perpendicular fetha (see § 6, rem. a); as اَمَّرَ, اَمَّرَ, or اَمَّرَ, for اَمَّرَ, to consult, III. of

A **أَمَرَ** to order. The same thing takes place when a radical **أ** with *gèzma* (**أ**) is preceded by an *êlif hèmzatum* with *fèṭḥa* (compare § 132, rem. *b*); as **أَكَّرَ**, **أَأْتَرُ**, or **أَأْتَرُ**, for **أَأْتَرُ**, to prefer, IV. of **أَتَرُ**. In old Mss. we often find **أَأْمَرَ**, **أَأْتَرُ**.

136. In a more modern stage of the language, *êlif hèmzatum* with *fèṭḥa* passes into **و**, when preceded by *fèṭḥa* and followed by an *B êlif* of prolongation (compare § 17, *b*, rem. *b*); as **تَأَمَّرُوا**, for **تَأَمَّرُوا**, or **تَأَمَّرُوا**, they deliberated together, 3d pers. plur. Perf. Act. VI. of **أَمَرَ**; **تَوَاحَيَا**, for **تَوَاحَيَا** or **تَوَاحَيَا**, the two became intimate friends, from **أَخَا** (for **أَخَوَا**).

C **REM.** The same change sometimes takes place even with the initial *êlif* of the third form; as **وَأَزَى** to be intimate with, **وَأَكَلْ** to eat along with, to be opposite or parallel to, **وَأَسَى** to console, **وَأَكَلْ** to eat along with, for **أَخَى**, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to § 17, *b*, rem. *b*, **و** took the place of **و**; as **مُؤَاسَى**, **مُؤَاسَى**, and **مُؤَاسَى**.

137. The verbs **أَخَذَ** to take, **أَمَرَ** to order, and **أَكَلَ** to eat, reject the first radical in the Imperat., making **خُذْ**, **مُرْ**, and **كُنْ**.

D **138.** When preceded by **و** or **ف**, and, the Imperative **مُرْ** generally recovers its radical *êlif*, **وَأَمُرْ** or **وَمُرْ**; but not so **خُذْ** and **كُنْ**, which make only **وَخُذْ** and **وَكُنْ**. For the rule as regards other verba prim. rad. *hèmz.*, see § 132, rem. *b*; and on the Imperative of **أَتَى**, to come, see also § 175, rem. *a*.

139. The first radical of **أَخَذَ** is assimilated in the eighth form to the characteristic **ت** of that form; **أَتَّخَذَ**, for **أَتَّخَذَ** (§ 132, rem. *b*), to take for oneself.

REM. a. The same assimilation sometimes takes place in **أَزَرَ**, to put on one the article of dress called **إِزَارُ**, and **أَجَرَ**, to give wages, which makes **أَتَزَرَ** or **أَتَزَرَ**, to put on an 'izār, and **أَتَجَرَ** or **أَتَجَرَ** to

give alms, to receive wages; still more rarely in **أَمِنَ**, to be safe, A **أَتَمَنَ**, for **أَتَمَنَ**, to trust or confide in, and **أَهَلَ**, to marry, **أَتَهَلَ**, for **أَتَهَلَ**, do.—The tenth form of **أَخَذَ** may also lose its *êlif* and be written **أَشَّخَذَ**.

REM. b. From the above assimilated forms are derived the secondary radicals **تَخَذَ**, to take, and **تَجَرَ**, to trade (see § 148, rem. *b*). Compare in Syriac **ܬܚܕܐ**, **ܬܚܕܐ**, **ܬܚܕܐ**; and with B **أَشَّخَذَ**, if from the rad. **أَخَذَ**.

140. Verba med. *hèmzatae* are occasionally inflected like verba med. rad. **و** et **ي** (§ 149, etc.), and take an *êlif* of prolongation instead of the radical *hèmza* with *fèṭḥa*. This is particularly the case with the verb **سَأَلَ** to ask, which has **سَأَلَ** for **سَأَلَ**, 2d pers. sing. m. **سَلْتُ** [not **سَلْتُ**], **سَأَلَ** for **سَأَلَ**, **يَسْأَلُ** for **يَسْأَلُ**, **سَلْ** for **سَلْ** (Imperat.), Perf. Pass. **سِيلَ**.—Sometimes the *êlif hèmzatum* is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. **يَسْأَلُ** C for **يَسْأَلُ**, from **سَأَلَ**; **يُرَايَ** for **يُرَايَ**, from **رَأَى** to see; **أَلَيْكَ** to send, for **يَسْأَلُ**, whence **مَلَأَكَ**, for **مَلَأَكَ**, an angel (ܡܠܐܝܬܐ).

REM. a. The Imperative **سَلْ** makes in the fem. **سَلِي**, du **سَلَا**, plur. **سَلُوا**, not **سَالِي**, etc. When preceded by **و** and **ف**, we may say **وَسَلْ** or **وَسَلْ**, **فَسَلُوا**, **فَسَلُوا** (§ 21, *d*, rem. *b*), or **فَسَلُوا**.

REM. b. The elision of the *êlif* occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. Verbs which are more especially called Weak Verbs (§ 128, *b*).

141. These likewise fall into three classes, according as the letter **و** or **ي** is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. **و** et **ي**).

A A. Verbs of which the First Radical is و or ی (*verbu primæ rad.* و *et* ی).—Table IX.

142. Those verbs primæ rad. و, which have *kāsa* as the characteristic vowel of the Imperf. and Imperat., reject the و in these forms. E.g. وَلَدَ to bear children, Imperf. يَلِدُ for يُولِدُ, Imper. لِدْ for اِلِدْ (اُولِدْ); وَعَدَ to promise, Imperf. يَعِدُ for يُوْعِدُ, Imper. عِدْ for اِعِدْ (اُوْعِدْ).

B REM. a. Eight verbs primæ rad. و, of the form فَعَلَ, have in the Imperf. يَفْعَلُ instead of يَفْعُلُ (contrary to the rule laid down in § 92), and hence elide their first radical; وَثَقَ to trust or confide in, يَثِقُ; وَرِثَ to inherit, يَرِثُ; وَرَعَ to abstain from (what is unlawful), يَرَعُ; وَرَمَ to swell, يَرِمُ; وَرَى to be firm and hard (of fat), يَرَى; وَلَّى to be in good condition and handsome, يَفِئُ; وَلَّى to be near, to be in charge of, يَلِي; وَلِمَقَ to love, يَلِمُقُ. Of these وَرَعَ has also dialectically the form يَوْرَعُ, and a few more admit both forms; e.g. وَجَرَ to be angry with, full of hatred of, يَجِرُ, يَوَجِرُ; وَجَرَ to be rough and broken (of ground), يَجِرُ, يَوَجِرُ; وَغَرَ to be hot, angry, يَغِرُ, يَوَغِرُ; وَلَهُ to be stupefied with grief, to be melancholy, يَلَهُ, يَوَلَهُ; وَهَلَ to be cowardly, to forget, يَهَلُ, يَوَهَلُ.

D REM. b. The Imperat. عِمْر in the phrases عِمْرٌ صَبَاحًا good morning! / عِمْرٌ مَسَاءً good evening! seems to come from وَعَمَرَ, but is in reality from نَعِمَ, Imperf. يَنْعِمُ, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs [ع], which is so common in Heb. and Aram.

143. But those verbs primæ rad. و, which have *fetha* or *damma* as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E.g. وَجَرَ or وَجَلَ to be afraid, يَوَجِرُ or يَوَجَلُ; اِجَرَ, يَاجِرُ, يَوَجِرُ or يَوَجَلُ; وَجَعَ to be in pain, يَوَجَعُ; وَجَلَ to stick

in the mud, يَوَحَلُ; وَبَقَ to perish, يَبُوقُ; وَبُوَ to be visited by the mur-A rain, يَبُوبُ; وَبَلَ to be unwholesome or insalubrious, يَبُولُ; وَضُوَ to be clean and fair, يَوْضُو. The same is the case with those verbs which are at once primæ rad. و and mediæ rad. geminatæ; as وَدَّ (for وَدَدَ) to love, يَوُدُّ for يُوَدِّدُ, اَوْدَدَ for اِيْدَدُ.

REM. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has *fetha*, some Arabic dialects change the و into ا or ی. E.g. يَوَجَلُ and يَيَجَلُ, for يَوَجَلُ, B from وَجَلَ, to be afraid; يَوَجَعُ and يَيَجَعُ or يَيَجُعُ, for يَوَجَعُ, from وَجَعَ, to be in pain; يَوَهَمُ and يَيَهَمُ, for يَوَهَمُ, from وَهَمَ, to make a mistake. Others even use the forms يَيَجَلُ, يَيَجَعُ, and يَيَهَمُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms C is *fetha*.

وَدَعَ to let alone,	يَدَعُ.	دَع.
وَذَرَ to let alone,	يَذَرُ.	ذَر.
وَزَعَ to restrain,	يَزَعُ.	زَع.
وَسَعَ to be wide or spacious,	يَسَعُ.	سَع.
وَضَعَ to put down or place,	يَضَعُ.	ضَع.
وَطَى to trample upon,	يَطَأُ.	طَأ.
وَقَعَ to fall,	يَقَعُ.	قَع.
وَهَبَ to give,	يَهَبُ.	هَب.

REM. a. The reason why the و is elided in these verbs probably is, that the *fetha* of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ج).

REM. b. وَدَعَ and وَذَرَ are not used in the Perf.

A 145. In those forms in which a *kèsra* or *damma* precedes a vowelless *و*, the *و* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اَوْدَدَ*, *اَوْدَدُ*, Imperat. I.; *اِسْتَوْدَعُ*, *اِسْتَوْدَعُ*, Infin. IV. and X.; *اَوْجِبُ* for *يُوجِبُ*, Imperf. Act. IV.; *اُسْتَوْدِعُ*, *اُسْتَوْدِعُ*, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. *و*, the *و* is sometimes changed into *ا*, on account of a certain repugnance of the Arabs to the sound of the syllable *وُ*; e.g. *اُقَتَّ*, for *وُقَتَّ*, it is fixed or determined (of time); *اُجِيَ*, for *وُجِيَ*, it is revealed.

146. Verbs primæ rad. *ى* are inflected in almost all their forms like the strong verbs; e.g. *يَسِرُ* to play at hazard, or to be gentle, easy, *يَسِرُ* to ascend (a hill), to be grown up, *يَسِرُ*; *يَقِظُ* to be awake, *يَقِظُ* do., *يَقِظُ*; *يَنَعُ* to become ripe, *يَنَعُ* or *يَنَعُ*.

C REM. *يَبِسُ*, to be dry, has *يَبِسُ* or *يَبِسُ*, and *يَبِسُ*, to despair, *يَبِسُ* or *يَبِسُ*. See § 92, rem. a. Dialectic varieties are *يَبَسُ*, for *يَبِسُ*, and *يَبَسُ* or *يَبَسُ*, for *يَبَسُ*. See § 143, rem.

147. In those forms in which a *kèsra* or *damma* precedes a vowelless *ى*, the *ى* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِيسِرُ* for *ايسِرُ*, Imperat. I.; *اِيسَارُ* and *اِيسَارُ*, for *ايسَارُ* and *ايسَارُ*, Infin. IV. and X.; *اِيسِرُ* for *يُوسِرُ*, Imperf. Act. IV. of *يَسِرُ* and *يَقِظُ*.

148. In the eighth form, *و* and *ى* are assimilated to the characteristic *ت*, producing *ت* for *وت* and *يت*; as *اَتَعَدَّ*, for *ايتَعَدَّ*, (to receive a promise; *اِتَسَّرَ*, for *ايتَسَّرَ*), to play at hazard.

REM. a. Sometimes, however, although many grammarians disapprove of it, *و* and *ى* are not assimilated to the *ت*, but pass after *fetha*, *damma*, and *kèsra*, into the homogeneous letters of prolonga-

tion, *ا*, *و*, *ى*. E.g. *اَوْتَصَلَ* for *اِتَصَلَ*, *اَوْتَعَدَّ* for *اِتَعَدَّ* (§ 145), A *اَيْتَسَّرَ* for *ايتَسَّرَ*, *اَوْتَسَّرَ* for *ايتَسَّرَ* (§ 147), in the Perf.; *اَيَاتَصَلَ* for *ايتَاتَصَلَ*, *اَيَاتَعَدَّ* for *ايتَاتَعَدَّ*, in the Imperf. Compare § 139, and rem. a.

REM. b. From these assimilated forms are derived secondary radicals; such as *تَجَهَّ* to turn oneself towards, to face; *تَخِمَّ* to suffer from indigestion; *تَسَعَ* to be wide or spacious; *تَقَى* to fear (God); *تَلَدَّ* to be born in one's house (of a slave), to be hereditary, inherited, B or long possessed; *تَكَلَّ* to rely upon; *تَلَهَّ* to be stupefied by grief, to be melancholy; *تَلَّى*, or *تَلَّى*, to follow; and in the fourth form, *اَتَكَّا* to make one lean, to prop him up; *اَتَلَجَّ* to insert; *اَتَهَّمَّ* to suspect a person. Compare § 139, rem. b.

REM. c. For the inflection of verbs of this class in the cognate languages, see *Comp. Gr.* p. 234 seq.

B. Verbs of which the Second Radical is *و* or *ى* (verba mediæ radicalis و et ى).—Tables X.—XIII. C

149. Verba mediæ rad. *و* et *ى* (called by the Arab grammarians *اَلْفِعْلُ الْاَجْوَفُ*, the hollow verb) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the *و* or *ى* is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E.g. D

<i>يَقُولُ</i> , he says,	becomes	<i>يَقُولُ</i> , Imperf. Act. I.
<i>يَسِيرُ</i> , he goes,	„	<i>يَسِيرُ</i> , do.
<i>يَخَوْفُ</i> , he is afraid,	„	<i>يَخَافُ</i> , do.
<i>يَهَبُ</i> , he is afraid,	„	<i>يَهَابُ</i> , do.
<i>يُقُولُ</i> , it is said,	„	<i>يُقَالُ</i> , Imperf. Pass. I.
<i>يُقِيلُ</i> , pardon is granted,	„	<i>يُقَالُ</i> , Imperf. Pass. IV.

A	يَقُومُ, <i>he remains</i> ,	becomes	يُقِيمُ, Imperf. Act. IV.
	يَلِينُ, <i>he softens</i> ,	„	يَلِينُ, do.
	أَقُومُوا, <i>remain</i> ,	„	أَقِيمُوا, Imperat. Plur. IV.
	الْيَنُوا, <i>soften</i> ,	„	الْيَنُوا, do.
	أَقَامَ, <i>he remained</i> ,	„	أَقَامَ, Perf. Act. IV.
	الْيَنَ, <i>he softened</i> ,	„	الْيَنَ, do.
B	يُسْتَقِيمُ, <i>he stands upright</i> ,	„	يُسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِينَ, <i>he was thought gentle</i> ,	„	أُسْتَلِينَ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked</i> ,	„	يُسْتَقِيلُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *و*, *ي*, *ا* are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for يَقُولُ (يَقُولُ), Jussive Act. I.	
	يَسِرُ „ يَسِيرُ (يَسِيرُ), do.	
	يَخَفُ „ يَخَافُ (يَخَافُ), do.	
	يُقَالُ „ يَقَالُ (يَقُولُ), Jussive Pass. I.	
	يُقِيمُ „ يَقِيمُ (يَقُومُ), Jussive Act. IV.	
	أَقِلُ „ أَقِيلُ (أَقِيلُ), Imperat. IV.	
	أَقِمُ „ أَقِيمُ (أَقُومُ), do.	
D	أَقَامَتْ „ أَقَامَتْ (أَقَامَتْ), 2d p. sing. m. Perf. Act. IV.	
	أَقَدَتْ „ أَقِيدَتْ (أَقِيدَتْ), do. Pass. IV.	
	أُسْتَلَنْتَ „ أُسْتَلِينَتْ (أُسْتَلِينَتْ), do. Pass. X.	
	أَقَمْنَ „ أَقَامْنَ (أَقَامْنَ), 3d p. plur. f. Perf. Act. IV.	
	أَقِمْنَ „ أَقِيمْنَ (أَقِيمْنَ), 2d p. plur. f. Imperat. IV.	

REM. *يَكُنْ* for *يَكُونُ*, Jussive of *كَانَ*, *to be*, is sometimes still farther abbreviated, especially by the poets, into *يَكْ*.

152. In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic *ا* (see §§ 98 and 122). E.g.

أَقُولُ	becomes successively	أَقُلُ, أَقْلُ, قُلْ.
أَسِيرُ	„ „	أَسِرْ, إِسِرْ, سِرْ.
أَخُوفُ	„ „	أَخَفْ, إِخَفْ, خَفْ.
أَهْبُ	„ „	أَهَبْ, إِهَبْ, هَبْ.
أَقُولُوا	„ „	أَقُولُوا, ... قُولُوا. B
أَسِيرُوا	„ „	أَسِيرُوا, ... سِيرُوا.
أَخُوفُوا	„ „	أَخُوفُوا, ... خَافُوا.
أَهْبُوا	„ „	أَهْبُوا, ... هَابُوا.

153. If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the *و* or *ي* of the middle syllable is changed into *êlif* productionis, without any regard to the nature of the vowel that accompanies it. C E.g.

قَوْمَ	becomes	قَامَ, Perf. Act. I.
خَوْفَ	„	خَافَ, do.
طَوَلَ	„	طَالَ, do.
سِيرَ	„	سَارَ, do.
هَيْبَ	„	هَابَ, do.
أَنْقَادَ	„	أَنْقَادَ, Perf. Act. VII.
يَنْقَادُ	„	يَنْقَادُ, Imperf. do. D
أَقْتَادَ	„	أَقْتَادَ, Perf. Act. VIII.
أَزْدَادَ	„	أَزْدَادَ, do.
يَزْدِيدُ	„	يَزْدَادُ, Imperf. do.

REM. The forms *زِيلَ* and *كَيْدَ* are mentioned as being dialectically used instead of *زَالَ* (for *زَيْلَ*), *to cease*, and *كَادَ* (for *كَوَدَ*), *to be near or on the point of*.

- A 154. But if the vowel of the first syllable be *ḍamma*, and the *و* or *ى* is accompanied by *kəṣra*, the *ḍamma* is elided and the *kəṣra* substituted in its place, in consequence of which the *و* or *ى* becomes *ى* productionis. E.g.

قُولُ	becomes	(قُولُ)	قِيلَ	Perf. Pass. I.
سِيرُ	"	(سِيرُ)	سِيرَ	do.
أُسْتُوقُ	"	(أُسْتُوقُ)	أُسْتُيِقُ	Perf. Pass. VIII.
أُخْتِيرُ	"	(أُخْتِيرُ)	أُخْتِيرَ	do.

- B REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سِيَقُ (سوق), غِيَضُ (غيض), and the like, some Readers of the *Korān* give the vowel *i* an *اِشْمَامُ الضَّمِيرِ*, a scent or flavour of the *u*-sound (حَرَكَه بَيْنَ الضَّمِيرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüllen* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *gūda*.

- C REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the *و* or *ى*, and changing those letters into *و* productionis; as قُولُ (for قُولُ, قُولُ), (أُخْتِيرُ, أُخْتِيرَ) (for أُخْتِيرُ, أُخْتِيرَ), (أُسْتُوقُ, أُسْتُيِقُ) (for أُسْتُوقُ, أُسْتُيِقُ). The verb سَالَ, for سَالَ (see § 140), is said to admit of the forms سُولُ, سِيلُ, سِيلُ, and سُولُ.

- D REM. c. In forms like أُسْتُيِقُ, أُخْتِيرَ, some assimilate the vowel of the prosthetic *ḥlif* to the following *i*, أُسْتُيِقُ, أُخْتِيرَ, pronouncing *i* or *ü*.

155. If the first radical has *fetha* and the third is without a vowel, three cases arise.

(a) The second radical is *و* or *ى* with *fetha*. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the *fetha* of the first radical into *ḍamma*, if it was *و*, and into *kəṣra*, if it was *ى*. E.g.

قُمْتُ	for قَوْمْتُ	2d pers. sing. m. Perf. Act. I.
سِرْتُ	" سِيرْتُ	do.

(b) The second radical is *و* with *ḍamma* or *ى* with *kəṣra*. In this case the second radical is elided along with its vowel, as in a, but its influence is sufficient to change the *fetha* of the first radical into the homogeneous vowel. E.g.

طَلْتُ	for طَوْتُ	2d pers. sing. m. Perf. Act. I.
هَيْتُ	" هَيَّيْتُ	do.

(c) The second radical is *و* with *kəṣra*. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the *fetha* of the first radical into *kəṣra*. E.g. B

خَفْتُ	for خَوْتُ	2d pers. sing. m. Perf. Act. I.
مِتُ	" مَوْتُ	do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the *ى* productionis (§ 154) is shortened into *kəṣra*, according to § 25. E.g.

بَغْتُ	for بَيَّعْتُ	(بَيَّعْتُ), 2d pers. sing. m. Perf. Pass. I.
لِمْتُ	" لَيَّمْتُ	do.
أُسْتُيِقْتُ	" أُسْتُيِقْتُ	do. VIII.

REM. a. In verbs *mediæ rad. ى*, and in those *mediæ rad. و* of the form فَعِلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بَعْتُ for بَيَّعْتُ (§ 155, a) and خَفْتُ for خَوْتُ (§ 155, c).

REM. b. Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., D say in the 1st and 2d persons *kūltu*, *bū'tu*, etc.; whilst those who prefer قُولُ, بُوُع, say قُلْتُ, بَعْتُ. [The prophet himself in the *ḥadīth al-waḥy* says قُلْتُ.—De G.]

157. Most *verba mediæ rad. و* take *ḍamma*, and most *verba mediæ rad. ى* *kəṣra*, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَّلُ), to move away, comes يَزُولُ (يَزْوُلُ); from نَالَ (نَوَّلُ), to give in a present, comes يَنْوُلُ (يَنْوُلُ); from طَالَ (طَوَّلُ), to be long, comes يَطْوُلُ (يَطْوُلُ); from سَارَ (سِيرَ), to adorn, comes يَزِينُ (يَزِينُ); from زَانَ (زَيْنَ), to adorn, comes يَزِينُ (يَزِينُ); from سَارَ (سِيرَ), to adorn, comes يَزِينُ (يَزِينُ); from زَانَ (زَيْنَ), to adorn, comes يَزِينُ (يَزِينُ); from سَارَ (سِيرَ), to adorn, comes يَزِينُ (يَزِينُ).

- A *to go*, *يَسِيرُ* (*يسير*). But in some, which are of the form *فَعِلَ*, the Imperf. takes fetha (§ 92); e.g. from *زَالَ* (*زهل*), *to cease*, comes *يَزَالُ* (*يزال*); from *نَالَ* (*نهل*), *to get, obtain*, *يَنَالُ* (*ينال*); from *شَاءَ* (*شهى*), *to wish*, *يَشَاءُ* (*يشاء*); from *خَافَ* (*خوف*), *to fear*, *يَخَافُ* (*يخوف*); from *نَامَ* (*نوم*), *to sleep*, *يَنَامُ* (*ينوم*). *مَاتَ*, *to die*, has usually the form *مُتَّ* (for *مَوْتُ*, *موت*, Heb. *מוֹת*, Syr. *ܡܘܬܐ*) in the Perfect, and *أَمُوتُ* (Heb. *מוֹת*, Syr. *ܡܘܬܐ*) in the Imperfect, though *مُتَّ*, *يَمُتُّ*, and *يَمُوتُ* are mentioned by the lexicographers.

158. In verba mediæ rad. *و* et *ي*, of which the third radical is *ت* or *ن*, these letters combine with an initial *ت* or *ن* in the pronominal suffixes so as to form *ت* and *ن*. E.g. *مُتَّ*, *مُتَّم*, for *مُتَّ*, *مُتَّم*, from *مَاتَ* (*موت*) *to die*; *بُتَّ*, for *بُتَّ*, from *بَاتَ* (*بيت*) *to pass the night*; *صُنَّ*, for *صُنَّ*, and *يَصُنُّ*, for *يَصُنُّ*, from *صَانَ* (*صون*) *to guard*; *بُنَّ*, for *بُنَّ*, and *يَبْنِي*, for *يَبْنِي*, from *بَانَ* (*بين*) *to be separate*. See § 90, rem. *a*, *b*, *c*.

159. In the Passive of the third and sixth forms of verba med. rad. *و*, the *و* productionis (§ 108) does not coalesce with the second radical into *و*, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (*قُولَ* and *قُولَ*). Hence we write *قُودِلَ*, *قُودِلَ*, not *قُودِلَ*. For the same reason, no coalition takes place in the same forms of verba mediæ rad. *ي*, which are always written, for example, *نُبُويعَ* and *نُبُويعَ*. See § 11, rem. *a*.

160. Some verba mediæ rad. *و*, and a few mediæ rad. *ي*, of the form *فَعِلَ*, are inflected throughout like strong verbs; as *أَوْدَ* *to be curved or bent*, Imperf. *يَأْوُدُ*; *سَوْدَ* *to be black*, Imperf. *يَسْوَدُ*, IV. *أَسْوَدَ*; *عَوْرَ* *to be one-eyed*, Imperf. *يَعْوَرُ*, IV. *أَعْوَرَ*; *صَوِفَ* *to be woolly*, Imperf.

يَصُوفُ; *حَوَلَ* *to squint*, Imperf. *يَحْوَلُ*, IV. *أَحْوَلَ*; *عَوَرَ* *to be wanting*, A Imperf. *يَعْوَرُ*, IV. *أَعْوَرَ*; *صَيَدَ* *to have a particular disease* (*صيد*, the glands), said of a camel, Imperf. *يَصَيِّدُ*; *جَبَدَ* *to have a long, slender neck*, Imperf. *يَجْبِدُ*; *غَيَدَ* *to be tender and flexible*, Imperf. *يَغْيِدُ*; *هَيْفَ* *to have a slender waist*, Imperf. *يَهْيِفُ*.

161. Some verba mediæ rad. *و* et *ي* follow in the fourth form either the strong or the weak inflection. E.g. *أَثَابَ* or *أَثَوَبَ*, *to reward*, from *ثَابَ* *to return*; *أَرَوَّحَ* or *أَرَوَّحَ*, *to perceive the smell or odour of a* B thing, from *رَاحَ* *do.*; *أَغَمَّ* or *أَغَمَّ*, *to be cloudy*, from *غَامَ* *do.*; *أَخَالَ* or *أَخَالَ*, *to watch a rain-cloud*, from *خَالَ*.

162. A few verba mediæ rad. *و* have only the strong inflection in the eighth form, used to denote reciprocity; as *اجْتَوَرَ* *to be neighbours*, from the rad. *جَارَ*; *ازْدَوَّجَ* *to pair, to marry or intermarry*, from the rad. *زَاجَ*; *اعْتَوَرَ* *to borrow*, from the rad. *عَارَ*; *اعْتَوَنَ* *to help one another*, C from the rad. *عَانَ*.

163. Many verba mediæ rad. *و* admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. *اسْتَجَابَ* or *اسْتَجَوَّبَ*, *to give an answer, grant a prayer*, from the rad. *جَابَ*; *اسْتَصَابَ* or *اسْتَصَوَّبَ*, *to consider right*, from the rad. *صَابَ*; *اسْتَفَوَّسَ* *to be bent with age*, from *فَوَّسَ* *a bow*; *اسْتَنَوَّقَ* *to become like a* D *she-camel* (*نَاقَة*). Similarly, from verba med. rad. *ي*, *اسْتَنَيْسَ* *to become like a he-goat* (*تَيْسَ*); *اسْتَفَيْلَ* *to become like an elephant* (*فَيْلَ*).

REM. *a*. On *اسْتَطَاعَ* or *اسْتَاعَ*, shortened from *اسْتَطَاعَ*, *to obey, to be able to do*, X. of *طَاعَ*, and on the secondary *أَسْتَطَاعَ*, see § 118, rem. *b*.

REM. *b*. On the formation of the nomina agentis et patientis of the first form from verba med. rad. *و* et *ي*, see §§ 240-1.

REM. *c*. For the inflection of verbs *יָיַ* and *יָיַ* in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

A C. *Verbs of which the Third Radical is , or ى (verba tertiæ radicalis*

164. These verbs are of five kinds ; namely :—

(a) Verba tertiae rad. و of the form فَعَّلَ ; as غَزَا to make a foray or raid, for غَزَوْا (§ 167, a, β, a).

(b) Verba tertiæ rad. **ي** of the form **فَعَّلَ**; as **رَمَى** to throw, for **رَمَى** (§ 167, *a*, *β*, *a*).

B (c) Verba tertiae rad. و of the form فَعِلَ ; as رَضِيَ to be pleased with, for رَضَوْا (§ 166, a).

(d) Verba tertiæ rad. **ى** of the form **فَعِلَ**; as **خَزِيَ** to be ashamed.

(e) Verba tertiæ rad. و of the form فَعَّلَ ; as سَرَّوْ to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant,

C or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

(α) The third radical maintains its power as a consonant between the vowels ā—ā (وَا، حَا)، ū—ū (وُو، حُو)، ī—ī (وِي، حِي); as also when the preceding syllable ends with a consonant. E.g. غُرُوا، رَمَيَا، سَرَوْا، يَغْرُونَ، تَرْمِي، تَرْمِيَانِ، غَزَوُ؛ غَزَوْا، رَمَى، سَرَوْتُ، يَغْزُونَ، تَرْمِي، تَرْمِيَانِ، غَزَوُ؛

D رَضَوْنَ. The letter و between the vowels i-ā (يُو) and i-ā (يُو) always passes into ي; as رَضَى, غَضَى, for رَضَوْا, غَضَوْا. The letter ي is never found between the vowels ū-ā, ū-ā.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been *غَزَوْتُ*, *غَزَوْتَا*, *رَمَيْتُ*, *رَمَيْتَا*, etc., after the analogy of *رَضَيْتُ*, *حَزَيْتُ*, and *سَرَوْتُ*; but the Arabs followed in the sing. the masc. forms *غَزَا*, *رَمَى* (§ 167, a, β, a), and, not being able to say *غَزَاْتُ* and *رَمَاْتُ* or *رَمَيْتُ* (§ 25), they substituted *غَزَتْ* and *رَمَتْ*. In the dual, on the other hand, where they

might have said غَزَات and رَمَات, they followed the received fem. sing. A in adopting غَزَا and رَمَا. The form رَمَات is said to occur dialectically, but is condemned by the grammarians.

(b) The third radical is elided between a short vowel and the long vowels *i* and *ū*, and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely **وَو** into **و**, as **سَرَوَا** for **سَرَوَا**; **يَو** into **و**, as **رَضُوا** for **يَغْرَوْنَ** and **يَغْرُوا**; **يَو** into **و**, as **يَرْمِيُوا** and **يَرْمِيُونَ** for **يَرْمُونِ** and **يَرْمُونُ**; **يَو** into **ي**, as **اِزْمِي** for **اِزْمِي** and **اِزْمِي** for **اِزْمِي**; **يَو** into **ي**, as **اِزْمِي** for **اِزْمِي** and **اِزْمِي** for **اِزْمِي**.

REM. The 2d pers. sing. fem. Imperat. اُغْزِي may be pronounced either 'uğzī, with the pure sound of the *u* (as in the masc. 'uğzu), or 'uğzī, with the اِشْبَام (see §§ 123, rem., and 154, rem. α), owing to the influence of the *ī* in the second syllable.

[illegible]

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in **غُرُوتٌ** = **فَعَلْتُ**, or after dropping a short vowel, as in **يُرْمَى** for **يُرْمِي** = **يَفْعُلُ**. Hence arise the following cases.

(a) a. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (ـُ or ـِ), و and ی become letters of prolongation, that is to say, وُ *uw* and یِ *iy* pass into و̄ *ū* and ی̄ *ī*. E.g. سُرُوتٌ for سُرُوتٌ, حُرُوبٌ for حُرُوبٌ, رَضِيتٌ for رَضِيتٌ (from رَضِيتٌ for رَضِيتٌ, according to §§ 166, α, and 168).

A (b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs وِـ and یِـ. E.g. غَزَوْتُ, *gazawta*, for *gazawta*; رَمَيْتُ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (ـِ for ـَو and ـِ for ـِ and ـِ for ـَو, ـِ for ـِ and ـِ for ـَو), it is vocalised in three different ways.

- (a) ـَو *aw* and ـِ *ay* become *ā*, but for the sake of distinction we write ـَا for *aw*, and ـِ (§ 7, rem. b) for *ay*. E.g. غَزَا for غَزَوُ, يَزِي for يَزِي, يَغْزِي for يَغْزِي and يَغْزِي, يَزِي for يَزِي and يَزِي, يَزِي for يَزِي and يَزِي.
- (b) ـَو *uw* becomes ـُو *ū*; as يَسْرُو, يَسْرُو, for يَسْرُو, يَسْرُو.
- (c) ـِ *iy* becomes ـِ *i*; as تَرْمِي for تَرْمِي.

(b) The third radical is elided:—

C a. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. يَغْزُ, أَغْزُ, for يَغْزُو, (يَغْزُو), أَغْزُو, (أَغْزُو); يَزِي, أَزِي, for يَزِي, (يَزِي), أَزِي, (أَزِي); يَزِي, أَزِي, for يَزِي, (يَزِي), أَزِي, (أَزِي).

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مَفْعِلٌ, etc. (see § 236), before the tènwin of ḍamma and kèsra. These vowels are elided at the same time, but the tènwin is thrown back upon the kèsra of the second radical. E.g. رَامِي for رَامِي and رَامِي; غَارِي for غَارِي and غَارِي; رَاضِي for رَاضِي and رَاضِي; غَارِي for غَارِي and غَارِي; مَغْنِي for مَغْنِي and مَغْنِي; مَغْنِي for مَغْنِي and مَغْنِي; etc.

168. It has been already mentioned (§ 166, a) that when the third radical is و, it passes between the vowels i—ā (ـِ) and i—ā (ـِ).

* [At the end of a sentence the final vowel of the Imperative is often protected by a ه, as اَمْضِ go on, اَدْتِه approach. The Jussive is sometimes treated in the same manner (comp. Vol. ii. § 230). D. G.]

(ـِ) into ی. After ی has been introduced in this manner into the A 3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the aboye rules permit. Consequently, we get from رَضِيَ (for رَضُو) the forms رَضِيَ, يَرْضِي, اَرْضِي, تَرْضِي; from تُغْزِي, غَزِي, تُغْزِي.

169. Final و is changed into ی in all the derived forms of the verb; as اِسْتَرْضَى, اِسْتَرْضَى, اِنْجَلَى, تَرَضَى, تَجَلَى, اَغْزَى, رَاضَى, غَزَى. B

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into و. The Arabs say اِرْعَوِ to abstain or refrain, for اِرْعَوِ, and not اِرْعَوِ (افْعَلْ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُولٌ (§ 80), of verba tertie rad. و, the و of the long vowel ـُو *ū* coalesces with the radical و into و; as مَغْزُو for مَغْزُو. In verba tertie rad. ی, the influence of the third radical converts this secondary و into ی, the two coalesce into ی, and, in consequence, the preceding ḍamma becomes kèsra; C as مَرْمُومٌ for مَرْمُومٌ. Such verbs as رَضِيَ, in which the final ی stands for و (§ 166, a), admit of either form, though مَرْمُومٌ is far more common than مَرْمُومٌ.

REM. a. The form مَغْزِي is occasionally found in verba tert. rad. و, instead of مَغْزُو; e.g. اَرْضُ مَسْنِيَّةً or اَرْضُ مَسْنُوَّةً, irrigated land, from سَنَّ to irrigate, Imperf. يَسْنُو. اَنَا اَللَّيْتُ مَعْدِيَا عَلَيْهِ وَعَادِيَا; يَسْنُو. I am (like) the lion, whether attacked or attacking, from عَادَا عَلَى to D run at, to attack, Imperf. يَعْدُو (عَادِيَا in rhyme for يَعْدُو).*

REM. b. For verbs final و and ی as compared with the corresponding forms in the other Semitic dialects see *Comp. Gr.* p. 235 seq.

3. Verbs that are Doubly and Trebly Weak (§ 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The first class consists of those which have both an élif hémzatum and a و or ی among their radicals; the second of those in which the letter و or ی occurs twice.

* The tribe of Taiyi' said بَقِيَ for بَقِيَ, رَضَا for رَضِيَ, بَنَيْتُ for بَنَيْتُ.

A REM. There is no triliteral verb that has more than one radical
hemza.

172. Of the first class there are three sorts :—

- (a) Verba hēmzata and primæ rad. و or ی ;
 (b) Verba hēmzata and secundæ rad. و or ی ;
 (c) Verba hēmzata and tertiæ rad. و or ی .

Each of these admits of two varieties, according to the position of the *šlif hēmzatum*.

B 173. The first sort consists of (α) verba secundæ rad. hêmzatæ, as **وَارَّ** to frighten; and (β) verba tertiæ rad. hêmzatæ, as **وَدَّا** to smooth, **وَطَى** to tread upon. Such words follow in their inflection both the classes to which they belong; e.g. Imperf. **يَتَرِّ**, **يَدِّ**, **يَطِّ** (§§ 132—3, and 142, 144).

REM. The Imperf. of يَيْئَسُ, *to despair*, is يَيْئَسُ, more rarely يَيْئِسُ or يَيْئَسُ, [also يَأْسُ and يَأْسُ]; its Imperat. اِيْأَسْ, rarely اِيْئَسْ. See § 146, rem.

C 174. The second sort is divided into (a) verba primæ rad. hêmzatæ, as أَب or آَب (for أَوَب) to return, آل or آَل (for أَوَل) to return; and (β) verba tertiæ rad. hêmzatæ, as سَاء (for سَو) to illtreat, جَاء (for جَمَأ) to come, شَاء (for شَي) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

		a.		β.	
	Perf. 3d p. s.	أَبَّ	سَاءَ	جَاءَ	شَاءَ
D	2d p. s.	أَبْتِ	سَوْتِ	جِئْتِ	شِئْتِ
	Imperf.	يُؤَبِّ	يَسُو	يَجِي	يَشَاءُ
	Imper.	أَبْ	سُو	جِي	شَأْ
	Perf. pass.	أُيَبِّ	يُسَى	جِي	شِي

175. The third sort is divided into (a) *verba primæ rad. hémzatæ*, as أَتَى *to come*, أَبَى *to refuse*, أَسَى *to grieve or mourn*; and (β) *verba secundæ rad. hémzatæ*, as نَأَى *to be far off*, صَأَى *to utter a cry*. They are treated in their inflection like the two classes of verbs to which they belong.

A. آتِ (§ 132, rem. b); يَأْتِي; أَتَيْتَ, أَتَيْتَ, أَتَيْتَ;
 آتِ; يَأْتِي; أَتَيْتَ, أَتَيْتَ, أَتَيْتَ;
 نَأَى; إِنَّا; نَأَيْتَ, نَأَيْتَ, نَأَيْتَ;
 أ. أَتَى, أَتَى;
 ب. نَأَى, نَأَى

REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **ت** (compare § 137, and the Syriac form **ܬܐ**), which, at the end of a sentence, is written **تِه**. The same thing holds good in pause of all imperatives that consist of only one letter; as **رِه** for **رَ** B
in pause of all imperatives that consist of only one letter; as **رِه** for **رَ**, from **رَأَى** to see (§ 176); **فِه** for **فِ**, from **وَفَى** to keep faith (§ 177).

REM. b. The verb أَيْى, imperf. يَأْيِي, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms يَأْيِي, يَيْيِي, and يَيْيِي [§ 94, rem. c], as being occasionally used.

176. The *êlif hêmzatum* of the verb رَأَى is almost always elided in the Imperf. and Imperat.

		<i>Imperf. Indicative.</i>					C
	3. m.	3. f.	2. m.	2. f.	1. c.		
S.	يَرَى	تَرَى	تَرَى	تَرِينَ	أَرَى		
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ			
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى		
		<i>Jussive.</i>					
S.	يَرْ	تَرْ	تَرْ	تَرِيْ	أَرْ		D
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا			
P.	يَرَوْا	يَرَيْنَ	تَرَوْا	تَرَيْنَ	نَرُ		

Imperative.
S. m. رُ or رْ (§ 175, rem. a), f. رِي ; D. c. رِيَا ; P. m. رُوا, f. رَيْنَ.

REM. a. The Perf. Act. of رَأَى almost always retains the hêmza, which may however be transposed, رَاءَ; [for رَأَيْتُ some say رَيْتُ]. The Imperf. يَرَى and the Imperat. ارْأَ are used dialectically.

A REM. b. The Perf. Pass. is رُبِّي (like رُمِّي) or, by transposition, رِي*. In the Imperf. Pass. the hêmza is elided, just as in the Active voice; e.g. يَرِي, يَرِي, for يَرِي.

REM. c. In the fourth form, when it signifies to *show*, the hêmza is always elided: أَرِي, أَرِي, أَرِي. Otherwise it is retained.

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (a) those in which و or ي is the first and third radical, as وَقَى to *guard*, وَلَّى to *be near*, وَجَى to *be sorefooted* (of a horse); and (β) those in which و or ي is the second and third radical, as شَوَى to *roast*, قَوَى to *be strong*, حَيَى (for حَيَو) to *live*, عَيَى to *have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two classes primæ and tertie rad. و or ي. E.g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقَى, يَقَتْ, يَقَيْتَ (§ 175, rem. a).
لَهُ or لِي, وَلَّى, وَلَّيْتُ; يَلَّى, يَلَّيْتُ, يَلَّيْتُ.
(أَوْجَ for أَوْجَ) يَوْجَى, يَوْجَتْ, يَوْجَيْتَ; وَجَى, وَجَتْ, وَجَيْتَ.

179. In the second sort, the second radical undergoes no change whatever. E.g.

D شَوَى, شَوَتْ, شَوَيْتَ; يَشَوَى, يَشَوَتْ, يَشَوَيْتَ.
قَوَى, قَوَتْ, قَوَيْتَ; يَقَوَى, يَقَوَتْ, يَقَوَيْتَ.
حَيَى, حَيَتْ, حَيَيْتَ; يَحَيَى, يَحَيَتْ, يَحَيَيْتَ.
عَيَى, عَيَتْ, عَيَيْتَ; يَعَيَى, يَعَيَتْ, يَعَيَيْتَ.

REM. a. We write يَحَيَا, يَحَيَا, not يَحَيَا, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَى from the proper name يَحْيَى Yahyā (John).

REM. b. حَيَى admits (1) of the contraction of the two ي, (a) in those persons of the Perf. I. in which the second ي has a vowel, as

* [A more recent form is رَوَى; see the Gloss. to Tabarī. D. G.]

حَيَى for حَيَى; (b) in the Imperf. I., as يَحَيَى, يَحَيَى; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحَيَا for تَحَيَا; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies to *feel shame*, as يَسْتَحَيَا, يَسْتَحَيَا, for يَسْتَحَيَا. — The also admits of being contracted into عَيَى, and يَحَيَا into يَحَيَى. — The forms حَيَى and عَيَى are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hêmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَيَا to *write the letter ي*.

181. Verbs of the first class are of two sorts, namely (a) those in which the hêmza is the first radical, as أَوَى to *betake oneself to*, to *repair to*; and (β) those in which the hêmza is the second radical, C as أَوَى to *promise*. The former are inflected like أَسَر and شَوَى (§ 179), e.g. أَوَى, أَوَتْ, أَوَيْتَ, أَوَى, أَوَى; the latter like سَأَلَ and وَقَى (§ 178), e.g.

Perfect.					
	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتَ	وَأَيْتَ
D.	وَأَا	وَأَا	وَأَيْتَا	وَأَيْتَا	
P.	وَأَا	وَأَيْنَ	وَأَيْتُمْ	وَأَيْتُنَّ	وَأَيْتَا
Imperf. Indicative.					
S.	يَأَى	يَأَى	يَأَى	يَأَيْنَ	يَأَى
D.	يَأَانِ	يَأَانِ	يَأَانِ	يَأَانِ	
P.	يَأُونُ	يَأَيْنُ	يَأُونُ	يَأَيْنُ	يَأَانِ

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	بَا	تَا	تَا	تَاي	أُ
D.	بَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايِن	تَاوَا	تَايِن	نَا

Imperative.

B S. m. $\dot{\text{ا}}$ or $\dot{\text{ا}}$ (§ 175, rem. *a*), f. اى ; D. c. اِيا ; P. m. اوا , f. اين .

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb **لَيْسَ**, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. **و** *et* **ي**.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنِ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. *أَيْس* is compounded of *لَا*, *not*, and the unused *أَيْس* = Heb. *אִישׁ*, *he is*, Aramaic *ܐܝܫܐ*; originally a substantive, signifying *being, existence*, as in the phrase *لَا يَعْرِفُ أَيْسٌ مِنْ لَيْسٍ*, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to *لَيْسٍ* is not only *لَيْسِنِي* (and *لَيْسَ إِيَّاي*), but also *لَيْسِي* (§ 185, rem. a, Vol. ii. § 186, e)] The Assyrian seems also to have the word *isu*, with its negative *la isu*, in the double sense of 'to be' and 'to have'.**

REM. b. Instead of *لَيْسَ* we find occasionally [as in the Kor'anic phrase *وَلَا تَجِئْ مِنْ مَنَاصِبَ*] the indeclinable *لَا تَ*, which corresponds to the Aramaic *לֹא*, *לֹאִית*, *לֹאִית*, compounded of *לֹא* and *אִית*, *אִית*.

* [Or rather پس according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

** Gāhiz, *Bayān* i. 10, 6 and 3 from below has **الْأَيْسِيَّة** opp. **الْيَيْسِيَّة**.

II. *The Verbs of Praise and Blame.*

183. The verbs of praise and blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are *نِعِمَّ*, to be good, and *بِئْسَ*, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. *نِعِمْتُ* and *بِئْسْتُ* (and, it is said, the dual *نِعِمَّا*, *بِئْسَمَا*, and the plur. *نِعْمُونَ*, *بِئْسُونَ*) occur. [The following noun must be defined by the article or a dependent genitive, as: *نِعْمَ الصَّاحِبُ زَيْدٌ*, *Zaid is an excellent companion*, lit. B *excellent is the companion Zaid*, or else the indefinite accusative must be used *نِعْمَ صَاحِبًا زَيْدٌ*, *excellent as a companion is Zaid*.]

REM. a. Instead of نَعِم we may say نَعِم, نَعِم, and نَعِم, which last is obviously the original form. In like manner بُشْ admits of the forms بُشْ, بُشْ, and بُشْ. If followed by مَا, we may write نَعِمًا or نَعِمَا, and نَعِم مَا or, by contraction, نَعِمًا.

REM. b. These forms are to be explained as follows. (1) Every Arabic verb of the form **فَعِلَ** or **فَعُلَ** may also be pronounced **فَعَّلَ**; as **رَضِيَ** for **رَضَى**, **عَلِمَ** for **عَلِمَ**, **ضَجَرَ** for **ضَجَرَ**, **دَبَرَ** for **دَبَرَ**, **بَدَخَ** for **بَدَخَ**, **قَصَرَ** for **قَرَبَ**, **قَرَبَ** for **قَرَبَ**, **حَسَنَ** for **حَسَنَ**, **شَدَّ** for **شَدَّ** and **شَدَّ** for **شَدَّ**, **كُورَ** for **كُورَ**,—a contraction which is sometimes extended to the passive **فُعِلَ**, as **مُطِيَ** for **مُطِيَ** (from **مَطَا**). Hence **نَعِمَ** and **نَعِمَ** become **نَعِمَ** and **نَعِمَ**. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as **شَدَّ** for **شَدَّ**, **ذَهَبَ** for **ذَهَبَ**. Hence **نَعِمَ** for **نَعِمَ**, **بَشَّ** for **بَشَّ**. (3) The form **فَعِلَ**, which has been thus attained, may take an additional *kesra* to lighten the pronunciation (**فَعِلَ**); as **شَدَّ** for **شَدَّ**. Hence **نَعِمَ** [or rather, according to *Comp. Gr.* p. 166, **شَدَّ** becomes **شَدَّ** by assimilation of the vowels, and the latter may then be shortened to **شَدَّ**, as the former may be shortened

- A to *شَدَّ*].—These observations cast light on the peculiar form of intransitive verbs in *Æthiopic*; as *gabra* ("to do") for *gabiru* (compare *عَمِلَ*), and, when the second radical is guttural, *māhira* ("to have pity upon," *رَجِمَ*) for *māhira*, *shina* ("to be hot," *سَخِنَ*) for *sahina* or *sahina*, see *Comp. Gr.* l.c.

REM. c. Other verbs of this class are *حَبَّ* or *حَبَّ*, to be pleasing or charming (contracted from *حَبَّبَ*)*; *حَسَنَ*, usually contracted into

- B *حَسَنَ*, to be good or excellent; *سَاءَ*, to be bad or evil; *بَعَدَ*, commonly contracted into *بُعَدَ*, to be far off; and *سَرَعَ* or *سَرَعَ*, to be quick (contracted from *سَرَعَ*). The first of these is frequently combined with the demonstrative *ذَا* (§ 340), and forms the indeclinable *حَبْدًا*, lovely, charming, or excellent, is —
On such forms as *رَمُوْهُ*, *غَزُوْهُ*, *قَضُوْهُ*, see above, note to p. 30.

III. The Forms expressive of Surprise or Wonder.

184. The Arabic language possesses two forms of expression, C called by the native grammarians *أَفْعَالُ التَّعَجُّبِ* or verbs of surprise or wonder. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by *مَا* (*مَا التَّعَجُّبِ*) the *mā* expressive of surprise), and followed by the accusative of the object that causes surprise; as *مَا أَفْضَلَ زَيْدًا* what an excellent man Zèid is! The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition *بِ* with the genitive; as *أَفْضَلُ بَزَيْدٍ*, with the same signification as before.

- REM. a. The first formula literally means: *what has made Zèid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon* (*بِ*) Zèid. They are, of course, indeclinable. delete the remark in square brackets.

REM. b. Verbs of surprise are, generally speaking, formed only from triliteral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say *حَبَّ زَيْدٌ إِلَيْنَا* and, more commonly, *حَبَّ بَزَيْدٍ إِلَيْنَا*, how beloved Zèid is to us! D. G.]

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like *نَعِمَ* and *يُسَّ*, or in meaning, like the substantive verb *كَانَ* to be (from *كَانَ زَيْدٌ قَائِمًا*, Zèid was standing up, we cannot say *أَكُونُ بِزَيْدٍ قَائِمًا* or *مَا أَكُونُ زَيْدًا قَائِمًا*); nor from verbs like *مَاتَ* to die and *فَنِيَ* to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as *مَا عَاجَ بِالْكَوَاءِ*, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form *أَفْعُلُ* (as *أَسْوَدُ* to be black, *أَسْوَدُ*; *أَسْوَدُ* to squint, *أَسْوَدُ*). The grammarians add that verbs of surprise cannot be formed from the derived forms of the triliteral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive *مَا أَشْغَلَهُ*, how much he is busied! from *شَغِلَ* to be busy; *مَا أَزْهَاهُ*, how proud or vain he is! from *زَهِيَ* to be proud or vain; *مَا أَمْقَتَهُ عِنْدِي*, how hateful he is to me! from *مَقَتَ* to be hated; and from derived forms, C especially the fourth, *مَا أَعْطَاهُ*, how liberal he is! from *أَعْطَى* to give, IV. of *عَطَا* to take in the hand; *مَا أَوْلَاهُ لِلْمَعْرُوفِ*, how liberal he is in bestowing gratuities! from *أَوْلَى* to bestow, IV. of *وَلَّى* to be near; *مَا أَحْوَلَهُ*, or *مَا أَحْيَلَهُ*, how wily he is! from *أَحْتَالَ* to practise an artifice or wile, VIII. of *حَالَ* to be shifted or changed; *مَا أَخْصَرَهُ*, how short, or shortened, it is! from *أَخْصَرَ* to be shortened or abridged, D passive of VIII. from the rad. *خَصَرَ*. The rule with regard to verbs expressing colours or defects is violated, for example, by *مَا أَحْمَقَهُ*, how stupid he is! from *حَمَقَ* to be stupid, *أَحْمَقُ*, *أَحْمَقُ* هذا الثَّوْبُ, how white this piece of cloth is! from *أَبْيَضَ* to be white, *أَبْيَضُ*.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as *مَا أَشَدَّهُ بِأَبِيهِ* or *أَشَدُّ أَبَاهُ*, how strong his father is! *مَا أَغْنَاهُ*, how rich he is! But if formed from verbs med.

- A rad. و et ی, they follow the inflection of the strong verb; as أَقْوَهُ or مَا أَقْوَلُ بِهِ, *how well he speaks*! أَجْوَدُ or مَا أَجْوَدُ بِهِ, *how excellent or generous he is*!

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as مَا أَشَدَّ حُمْرَتَهُ, *how red it is*! مَا أَتَقَى بَيَاضَهُ, *how pure white it is*! مَا أَكْثَرَ قَائِلَتَهُ, *what a pretty brown it is*! أَحَبُّ بِسْمَرَتِهِ, *how often he takes a siesta*! أَجْوَدُ بِجَوَابِهِ or مَا أَجْوَدُ جَوَابَهُ, *how good his reply is*! and not أَحْمَرَهُ, مَا أَبْيَضَهُ, مَا أَشِيرَ بِهِ, مَا أَقِيلَهُ, أَجْوَبُ بِهِ.

- B his reply is! and not أَحْمَرَهُ, مَا أَبْيَضَهُ, مَا أَشِيرَ بِهِ, مَا أَقِيلَهُ, أَجْوَبُ بِهِ.

REM. e. To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was*! But we may also say مَا أَفْضَلَ مَا كَانَ زَيْدٌ (literally, *what has made excellent that which Zèid was*? What has produced the past excellence of Zèid!).

- C REM. f. مَا أَحْسَنَهُ, *how good, or goodly, he is*! مَا أَمْلَحَهُ, *how handsome he is*! and less frequently مَا أَحْلَاهُ, *how sweet it is*! admit of the diminutive forms (see § 269) مَا أَحْسِنَتُهُ, مَا أَمْلَحَتُهُ, and مَا أَحْلَاهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

- D 185. The following are the verbal suffixes, which express the accusative:

Singular.		
Masc.	Common.	Fem.
3. p. هُ him.	...	هَا her.
2. p. كُ thee.	...	كِ thee.
1. p. ...	نِي me.	...

Dual.			A
Masc.	Common.	Fem.	
3. p. ...	هُمَا them both.	...	
2. p. ...	كُمَا you both.	...	
1. p. ...	...	...
Plural.			B
3. p. هُمْ them.	...	هُنَّ them.	
2. p. كُمْ you.	...	كُنَّ you.	
1. p. ...	نَا us.	...	

REM. a. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is نِي instead of نِي (see § 317). The ن of the suffix نِي is called by the grammarians نُونُ الْوَقَايَةِ, *the guarding or preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel نِي as happens with the noun (see § 316, b); and also نُونُ الْإِعَادِ, *the supporting n*, because it serves as a sort of prop or support to the نِي, which is regarded as the essential portion of the suffix.

REM. b. The damma of هُ, هُمَا, and هُنَّ, is changed after نِي, نِي, and نِي, into kësra; as يَأْتِيهِ, يَأْتِيهِمَا, يَأْتِيَهُنَّ, *he will come to him, to them; come to them (dual m. and f.), to them (plur. fem.)*; لَمْ تَرْضَيْهِ, *thou (fem.) hast not been pleased with him.*

REM. c. The نِي of the suffix 1st pers. sing. is sometimes dropped; as أَتَقَوْنِي for أَتَقُونِي, *fear me*; [comp. § 6, rem. a.]

REM. d. Old and poetic forms are: نِي and نِي (هِم or هُم, هُمَا). See § 89, 1, rem. c, and § 20, b and d. [The pausal forms كُ and كُ, see Vol. ii. § 228, rem. b. Instead of كُ some dialects have ش; see Lane and the *Mohit*. D. G.]

REM. e. The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern* Arabic; see *Comp. Gr.* p. 153 seq.

A 186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *و* being in some cases mistaken for the conjunction *وَ*, and); as *نَعَرُوا* they helped, *نَعَرُونِي* they helped me.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long damma which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُم*, when it is followed by another suffix (see § 187); as *يُرِيكُمْوَهُمَّ* he shews them to you.

(c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *ن* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِنِي*, ye order me*, *تَقْلُونَا* for *تَقْلُونَنَا*, ye hate us, *يَجِدُونِي* for *يَجِدُونِنِي*, they will find me. The same thing happens to the 2d pers. sing. fem.; as *تُسَوِّقِينِي*, thou makest me long, for *تُسَوِّقِينِنِي*.

(d) The vowel *ـ* in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as *كَسَرْتِه* for *كَسَرْتِ*, thou hast broken it.

D (e) The *ي* of the 3d pers. masc. sing. Perf. in verba tertie rad. *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *!*; as *رَمَاهُ* (§ 7, rem. c) or *رَمَاهُ*, he threw, or shot, at him.

[* In Sūra xxxix. 64 a third reading is recorded, viz. *تَأْمُرُونِي*, and there are similar variations in other passages. So also with verbs third *ن* we occasionally find such contractions as *مَكْنِي* for *مَكْنِنِي* (Sūr. xviii. 94), *تَأْمُنَّا* for *تَأْمُنَّا* (Sūr. xii. 11).]

[REM. In case of the suffixes *ك*, *كُم* etc. being affixed to the A Jussive of a verb tertie: *ك*, the two *ك* are assimilated; the latter loses its *gêzma*, the *ك* of the suffix takes *têdid*, as *يُذَرِّكُم*.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. *أَعْطَانِيكَ*, he gave thee, it, to me; *أَعْطَيْتُكَ*, I gave it to thee; *يَكْفِيكَهُمَّ*, he will suffice thee against them (will be sufficient to protect thee B against them); *أَنْزِلْهُمْوَمَا*, shall we compel you (to receive) it?

[REM. Combinations like *أَعْطَاهَا*, he gave him to her, *أَعْطَاهُهَا*, he gave her to him, are legitimate but rare. (Note the orthography in the latter case.) But *أَعْطَاهُ* is not used; see § 189, rem. a.)

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word *إِيَّا* 'iyā (which never occurs alone). The following are the compound pronouns thus formed

Singular.			C
	Common.	Fem.	
Masc.			
3. pers. <i>إِيَّاهُ</i>	...	<i>إِيَّاهَا</i>	
2. pers. <i>إِيَّاكَ</i>	...	<i>إِيَّاكِ</i>	
1. pers. ...	<i>إِيَّايَ</i>	...	
Dual.			
3. pers. ...	<i>إِيَّاهُمَا</i>	...	D
2. pers. ...	<i>إِيَّاكُمَا</i>	...	
1. pers. ...	...	...
Plural.			
3. pers. <i>إِيَّاهُمْ</i>	...	<i>إِيَّاهُنَّ</i>	
2. pers. <i>إِيَّاكُمْ</i>	...	<i>إِيَّاكُنَّ</i>	
1. pers. ...	<i>إِيَّانَا</i>	...	

A REM. a. The suffix of the 1st p. sing. is in this case *يَ*, instead of *يِ*, because all nouns ending in *لَ* take that form. See § 317, rem. a.

REM. b. For the linguistic affinities of *إِيَّاهُ* (dialectically *هِيَ*) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

189. These suffixes compounded with *إِيَّاهُ* are used in two cases.

(a) Very frequently, but not always (see § 187), when two suffixes B would otherwise have to be appended to the same verb; as *أَعْطَانِي إِيَّاهُ*, instead of *أَعْطَانِيهِ*, *he gave it to me*.

(b) When the pronoun is, for the sake of emphasis, placed before the verb; as *إِيَّاهُ نَعْبُدُ وَإِيَّاهُ نَسْتَعِينُ*, *Thee (none but Thee) we worship, and to Thee we cry for help*. Compare in Heb. *וְאֵלֶיךָ יְהוָה*, Jerem. v. 22.

C REM. a. The suffix attached to *إِيَّاهُ* is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded *أَعْطَاهُ إِيَّاهُ*, to distinguish it from *أَعْطَانِيهِ* *he gave him to me*; but it is euphony which requires *إِيَّاهُ أَعْطَاهُ*, *he gave it to him*, instead of *أَعْطَاهُ*.

D REM. b. A very strong emphasis is expressed by prefixing the pronoun with *إِيَّاهُ*, and at the same time appending the pronominal suffix to the verb; as *وإِيَّاهُ فَاتَّقُونِ*, *Me therefore, fear Me*.

II. THE NOUN.

190. The Noun, *الْإِسْمُ*, *nomen*, is of six kinds.

(a) The *nomen substantivum*, or Substantive, more especially designated *الْإِسْمُ*, and also *الْمَوْصُوفُ*, or *الْمَنْعُوتُ*, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, *الصِّفَةُ*, *الْوَصْفُ*, or *الْتَعْتُ*, A *quality, descriptive epithet*.

(c) The *nomen numerale*, or Numeral Adjective, *إِسْمُ الْعَدَدِ*, the *noun of number*.

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, *إِسْمُ الْإِشَارَةِ*, the *noun of indication*, that is, by which some object is pointed out.

(e) The *nomen conjunctivum*, or Relative Pronoun, *الْإِسْمُ الْمَوْصُولُ* B or *الْمَوْصُولُ الْإِنْسِي*, the *noun that is united (with a relative clause)*, as opposed to *الصِّلَةُ*, the *relative clause itself*.

(f) The *pronomen*, or Personal Pronoun, *الضَّمِيرُ* or *الْمُضَمَّرُ*, the *word by which something is concealed or kept in, and so conceived of by, the mind*, as opposed to *الظَّاهِرُ* or *الْمُظْهَرُ*, *that which is apparent or manifested*, the substantive to which the pronoun refers. It is also C called *الْكِنَايَةُ*, *anonymia*.

REM. a. Of the pronouns we have already treated in part in §§ 84—89 and 185—189, and some further remarks regarding them will be given in § 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§ 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, *الضَّمِيرُ* and *الْمُضَمَّرُ*, are D elliptical expressions, for *الضَّمِيرُ بِهِ* and *الْمُضَمَّرُ بِهِ*, as the above translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُل *man*, فَرَس *horse*, عَيْن *eye*, مَاء *water*. The derivative nouns may be substantives or adjectives, and are either
- B *verbal*, that is, derived from verbs, as قَسَم *division* (from قَسَمَ *to divide*), مِفْتَاح *a key* (from فَتَحَ *to open*), مَرِيض *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَة *a place which abounds in lions* (from أَسَد *a lion*), إِنْسَانِي *human* (from إِنْسَان *a human being*), كَلْبِي *a little dog* (from كَلْب *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
- C them *departiculative*), as أَنَانِيَة *egotism* (from أَنَا *I*), كَيْفِي *qualitative*, and كَيْفِيَة *quality* (from كَيْف *how*?).

- REM. a. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاء *water*, is not derived from مَلَأَ *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَلَأَ is a denominative verb, formed from مَاء; nor is فَرَس *to be skilled in horsemanship*, the root of فَرَس *a horse*, but a denominative from it.

REM. b. By the native grammarians nouns are classified as follows.

- (1) اِسْمٌ جَائِدٌ *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُل *a man*, بَطَّة *a duck*; opposed to اِسْمٌ مُسْتَقٌّ *a noun that is A derived from a nom. act. or verbal root*, as كَاتِبٌ *a writer*, قَتِيلٌ *slain*.

- (2) اِسْمٌ مُجَرَّدٌ *i.e. اِسْمٌ عَنِ الزِّيَادَةِ*, *a noun that is bare of any accessory or increment*, which comprises merely the letters of the root and no more, as عِلْمٌ *knowledge*, سَفْرَجَلٌ *a quince*; opposed to اِسْمٌ مُزِيدٌ فِيهِ *a noun that is augmented by additional letters*, as عَلَّامَةٌ *a very learned man*, اِجْتِمَاعٌ *the being gathered together in B a mass*.

- (3) اِسْمٌ عَلَمٌ, or اِسْمٌ عَلَمِيٌّ *a proper name*, the distinctive mark of an individual; opposed to اِسْمٌ جِنْسِيٌّ *a generic or common noun*, designating a whole kind or genus (γένος, نَسَبٌ).

- (4) The اِسْمُ اَلْجِنْسِ may be either (a) اِسْمٌ عَيْنِيٌّ *a noun denoting a concrete object*, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or (b) اِسْمٌ جَهْلِيٌّ *a noun denoting an abstract idea*, as عِلْمٌ *knowledge*, اِسْمٌ مَعْنَى *ignorance*. The same terms may be applied to adjectives; رَاجِبٌ *riding*, is an اِسْمٌ عَيْنِيٌّ, but مَفْهُومٌ *understood*, an اِسْمٌ مَعْنَى.

- (5) The اِسْمُ اَلْعَلَمِ may be either (a) اِسْمٌ جِنْسِيٌّ *a proper name applicable to every individual of a whole kind*, as اُسَامَةُ *the lion*, جَعَارٌ *the female hyena* (like "Puss" for the cat, "Renard" for the fox); or (b) اِسْمٌ شَخْصِيٌّ *a proper name applicable to only one D individual of a kind*, as دَاحِسٌ and اَلْغَبَرَاءُ *names of horses*, قَرُوبٌ *the name of a camel*, عَوْفٌ, سَعْدٌ, ثَعْلَبَةٌ *names of men*, اُمَمَةٌ, اَلْخَنَسَاءُ *names of women*.

- (6) The اِسْمُ اَلْعَلَمِ may also be either (a) an اِسْمٌ, or *name*, in its strictest sense, as بَيْتَةٌ, جَعْفَرٌ, عَمْرُو; or (b) a كُنْيَةٌ *i.e. a name compounded with اَبُو, father of, as اَبُو اَلْعَبَّاسِ, or اُمُّ, mother of, as اُمُّ كَلثُومٍ, or اِبْنٌ, son of, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, daughter of,*

A as **بَنْتٌ هِنْدٍ** ; or (c) a **لَقَبٌ**, a surname, which may be either a nickname (**بَنْزٌ**), as **بَطْلَةٌ** *Duck* or *Bottle*, **أَنْفُ الْغَنَاقَةِ** *Camel's-nose*, **بَبْه** *Bibba* (imitation of a sound), or an honourable epithet, as **شَمْسُ زَيْنِ الْأَعَابِدِينَ**, *the pride or glory of those that worship (God)*, **شَمْسُ الْوَعَالِي**, *the sun of virtues*. The **كُنْيَةٌ** is also employed in reference to animals, as **أَبُو أَيُّوبَ**, *Job's father*, the "patient" camel ; **أَبُو الْوَحْشِيِّ**, *the father of the little fort*, the fox ; **أُمُّ عَامِرٍ**, *the female hyena* ; **ابْنُ عَرَسٍ**, *the weasel* ; **بَنْتُ طَبَقٍ**, *the tortoise* ; (Seybold).

B (7) An **إِسْمٌ عَلِيٌّ** may likewise be either (a) **مُفْرَدٌ**, *simple*, consisting of a single word, as **عَنْتَرَةٌ**, **أَوْسٌ**; or (b) **مُرَكَّبٌ**, *compounded*. The **مُرَكَّبٌ** may be either (a) **إِسْنَادِيٌّ**, *predicative*, when the words that compose it constitute a **جُمْلَةٌ** or proposition, as **بَرَقَ نَحْرُهُ** (*his throat shone*), **تَأْتَلُ بَرًا** (*he carried mischief under his arm*), **شَابَ قَرْنَاهَا** (*her two locks became gray*); or (β) a *mixed compound*, **مُرَكَّبٌ مَزْجِيٌّ**, which is not a proposition (**غَيْرُ جُمْلَةٍ**), as **بَعْبُكُ**, *Ba'al-bek*, **مَعْدِيكَرِبُ**, *Ma'di-karib*, **سَيْبُوِيْهِ**, *Siba-wi'ih*; or (γ) **مُضَافٌ وَمُضَافٌ إِلَيْهِ**, a substantive governing another in the genitive, as **أُمُّ كَلْثُومٍ**, **أَبُو دُوَيْبٍ**, **أَمْرُ الْقَيْسِ**, **عِنْدَ مَنْأَفٍ**.

(8) Finally, an *اِسْمٌ عَلِيٌّ* may be either (a) *مُرْتَجَلٌ*, *improvised, extemporised, impromptu*, existing only as a proper name, as *عِمْرَانٌ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, *transferred* from some other use, *tropical*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اِسْمٍ عَيْنٍ*, as *فُضْلٌ* (excellence), *اِيَّاسٌ* (giving, gift); (β) *مَنْقُولٌ عَنِ اِسْمٍ مَعْنَى*, as *حَاتِرٌ* (judging), *نَاكِلَةٌ* (bestowing); (γ) *مَنْقُولٌ عَنِ فِعْلٍ*, as *يُكْتَرُ*, *شَمَرٌ*; (δ) *مَنْقُولٌ عَنِ صَوْتٍ*, as *بَبَّةٌ* (see above, 6, c); and (ε) *مَنْقُولٌ عَنِ مُرْتَكِبٍ* (see above, 7, δ).

§ 194] II. *The Noun.* A. *Nouns Substantive and Adjective.* 109

192. Deverbal nouns are divisible into two principal classes; A namely :—

(a) *Nomina verbi* or *nomina actionis*, اَسْمَاءُ الْفِعْلِ (*infinitives*).

(b) *Nomina agentis*, اَسْمَاءُ الْفَاعِلِ, and *nomina patientis*, اَسْمَاءُ الْمَفْعُولِ, (participles).

The nomina verbi are by their nature substantives, but have come to be used also as adjectives; the nomina agentis et patientis are by their nature adjectives, but have come to be used also as substantives.

193. Connected with the nomina verbi are the four following classes of deverbals nouns.

(a) *Nomina vicis*, **أَسْمَاءُ الْفِعْلِ**, nouns that express the doing of an action *once*.

(b) *Nomina speciei*, أَسْمَاءُ النَّوْعِ, nouns of kind or manner.

(c) *Nomina loci et temporis*, اَسْمَاءُ الْمَكَانِ وَالزَّمَانِ, also called *nomina vasis*, اَسْمَاءُ الْظَّرْفِ, nouns of place and time.

(d) *Nomina instrumenti*, **أَسْمَاءُ الْأَلَاةِ**, nouns denoting the instrument.

194. Denominative nouns are divisible into six classes ; namely :—

(a) *Nomen unitatis vel individualitatis*, اِسْمُ الْوَحْدَةِ, the noun that denotes *the individual*.

(b) *Nomen abundantiae vel multitudinis*, اسْمُ الْكَثْرَةِ, the noun D that denotes the place where anything is found in *abundance*.

(c) *Nomen axis*, اِسْمُ اَلْوِعَاةِ, the noun that expresses the vessel which contains anything.

(d) *Nomen relativum*, الْإِسْمُ الْمُنْسُوبُ or التَّنْبِيْةُ (lit. the referred noun, the reference or relation), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen diminutivum*, اِلِاسْمُ اَلْمَصْغَرُ or اَلتَّصْغِيرُ (lit. the lessened noun, the lessening), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives,

B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

They are called also اَسْمَاءُ اَلْحَدِيثِ opp. to اَسْمَاءُ اَلْعَيْنِ (*Hamasa* ٩٠).

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. the place whence anything goes forth, where it originates), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

C 196. The nomina verbi, which may be derived from the ground-form of the ordinary trilateral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوْ, سَيَّرَ, قَوْلَ, فَهَرَ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَ.
- جَوَى, شَلَّ.
3. خَلَفَ, سَرَقَ, حَرَمَ, ضَحِكَ, كَذَبَ, فَعَلَ.
- D 4. فُسِقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعَلَ.
5. رَضَى, سَمِنَ, ثَقُلَ, صَغُرَ, عَظِمَ, كَبُرَ, فَعَلَ.
6. وُدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَدَ, شَغَلَ, جَبَنَ, فَعَلَ.
7. سُرَى, هَدَى, فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, فَعَلَّ.
9. شَكَاهَ, عَطِمَ, ضَبَعَ, غَلَبَ, فَعَلَّ.

10. سَرَقَ, فَعَلَّ.
11. نَشَدَ, عَصَمَ, حَمَمَ, فَعَلَّ.
12. سَمِرَ, أَدَمَ, فَعَلَّ.
13. غَلَبَ, فَعَلَّ (also written غَلَبَ).
- 13*. جَبَلَّ, فَعَلَّ.
14. تَقَوَّى, دَعَوَى, فَعَلَى.
15. مَرَطَى, جَمَزَى, فَعَلَى.
16. ذَكَرَى, فَعَلَى.
17. رَجَعَى, بَشَرَى, فَعَلَى.
18. غَلَبَى, فَعَلَى (or غَلَبَى).
19. رَهَبَا, رَهَبَا, فَعَلَا.
- 19*. رَهَبَا, فَعَلَا.
20. زَبَدَانِ, شَتَّانِ, لَبَّانِ, فَعَلَانِ.
21. شَتَّانِ, نَزَوَانِ, هَبَجَانِ, طَوَفَانِ, جَوَلَانِ, خَفَقَانِ, فَعَلَانِ.
22. رَضَوَانِ, نَسِيَانِ, حِرْمَانِ, فَعَلَانِ.
23. كُفَرَانِ, غُفَرَانِ, شُكْرَانِ, رُجْحَانِ, فَعَلَانِ.
24. رَهَبَوْتِ, رَحْمَوْتِ, جَبَرَوْتِ, فَعَلَوْتِ.
- 24*. رَهَبَوْتِ, رَحْمَوْتِ, جَبَرَوْتِ, فَعَلَوْتِ.
25. رَوَّاحَ, نَفَّاحَ, نَفَّاحَ, ذَهَابَ, فَسَادَ, صَلَاحَ, فَعَالِ.
26. إِبَاءَ, نِفَارَ, شِرَادَ, إِبَاءَ, قِيَامَ, نِكَاحَ, حِجَابَ, كِتَابَ, فِعَالِ.
27. نُعَابَ, نُعَاتِ, أَزَارَ, مُشَاءَ, زَكَامَ, سُعَالَ, سُؤَالَ, مَزَاجَ, فُعَالِ.
28. زَهَادَةَ, ضَحَامَةَ, فَصَاحَةَ, جَزَالَةَ, نَظَافَةَ, ظَرَافَةَ, فُعَالَةَ.
29. صَيَانَةَ, عِبَادَةَ, سِفَارَةَ, كِتَابَةَ, فِعَالَةَ.
30. خُفَارَةَ, بُغَايَةَ, فُعَالَةَ.
31. رَكَابِيَّةَ, عَلَابِيَّةَ, طَبَاعِيَّةَ, كَرَامِيَّةَ, فُعَالِيَّةَ.

- A 32. وَضَوْ، وَفُودٌ، وَلَوْعٌ، قَبُولٌ، as فَعُولٌ.
 33. قُدُومٌ، لَزُومٌ، جُحُودٌ، عُدُوٌّ، وَرُودٌ، دُخُولٌ، خُرُوجٌ، as فَعُولٌ.
 [33*. اَلْوَكُفُّ، as فَعُولَةٌ.]
 34. عُدُوْبَةٌ، صُعُوْبَةٌ، سُهُوْلَةٌ، as فَعُولَةٌ.
 [35. اَلصُّوْبَةُ، اَلْخُصُوْبَةُ، as فَعُولَةٌ.]
 [36. شُيُوخَةٌ، جُهُوْلَةٌ، اَلْخُصُوْبَةُ، as فَعُولَةٌ.]
 37. رَحِيْلٌ، ذَمِيْلٌ، اُزِيْرٌ، نَعِيْبٌ، نَعِيْقٌ، صَهِيْلٌ، as فَعِيْلٌ.
- B 38. حَبِيْبَةٌ، شَكِيْبَةٌ، as فَعِيْلَةٌ.
 39. مَفْرٌ، مَحْمِلٌ، مَخْبِسٌ، مَذْعَلٌ، as مَفْعَلٌ.
 40. مَحِيضٌ، مَصِيْرٌ، مَسِيْرٌ، مَوْعِدٌ، مَوْتٌ، مَرْجِعٌ، مَكْبِرٌ، as مَفْعِلٌ،
 مَجِيءٌ.
 [41. مَهْلِكٌ، as مَفْعَلٌ.]
 42. مَرْضَاةٌ، مَوْدَّةٌ، مَرَمَّةٌ، مَخْبَدَةٌ، as مَفْعَلَةٌ.
 43. مَأْوِيَةٌ، مَسِيْرَةٌ، مَوْجِدَةٌ، مَعْرِفَةٌ، مَرْجِعَةٌ، مَخْبَدَةٌ، as مَفْعَلَةٌ،
 مَرْنِيَةٌ.
- C [44. مَقْدَرَةٌ، مَهْلِكَةٌ، as مَفْعَلَةٌ.]
- [REM. For the forms with prefix *ma-*, 39—44, the so-called
 مَصْدَرٌ مَبِيئٌ, see further §§ 208, 221, rem. c, and the remarks to
 §§ 222—225.]

197. All these nouns cannot, however, be formed from every triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned from the Lexicon.

198. The five forms, which are most frequently used, are :

1. فَعَلَ, 2. فَعِلَ, 28. فَعَالَهُ, 33. فُعُولَ, 34. فُعُولَةٌ.

(a) **فَعْلٌ** is the abstract noun from *transitive* verbs of the forms **فَعَّلَ** and **فَعَّلَ**; as **قَتَلَ** to kill, **قَتْلٌ** killing or being killed (§ 201); **فَهَّم** to understand, **فَهْمٌ** understanding, insight; **خَطَفَ** to snatch, **خَطْفٌ**.

(b) **فُعُولٌ** is the abstract noun from *intransitive* verbs of the form **A فَعَلَ**; as **قَعَدَ** and **جَلَسَ** *to sit*, **فُعُولٌ** and **جُلُوسٌ** *sitting*; **خَرَجَ** *to go out*, **خُرُوجٌ** *going out*.

(c) **فَعْلٌ** is the abstract noun from *intransitive* verbs of the form **فَعِلَ** (§§ 38 and 92); as **فَرِحَ** *to be glad*, **فَرَحٌ** *joy*; **مَرَضَ** *to be sick*, **مَرَضٌ** *sickness*.

(d) *فَعَالَةٌ* and *فُعُولَةٌ* are the abstract nouns from verbs of the form *فَعَلَ*; as *جَزَلَ* to be thick and large, to be of sound judgment, *جَزَالَةٌ* firmness or soundness of judgment; *سَرَوَ* to be generous, *سَرَاوَةٌ* generosity; *حَشَنَ* to be rough, *حُشُونَةٌ* roughness; *سَهَلَ* to be smooth, *سَهُونَةٌ* smoothness.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. فِعَالٌ; as فَرَّ, نَفَرَ, شَرَدَ, to flee, شَرَادٌ; جَمَعَ to become refractory, to run away with his rider (of a horse), جَمَاعٌ; نَارَ to flee from, shun with horror, نَوَارٌ;

أَبَى to refuse, إِبَّاءُ Those that express SICKNESS or AILMENT of any kind have 27. فُعَالٌ, as عَطَسَ to sneeze, عَطَّاسٌ to cough, سَعَلَ ; طَمَرَانٌ, as طَارَ to fly, فَعَلَانٌ ; جَرَى to run, جَرِيَانٌ ; حَطَرَ to lash the tail, to brandish, حَطْرَانٌ ; خَفَقَ to palpitate, وَمَضَ to flash, وَمِضٌّ to gleam, بَرَّقَ ; دَبَّ to creep, دَبِبٌ ; رَسِمَ to gallop (of a camel), رَسِيمٌ ; وَجِعَ to trot (of a camel), وَجِيفٌ ; وَجِفَ to be agitated, palpitate, run quickly, لَمِيعٌ ; بَرَّقَ to gleam, وَمِضٌّ to flash, وَمِيزٌ ; نَحَبَ to croak, نَعَابٌ and نَعِيبٌ ; شَهَقَ to sob, to bray, شِهْقٌ ; صَهَقَ to neigh, صِهْلٌ ; ضَاعَ to cry out, ضَايَعٌ ; ضَرَعَ to cry out for help, ضِرَاعٌ ; بُكَى to weep, بُكَاءٌ ; تَنَجَّعَ to bark, تَنْجَعٌ ;

w. 15

A *howl*, عَوَا; نَغَا to *bleat*, نُغَا; رَغَا to *grumble* (of a camel), رَغَا; OFFICE, TRADE OR HANDICRAFT, 29. فِعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate; أَمَرَ to be chief or *emir*, إِمَارَةٌ the office of *emir*; وَلَّى to be in charge or command of, وَلَايَةٌ, governorship; نَابَ to take one's place, act as deputy, نَيَْابَةٌ deputyship; كَتَبَ to write, كِتَابَةٌ the office of secretary; خَاطَ to sew, خِيَاطَةٌ the trade of tailor; تَجَرَ to trade, تِجَارَةٌ trade, traffic.

B 199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَّقَ, to part, divide, has فَرَقٌ, but فِرَقٌ, to be afraid, فِرَقٌ; جَهَرَ, to be plain, open or public, has جَهْرٌ or جِهَارٌ, but جَهْرٌ, to be unable to see in the sunlight, جَهْرٌ, and جَهْرٌ, to be loud, جِهَارَةٌ; شَرَفَ, to surpass or excel in rank or nobility, has شَرَفٌ, but شَرِيفٌ, to be high or prominent, شَرِيفٌ, and شَرَفٌ to be exalted, noble or eminent, شَرِيفٌ or شَرِيفَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, to judge, has حُكْمٌ, but when it signifies to curb (a horse), حُكْمٌ; خَرَّ, to fall prostrate, has خَرٌّ or خُرُورٌ, but when it means to sound like rushing water, خَرِيرٌ, رَفَعَ, to be exalted or noble, has رِفْعَةٌ, but in the sense of to have a loud voice, رَفَاعَةٌ; وَجَدَ, to find, usually has وَجْدَانٌ, but when it means to be wealthy, جَدَّةٌ, and to be moved by love, grief or anger, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense; as قَتَلَهُ his killing (another) or his being killed himself; لَا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after

its having been well ordered; فِي هَذِهِ السَّنَةِ أَظْهَرَ الْأَمُّونُ الْقَوْلَ بِخَلْقِ A in this year el-Ma'mun publicly adopted the doctrine of the Kor'an's having been created.

REM. There are also nomina verbi that have always a passive signification; as سُورُورٌ joy, gladness, from سَرَّ to be glad; وَجُودٌ existence, from وَجَدَ to be found, to exist (see § 200)*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

II. 1. تَفْعِيلٌ.

2. تَبْصِرَةٌ, تَفْرِقَةٌ, تَكْبَلَةٌ, تَقْدِمَةٌ, تَذَكُّرَةٌ, تَفْعِلَةٌ, as تَرْكِبَةٌ, تَرْكِبَةٌ, تَجَزِئَةٌ, تَهْنِئَةٌ, تَضَرَّةٌ, تَسْرَةٌ.

[3. تَضَرَّةٌ, تَسْرَةٌ, تَهْلُكَةٌ, as تَفْعِلَةٌ.]

4. تَكَرَّرٌ, تَرْدَادٌ, تَضَدُّقٌ, تَهْتَانٌ, تَهْطَالٌ, تَهْصَالٌ, as تَفْعَالٌ, تَسْبَارٌ, تَطَوُّافٌ, تَجَوَّالٌ, تَوَّمَاضٌ.

5. تَهْتَالٌ, تَهْتَاةٌ, تَهْشَابٌ, تَهْشَاءٌ, تَهْلَاءٌ, تَهْيَانٌ, as تَفْعَالٌ, تَهْضَالٌ. Of these examples some allow only the two first, pointing the others as examples of تَفْعَالٌ.]

[6. قِصَاةٌ, قِدَامٌ, جِرَاقٌ, فِسَارٌ, عَلَامٌ, كِلَامٌ, كِدَابٌ, as فِعَالٌ, جِمَالٌ, كِبَارٌ.]

[7. حِطْبِيَّةٌ, قِلْبِيَّةٌ, حِلْبِيَّةٌ, حِصْبِيَّةٌ, حِثْبِيَّةٌ, as فِعْيَالٌ, رِمْيَا, قَيْتِيَّةٌ, فَيْخِيَّةٌ, دِلْبِيَّةٌ, مَيْمِيَّةٌ.]

[8. مَيْكِيَّةٌ, حِصْبِيَّةٌ, as فِعْيَالَةٌ.]

To these may be added تَفْعُولٌ, as تَهْلُولٌ. Here the vowel of the

* وَجُودٌ is also employed in the active signification; see the Gloss. to Bibl. Geogr. viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second;
 تَفْعُول for تَفْعُول.

- III. 1. مُفَاعَلَةٌ. 2. فَعَالٌ.
 [3. مَفَاعَلٌ, as ضَمِيرَاتٌ, فَعَالٌ. [4. مَفَاعَلٌ, as فَعَالٌ.]

IV. اِفْعَالٌ.

- V. 1. تَفَعَّلٌ. [2. تَفَعَّلٌ, as تَحَمَّلٌ, تَحَمَّلٌ, تَحَمَّلٌ.]

- B VI. 1. تَفَاعُلٌ. [2. تَفَاعُلٌ, as تَفَاوُتٌ.]
 [3. تَفَاعُلٌ, as تَفَاوُتٌ.]

- VII. اِنْفَعَالٌ. VIII. 1. اِنْفَعَالٌ. [2. اِنْفَعَالٌ, as اِنْفَعَالٌ.]

- IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

- XI. اِفْعِيلَالٌ. XII. اِفْعِيلَالٌ.

- XIII. اِفْعَوَالٌ. XIV. اِفْعِنَالٌ.

- C XV. اِفْعِنَالٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفَعَّلٌ is by far the most common; تَفَعَّلٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفَعَّلٌ is excessively rare, as تَنَزَّى from نَزَا); تَفَعَّلٌ and تَفَعَّلٌ are usually ascribed to I., but as their use is لِقَصْدِ الْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفَعَّلٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdid are akin to the Heb. infin. absol. קָפַל, to Heb. substantives like שָׁפַל, and to the Eastern Aramaic infin. קָפַל; whereas تَفَعَّلٌ, تَفَعَّلٌ, تَفَعَّلٌ and تَفَعَّلٌ are, strictly speaking, the infinitives, not of فَعَّلٌ, but of an obsolete فَعَّلٌ, akin to תַּפְעֵל, תַּפְעֵל, תַּפְעֵל, and are represented in the

cognate dialects by such substantives as תַּבְּלִית, תַּבְּלִית, תַּבְּלִית, A

תַּבְּלִית, תַּבְּלִית, תַּבְּלִית, etc.*—In III.

فَعَالٌ is the original infinitive, which the great majority of the Arabs shortened into فَعَالٌ, whilst some compensated the loss of the long vowel by doubling the following consonant, فَعَالٌ. The most common form of all is مُفَاعَلَةٌ ([in form identical with the] pass. particip. fem.).—In V. the original form is تَفَعَّلٌ, which has

however been almost entirely supplanted by تَفَعَّلٌ.—In VIII. those B Arabs alone use فَعَالٌ, who shorten the Perf. and Imperf. into فَعَلٌ, or يَفْعِلُ, etc. in the cases mentioned in § 117*.—The form تَفَعَّلٌ is sometimes ascribed to III., as تَرَمَّا; and تَرَمَّمَا (تَرَمَّمَا) to VI., as تَحَجَّجُوا (تَحَجَّجُوا) حَجَّجُوا, تَحَجَّجُوا.

[REM. b. For the مَصْدَرٌ مِمِّي of the derived conjugations see § 227, rem.]

203. The nouns formed from the quadriliteral verbs are:—

- I. 1. سَلَقَاءٌ, بَيْعُورَةٌ, حَوْقَلَةٌ, سَرْفَقَةٌ, دَحْرَجَةٌ, فَعْلَلَةٌ, as فَعْلَلَةٌ, فَعْلَلَةٌ, فَعْلَلَةٌ.

2. فَعْلَلٌ, as فَعْلَلٌ, فَعْلَلٌ, فَعْلَلٌ, فَعْلَلٌ.

- [3. فَعْلَلٌ, as فَعْلَلٌ, فَعْلَلٌ.]

- II. تَدَحْرَجٌ, as تَدَحْرَجٌ.

- III. اِحْرَجَانٌ, as اِحْرَجَانٌ.

- IV. اِطْمِئْنَانٌ, اِطْمِئْنَانٌ. [The irregular form طُمَأْنِينَةٌ is rather to be considered as a substantive, اِسْمٌ مَصْدَرٌ.]

REM. In I. فَعْلَلَةٌ is the common form, whilst the employment of فَعْلَلٌ depends upon the *usus loquendi* (like that of فَعَالٌ in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

A of the triliteral verb). The form **فَعَلَّلَ** seems to be restricted to reduplicated verbs, like **وَزَزَلَ**.—A variation of the fourth form is presented to us in the word **طَعَنَ**, *mutual thrusting and stabbing with lances* = **تَطَاعَنَ**, which comes from **طَعْنَنَ** = **اطْعَنَنَ**.

204. The abstract nouns of the *verba mediæ rad. geminatae* are formed according to the rules given in § 120. Hence مُدٌّ for مَدٌّ, مُرْدٌ for مَرْدٌ, مَرْدٌ (from رَدٌّ), تَغْرَةٌ for تَغْرَةٌ (from the second form of غَرٌّ).

B REM. α. Those nouns, of which the first and second radicals are pronounced with fetha, undergo no contraction; as عَمَلٌ, سَدَدٌ, مَلَلٌ, غَصَصٌ.

REM. b. The nouns of the third and sixth forms may either be contracted or not; as مَادَّةٌ or مَادَّةٌ, تَسَابُّ or تَسَابٌ. See § 124.

205. The formation of nouns from the verba hēmzata takes place C according to the rules laid down in §§ 131—136.

206. Those *verba primæ rad.* و, that reject the و in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	عِدْ	Imperat.	يَعِدْ	Imperfect	وَعَدَ	from	عِدَّةٌ
	عِظْ	"	يَعِظْ	"	وَعِظَ	"	عِظَةٌ
	دَعْ	"	يَدَعُ	"	وَدَعَ	"	دَعَةٌ
D	زِنْ	"	يَزِينُ	"	وَزَّيْنُ	"	زِينَةٌ
	دِ	"	يَدِي	"	وَدَّى	"	دِيَّةٌ

The termination इ, with which these nouns are furnished, is a compensation for the lost radical.

REM. a. Not a few verba primæ rad. و, however, have nouns of the form فَعْل, though they drop the first radical in the Imperf.; e.g. وَجَر. يَجِر. وَجَنَ ; وَجُنَ. يَجُن. Others have both forms ;

e.g. **يَعُدُّ**, **وَعَدَ**; **زِنَةٌ** and **زَيْنٌ**, **يَزِينُ** and **زُيِّنَ**; **ضَعَةٌ** and **وَضَعٌ**, **يَضَعُ** and **وَضَعَ**.
عَدَّةٌ and **وَعْدٌ**.

REM. b. Initial *y*, if pronounced with damma or kèsa, may be changed into *â* (see § 145, rem.), as أَجُودٌ, إِجْدَانٌ, for وَجُودٌ, وَجْدَانٌ.

REM. c. In nouns from verba primæ rad. و, this radical is changed into ي, if it be without a vowel, and kësra precede; as إِيَّابٌ for اَوْجَابٌ, from the fourth form of وَجَبَ; اِسْتِيْفَاٌ for اِسْتَوْفَاٌ, from the tenth of وَفَى. See § 145.

[illegible]

207. Nouns derived from *verba mediæ rad.* و et ى are subject to C the same irregularities as those verbs (§ 150, etc.).

208. If the noun from a verb mediæ rad. **و** or **ی** be of the form **فَعُول**, the **و** or **ی** remains unchanged; as **سَيَّرَ، قَوَّلَ**. In the form **فَعُول** from verba med. **و**, the **و** may be changed into **وُ**, as **حَوَّلَ، ثَوَّبَ**, **دَوَّرَ، رَوَّبَ، غَوَّرَ، سَوَّرَ**, for **ثَوَّبَ**, etc. Verba med. **ی** of the form **فَعَلَ**, Imperf. **يَفْعَلُ** (see § 157), frequently take *kèsra* in the **مَصْدَرُ مِیِّی**, as **مَیِّت** (for **مَبِیَّت**), **مَیِّغ**, **مَیِّی** (or by assimilation **مَیِّی**), **مَیِّد**, **مَیِّش**, and the like. [See § 223, rem.]

209. If the letter و, pronounced with *ſetha*, be preceded by *kēsa*, it is converted into ی; as قِوَامٌ for قَامٌ, صِوَانَةٌ for صَوَانَةٌ; from قَامَرٌ and صِوَانٌ, from the seventh and eighth forms of قَاد. Except in the third form, where it remains

^A unchanged ; as عَوَان from سَاوَر from جَاوَر , جَوَار from ثَاوَر from ثَوَار , نَاوَا from نَوَا , لَاوَم from لَوَام , قَاوَم from قَوَام , عَاوَن from عَاوَن .

210. Peculiar to verba mediæ rad. و et ی is the nominal form فَعْلُوْنةٌ, in which ی always takes the place of the second radical ; as كُنُوْنةٌ (كون) from كَانَ كُنُوْنةٌ (قود) from قَادَ قُنُوْنةٌ (دوم) from دَامَ قُنُوْنةٌ (شاع) from شَاعَ شَعْنُوْنةٌ (بين) from بَانَ بَعْنُوْنةٌ (سود) from سَادَ سَعْنُوْنةٌ (غيب) from غَابَ غَيْبُوْنةٌ (صبر) from صَارَ صَبْرُوْنةٌ (شع) from شَاعَ قِيلُوْنةٌ (قيل) قَالَ.

REM. Some grammarians regard **فَعْلَوَةٌ** as the original form. The impossible **صَبْرُورَةٌ**, **شَبْحُوعَةٌ**, were, they say, first changed into **صَبْرُورَةٌ**, **شَبْحُوعَةٌ**, and then altered, on account of the discord between *i* and *u* in successive syllables, into **شَبْحُوعَةٌ**, **صَبْرُورَةٌ**. Others look upon **فَعْلَوَةٌ** as a contraction for **فَعْلَوَةٌ**, so that **دَيِّمُومَةٌ** was originally **دَيِّمُومَةٌ**, by assimilation **دَيِّمُومَةٌ**, and then shortened **دَيِّمُومَةٌ** (like **مَيْتٌ** for **مَيْتٌ**); but there is no verbal form **فَعْلَلٌ**, with which such a nomen verbi could be connected. The rare substantive forms **سُودٌ** (or **سُودٌ**) from **سَادَ**, to be chief or ruler, and **عُوطٌ** from **عَاطَ** to desire the male (of a she-camel); the cognate forms **فَيَّضُوعٌ** and **فَيَّضُوعٌ**, **فَيَّضُوعٌ** and **فَيَّضُوعٌ**, **فَيَّضُوعٌ** and **فَيَّضُوعٌ**, **فَيَّضُوعٌ** and **فَيَّضُوعٌ**, mixture, confusion; and the analogy of the Aramaic verbal form **فَعْلِل** (as **فَعْلِل**) and the Heb. **פִּעֵל** (as **פִּעֵל**),—all combine to prove that **فَعْلَوَةٌ** comes directly from a quadriliteral **فَعْلَل**.

211. In nouns of the fourth and tenth form of verba mediae rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination مَـ is appended to the noun by way of compensation (compare § 206). E.g. اِفْيَادٌ and اِسْتِغَاةٌ for اِفْيَادُ and اِسْتِغَاةُ; اِقْوَامٌ and اِسْتِقْوَامٌ for اِقْوَامُ and اِسْتِقْوَامُ; اِسْتَفْيَادٌ and اِسْتَقْوَامٌ for اِسْتَفْيَادُ and اِسْتَقْوَامُ.

REM. Nouns of the fourth form without the *3* very rarely occur; e.g. **إِقَامٌ** in the *Ḳorʾān*, *Sūr.* xxi. 73 (for **إِقَامَةٌ** or **إِقَامَةٍ**); **أَرَاءُ** (for **أَرَاءَةٍ**) from **أَرَى** to make or let see, to show (§ 176, rem. c).

212. In nouns formed from *verba tertiæ rad.* و *et* ی, the third radical is retained, when the second immediately precedes it and is vowelless; as غُضُو, رُمَى, زَفُو, فَرَى, رِضْوَانٌ, غُشْيَانٌ. If the second radical be و and the third ی, an assimilation takes place in the form فَعْلٌ, as حَمَى, زَى, طَمَى, for حَوَى, زَوَى, طَوَى, كَوَى.

213. In nouns from *verba tertiæ rad.* و et ی of the forms فَعْلٌ, B فِعْلٌ, and فُعْلٌ, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of ی) rejects its *ḍamma*, throws back the *tênwin* upon the *fetha* of the second radical, and becomes quiescent. E.g. جَلَى for جَلَى (جَلَوْ), رَضَى for رَضَى, [رَضَا] for رَضَى, سَرَى for سَرَى, هَدَى for هَدَى (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. و of the form فَعْلَةٌ, the و C is changed, after the elision of its fetha, into ḥlif productionis; as صَلَوةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكْوَةٌ, شَكَاةٌ for شَكْوَةٌ.

REM. *a*. We often find, however, the (etymologically more correct) orthography زَكَاةٌ, حَيَوَةٌ (§ 7, rem. *d*).

REM. *b.* In the same way as حَيَاة for حَيَوَة, we find مَرْضَاة for مَرْضَوَة (مَرْضَوَة), مَرْثَاة for مَرْثَوَة, etc.

215. If the noun from a verb *tertiæ rad.* و be of the form **D** فَعُولٌ or فَعُولَةٌ, the و productionis of the second syllable combines with the radical و into وَّ; as عَلَوُ, دَنُو, for عَلَوُ, دَنُو. But, if these forms come from *verba tertie rad.* ي, the و productionis is changed, through the influence of the third radical, into ي, and combines with it into يَّ, whilst, at the same time, the damma of the second radical becomes a kësra; as رُقُو, أُوَوِي, for رُقِي, أُوِي, مُضِي, for رُقِي, أُوِي.

A **مُضَوًى** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتَى** for **أَتَى**, **أَوَى** for **أَوَى**, **عَتَى** for **عَتَى**; just as in the plural of substantives we find **عَصَى**, **عَصَى**, **دَلَى** for **دَلَى**, from **قَوَسَ**, **عَصَا**, **قَوَسَ**.

216. If the noun from a verb *tertiae* rad. **ي** be of the form **فَعِيل**, the **ي** productionis of the second syllable combines with the radical **ي** into **ي**; as **هَوَى** for **هَوَى**, from **هَوَى**. In the same form from *verba tertiae* rad. **و**, the third radical is converted into **ي**, and combines in the same manner with the **ي** productionis into **ي**.

217. In the *nomina verbi* of the forms **فَعَال**, **فَعَال**, and **فَعَال**, the third radical of *verba tertiae* rad. **و** et **ي** is changed into *hêmza*; as **بُكَأَ**, **بُنَا**, **خَفَا**. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as **إِنْجَلَا**, **إِعْطَا**, **إِرْتَجَا**, **إِرْجُوا**, **إِخْوِبُوا**, **إِسْتَدْعَا**, **إِرْعُوا**; and in that of the third, when it has the form **فَعَال**, as **نَادَى** from **نَادَى**. This change is caused by the preceding long *fetha*.

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفَعَّلَ** (§ 202, rem.), as **تَعَزَّى**, **تَسَلَّى**. In those of the fifth and sixth forms, the influence of the third radical **ي** (§ 169) converts the *damma* of the penult syllable into *kèsa*, and the syllables **ي** are contracted into **ي** (according to § 167, b, β). Hence **تَجَلَّى** for **تَجَلَّى**, **تَوَالَى** for **تَوَالَى**.

(β) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination **ة** to the verbal noun. For this

purpose the form **فَعْل** is always selected in the first form of the triliteral verb, **تَفَعَّل** in the second, and **فَعْلَال** in the first form of the quadrilaterals. E.g. **نَصْرَة**, **قَعْدَة**, **ضَرْبَة**, **شَرْبَة**, **فَرْحَة**, **فَرَة**, **تَقْلِبَة**, **إِسْتِنْشَافَة**, **إِنْكَشَافَة**, **تَغَافُلَة**, **تَقَلُّبَة**, **إِحْرَافَة**, **إِحْرَافَة**, **تَرْوِيجَة**, **دَحْرَجَة**, **إِفْشَعْرَافَة**, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or snuffing, rolling, being rolled, shuddering, once.* These nouns are called **أَسْمَاءُ الْفِعْلِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **وَعْدَة**, **قَوْمَة**, **عَدْوَة**, **لَقَى**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَ**, **رَمَى**, **أَتَى**.

REM. b. If the verbal noun happens to end in **ة**, the feminine termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَة** *one*, as **رَحِمَهُ رَحِمَة وَاحِدَة**, *he had pity or compassion upon him once*; and so with **عَيَّمَهُ**, **تَسَلَّى**, **مُقَاتَلَة**, **إِقَامَة**, **إِسْتِعَانَة**, **دَحْرَجَة**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصْرَتَانِ**, pl. **نَصْرَات**.

REM. d. Other verbal nouns are but rarely used in this way; as **إِثْبَانَة**, **لِقَاءَة**, **رُؤْيَة**, **حِجَّة**, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

(γ) *The Nomina Speciei or Nouns of Kind.*

220. The **إِسْمُ النَّوعِ** or *noun of kind*, has always the form **فَعْلَة**, and indicates the manner of doing what is expressed by the verb; as **نِمْطَة**, **مِمْطَة**, **فِشْلَة**, **طِغْنَة**, **قَعْدَة**, **رُخْبَة**, **جِلْنَة**, *manner, mode, or*

A way of sitting, riding, sitting, eating, killing, dying, sleeping. E.g. *هُوَ حَسَنُ الْكِتَابَةِ* he is good as to his manner of writing, he writes a good hand, *قُتِلَ قِتْلَةً سَوْءَ* he was killed in a miserable way, *بَنَسَبَتِ الْمَيِّتَةَ* 't is a wretched death!

REM. a. The nom. speciei may, like the nom. verbi and nom. vicia, be used in a passive sense, as *صِرْعَةً*, way of being thrown (from horseback), e.g. *سَوَاءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ* to sit fast badly is better than to be thrown easily. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عِذْرَةً* manner of excusing oneself, from *اعْتَذَرَ* to excuse oneself; *خِمْرَةً* mode of veiling oneself, from *اِخْتَمَرَتْ* she put on the *خِمَارَ* or *yashmak*; *عِمَّةً* way of putting on a turban, from *تَعَمَّرَ* or *اعْتَمَرَ* to put on a turban (*عِمَامَةً*).

REM. b. If the nom. verbi has the form *فَعْلَةً*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمِيَّتُهُ حِمْيَةَ الْمَرِيضِ* I made him observe a regimen like a sick man, *نَشَدْتُهُ نَشْدَةَ النَّفِيسِ* I searched for it as for something precious; or else *نَشَدْتُهُ نَوْعًا مِنَ الْحِمْيَةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* I honoured him as a friend is honoured, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.

D (8) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظُّرُوفِ* (*nomina vasis*), or *أَسْمَاءُ الْبَنَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fathā*, if the Imperfect has *fathā* or *damma*, but *kasra*, if the Imperfect has *kasra*. E.g. *مَشْرَبٌ* a place for drinking, a reservoir or water-trough, from *شَرِبَ* to drink, imperf. *يَشْرَبُ*; *مَنْهَلٌ* the time or place for watering

(camels), from *نَبَلَ* to drink, imperf. *يَنْهَلُ*; *مَضْرَعٌ* the time when, or A place where, one is thrown down or slain, from *ضَرَعَ* to throw down, imperf. *يَضْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from *كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ*, a place of egress and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ*, and *دَخَلَ* to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room, assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظُّرُوفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *damma*, take, notwithstanding, *kasra*; viz.

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C
shambles.
2. *مَرْفِقٌ* whereon one rests, the elbow.
3. *مَسْجِدٌ* of prostration in prayer, a mosque.
4. *مَسْقِطٌ* where anything falls.
5. *مَسْكِنٌ* where one dwells, habitation.
6. *مَشْرِقٌ* where the sun rises, the east. D
7. *مَطْلِعٌ* of ascent or rising.
8. *مَغْرِبٌ* where the sun sets, the west.
9. *مَفْرُقٌ* of division, in particular, where the hair divides
in different directions, the crown of the head.
10. *مَنْبِتٌ* where a plant grows.

- A 11. *مَنْخَرٌ* the place where the breath passes through the nose, the nostril.

12. *مَنْسِكٌ* where a sacrifice is offered during a religious festival.

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fêtha*, and the same license is extended by some grammarians to all the rest. Instead of *مَنْخَرٌ* some say *مَنْخَرٌ*, *مَنْخَرٌ*, and even *مَنْخُورٌ*.

The verb *جَمَعَ*, to collect, which has *fêtha* in the imperf., also makes

- B *مَجْمَعٌ* or *مَجْمِعٌ*, a place of collecting, meeting or assembling. The vowel of the first syllable is variable in *مَخْدَعٌ*, also *مُخْدَعٌ* and *مُخْدَعٌ*, a place of hiding or concealment, a small room or closet. See § 228, rem. a; and compare the variations in *مُجَسَّدٌ* a garment worn (by a woman) next the skin; *مُصْحَفٌ* a book, a copy of the *Kor'ân*; and *مَطْرَقٌ* a robe with ornamental borders.

- C REM. c. The *kêsa* of the second syllable distinguishes in many cases the nomina temp. et loci from the *مُضَدَّرٌ مِيبِيٌّ*, which, as a general rule, takes *fêtha* in the second syllable. Thus *مَجْلِسٌ*, *مَحْمِلٌ*, *مَحْبَسٌ*, *مَضْرِبٌ*, *مَفَرٌ*, are nomina verbi or infinitives; whilst *مَجْلِسٌ*, *مَحْمِلٌ*, *مَحْبَسٌ*, *مَضْرِبٌ*, *مَفَرٌ*, are nomina temporis or loci.

REM. d. This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into *—* and *—*; as *מִשְׁכָּן* *מִצָּד* (*מִנְצָד*),

(*מִכְסֵּנָא*) *מִזְבֵּחַ* (*מִכְסֵּבָא*), *מִדְבָּר* (*מִרְכָּב*), *מִדְבָּר* (*מִדְבָּר*).

222. Nouns of time and place, formed from verba primæ rad. *و* et *ي*, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kêsa* in the second syllable. E.g. *مَوْزِدٌ* watering-place, from *وَرَدٌ* to go down (to draw water), imperf. *يَرِدُ*; *مَوْعِدٌ* the time or place of a promise or appointment, *فَاعِدٌ* time or place, from *وَعَدٌ* to promise, imperf. *يَعِدُ*;

مَوْضِعٌ the place where anything is put, a place, from *وَضَعَ* to put down, A to place, imperf. *يَضَعُ*; *مَوْجَلٌ* a place that is dreaded, from *وَجَلَ* to be afraid, imperf. *يَوْجَلُ*; *مَوْجَلٌ* a slough or quagmire, from *وَجَلَ* to stick in the mud, imperf. *يَوْجَلُ*; *مَيْسَرٌ* a game at hazard, from *يَسَرَ* to play at hazard, imperf. *يَيْسَرُ*.

REM. Here the *مُضَدَّرٌ مِيبِيٌّ* should, strictly speaking, have the same form as the nomina loci et temp., but the grammarians give B some examples with *fêtha* in the second syllable, as *مَوْضِعٌ*, *مَوْجَلٌ*.

223. Those formed from verba mediæ rad. *و* et *ي* undergo changes analogous to those suffered by the Imperfect of the verb (§ 150); that is to say, after the second radical has taken *fêtha* or *kêsa*, according to § 221, this vowel is thrown back upon the vowelless first radical, and the *و* or *ي* is changed into the homogeneous letter of prolongation (*ا* or *ي*). E.g. *مَقَامٌ* (*مَقَوْمٌ*) place of standing, place, from *قَامَ* to stand, imperf. *يَقُومُ* (*يَقَوْمُ*); *مَغَاصٌ* (*مَغَوَصٌ*) diving-place, C from *غَاصَ* to dive, imperf. *يَغْوِصُ* (*يَغَوِصُ*); *مَخَافٌ* (*مَخَوَفٌ*) and *مَهَابٌ* (*مَهَيْبٌ*), a place that is dreaded, from *خَافَ* to fear, imperf. *يَخَافُ* (*يَخَوِيفُ*), and *هَابٌ* to fear, imperf. *يَهَابُ* (*يَهَيْبُ*); *مَقِيلٌ* (*مَقِيلٌ*) place of resting at mid-day, from *قَالَ* to sleep at mid-day, imperf. *يَقِيلُ* (*يَقِيلُ*).

REM. The *مُضَدَّرٌ مِيبِيٌّ* has in this case regularly the form with *â* in the second syllable, as *مَأَبٌ*, *مَأَلٌ*, *مَعَادٌ*, return (from *أَبَ* for D *أَوَبَ*, etc.), *مَشَاعٌ* being divulged or published (from *شَاعَ* for *شَيَّعَ*); but many verba med. *ي* take in preference the form with *î*, as *مَسَائِلٌ* or *مَسِيلٌ*, *مَحَاضٍ* or *مَحِيضٌ*, *مَبَاغٌ* or *مَبِيعٌ*, *مَبَاتٌ* or *مَبِيتٌ*, *مَعَاشٌ* or *مَعِيشٌ*, *مَكِيلٌ* or *مَكَالٌ*, *مَقِيلٌ* or *مَقَالٌ*, *مَمِيلٌ* or *مَمَالٌ*. See § 208.

224. Those formed from verba tertîæ rad. *و* et *ي* violate the rule laid down in § 221, for they always take *fêtha* in the second syllable,

A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns *فَعْل* from the same verbs (§ 213). E.g. *مَنْجَى* (مَنْجُو, مَنْجَى) *place of refuge*, from *نَجَا* to escape, imperf. يَنْجُو; *مَرْعى* (مَرْعى, مَرْعى) *pasture-ground*, from *رَعَى* to pasture or graze, imperf. يَرْعى; *مَتَوَى* (مَتَوَى, مَتَوَى) *the place where one stops*, from *تَوَى* to stop, imperf. يَتَوَى; *مَأْوَى* (مَأْوَى, مَأْوَى) *do.*, from *أَوَى* to go or resort to a place, imperf. يَأْوَى; *مَطْوَى* (مَطْوَى, مَطْوَى) *a fold*, from *طَوَى* to fold, imperf. يَطْوَى; *مَثْنَى* (مَثْنَى, مَثْنَى) *a bend*, from *ثَنَى* to bend, imperf. يَثْنَى.

REM. The *مَصْدَرٌ مِيبَى* has the same form, as *مَجْرَى* from *جَرَى*, imperf. يَجْرَى; *مَسْرَى* from *سَرَى*, imperf. يَسْرَى.

225. Nouns of time and place not unfrequently take the feminine C form *ة*; as *مَشْغَلَةٌ* *time or place of occupation, business*; *مَشْرَعَةٌ* *the place where cattle, etc., are watered*; *مَضْرِبَةٌ* *the part of a sword with which the blow is struck, the edge*; *مَنْزِلَةٌ* *a halting-place, a station*; *مَغَارَةٌ* (مَغَوْرَةٌ) *a cave*; *مَرْعَاةٌ* (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fatha*; as *مَقْبَرَةٌ* *cemetery*, *مَشْرَبَةٌ* *place for drinking, banqueting-room*, *مَشْرَعَةٌ* *watering-place*. Some nouns have even three D forms; as *مَشْرِقَةٌ* *a place where one suns oneself or sits in the sunshine*, *مَهْلِكَةٌ* *a place where people perish, a desert*. Peculiar is *مُظَنَّةٌ* *the place where a thing is supposed to be*, from *ظَنَّ* to think, suppose, imperf. يَظُنُّ.

REM. The *مَصْدَرٌ مِيبَى* is liable to the same variations, though *مَفْعَلَةٌ* is the normal form, as *مَسْغَبَةٌ* *hunger*. For example: *مَحْبَدَةٌ*

مَرْبِيَّةٌ, *مَغْفِرَةٌ*, *مَعْتَبَةٌ*, *مُظَلِّلَةٌ*; *مَذْمُومَةٌ*, *مَحْبُودَةٌ*, *مَذْمُومَةٌ* A or *مَرْبِيَّةٌ* (مَرْبِيَّةٌ); *مَحْبُودَةٌ*; *مَغْفِرَةٌ*; *مَعْتَبَةٌ*.

226. Some nouns of time and place, derived from *verba primæ rad.* و et ي, take the form *مِفْعَالٌ* (see § 228). E.g. *مِيلَادٌ* *time of birth*, from *وَلَدَ* to bear; *مِيعَادٌ* *appointed time [or place] for the fulfilment of a promise*, from *وَعَدَ* to promise; *مِيقَاتٌ* *appointed time [or place for the performance of some action]*, from *وَقَّتَ* to fix a time. B

REM. From the strong verb this form is very rare, as *مِشْرَاقٌ* or *مِشْرِيقٌ* = *مَشْرِقَةٌ*; but in *Æthiopic* it is the usual form from all verbs, as *mēsrāk* = *مَشْرِيقٌ*, *mē'rāb* = *مَغْرِبٌ*, *mē'r'ay* = *مَرْعى*.

227. The nouns of time and place from the derived forms of the triliteral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E.g. *مُصَلَّى* *a place of prayer* (صَلَّى to pray); *مُمْسَى*, *مُضْبَحٌ*, *the time of entering upon the morning or evening* (أَمْسَى, أَصْبَحَ to enter upon the time of morning or evening); *مُدْخَرٌ*, *مُخْرَجٌ* *the place through which, or the time when, one is made to enter* (أَدْخَلَ to make one enter) or *go out* (أَخْرَجَ to make go out); *مُنْصَرَفٌ* *place or time of returning* (انْصَرَفَ to return); *مُجْتَمِعٌ* *a place where things are collected* (اجْتَمَعَ to be collected); *مُلْتَقَى* *place D or time of meeting* (التَقَى to meet); *مُسْتَهْلٌ* *the first day of the month* (اُسْتَهَلَ the new moon appeared); *مُدْخَرٌ* *a place where one rolls anything* (دَخَرَ to roll); *مُحَرَّنَجَرٌ* *a place where (camels) are crowded together* (اِحْرَنْجَرَ to be gathered together in a crowd).

REM. The same form is also used as a *مَصْدَرٌ مِيبَى* from the derived forms of the triliteral verb and from the quadriliteral; e.g. *مُنْتَدَى*, *تَجْرِبَةٌ*, *تَجْرِبَةٌ* = *تَجْرِبٌ* *the being tried or tested*.

- A letting (camels) graze in the interval of their being watered = تَنْدِيَّةٌ ;
 the rending in pieces = تَنْزِيقٌ ; مُوَلَّى the guarding carefully =
 تَوْقِيَّةٌ ; مُقَاتِلٌ fighting = قِتَالٌ or مُقَاتِلَةٌ the making a raid or
 foray = إِغَارَةٌ ; مُصَابٌ affliction = إَصَابَةٌ ; مُتَقَلِّبٌ turning or
 tossing to and fro = تَقْلِبٌ ; مُتَحَامِلٌ the pressing heavily on,
 wronging = تَحَامُلٌ ; مُصَلِّصٌ to make a clashing or ringing sound =
 صَلْصَلَةٌ ; إِنْشَاءُ the complaint of
 this event (وَقِيعَةٌ) and (on Him) is (our) reliance.

B (c) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses
 in performing the act expressed by a verb, are called in Arabic
 أَسْمَاءُ آلَاتٍ, *nomina instrumenti*. They have the forms مُفْعَلٌ,
 and مُفْعَلَةٌ, and are distinguished from the nouns of place and time
 C by the kësra with which the prefixed م is pronounced. When derived
 from verba med. rad. و et ي, they remain uncontracted. E.g. مِبْرَدٌ,
 a file, from بَرَدَ, to file ; مِبْضَعٌ, a lancet, from بَضَعَ, to cut ; مِشْرَطٌ and
 مِشْرَاطٌ, a lancet ; مِقْرَاضٌ, a pair of scissors ; مِفْتَاحٌ or مِفْتَاحٌ, a key ;
 مِشْرَحَةٌ and مِشْرَحَةٌ, a comb ; مِجْجَةٌ, a cupping-glass ; مِثْنَسَةٌ and
 مِثْنَسَةٌ, a broom ; مِقْصٌ (for مَقْصَصٌ), a pair of scissors ; مِثْلَةٌ, a
 D packing-needle ; مِثْرَةٌ, an iron instrument for marking a camel's foot
 (from أَثَرٌ) ; مِثْرَةٌ, a pad placed under a horse's saddle (from وَكَّرَ) ;
 مِيزَانٌ, a balance or pair of scales (from وَزَنَ) ; مِروحةٌ and مِروحةٌ, a fan ; مِقْوَدٌ, a bridle or halter ; مِرْوَدٌ, a small
 probe for applying kohl to the eyes ; مِخِيطٌ, a needle ; مِصِيدَةٌ and
 مِصِيدَةٌ, a net or snare ; مِرْقَاةٌ (for مِرْقِيَّةٌ), a staircase or ladder ; مِصْفَاةٌ,
 a strainer ; مِثْوَاةٌ, a branding-iron or cautery.

REM. a. A very few have the form مُفْعَلٌ or مُفْعَلٌ ; as مُنْخَلٌ A
 a sieve ; مُنْصَلٌ, a sword ; مُغْزَلٌ = مُغْزَلٌ, a spindle ; مُسْطَافٌ = مُسْطَافٌ,
 an instrument for introducing medicine into the nose ; مُدَقٌّ = مُدَقٌّ,
 a pestle or mallet ; مُجْمَرٌ = مُجْمَرٌ, a censor. The form مُغْزَلٌ is
 also used.

REM. b. The corresponding Hebrew nouns have מ and נ as
 well as פ in the first syllable ; e.g. מוֹרֵק, מְלַחֲחִים, מוֹלֵד, מְפַחֵם, B
 מוֹמְרָה.

(c) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call أَسْمَاءُ الْفَاعِلِ A,
nomina agentis, and أَسْمَاءُ الْمَفْعُولِ C, *nomina patientis*, are verbal
 C adjectives, i.e. adjectives derived from verbs, and nearly correspond in
 nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in
 other languages, substantives.

230. The verbal adjectives, derived from the first form of the
 triliteral verb, have two principal forms, namely, the *nomen agentis*,
 فَاعِلٌ, and the *nomen patientis*, مَفْعُولٌ. E.g. كَاتِبٌ writing, a scribe
 or secretary, from كَتَبَ to write, مَكْتُوبٌ written, a letter, from كَتَبَ ; D
 خَادِمٌ serving, a servant, from خَدَمَ to serve, مَخْدُومٌ served, a master,
 from خَدِمَ ; حَاكِمٌ judging, a judge, from حَكَمَ to judge ; كَائِنٌ being,
 from كَانَ to be ; مَوْجُودٌ found, existing, from وَجَدَ, to be found, to
 exist ; مَجْنُونٌ mad, a madman, from جَنَّ, to be possessed, to be mad.

REM. a. When formed from فَعَّلَ and the transitive فَعَّلَ (as
 رَهَبَ to fear, وَكَبَ to ride on, عَلِمَ to know, مَسَّ to touch), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. *عَادِمٌ*, *كَاتِبٌ*, *حَاجِمٌ* (see above), *عَالِمٌ* a scholar, *رَاهِبٌ* an ascetic. But if from the intransitive *فَعَلَ* and from *فُعِلَ*, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus *فَارِحٌ* or *جَادِلٌ* being glad, rejoicing, *جَائِسٌ* being cowardly, *جَائِدٌ* being liberal, *ضَائِقٌ* being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are *فَرِحٌ* and *جَدِلٌ* or *جَدَلَانٌ*, *gladsome*, *cheery*, *جَبَانٌ* cowardly, *جَوَادٌ* bountiful, generous, and *ضَيِّقٌ* narrow. [Comp. however § 232, rem. b.]
- B

REM. b. The nomen agentis *فَاعِلٌ* is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase *قُمَرٌ قَائِلٌ*,

- C for *قُمَرٌ قِيَامٌ*; but this is more frequently the case with the nomen patientis (compare § 227, rem.) *مَفْعُولٌ*. E.g. *جَهْدٌ* = *مَجْهُودٌ*, labour, effort, one's utmost; *حَلْفٌ* = *مَحْلُوفٌ*, swearing, an oath; *رَدٌّ* = *مَرْدُودٌ*, giving or sending back, rejection; *عَقْلٌ* = *مَعْقُولٌ*, understanding, intelligence; *شَعْرٌ* = *مَشْعُورٌ*, knowledge, perception; *وَعْدٌ* = *مَوْعُودٌ*, promising, a promise; *يُسْرٌ* = *مَيْسُورٌ*, affluence, opposed to *عُسْرٌ* = *مَعْسُورٌ*, penury, distress; *رَفْعٌ* = *مَرْفُوعٌ*, to trot quickly (of a camel); *مَوْضِعٌ* = *مَوْضُوعٌ*, to trot easily (do.); *خَفْضٌ* = *مَخْفُوضٌ*, to go gently (do.); *مَجْلُودٌ* = *مَحْضُولٌ*, being in existence, being got or acquired; *جَلَادَةٌ*, hardiness, sturdiness, endurance. The fem. *مَفْعُولَةٌ* is likewise occasionally so used, as *مَحْلُوفَةٌ*, *مَشْعُورَةٌ*, *مَوْعُودَةٌ*; *مَصْدُوقَةٌ* = *مَصْدُوقَةٌ*, the telling of the truth, opposed to *مَكْذُوبَةٌ*, lying; and also a cognate form *مَفْعُولَةٌ*, as *مَحْلُوفَةٌ*, *مَشْعُورَةٌ*.
- D

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. *كَاتِمَةٌ مُشَافَهَةٌ*, *I came to him riding hard*, = *رَاحِضًا*, *كَاتِمَةٌ مُشَافَهَةٌ*,

I spoke to him face to face (lit. lip to lip), = *مُشَافَهًا*; *I met him face to face* (lit. eye to eye), = *مُعَايِنًا*; *I slew him in cold blood* (lit. bound, confined or held, so that he could not resist or escape), = *مَضْبُورًا*; *رَجُلٌ عَدْلٌ*, *امْرَأَةٌ عَدْلٌ*, *رَجَالٌ عَدْلٌ*, *اَمْرَأَةٌ عَدْلٌ*, *عَدُولٌ*, *عَادِلَةٌ*, *عَادِلٌ*, a just man, a just woman, just men, = *مَاءٌ غَوْرٌ*, *غَوْرٌ*, *عُدُولٌ*, *عَادِلَةٌ*, *عَادِلٌ*, water which sinks into the ground, = *غَائِرٌ*; *دِرْهَمٌ ضَرَبَ الْأَمِيرُ*, *غَائِرٌ*, a dirham struck by the emir, = *مَضْرُوبُ الْأَمِيرِ*; *هُمْ خَلْقُ اللَّهِ*, *مَضْرُوبُ اللَّهِ*, they are the creatures (lit. the creation) of God, = *مَخْلُوقُ اللَّهِ*.

REM. d. *فَاعِلٌ* is the Aram. *ܦܥܝܠ*, *ضَلَّ*, and Heb. *פָּעַל* (with *ō* for *ā*). The form *مَفْعُولٌ* does not occur in either of these languages, the Heb. using instead of it *פְּעוּל* = *פָּעוּל*, and the Aram. *ܦܥܝܠ* = *فَعِيلٌ* (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived from the first form of the verb, and called *صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْأَفْعَالِ* C *وَالْمَفْعُولِ*, adjectives which are made like, or assimilated to, the participles, viz. in respect of their inflection. Of these the following are the principal.

1. فَعْلٌ	9. فَعَالٌ
2. فَعَلٌ	10. فُعَالٌ
3. فَعِلٌ	11. فُعِيلٌ
4. فُعْلٌ	12. فُعُولٌ
5. فُعِلٌ	13. فُعْلَانٌ
6. فُعَلٌ	14. فُعْلَانٌ
7. فُعَلٌ	15. فُعْلَانٌ
8. فُعَلٌ	16. فُعْلَانٌ

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or

A REM. a. As is shown by the above examples, the forms **فَعْل** and **فَعِيل** are principally derived from **فَعَلَ**; **فَعِل** and **فَعُل** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فَعْلَان** is principally formed from **فَعِلَ** intrans.; **فَعَال** and **فَعَال** mainly from **فَعَلَ**; **أَفْعَل** chiefly from **فَعِلَ** intrans., sometimes from **فَعَلَ**.

B REM. b. **فَاعِل** is rarely used as a verbal adjective from **فَعَلَ** intrans. or **فَعِلَ** (see § 230, rem. a); e.g. **أَمِين** *safe, secure*, = **أَمِنَ** or **أَمِنَ**, from **أَمِنَ**; **سَالِم**, *safe, sound*, = **سَلِمَ**, from **سَلِمَ**; **عَاقِر** *barren*, from **عَقَرَتْ**; **عَاقِر** *sour, acid*, from **حَمِضَ** or **حَمِضَ**.

C REM. c. **فَعِيل**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَجْرُوح** = **مَقْتُول** *wounded*; **جَرِيح** = **مَقْتُول** *slain*; **مَذْبُوح** = **مَذْبُوح** *slaughtered, a victim*; **مَذْبُوح** = **مَذْبُوح** *died*; **مَذْبُوح** = **مَذْبُوح** *rubbed with kohl*; **مَذْبُوح** = **مَذْبُوح** *bound, a prisoner*. The same is sometimes the case with **فَعُول**, as **رَكُوب** *ridden upon*, **حَلُوب** *milked*.*

D REM. d. Adjectives of the forms **فَعِيل** and **فَعُول**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَنْبِيَةِ الْمَبَالِغَةِ**, *intensive forms*. The form **فَعِيل** is dialectically pronounced **فَعِيل**, especially if the second radical be a guttural, as **كَبِير**, **سَعِيد**, **رَحِيم**, **شَهِيد**; **كَبِير**, **سَعِيد**, **رَحِيم**, **شَهِيد**; and so also in substantives, as **بَعِير**, **رَغِير**, **شَعِير**, **أَلْمَسِيح**.

* **رَسُول** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُول**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

REM. e. Many of these forms exist in Hebrew and Aramaic. A For example, in the former, **فَعْل**, as **חָדַשׁ** = **חָדַשׁ**; **فَعِل**, as **חָשַׁח** = **חָשַׁח**; **فَعَال**, as **חָדַל** (*ō* for *ā*); **فَعُول**, as **חָדַל**; **פָּעַל**, as **חָדַל**; **פָּעַל**, as **חָדַל**.

233. From verbal adjectives of the form **فَاعِل**, as well as from some others, is derived an adjective **فَعَال**, which approaches very nearly in meaning to **فَعُول** and **فَعِل**, since it adds to the signification B of its primitive the idea of intensiveness or of habit. Hence it is called **اسْمُ الْمَبَالِغَةِ**, *the noun of intensiveness*. E.g. **أَكَل** *eating*, **أَكَل** *a glutton*, = **أَكُول**; **كَذَب** *lying*, **كَذَاب** *a (habitual) liar*, = **كَذُوب**; **دَفَعَ** *pushing, thrusting, repelling*, **دَفَعَ** *pushing, etc., violently*, = **دَفُوع**; **سَأَلَ** *asking*, **سَأَلَ** *importunate, a beggar*, = **سَوُول**; **شَارِب** *drinking*, **شَارِب** *drinking much, addicted to wine*, = **شَرُوب**; **عَالِم** *knowing, learned*, **عَالِم** *very learned*; **بَكَ** *weeping*, **بَكَ** *weeping much*; **هَائِب** *fearing*, **هَائِب** *timid*.

REM. a. The nouns which indicate professions and trades have usually this form; as **عَطَّار** *a druggist*, **طَبَّاح** *a cook*, **خَبَّاز** *a baker*, **خَبَّاز** *a tailor*, **نَجَّار** *a carpenter*, **سَقَّاء** *a water-carrier*, **جَنَّان** *a gardener*, **رَءَّاس** *a seller of sheep's heads*, **صَرَّاف** *a money-changer or banker*, **بَنَّاء** *a builder or architect*, **حَمَّال** *a porter*. Compare in Hebrew and Aram. **חָטָא**, **חָטָא**, **חָטָא**, **חָטָא**, etc. D

REM. b. Other intensive adjectives, less common than **فَعَال**, are 1. **فَعَال**, 2. **فَعِيل**, 3. **فَعُول** or **فَعُول**, 4. **فَعَلَ**, and 5. **فَاعُول**; as 1. **חָסָן**, *very handsome*, **חָסָן** *very noble*, **חָסָן** *very large*, **חָסָן** *one who devotes himself to reading (the sacred writings)*, **חָסָן** *a strong propeller or repeller, a great rush (of water or of people)*; 2. **חָסָן**, *addicted to wine, drunken*, **חָסָן** *going astray*.

- A wandering; عَرِيشٌ fond of opposition, فَيْخِرٌ boastful, صِدِّيقٌ exceedingly veracious, خَرِيشٌ very liberal, صَرِيحٌ one who throws down often or violently, a wrestler; دَرِيٌّ glistening intensely (also دَرِيٌّ, the only instance of the form فَعِيل, except مُرِيٌّ); 3. فَرُوقٌ timid, قُدُوسٌ everlasting, شَتُوقٌ or شُتُوقٌ bad (of money), سُبُوحٌ or سُبُوحٌ all-pure, all-glorious, قُدُوسٌ or قُدُوسٌ most holy; 4. حَوَلٌ, قَلْبٌ, شَوَلٌ, فَارُوقٌ shifting, turning, knowing, cunning, خُلْبٌ deceitful; 5. فَارُوقٌ timid, حَاسُوسٌ a spy.—On the other hand, مَفْعَلٌ, مَفْعَالٌ, and مَفْعِيلٌ are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مِزْحَمٌ thrusting or pushing much, مِزْحَمٌ pushing or pressing much, مِصْدَمٌ a brave warrior, مِخْرَبٌ do., مِطْعَنٌ thrusting with the spear, مِطْعَنٌ thrusting with the spear, مِطْعَمٌ eating much or giving much to eat, hospitable, مِقُولٌ, مِقُولٌ talkative, eloquent, مِغْرَاحٌ cheerful, مِذْعَانٌ docile, tractable, مِخْرَاقٌ very liberal, مِغْدَامٌ advancing boldly, daring, مِثْكَارٌ slothful, مِثْكَارٌ bearing male children, مِثْنَاتٌ bearing female children, مِغْطَارٌ very liberal, مِثْكَارٌ, مِثْكَارٌ very talkative, مِغْطَارٌ, مِغْطَارٌ using perfumes, مِسْكِينٌ mean, poor (مِسْكِينٌ).—
- C Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, and تَفْعِيلٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ given to play or sport; تَلْعَامٌ, تَلْعَامٌ swallowing big morsels, greedy; تَلْعَامٌ covered by the stallion (of a she-camel), تَلْعَامٌ talking much and foolishly, تَلْعَابٌ mendacious, تَلْعَابٌ fickle, تَلْعَابٌ loquacious, تَلْعَابٌ very learned.
- D

* [To this class belongs also مُتْنِنٌ, مُتْنِنٌ, مُتْنِنٌ stinking. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit of being strengthened in their meaning by the addition of the termination تَأْكِيدٌ, which is here used, as the grammarians say, تَأْكِيدٌ التَّجَانُّفِ, to signify intensiveness, or تَأْكِيدٌ التَّجَانُّفِ, to strengthen the idea of intensiveness. For example, from فَاعِلٌ comes فَاعِلَةٌ, as رَاوٍ one who hands down poems or historical facts by oral tradition, رَاوِيَةٌ crafty, دَاهِيَةٌ calling or summoning, an emissary or missionary, دَاهِيَةٌ clever, crafty; خَائِنَةٌ treacherous, faithless; بَاقِرٌ a deep investigator (compare in Heb. קִהְלָה from קִהַל); from فَعْلٌ, فَعْلَةٌ, as حَطْمَةٌ breaking in pieces, crushing to bits, طَلْعَةٌ always on the watch, صُرْعَةٌ throwing down or prostrating often, سَوَلَةٌ asking often, begging, فَحْكَةٌ prone to laughter, فَوَلَةٌ loquacious, نَوْمَةٌ given to sleep, نَوْمَةٌ abusive, عَيْبَةٌ finding fault; from فَعِيلٌ, فَعِيلَةٌ, as كَرِيمَةٌ noble, excellent; from فَعُولٌ, فَعُولَةٌ, as كَذُوبَةٌ taunting (one) with favours (conferred on him), كَذُوبَةٌ lying, فَعُولٌ tired of, disgusted with, فَرُوقَةٌ, فَرُوقَةٌ, from فَعَالٌ, فَعَالَةٌ, as رَحَالَةٌ very learned, نَسَابَةٌ a great genealogist, رَحَالَةٌ a great traveller, فَهَامَةٌ very quick of comprehension, وَقَاعَةٌ ill-natured, slanderous, قَوَالَةٌ very talkative, جَمَاعَةٌ a great collector, صَنَاجَعٌ an excellent player on the cymbals or harp (صَنْجٌ); from فَعَالٌ, فَعَالَةٌ, as صُرْعَةٌ prostrating or throwing down very often, كَرَامَةٌ very generous or noble, تَلْعَابَةٌ talking much and rashly or foolishly; from فَعِيلٌ, فَعِيلَةٌ, as خَلِيفَةٌ very contrarious; from فَعُولٌ, فَعُولَةٌ, as فَرُوقَةٌ very timid; from فَعُولٌ, فَعُولَةٌ, as حَاوِرَةٌ very wary or cautious, فَرُوقَةٌ very timid; from مَفْعَالٌ, مَفْعَالَةٌ, as مِلْحَادَةٌ very unjust, مَقْدَامَةٌ very bold in attacking, مِثْكَارَةٌ talking much and sillily; from تَفْعَالٌ, تَفْعَالَةٌ, as تَلْعَابَةٌ addicted to play or sport, تَلْعَابَةٌ loquacious, تَلْعَابَةٌ very learned, تَلْعَابَةٌ causing great wonder or marvel, تَلْعَابَةٌ swallowing big morsels, greedy (the cognate form تَفْعِيلَةٌ also occurs, as

A **تَلْعِبَةٌ** much addicted to play or sport); from **تَفْعَلُ**, as **تِلْعَابُهُ** much addicted to play or sport, **تَلْقَامُ** swallowing huge morsels, very greedy, **تَلْقَأُ** talking much and foolishly.

REM. d. Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, **فَعُولٌ**, as **חֲנוּן**, **רַחוּם**, and **פִּעִיל**, but with the purer vowel *a* in the first syllable (**فَعִילٌ**), as **עֲלִיז**, **עֲדִיק**, **אֲפִיר**, **אֲצִימָה**.

B **פָּלַע**. Other forms are without exact equivalents in Arabic, as **יָלַד**, (**قَدَّوَس** = **עָוָו**, **סִכֵּיר** = **שִׁבְדֹר**, **גָּבַר** = **גְּבֹר**) = Aram. **לָעַן** (**فَعُول**); and especially the form **קָפַל**, as **גָּבַן** (= **أَخْرَس** = **חִירָשׁ**, (**أَعוּר**) = **עוּר**, (**חָדַב**) = an intensive of **לָעַן** (**קָפַל** for **קָפַל**, **קָפַל** = **לָעַן**).

C 234. From verbal adjectives with three radicals*, or with three radicals and a letter of prolongation, are derived adjectives of the form أَفْعُلْ, which have the signification of our comparative and superlative, and are therefore called إِسْمُ التَّفْضِيلِ, the noun of preeminence, or أَفْعُلُ التَّفْضِيلِ, the form 'afalu denoting preeminence. E.g. عَذَبٌ أَفْعَلُ, sweet, أَعَذَبُ أَفْعَلُ, sweeter, sweetest; حَسَنٌ أَفْعَلُ, beautiful, أَحْسَنُ أَفْعَلُ, more or most beautiful; قَبِيحٌ أَفْعَلُ, ugly, أَقْبَحُ أَفْعَلُ, uglier, ugliest; جَلِيلٌ أَفْعَلُ, great, أَجَلُّ أَفْعَلُ, more or most glorious.

D REM. a. In the superlative sense, these adjectives must always have the article, or else be in the construct state, as **الْمَدِينَةُ الْعَظْمَى** *the greatest city*, **كِبْرَى الْمَدِينِ** *the largest of the cities*.

* [A rare exception to this rule is **أَعْلَقُ** *bitterer*, as derived from **عَلَقَمَ** *anything bitter*, spec. *the colocynth*, according to 'Tbn Durēid, *Kitāb al-ṣūnikāk*, 53, 1. 6, 98, 1. 16 seq. In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

REM. b. Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: אֶזְבֵּב *lying, false* (of a stream that dries up in summer), from זָבַב = קָאֵב; אֶזְבֵּב *force, cruel*, perhaps connected with קָאֵר breaking in pieces; אֶתֵּן (for אֶתֵּן) *lasting, perennial*, = וָתֵּן; and even these have lost their original signification, and are used as simple adjectives.

235. No إِسْرَ التَّفْضِيلِ can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form أَفْعُلُ (compare § 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives أَشَدُّ stronger, أَحْسَنُ more beautiful, أَجْوَدُ more excellent, أَقْبَحُ uglier, خَيْرٌ better, شَرٌّ worse, and the like. E.g. أَشَدُّ حُمْرَةً (*stronger as to redness*) redder; أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا (*more excellent as to teaching and training*) a better teacher and trainer; أَجْوَدُ مِنْهُ جَوَابًا (*more excellent than he as to answering*) more ready than he in answering, or giving a better answer than he; أَسْرَعُ أَنْطِلَاقًا (*more quick as to departing*) departing more quickly; أَقْبَحُ عَوْرًا (*more deformed by blindness of one eye*). This form of expression is sometimes employed where a simple comparative might have been used; as لَمَّا قَسَتْ قُلُوبُنَا مِنْ بَعْدِ ذَلِكَ (*then, after that, your hearts became hard*, D like stones, or even harder (lit. stronger as to hardness), where أَشَدُّ قَسَوَةً = أَقْسَى (el-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (a) Examples of أَفْعُلُ formed from the derived forms of the verb, especially from IV.: أَطَهَّرُ more cleansing or purifying (أَكْثَرَ تَطْهِيرًا), from طَهَّرَ to cleanse or purify, II. of طَهَّرَ to be clean or pure; أَصْفَى لـ

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* *preserving better*, from *سَلِمَ*, II. of *سَلِمَ* to *be safe*; *أَقَامَ* *confirming or establishing better*, from *قَامَ*, IV. of *قَامَ* to *stand upright*; *أَثَبَتْ* *making more firm or sure*, from *ثَبَتَ*, IV. of *ثَبَتَ* to *be firm*; *أَخَوَّفَنِي عَلَى* *causing me greater alarm about*, from *خَوَّفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنَ عَلَى* *giving more help towards*, from *عَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبَ* *making depart more quickly*, from *ذَهَبَ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَلَهَا* *that of the two which relaxes, or loosens, more*, from *رَخِيَ* or *رَخُوَ*, IV. of *رَخِيَ* to *be flaccid* or *flabby*; *أَبْقَى عَلَى* *causing to last longer*, *أَبْقَى* *more merciful to*, from *بَقِيَ*, IV. of *بَقِيَ* to *remain, last*; *أَهَبَ* *inspiring more fear or respect*, from *هَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفَ مِنْ* *more just than*, from *نَصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطَوَّلَ* *causing to last longer*, from *طَالَ*, IV. of *طَالَ* to *be long*;
- C *أَحْيَى* *preserving alive better*, from *حَيِيَ*, IV. of *حَيِيَ* to *live*; *أَظَلَّ* *giving more shade than*, from *ظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجَادَ* *causing to be better*, from *جَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَوْتَى* *giving more freely*, from *عَطَى* to *give*, IV. of *عَطَى*; *أَكْرَمَ* *bestowing more liberally*, from *وَلَّى* to *bestow*, IV. of *وَلَّى*;
- D *showing greater honour to*, from *أَكْرَمَ*, IV. of *كَرَّمَ* to *be noble*; *أَفْقَرُ مِنْ* *more desert than*, from *فَقَرَ* to *be desert*, IV. of *فَقَرَ*; *أَفْلَسُ مِنْ* *poorer than*, from *فَلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحْوَلُ مِنْ* *more crafty than*, from *حَالَ* to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* *more easily led, or more docile than*, from *قَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعَلَ* formed from the passive voice: *أَخْشَى*, *أَخَوْفَ*, *أَهْمَبَ*, *more feared*

or formidable; *أَحْمَدَ* *more praiseworthy or commendable*; *أَعْرَفَ* *better known*; *أَلْوَمَ* *more deserving of blame*; *أَسْرَ* *more glad of or pleased by*; *أَعْلَزَ* *more to be excused*; *أَوْجَدَ* *more readily found*; *أَشْغَلَ* *more occupied*; *أَزْهَى* *prouder* (*زَهَى* to *be proud*); *أَمَقَتْ* *more hated or hateful*; *أَعْنَى* *more occupied with* (*عَنَى* or VIII. *اعْتَنَى*); *أَخْصَرَ* *shorter* (from *اخْتَصَرَ*, pass. of VIII.). (γ) Examples of *أَفْعَلَ* from words denoting colours or defects: *أَبْيَضَ مِنْ* *whiter than*; *أَسْوَدَ مِنْ* *blacker than*; *أَحْمَقَ مِنْ* *more stupid than*.

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.					
	Act.	Pass.		Act.	Pass.
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِّلٌ	مُنْفَعَّلٌ
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُتَفَعِّلٌ	مُتَفَعَّلٌ
IV.	مُفَعِّلٌ	مُفَعَّلٌ	IX.	مُفَعِّلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفَعِّلٌ	....
Quadrilateral Verb.					
I.	مُفَعِّلِلٌ	مُفَعَّلِلٌ	III.	مُفَعِّلِلٌ	مُفَعَّلِلٌ
II.	مُتَفَعِّلِلٌ	مُتَفَعَّلِلٌ	IV.	مُفَعِّلِلٌ	مُفَعَّلِلٌ

REM. α. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

- A REM. The forms مَذُوفٌ, مَصُونٌ, and مَقُودٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزُوتٌ, مَذْيُونٌ, مَخْبُوطٌ, مَبْهُوَجٌ, مَكْبُولٌ, مَقْبُومٌ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ي, become by transposition فَعِيلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ

- B or مَيِّتٌ, *dead*, for مَيِّتٌ, مَيِّتٌ; [مَاتٌ] مَيِّتٌ *dependent for sustenance*, for مَيِّتٌ or مَيِّتٌ, *soft, easy*, for مَيِّتٌ or مَيِّتٌ; [عَالٌ] مَيِّتٌ or مَيِّتٌ, *easy, contemptible* (هَوِينٌ); نَيِّفٌ or نَيِّفٌ, *exceeding* (نَوِيفٌ); نَيِّفٌ, *good* (نَوِيفٌ); نَيِّفٌ, *wicked* (سَوِيٌّ); نَيِّفٌ, *clear* (بَيِّنٌ); نَيِّفٌ, *straight, right, tall*, (خَمِيرٌ). The verb قَامَ has قَوِيٌّ in the sense of *straight, right, tall*, and قَيِّمٌ in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مَبَاهِنٌ, مَبَاهِنٌ, like مَبَاهِنٌ, مَبَاهِنٌ, and not مَبَاهِنٌ, مَبَاهِنٌ.

- D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, b, β, and § 170). Verbal adjectives of the forms فَعُولٌ and فَعِيلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ *hostile, an enemy*, بَغِيٌّ *a harlot*, سَرِيٌّ *generous, noble*, صَبِيٌّ *a boy*, سَبِيٌّ *captive*, for عَدُوٌّ, بَغُوٌّ, سَرِيٌّ, صَبِيٌّ, سَبِيٌّ.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fetha, the و and ي (which A is converted into ي) reject their vowel or ténwin, and assume the nature of the êlif maḳṣûra (§ 7, rem. b). If the form be one that admits of complete declension, the ténwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as مَوْتَى for مَوْتَى, مُعْطَى for مُعْطَى; (b) adjectives of the form أَفْعَلٌ, as أَرْمَى for أَرْمَى, أَكْبَى for أَكْبَى, أَرْضَى for أَرْضَى (أَرْضُو), أَهْلَى for أَهْلَى (أَهْلُو). Compare § 167, a, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

(a) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The أَشْيَاءُ الْوَحْدَةِ, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination ة to the nouns that express the genus or whole. E.g. حَمَامَةٌ *a pigeon (male or female)*, from حَمَامٌ *pigeons*, with the article, أَلْحَمَامُ, *the genus pigeon or the whole number of pigeons spoken of*; بَطَّةٌ *a duck or drake*, from بَطٌّ *the duck*; بَقَرَةٌ *one head of cattle (bull or cow)*, from بَقَرٌ *cattle*; ثَمَرَةٌ *a fruit*, from ثَمَرٌ *fruit*; تَمْرَةٌ *a date*, from تَمَرٌ *dates*; بَصَلَةٌ *an onion*, from بَصَلٌ *the onion*; ذَهَبَةٌ *a bit of gold, a nugget*, from ذَهَبٌ *gold*; تَبَنَةٌ *a straw*, from تَبَنٌ *straw*.*

REM. a. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the إِسْمُ الْوَحْدَةِ is its use for *a dish or portion of any food*, as أُرْزَةٌ *a dish of rice*, سَكَنَةٌ *a dish of fish* (el-Mubarrad 173, l. 4), نَحْمَةٌ *a portion of meat*, جُبْنَةٌ *a portion of cheese*, etc. Comp. Gloss. Fragm. Add. 129. This ة is called اِلْتِصَافٌ بِالتَّخْصِيصِ (Zamahsari, Fāik, i. 331, 417, ii. 323. D. G.)

- A Examples of artificial or manufactured objects are very rare; e.g. *لَبْنَةٌ* or *لَبْنَة* a brick, from *لَبْن* or *لَبِن* bricks; *سَفِينَة* a ship or boat, from *سَفِين* shipping, boats.

REM. b. Similar forms in Heb. are: *שִׁיעָרָה*, *שִׁיעָר*; *נִצָּחָה*, *נִצָּח*; *שִׁירָה*, *שִׁיר*; *אֲנִיָּה*, *אֲנִי*; *שִׁשְׁנָה*, *שִׁשָּׁן*.

(β) *The Nomina Abundantiae vel Multitudinis.*

- B 247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *مَفْعَلَة*, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. *مَأْسَدَة*, *مَذْبَحَة*, *مَسْبَعَة* a place abounding in lions (*أَسَد*), wolves (*ذئب*), beasts of prey (*سَبْع*); *مَنْحَوَة* or *مَحْيَاَة*, a place abounding in snakes (*حَيَّة*), vipers (*أَفْعَى*); *مَقْنَنَة*, *مَبْطَخَة*, a bed of melons (*بَطِيخ*), cucumbers (*قِثَاء*); *مَرْمَنَة*, a place where pomegranates C (*رَمَان*) grow abundantly.

REM. a. From quadrilaterals this formation is rare; as *مُتَعَلِّعَة*, *مَعْقَرَة*, a place abounding in foxes (*عَقْرَب*, *شَدِيدِيْل*), scorpions (*عَقْرَب*).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without *أَرْض*; as *مُجْعَلَة*, *مُضَبَّة*, (a place) abounding in lizards (*ضَب*), black beetles (*جَعَل*), *مُقْتَنَّة* (a spot)

- D producing cucumbers. Similarly from quadrilaterals, *مَعْقَرَة*, *مُتَعَلِّبَة*, *مُؤَرَّبَة* (a place) abounding in foxes, scorpions, chameleons (*حَرْبَاء*), hares. Also from XII. *مُغْلَوْبَة* (a spot) producing many trees.

REM. c. The use of nouns of the form *مَفْعَلَة* to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as *أَوْلَادُ مَجْنُونَة مَبْخَلَة* children are a cause

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of cowardice and niggardliness (in their parents); *مَطِيْبَة*, *مُخْبِتَة*, A *مُخْبِتَة*, a cause of good health, joy or happiness, evil or ill-feeling; *مُجْلِبَة* *لِلْشَّقَامِ* a cause of bringing on or producing disease; *الْفُكَاكَة مَقْوَدَة إِلَى الْأَذَى* joking leads to annoyances; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, *أَسْمَاءُ الْوَعَاءِ*, have the same form as the nomina instrumenti (§ 228); e.g. *مِئْبَرَة* a needle-case, from *إِبْرَة* a needle; B *مِخْلَب* a milk-pail, from *حَلَب* or *حَلِيب* milk; *مِلْكِيْن* a milk-pail, from *مِلْك*, or a brick-mould, from *لَبْنَة* a brick; *مِبوْلَة* a urinal, from *بَوْل* urine; *مِبرْقَة* a spittoon, from *بُرَاق* saliva.

REM. A very few take the form *مُفْعَل* or *مُفْعَلَة* (see § 228, rem.); as *مُدْفَنَة* or *مُدْفِنْ* an oil-jar, from *دَفَن* oil; *مُخْرِضَة* = *مُخْرِضَة* a vessel for keeping *خَرْض*, i.e. the plants from which alkali or potash is obtained; *مُتَحَلِّعَة* a phial for keeping *كحل* or eye-salve C (*كُحْل*), to be carefully distinguished from *مِثْل*, the mil (*مِل*) or instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, *الْأَسْمَاءُ الْمَنْسُوبَة*, or simply *النِّسَبَات* (relations), are formed by adding the termination *ي* to the words D from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E.g. *أَرْضِي* earthly, from *أَرْض* the earth; *شَمْسِي* solar, from *شَمْس* the sun; *جَوِّي* aerial, from *جَو* the air, the sky; *حَسَنِي* descended from *el-Hasan* (*الْحَسَن*); *تَمِيمِي* belonging to the tribe of *Tamim* (*تَمِيم*); *دِمَشْقِي* born or living at Damascus (*دِمَشْق*);

- A **مِصْرِيّ** *Egyptian*, from **مِصْر** *Egypt*; **سَعْدِيّ** *a freedman of Sa'd* (سَعْد); **عِلْمِيّ** *scientific*, from **عِلْم** *knowledge, science*; **حِسِّيّ** *relating to sense* (حِس), *perceptible by one of the senses*; **عَقْلِيّ** *intellectual*, from **عَقْل** *the intellect*; **عُرْفِيّ** *legal, legitimate*, from **شَرْع** *the law*; **عُرْفِيّ** *according to common use and wont* (عُرْف); **قِيَاسِيّ** *according to analogy* (قِيَاس); **مَجُوسِيّ** *belonging to, or one of, the Magūs or fire-worshippers*; **مَالِكِيّ** *belonging to, or one of, the sect of Mālik* (مَالِك); **طَوِيلِيّ** *from طَوِيل long*; **خَيْرِيّ** *from خَيْر good*; **إِنِّيّ** *from إِنَّ truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

- C **أَتَادِيّ**, **خَارِجِيّ**, **أَخْمَرِيّ**, [However, in such words as **أَتَادِيّ**, **خَارِجِيّ**, **أَخْمَرِيّ**, the termination **ِيّ** has, according to some, a corroborative or intensifying force (لِتْمَالَفَةٍ). D. G.]

- D **RE. c.** This termination is common in Heb. (מִי, f. מִיָּה) and אִי, as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִכְרִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐረሲ**: (harrāsī) *a ploughman*, **መሐረ**: (mahhārī) *compassionate*, from the obsolete **ሐረሲ**: (= **ሐረሲ**, **ሐረሲ**) and **መሐረ**:; whilst **āwī** and **āy** are the usual relative terminations, as **መድራዊ**: (mēdrāwī) *terrestrial*, **ክርስቲያንዊ**: (krēstiyānāwī) *Christian*, **አየዊ**: ('aiyāwī) or **አየዊ**: ('aiyāy) *like* (from **አየ**: 'ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **ܐܝܝܐ** in general use; as **ܡܝܫܝܐ** *Egyptian*, **ܡܕܝܝܐ** *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals **و** and **ي**, and to the vocalisation.

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations **ة**, **ية**, and **ية** are rejected; as **مَكَّة** *Mekka*, **مَكِّي** *from مَكَّة*; **بَصْرَة** *el-Basra*, **بَصْرِيّ**; **كُوفَة** *el-Kūfa*, **كُوفِيّ**; **مَلَطِيَّة** *Malatya*, **مَلَطِيّ**; **صِقِلِيَّة** *Sicily*, **صِقِلِيّ**; **إِفْرِيقِيَّة** *Africa*, **إِفْرِيقِيّ**; **السُّنَّة** *the corpus of traditions relating to the ways and habits of Muḥammad*, **سُنِّي**; **الشَّيْعَة** *the party of Alī*, **شَيْعِيّ**; **الْقِبْلَة** *the kībla or direction of Mekka*, to which the Muslim turns in praying, **قِبْلِيّ**; **كُوَّة** *a window*, **كُوِّيّ**; **خَاصَّة** *refined*, **خَاصِيّ**; **عَامَّة** *vulgar*, from **الْخَاصَّة** *distinguished persons, the higher classes*, and **الْعَامَّة** *the common people, the vulgar*; **عِدَّة** *a promise*, **عِدِّيّ**; **زِنَة** *weight, measure*, **زِنِيّ**.

REM. In the case of nouns which, like **عِدَّة**, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fetha; as **شَيْعَة** (from **وَشَيْعَة**), or **وَشَيْعِيّ** (on the second **و** see §§ 258 and foll.). The forms **وَشَيْعِيّ** [or **وَشَيْعِيّ**] are mentioned by the grammarians, and also the very irregular **عِدَوِيّ** from **عِدَّة**, [and **شَيْعَوِيّ** from **شَيْعَة** (Ḥammād in 'Anbārī's *Nozhat el-'alibba* 52. D. G.).

252. 1, (a) The feminine termination **ِيّ** is rejected in nouns that have *four* or more letters, besides the **ي**; as **حُبَارِيّ** *a bustard*, **جُمَادِيّ** *Gumādā*, the name of two months, **جُمَادِيّ**. (b) But if the nouns ending in **ِيّ** fem. have only *three* letters besides the

* [Lane has **شَيْعِيّ**; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

A دَرَاوَرِزِي has دَرَاوَرِزِي, as well as the regular formation ;
[مَانِي *Manes* makes مَنْوِي, مَنْنِي and مَانِي D. G.]

REM. c. Quite peculiar are: تَهَامِي (with the art. التَّهَامِي), fem. تَهَامِيَّة, from تِهَامَةٌ, *Tihāma*; شَامِي (with the art. الشَّامِي), fem. شَامِيَّة, from الشَّام *Syria*; and يَمَانِي (with the art. الْيَمَانِي), fem. يَمَانِيَّة, from الْيَمَن *el-Yemen*; instead of تِهَامِي, شَامِي, and يَمِنِي, which are also used. The forms تَهَامِي, شَامِي, and يَمَانِي likewise occur. Comp. the words ثَمَانِي, رَبَاعِي and شَنَاجِي (= شَنَاجِي).

255. The letter **ی** in words of the forms **فَعِيلَةٌ** and **فَعِيلَةٌ**, when not derived from *verba mediæ rad. geminatae* or *infirmæ* (و or ی), is rejected, the *kësra* of **فَعِيلَةٌ** being at the same time changed into *fetha* *;

C as **فَرِيضَةٌ** *a statute*, **فَرَضَى**; **جَزِيرَةٌ** *an island*, or **الْجَزِيرَةُ** *Mesopotamia*, **ضَبِيعَةٌ**, **جُهَيْنَةٌ**; **سَفِينَةٌ** *a ship*, **سَفِنَى**; **مَدِينَةٌ**, **الْمَدِينَةُ** *el-Medina*, **جَزَرَى** (tribes), **ضَبْعَى**, **جُهْنَى**. But, if they come from *verba mediæ rad.* geminatae or mediæ **و** vel **ي**, they remain unchanged; as **حَقِيقَةٌ** *reality*, **حَقِيقَى**; **حَدِيدَةٌ** *a piece of iron, an iron tool*, **حَدِيدَى**; **قَلِيلَةٌ** *a small jug*, **قَلِيلَى**.—In the forms **فَعِيلٌ** and **فُعِيلٌ**, the **ي** is rejected only when

D the third consonant of the radical is **و** or **ي**; as **عَدِيٌّ**, **غَنِيٌّ** (tribes), **عَدَوِيٌّ**, **غَنَوِيٌّ**; **عَلَوِيٌّ**, **قُصَوِيٌّ** (men), **عَلَى**, **قُصَى**. Otherwise it remains unchanged, as **تَمِيمٌ** (a tribe), **تَمِيمِيٌّ**, **عَقِيلٌ** (a man), **عَقِيلِيٌّ**, **زَبِيدٌ** (a town), **زَبِيدِيٌّ**, **عُقَيْلٌ**, **نُمَيْرٌ** (tribes), **نُمَيْرِيٌّ**, **عُقَيْلِيٌّ**.

* [According to Zamahsārī, *Faḥr* i. 160 the same thing happens to the و of the form فَعُولَةٌ, as in شَنْبِيٌّ (شَنْبِيٌّ) from شَنْوَةٌ, غَضَبِيٌّ from غَضَبَةٌ. Comp. also *Mufaṣṣal* 90, l. 7 and *Sibawüh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
طَبِيعَةٌ *nature*, طَبِيعِيٌّ *a city*, مَدِينِيٌّ (to distinguish it from
مَدِينِيٌّ *belonging to el-Medina*), جَزِيرِيٌّ *belonging to Algeziras in*
Spain (to distinguish it from جَزَرِيٌّ *Mesopotamian*); عَمِيرِيٌّ, سَلِيمِيٌّ,
فُرَيْشِيٌّ (tribes); خُرَيْبِيٌّ from خُرَيْبَةٌ (a place); قُرَيْشِيٌّ,
فُقَيْمِيٌّ, هَذَلِيٌّ, قُرَيْشِيٌّ (tribes), فُقَيْمِيٌّ, هَذَلِيٌّ, قُرَيْشِيٌّ (tribes),
نَبِيٌّ, — خُرَيْبِيٌّ *autumn*, خُرَيْبِيٌّ *a prophet*, B
makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

REM. b. Words of the form **فَيْلٌ** (for **فَعِيلٌ**, § 242) from radicals mediæ **و** et **ي**, reject the second **ي** along with its vowel *kèsa*, or in other words follow the shorter form **فَيْلٌ**; as **سَيِّدٌ** a *lord* or *master*, **طَيِّبٌ** *good*, **طَيِّبِيٌّ**. But **طَيَّيٌّ** (a tribe) has **طَائِيٌّ**—The same remark applies to every penultimate double **ي** with *kèsa* (**يَّي**); as **أَسِيدٌ**, dimin. of **أَسَوْدٌ**, *black*, **أَسِيدِيٌّ**; **حُمَيْرٌ**, dimin. of **حِمَارٌ**, *C* an *ass*, **حُمَيْرِيٌّ**. [But **أَسِيدٌ** as a tribal name has **أَسِيدِيٌّ**.]

256. The ى productionis of the nomen patientis in verba tertiæ ى may be rejected, and the radical ى changed into و, whilst the kèssa of the second radical becomes fetha; as مَرْمِيْ thrown, مَرْمُوءِيْ. But many grammarians prefer to reject both the ى productionis and the radical ى, so that the relative adjective coincides in form with the nomen patientis, مَرْمِيْ.

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from verba tertiae (§ 244), is rejected, and the second radical takes fetha instead of damma; as عَدُوَّةٌ, a female enemy, عَدَوِيٌّ. Many, however, form عَدَوِيٌّ from both عَدُوٌّ and عَدُوَّةٌ.

A II. *Changes of the Final Radicals , and ㄱ.*

258. The *klif maḥṣūra* (ا or ي, § 7, rem. b), as the third radical of a *trilateral* noun, is changed into و before adding the termination عَصَوِيّ, as قَتِيّ a *youth*, فَتَوِيّ, رَحَوِيّ a *mill*, رَحَوِيّ, عَصَا a *staff*, عَصَوِيّ; قَذِيّ a *mote*, قَذَوِيّ. But if the noun has *four* letters, the final ي (ا does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as أُعْصِيّ *purblind*, مَلَبِيّ or مَلَبَوِيّ, أَعْصَوِيّ, مَلَبِيّ a *musical instrument*, مَلَبِيّ, play, مَلَبِيّ, أَعْصَوِيّ. If the noun contains *five* or more letters, the ي is always rejected; as مُصْطَفِيّ *chosen*, مُصْطَفِيّ.—The same rules apply to the final ي of radicals *tertiae* و et ي, which falls away in some nouns after *kəsa* (see § 167, b, β); but it must be borne in mind that the missing ي is to be counted as one of the letters of the word, and also, if it be changed into و, that the *kəsa* always becomes *fəṭḥa*. E.g. عَمِيّ (for عَمِيّ) *blind*, عَمَوِيّ, شَجِيّ (for شَجِيّ) *sorrowful*, شَجَوِيّ, قَاضِيّ (for قَاضِيّ) a *judge*, قَاضِيّ (which is the preferable form) or قَاضَوِيّ, مُعْتَدِيّ (for مُعْتَدِيّ), مُسْتَبَرّ (for مُسْتَبَرّ), مُسْتَعْلَب (for مُسْتَعْلَب), مُسْتَعْلَبِيّ (for مُسْتَعْلَبِيّ), مُسْتَعْلَبِيّ.

REM. a. The addition of the feminine termination ة does not affect the rule of formation; as دَوَاةٌ an inkhorn or writing-case, دَوَوِيٌّ one who carries an inkhorn; حَمَاةٌ Hamā (حَمَّان) حمَوِيٌّ; حَانَاةٌ, a district in Palestine, شَرَوِيٌّ; مِرْقَاةٌ a ladder, مِرْقَوِيٌّ; حَانَاةٌ or حَانِيَّةٌ a wine-shop, حَانَوِيٌّ or حَانِيٌّ a vintner.

REM. b. Such forms as دَوَوِيٌّ for دَوَاتِيٌّ, مَعْنَوِيٌّ for مَعْنَاوِيٌّ, and مُصْطَفَوِيٌّ for مُصْطَفَايِيٌّ, are modern and corrupt.

250. The hèmza of the termination تَاءٌ (the *lif mèmūdā*, § 23, A rem. a), is always changed into و; as عُرْوَةٌ *a virgin*, عُرْوَةٌ; زَكْرِيَّا; زَكْرِيَّا *the black beetle*, زَكْرِيَّا; زَكْرِيَّا. But in the termination تَاءٌ, whether the hèmza be sprung from an original radical و or ي, or be not a radical but merely the so-called اِلْتِصَاقِ (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into و; as تَاءٌ the letter B كَاتِبٌ, رِدَائِي, تَائِي, سَمَاءٌ the *heaven*, سَمَاءٌ, رِدَائِي, تَائِي, سَمَاءٌ, or تَائِي, رِدَائِي, تَائِي, سَمَاءٌ *a large sinew in the neck*, رِدَائِي, تَائِي, سَمَاءٌ, رِدَائِي, تَائِي, سَمَاءٌ *the bean*, رِدَائِي, تَائِي, سَمَاءٌ, or رِدَائِي, تَائِي, سَمَاءٌ. On the contrary, if the hèmza be an original أ, it always remains unaltered; as قُرْآنِي (rad. قُرْآنِي), قُرْآنِي.

REM. The termination **ـا** is very rarely dropped in proper names; as **حَرُورَى**, **جَلُولَى** (places), **حَرُورَا**, **جَلُولَا**.—In a few cases too the letter **ن** is substituted for the hémza; as **رَوْحَا** (a place), **رَوْحَانَى**, **بَهْرَا** (a tribe), **بَهْرَانَى**, **صَنْعَا** (a city in el-Yèmen), **صَنْعَانَى**; with which compare the Hebrew forms **גִּילְדֵי**, **גִּילְדֵי**, **נְשִׁילָה**, **נְשִׁילָה** from **גִּילְדָה**.

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as أَبٌ, أَخٌ, حَمْرٌ, لَغَةٌ, بَنَةٌ, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ي or not. E.g. أَبٌ (for أَبُو, dual أَبَوَانِ) *a father*, أَبَوِيّ; أَخٌ (for أَخُو, du. أَخَوَانِ) *a brother*, أَخَوِيّ; حَمْرٌ (for حَمْرُو) *a husband's father or brother*, حَمْرَوِيّ;

A مَثَّةٌ (rad. لغو) *a dialect*, لُغَوِيٌّ (rad. لثى) *the gum*, ثَوِيٌّ (rad. أمو) *a female slave*, مَثَوِيٌّ (rad. سنو) *a year*, سَنَوِيٌّ (for بَنَوِيٌّ, du. ابْنَانٍ) *a son*, ابْنَوِيٌّ or بَنَوِيٌّ (rad. استه) *a name*, اسْمَوِيٌّ or سَمَوِيٌّ (from سَمَوِيٌّ) or سَمَوِيٌّ (from سَمَوِيٌّ) *podex*, يَدَوِيٌّ (for يَدَوِيٌّ, du. يَدَانٍ) *a hand*, يَدَوِيٌّ or يَدَوِيٌّ; دَمَوِيٌّ (from دَمَوِيٌّ) or دَمَوِيٌّ (from دَمَوِيٌّ) *blood*, دَمَوِيٌّ or دَمَوِيٌّ; غَدَوِيٌّ (for غَدَوِيٌّ, du. غَدَوِيٌّ) *tomorrow*, غَدَوِيٌّ or غَدَوِيٌّ.

REM. a. أُخْتٌ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتِيٌّ and بِنْتِيٌّ, as well as أُخْوِيٌّ and بَنَوِيٌّ. شَفَةٌ, *a lip*, has the three forms شَفَوِيٌّ, شَفَوِيٌّ, or شَفَوِيٌّ; جِرٌّ, *vulva*, makes جِرْوِيٌّ or جِرْوِيٌّ (from جِرْوِيٌّ). شَاءٌ, *has* شَاوِيٌّ, شَاهِيٌّ and شَاهِيٌّ (جِرْحٌ).

REM. b. Where the original form was فَعْلٌ, some retain the gèzm; as جِرْحِيٌّ, سَمَوِيٌّ, دَمَوِيٌّ, يَدَوِيٌّ.

261. The third radical و or ي of the forms فَعْلٌ and فَعْلَةٌ is retained unchanged; as نَحْوٌ *grammar*, نَحْوِيٌّ *a grammarian*; ظَبْيٌ *a gazelle*, ظَبْيِيٌّ; غَزْوَةٌ *a foray*, غَزْوِيٌّ; رِشْوَةٌ *a bribe*, رِشْوِيٌّ; قَرْيَةٌ *a village*, قَرْيِيٌّ; دُمِيَّةٌ *an image*, دُمِيَّةٌ. But if the final ي of فَعْلَةٌ be changed into و, the second radical takes fetha, as قَرْوِيٌّ, دَمَوِيٌّ, قَرْوِيٌّ, from قَرْيَةٌ, and قَرْيَةٌ *a possession*; a rule which is extended by some to words in which the third radical was originally و, as عَرْوِيٌّ, رِشْوِيٌّ, غَرْوِيٌّ, from غَزْوَةٌ, etc.—If the second radical in such nouns be ا or ي, combining with the third radical into و, this و is resolved into its original consonants, the second radical takes fetha, and final ي is converted into و; as طَوِيٌّ (for طَوِيٌّ) *a fold*, طَوِيٌّ; حَيَوِيٌّ (for حَيَوِيٌّ) *living*, حَيَوِيٌّ; تَيَوِيٌّ (for تَيَوِيٌّ) *a fold*, تَيَوِيٌّ.

twist or turn, لَوَوِيٌّ; حَيَّةٌ *a snake*, حَيَوِيٌّ.—In words of the form A فَعَالَةٌ, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِيٌّ; but final ي is changed into hémza, as سَقَايَةٌ *a drinking-vessel*, سَقَايِيٌّ, عَطَايَةٌ *a sort of lizard*, عَطَايِيٌّ.—Words of the form آيَةٌ *a sign*, آيَةٌ *a place where cattle, etc., rest at night*, آيَةٌ *a banner*, make آيِيٌّ, آيِيٌّ, or آوِيٌّ, etc.

REM. a. بَدْوٌ, *a desert*, makes irregularly بَدَوِيٌّ (instead of B بَدَوِيٌّ) *an inhabitant of the desert*, a Bèdawi.

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, etc. from verba tertie rad. و et ي, reject the ي productionis and change a radical ي into و; as غَنَوِيٌّ (a town), غَنَوِيٌّ; ضَرْوِيٌّ (rarely أَمْوِيٌّ, and, though very incorrectly, أَمْوِيٌّ). See §§ 255–6.

III. *Changes in the Vocalisation.*

262. In the forms فَعْلٌ and فَعْلَةٌ, the kèsa of the middle radical is changed into fetha; as مَلِكٌ *a king*, مَلِكِيٌّ; كَبِدٌ *the liver*, كَبِدِيٌّ; شَقَرِيٌّ (a tribe), شَقَرِيٌّ; نَمَرِيٌّ, صَدَفِيٌّ (tribes), أَلَنَرِيٌّ, أَلَنَرِيٌّ. So also in فَعْلٌ, as دَوَلِيٌّ (a tribe), دَوَلِيٌّ. But in فَعْلٌ, the kèsa may be retained, as إِبِلِيٌّ *camels*, إِبِلِيٌّ or إِبِلِيٌّ.

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبٌ (a tribe) and يَثْرِبٌ (the ancient name of el-Medina) the forms تَغْلِبِيٌّ and يَثْرِبِيٌّ are admissible, though تَغْلِبِيٌّ and يَثْرِبِيٌّ are preferred; أَذْرَعِيٌّ makes أَذْرَعِيٌّ; مَنَبَجَانِيٌّ and مَنَبَجَانِيٌّ, as well as مَنَبَجِيٌّ.

- A family in Spain); أَبُو مَالِكٍ from بَوْمَالِكِي; [بَلْعَدُونَةُ a woman of the Bēnū 'Adī (§ 21, c, footn.)]; بُوجِدِي an ignoramus (Fr. *abécédairiste*), from اِبْجَد 'abūǧed, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. حَضْرَمَوْتُ from حَضْرَمِي Hadramaut; عَهْدَرِي from عَهْدِ الدَّارِ (a family in Mēkka); عَهْدِي from عَهْدِ شَيْبِي (a tribe); رَأْسِي from رَأْسِ عَيْنِ (a village in Egypt); الطَّبْرَزِي, the name of a poet, whose mother was from طَبْرِسْتَان and his father from خَوَارَزْم.

- B from عَهْدِ الدَّارِ (a family in Mēkka); عَهْدِي from عَهْدِ شَيْبِي (a tribe); رَأْسِي from رَأْسِ عَيْنِ (a village in Egypt); الطَّبْرَزِي, the name of a poet, whose mother was from طَبْرِسْتَان and his father from خَوَارَزْم.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but always from the singular; e.g. قَرَضِي acquainted with the divine institutions, from قَرِضَةٌ, plur. قَرَائِصُ; حَصِيرِي a seller of mats, from حَصِيرٌ, plur. حَصَرٌ; صَحِيفِي one who makes mistakes in reading manuscript, also a learner or student, from صَحِيفَةٌ a written sheet, a letter, a book, plur. صُحُف or صَحَائِف. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e.g. أَنْمَارِي (plur. of نَمْرٌ a leopard) the tribe of 'Anmār, كِلَابِي (plur. of كَلْبٌ a dog), the tribe of Kilāb, هَوَازِنِي (a tribe), مَعَاظِرِي (the name of a city, Ctesiphon, properly the plur. of مَدِينَةٌ), مَدَائِنِي the Helpers (of Muḥammad, epithet of the tribes of ʿl-'Aus, and ʿl-Hazraǧ, at ʿl-Medina), أَنصَارِي the Arabs of the desert,

أَخْلَافِي the confederate tribes, as 'Omar is called in a tradition; أَبْنَاوِي the Persian colonists in ʿl-Yamēn, D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطِي (plur. of نَمَاطٌ rugs, أَنْمَاطِي a maker or seller of rugs; كُتُبِي (plur. of كِتَابٌ books, كُتُبِي a bookseller; حَصَرِي (plur. of حَصِيرٌ mats, حَصَرِي a maker or seller of mats; قَوَارِيرِي (plur. of قَارُورَةٌ glass bottles, قَوَارِيرِي a dealer in bottles; مَنَاجِلِي (plur. of مَنَاجِلٌ sieves, مَنَاجِلِي a maker or seller of sieves; سَاعَاتِي (plur. of سَاعَةٌ watches, سَاعَاتِي a watchmaker; خَرَائِطِي (plur. of خَرِيطَةٌ pouches or bags, خَرَائِطِي one who makes or sells them; جَرَّائِحِي (pl. of جَرِيحَةٌ wounds, جَرَّائِحِي a surgeon; صِفَاتِي (pl. of صِفَةٌ qualities, attributes, صِفَاتِي one who recognises in God attributes distinct from His essential nature; قَرَانِصِي = قَرَضِي; قَرَانِصِي = قَرَضِي. —Similar forms in Syriac, of early date, are نِسْنَا belonging to women, from نِسَاء, plur. of نِسَاء, a woman, and صَدَنَانَا from صَدَنَاء, plur. of صَدَنَاء.

266. Biliteral particles may double their second consonant or not, at pleasure, if it be a strong letter; as كَمْ how much? كَمْ or كَمْ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as تَوَّى or تَوَّى; or else a fetha is inserted between the two waws, as تَوَوَّى. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيْ in, كَيْوَيْ that, كَيْوَيْ in,

A **فَيُؤَيِّ**. If the second letter be a quiescent *ḥlif*, there is inserted between it and the termination **ي** a *hēmza*, which may be changed into **و**; as **لَا** not, **لَاي** or **لَاوِي**. The pronoun **مَا** *what?* forms **مَاي** and **مَاي**.

267. We have seen above (§§ 231, 232) that the termination **ان** or **ان** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given, as **جَلَبَان** *daring, reckless*; **صِفْتَان** or **صِفْتَان**, *strong, robust*; **جَلَبَان** *clamorous, vociferous*; **إِنْفَخَان** *corpulent*; **أَسْحَلَان** or **مُسْحَلَان** *tall or straight-haired*; **مَلَكْعَان** *vile, sordid*; **كُذْبَان** and **مُكْذَبَان** or **مُكْذَبَان**, *mendacious*. Hence we may form from many nouns a relative adjective ending in **انِي**, as the grammarians say, **تَأْكِيدِ**, *to strengthen the relation*; e.g. from **مَنْظَر**, *aspect, appearance*, the ordinary *nisba* is **مَنْظَرِي**, but **مَنْظَرَانِي** is **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **بَحْيَانِي**, *having much or long hair* (**شَعْر**); **رَقَبَانِي**, *having a long beard* (**رَقَبَة**); **جُمَانِي**, *having a large head of hair* (**جُمَة**); **إِنْفَخَانِي**, *large in the body* (**جِسْم**); **أَسْحَلَانِي**, *tall or long-bearded*; **مُسْحَلَانِي**, *tall or straight-haired*; **حَوْصَلَانِي**, *having a large crop or crow* (**حَوْصَلَة**); **صَيْدَلَانِي**, *smiting with the evil eye* (from **نَفْس** in the sense of *eye*), or **صَيْدَانِي** *a drugseller* (from original **صَنْدَلَانِي** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِي** *a fruiterer*, **بَاقِلَانِي** *one who sells beans*, **بَاقِلَانِي** or **بَاقِلِي**, *one who sells sesame*, instead of **فَاكِهِي**.

بَاقِلَانِي, and **سَمْسِي**; **جَوَانِي** *inner, interior, private*, **بَرَانِي** *outward, A external, public*; **فَوْقَانِي** *upper*, **تَحْتَانِي** *lower*; **رُوحَانِي** *spiritual* (**رُوحَانِي**), **جَسَدَانِي** *corporeal*, (**جَسَدَانِي**), **نُورَانِي** *relating to light*, **رَبَّانِي** *learned and devout* (137).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is **فُعَالِي**; as **رُؤَاسِي** *having a B large head*; **أُذَانِي**, **أُذَانِي**, **عُضَادِي**, *having a large or long nose, ears, arms*; **أُيَارِي**, **سُتَاهِي**. Another rare form is exemplified by **شَدَقَر** and **أَشْدَق** and **أَسْتَه**.

(c) *The Abstract Nouns of Quality, أَسْمَاءُ الْكَيْفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic O as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E.g. **إِلَهِيَّة** [and **إِلَهَانِيَّة** D. G.] *the divine nature, Godhead* (**إِلَه** *God*); **إِنْسَانِيَّة**, *humanity* (**إِنْسَان** *a human being*); **رُبُوبِيَّة** *Lordship, Godhead* (**رَبُّ**); **وَصْفِيَّة**, *substantivity, D substantivity, from وَصَف, a substantive, and وَصَف, an adjective*; **أَمْكِنِيَّة** *the belonging to the fully-inflected class* (**أَمْكِن** *of nouns*); **مَاهِيَّة** *substance, quiddity* (**مَا** *what?*); **مَائِيَّة** *wateriness* (**مَاء** *water*); **جَمْعِيَّة** *totality*; **شَاعِرِيَّة** *what constitutes the being a poet, the poetic mind or temperament*; **مَقْبُولِيَّة** *the capability of being understood, intelligibility*; **أَحْفَافِيَّة** *what constitutes being a Handfite, the school of*

A the *Handites*; اَلنَّصْرَانِيَّةُ *Christendom, the Christian religion*; اَلْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination وَت, borrowed from the Aramaic ܐܬܐܢܐ, is similarly employed; as اَلْهَوْتُ *divinity*, (اَلْهَوْتُ), اَلْهَوْتُ *humanity* (اَلْهَوْتُ), اَلْمَلَكُوتُ *kingdom* (اَلْمَلَكُوتُ), اَلْمَلَكُوتُ *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (c) The Diminutive.

269. The diminutive, اَلْاِسْمُ اَلْمُصَغَّرُ or اَلْتَصْغِيرُ, and اَلْاِسْمُ اَلْمُحَقَّرُ or اَلْتَكْثِيرُ, when formed from a *trilateral* noun (اَلْاِسْمُ اَلْمُكَبِّرُ or اَلْتَكْثِيرُ), takes the form فَعِيل; as رَجُلٌ *a man*, رَجِيلٌ; كَلْبٌ *a dog*, كَلِيلٌ; اَمْرٌ *(a man's name)*, اَمْرِيٌّ; جَبَلٌ *a hill*, جَبِيلٌ. When the noun is *quadrilateral*, it takes the form فَعِيلَعِيل; as عَقْرَبٌ *a scorpion*, اَرْطَى; اَرْطَى *a dirham*, اَرْطِيٌّ; مَسْجِدٌ *a mosque*, مَسْجِدِيٌّ; اَرْطَى *a kind of tree*, اَرْطِيٌّ (for اَرْطِيٌّ). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is فَعِيلَعِيلَعِيل; as اَرْطَى *a sparrow*, اَرْطِيٌّ; اَرْطَى *a key*, اَرْطِيٌّ; اَرْطَى *a key*, اَرْطِيٌّ.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as اَبْنِيٌّ, اَخِيٌّ, اُمِّيٌّ) or contempt (as اَعْدِيٌّ), and even enhancement (as اَلْمُتَعَزِّبُ, as اَلْمُتَعَزِّبُ *a great misfortune*, اَعْدِيٌّ *a terrible year of drought or dearth*, اَخِيٌّ *the very best*, اَعْدِيٌّ *a special friend*), [اَلْمُتَعَزِّبُ *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فَعِيلَعِيل; as اَرْطَى *blue*, اَرْطِيٌّ; اَرْطَى *a mantle*, اَرْطِيٌّ. See however § 283.

REM. c. The first syllable of the form فَعِيل is occasionally pronounced with kèsa instead of damma, when the second radical of the primitive is ي; as اَبْنِيٌّ, اَخِيٌّ, اُمِّيٌّ, from اَبْنِيٌّ, اَخِيٌّ, and اُمِّيٌّ (for اَبْنِيٌّ).

REM. d. Traces of this diminutive form in Aramaic are اَرْطَى *a youth* (اَرْطَى, from اَرْطَى), and اَرْطَى *a fawn* (اَرْطَى, from اَرْطَى). In Hebrew we may perhaps consider as such, a little, a little (صَغِيرٌ), a band of fugitives, a band of fugitives (صَغِيرٌ), the cerastes, a sort of snake (صَغِيرٌ), and a contemptuous diminutive, like a contemptuous diminutive (صَغِيرٌ). If so, the vowel ' must be regarded as a weakening of ' (orig. '), like a little (صَغِيرٌ) for a little (صَغِيرٌ). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, a basket, is sounded k'f'f' or g'f'f',—in post-biblical Hebrew קופפה and קפפה.

REM. e. Diminutives may be formed not only from nouns (substantive or adjective), but also (1) from the demonstrative pronoun הַ and its derivatives, as well as the relative pronoun אֲשֶׁר; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as a little before, a little after, a little above, a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns which have already the measure of a diminutive, as a kind of small bird, a kind of small horse.

270. When the noun contains five letters, of which the fourth is strong, or more than five, the diminutive فَعِيلَعِيل is commonly formed from the first four, and the rest are rejected; as a quince, a quince.

A *عَنْبُوبٌ* a nightingale, *عَنْبُوبٌ*; *عَنْبُوبٌ* a spider, *عَنْبُوبٌ*. But if there be among the consonants several servile letters, these are rejected, or some of them; as *أَبْرَقٌ* thick gold-brocade, *أَبْرَقٌ*; *دُخِرَجٌ* rolling oneself, *دُخِرَجٌ*; *مُسْتَكْمِلٌ* trying to render perfect, *مُسْتَكْمِلٌ*; *مُخَيَّرٌ* chosen, *مُخَيَّرٌ* (for *مُخَيَّرٌ*), and not *مُخَيَّرٌ*; *مُقْعِنِسٌ* having a hump in front, *مُقْعِنِسٌ*.

B REM. a. The rule as to quinqueliterals like *سَفَرَجَلٌ* is not always strictly observed. Thus *جَحْمِيرٌ* a fat, lazy, old woman, *قُرْزُوقٌ* a burnt cake, and *قُدْعِيلٌ* a big camel or a little, ugly woman, are said to make either *جَحْمِيرٌ*, *قُرْزُوقٌ*, or *قُدْعِيلٌ*.

REM. b. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.

C In *مُسْتَكْمِلٌ*, for example, *م* is preserved in preference to *س* or *ت*, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of *عَلْنَدِي*, a sort of thorn, is either *عَلْنَدِي* or *عَلْنَدِي* (for *عَلْنَدِي*); of *قَلْنَسُوءٌ*, a sort of cap, *قَلْنَسُوءٌ* or *قَلْنَسُوءٌ*; of *حَبْنَطِي*, short and big-bellied, *حَبْنَطِي* or *حَبْنَطِي* (for *حَبْنَطِي*).

D REM. c. The termination *أَن*, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as *زَعْفَرَانٌ* saffron, *زَعْفَرَانٌ*; *أَفْعَوَانٌ* a male snake, *أَفْعَوَانٌ*.

REM. d. Nouns containing five or more consonants do not exceed the form *فَعِيلٌ*, as *قَرَعْلَانَةٌ* a tick, *قَرَعْلَانَةٌ*; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. b, and in § 269). In place of the rejected consonants, however,

ي may be inserted immediately before the last letter; as *سُفَيْرِيَجٌ*, *مُكَيِّمٌ*, and the like.

271. The feminine terminations *ة*, *ى*, and *آ*; the relative termination *ى*; the ending *أَن* in adjectives of which the feminine is *فَعْلَى*, and in proper names; the dual and plural terminations *أَن*, *ون*, and *ات*; and the second syllable of the plural form *أَفْعَالٌ*; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E.g. *قَلْعَةٌ* a castle, *قَلْعَةٌ*; *طَلْحَةٌ* (a man's name), *طَلْحَةٌ*; *مَسْلَمَةٌ* (a man's name), *مَسْلَمَةٌ*; *حَبْلَى* pregnant, *حَبْلَى*; *سَلْمَى* (a woman's name), *سَلْمَى*; *عَبْقَرَى* (from a place called *عَبْقَر*, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, *عَبْقَرَى*; *بَصْرَى* belonging to *el-Basra*, *بَصْرَى*; *سَكْرَانٌ* (fem. *سَكْرَى*) drunken, *سَكْرَانٌ*; *سَلْمَانٌ* (a man's name), *سَلْمَانٌ*; *مُسْلِمَانٌ* two Muslims, *مُسْلِمَانٌ*; *مُسْلِمُونَ* Muslims, *مُسْلِمُونَ*; *مُسْلِمَاتٌ* Muslim women, *مُسْلِمَاتٌ*; *أَصْحَابٌ* companions, *أَصْحَابٌ*; *أَبْيَاتٌ* words, *أَبْيَاتٌ*; *أَصْحَابٌ* verses, *أَصْحَابٌ*.

REM. a. The fem. *ى* is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as *قُرْقَرَى* the back, *قُرْقَرَى*; *لُغَيْزَى* a riddle, *لُغَيْزَى*. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the *ى*, may be omitted; as *حَبْرَى* a bustard, *حَبْرَى* or *حَبْرَى* (for *حَبْرَى*).

REM. b. Other plurals, besides *أَفْعَالٌ*, of the class called *جُمُوعٌ أَلْفَلَةٌ* (see § 307) form their diminutives regularly; viz. *أَفْعَلٌ*, as *وَلْدَةٌ* children, *وَلْدَةٌ*; *غُلَامَةٌ* boys, slaves, *غُلَامَةٌ*; *أَفْعَلٌ*, as

- A أَجْرِبَةٌ *dogs*, أَكْثَلِبٌ; أَضْلَعٌ *ribs*, أَضْلَعٌ; and أَفْعَلَةٌ as أَجْرِبَةٌ *bags*, أَصْبِيَةٌ; أَغْلِيْلَةٌ *boys, slaves*, أَغْلِيْلَةٌ; أَغْمِيْدَةٌ *pillars*, أَغْمِيْدَةٌ; أَجْيِرَةٌ *children*, أَصْبِيَةٌ. In regard to the جُمُوعُ الْكَثْرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءٌ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شَوَيْعِرٌ (see § 277); دُورٌ *houses*, دَوِيرَاتٌ, from دَارٌ, دَوِيرَةٌ (see § 274). Or we may have recourse to the قَتَبُ الْقَلَّةِ, if such exist; e.g. فُتَيَّانٌ *youths*, فُتَيَّانُونَ, from فُتَيٌّ, فُتَيَّةٌ, from the plural فُتَيَّةٌ; أَذِلَّةٌ *base fellows*, أَذِلَّةُونَ, from أَذِلَّةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).
- B from دَارٌ, دَوِيرَةٌ (see § 274). Or we may have recourse to the قَتَبُ الْقَلَّةِ, if such exist; e.g. فُتَيَّانٌ *youths*, فُتَيَّانُونَ, from فُتَيٌّ, فُتَيَّةٌ, from the plural فُتَيَّةٌ; أَذِلَّةٌ *base fellows*, أَذِلَّةُونَ, from أَذِلَّةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).

272. The termination اُنْ in *trilateral* nouns, of which the feminine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فَعْلَيْلٌ; as شَيْطَانٌ *power, a sultan*, سَلَيْطَانٌ; سَرْحَانٌ *a wolf*, سَرْحَانٌ; رُوحَانٌ *a devil*, رُوحَانٌ; رُوحَانٌ *sweet basil*, رُوحَانٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; D as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبْدُ اللَّهِ 'Obèidu 'llāh; مَعْدِيكِرِبٌ, مَعْدِيكِرِبٌ; حَضِرَمَوْتُ, حَضِرَمَوْتُ; بَعْلَبَك, بَعْلَبَك.

274. If a diminutive be formed from a *trilateral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هِنْدٌ (a woman's name), هِنْدَةٌ; شَمْسٌ *the sun*, شَمْسَةٌ; دَارٌ *a house*, دَارَةٌ; سِنٌ *a tooth*, سِنَةٌ; إِبِلٌ *camels*, إِبِلَةٌ; غَنَمٌ *a flock of sheep or goats*, غَنَمَةٌ; عَيْنٌ *an eye or fountain*, عَيْنَةٌ or عَيْنَةٌ (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ة is not appended to the A diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شَجَرٌ, but شَجَرَةٌ *a tree*, شَجَرَةٌ; بَقَرٌ *cattle*, بَقَرٌ, but بَقَرَةٌ *an ox or cow*, بَقَرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e.g. خَمْسٌ *five* (fem.), خَمْسٌ, but خَمْسَةٌ *five* (masc.), خَمْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ة B is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ, *war*, makes حَرْبٌ; دِرْعٌ *a coat of mail*, دَرِيْعٌ; دَوْدٌ, *a herd of she-camels*, دَوْدٌ; عَرَبٌ *Arabs*, عَرَبٌ; قَوْسٌ *a bow*, قَوْسٌ; نَعْلٌ *a shoe*, نَعْلٌ; عَرُوسٌ *a bride*, عَرُوسٌ; قَلْبُوصٌ *a young she-camel*, قَلْبُوصٌ, D. G.]; whilst قَدَامٌ, *the front*, and وَرَاءٌ, *the rear or back*, have قَدِيدِيَّةٌ, and وَرِيَّةٌ (for وَرِيَّةٌ). قَوْمٌ, *one's people or tribe*, which is masc. and fem., has قَوِيْمٌ or قَوِيْمَةٌ; C but نَفَرٌ and رَهْطٌ, though also of both genders, seem to make only نَفَرٌ and رَهْطٌ. عُرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عُرْسٌ. بَحْرٌ *a sea*, which is masc., makes بَحِيرَةٌ.

275. The double consonants in nouns formed from *verba mediorad. geminatae* are resolved; as تَلٌّ *a hill*, تَلٌّ; طَسٌّ *a cup* (Fr. tasse), طَسٌّ; مَدِيْدَةٌ, مَدِيْدَةٌ.

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بَوْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَيْبٌ; رِيحٌ (رُوْحٌ) *wind*, رُوْحٌ; مَوْبِرٌ (مَوْبِرٌ) *rich*, مَوْبِرٌ; قِيْمَةٌ (قَوْمَةٌ) *price, value*, قَوْمَةٌ; رُوْحَةٌ (رُوْحَةٌ) *rich*, رُوْحَةٌ; مَوْبِرٌ (مَوْبِرٌ) *a pair of scales*, مَوْبِرٌ.

A REM. *شَيْءٌ*, a thing, commonly makes *شَوَيْ* (for *شَوَى*), and vulgarly *شَوَيْتَ*, instead of *شَيْءٌ*. From *بَيْتٌ* a house, *شَيْخٌ* an old man, *عَيْنٌ* an eye or fountain, *بَيْضَةٌ* an egg, and *ضِمَّةٌ* a farm, may be formed *بَوَيْتٌ*, *شَوَيْخٌ*, *عَوَيْتَ*, *بَوَيْضَةٌ*, and *ضَوَيْتَ*, but the regular forms are preferable. Conversely, *عِيدٌ*, a festival, though derived from the radical *عَوَد*, makes *عَيْدٌ*, following the plural *أَعْيَادٌ*.

277. If the second letter be either a servile *êlif*, or an *êlif*, the origin of which is unknown, it is changed into *و*; as *شَاعِرٌ* a poet, *شَوَاعِرٌ*; *دَاهِيَةٌ* a calamity, *دَوَاهِيَةٌ*; *فَارِسٌ* a horseman, *فَوَارِسٌ*; *خَاتَمٌ* a signet-ring, *خَوَاتِمٌ*; *صَابَةٌ* an animal, *دَوَابَّةٌ* (for *دَوَابَّةٌ*); *عَوِجٌ* ivory, *خَوِجٌ*; *صَوْبَةٌ* certain bitter tree, *شَوْبَةٌ*.

REM. a. Words of the form *فَاعِلٌ*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *وَأَصِلٌ*, *وَوَصِلٌ*. In other cases this change is optional, as in *أَرَبِيٌّ* for *وَرَبِيٌّ*.

C *أَوْرَقٌ*, formed according to § 283 from *وَرَقٌ*.

REM. b. Words of the form of *دَوَابَّةٌ* sometimes substitute *أَ* for *و*, to lighten the pronunciation, as *دَوَابَّةٌ* and *شَوَابَّةٌ*, the latter for *شَوَابَّةٌ*, from *شَابَةٌ* a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *ي* of the diphthong *يَ* into *يَ*; as *غُلَامٌ* a youth, a slave, *غُلَيْمٌ*; *طَعَامٌ* food, *طَعِيمٌ*; *أَكُولٌ* a glutton, *أَكِيلٌ*; *ظَلِيمٌ* a male ostrich, *ظَلِيمٌ*; *عَصَاٌ* a staff, *عَصِيٌّ*; *أَسَدٌ* black, *أَسِيدٌ*; *فَتَى* a youth, *فَتِيٌّ*; *جَدْوَلٌ* a brook, *جَدِيلٌ*; *عُرْوَةٌ* a handle, *رُحْيَةٌ*; *رَحَى* a mill, *عَصِيَّةٌ*.

REM. a. The forms *جَدْيُولٌ* and *أَسِيدٌ* are also used.

REM. b. In words of which the second and third radicals are contracted into *يَ*, these letters must be separated, and treated according to this rule and § 276; e.g. *طَوِيٌّ* (طَوِيٌّ) a fold, *طَوِيٌّ*; *حَيَّةٌ* a snake, *حَيَّةٌ* (حَيَّةٌ).

279. A quadriliteral or quinqueliteral, of which the last two A letters are weak, rejects one of them; as *يَحْيَى* *Yahyā* (John), *يَحْيَى* (for *يَحْيَى*); *أَحْوَى* black, *أَحْوَى* (for *أَحْوَى*); *صَبِيٌّ* a boy, *صَبِيٌّ* (for *صَبِيٌّ*); *عَدُوٌّ* an enemy, *عَدُوٌّ* (for *عَدُوٌّ*); *عَطَاٌ* a gift, pay, *عَطَاٌ* (for *عَطَاٌ*); *سَمَاءٌ* the sky or heaven, *سَمَاءٌ* (for *سَمَاءٌ*); *إِدَاوَةٌ* a small water-skin, *إِدَاوَةٌ* (for *إِدَاوَةٌ*); *مُعَاوِيَةٌ* (a man's name), *مُعَاوِيَةٌ* (for *مُعَاوِيَةٌ*).

REM. Instead of *أَحْوَى*, some say *أَحْوَى* (accus. *أَحْوَى*, like B *أَحْوَى*, § 278, rem. a), others *أَحْوَى* (accus. *أَحْوَى*, for *أَحْوَى*, like *أَحْوَى*, § 278), and others still, but irregularly, *أَحْوَى*.—From *مُعَاوِيَةٌ* the forms *مُعَاوِيَةٌ* and *مُعَاوِيَةٌ* are also said to be in use.

280. The infinitives of *verba primæ و*, which reject the first radical and take the fem. termination *ة* in exchange (§ 206), resume C the *و* in their diminutives; as *عِدَّةٌ* a promise, *وَعِدَّةٌ*; *جَدَّةٌ* affluence, *وَجِدَّةٌ*; *وَشِيَّةٌ* being spotted, spots, *وَشِيَّةٌ*.

REM. They are distinguished by the *ة* from the diminutives of the form *فَعْلٌ* in the same verbs; such as *وَعْدٌ* from *وَعْدٌ*, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination *ة* or not,—recover it in the diminutive. D E.g. *أَبٌ* a father (أَبُو), *أَبِيٌّ*; *أَخٌ* a brother (أَخُو), *أَخِيٌّ*; *دَمٌ* blood, *دَمِيٌّ*; *يَدٌ* a hand, *يَدِيٌّ*; *جَرٌ* vulva, *جَرِيٌّ*; *مَاءٌ* water, *مَائِيٌّ*; *مَوِيٌّ* and *مَوِيٌّ*; *شَاةٌ* a sheep or goat, *شَوْبَةٌ*; *شَفَاةٌ* a lip, *شَفِيَّةٌ*; *أَمَةٌ* a maidservant, *أَمِيَّةٌ*; *لُغَةٌ* a dialect, *لُغِيَّةٌ*; *سَنَةٌ* a year, *سَنِيَّةٌ* and *سَنِيَّةٌ*; *هَنَةٌ* a thing, *هَنِيَّةٌ* and *هَنِيَّةٌ*.

REM. a. *فَمٌ*, mouth, of which the radical is *فَوَهٌ* or *فَوَهٌ*, forms its diminutive accordingly, *فَوِيَّةٌ*.

REM. b. A lost first or second radical is not restored, if the

A **صَدَاعٌ** a headache, **طَحَالٌ**, **كَبَدٌ**, disease of the spleen (**طِحَالٌ**), of the liver (**كَبْدٌ**)*.

287. (a) The form **فِعَالَةٌ** indicates a post or office; as **كِتَابَةٌ** the post of secretary (**كَاتِبٌ**); **وَلَايَةٌ**, **عِمَالَةٌ**, the post of governor (**عَامِلٌ**); **إِمَارَةٌ** the office of **emīr** (**أَمِيرٌ**); **خِلَافَةٌ** the caliphate; **نَيْبَةٌ** deputyship

B (قَائِدٌ) *the post of general*; (عِرَافَةٌ) *the post of inspector, centurion, etc.* (عَرِيفٌ).—(b) The form فُعَالَةٌ denotes *small portions* which are broken off or thrown away; as بُرَادَةٌ, قُرَاضَةٌ, *filings*; بُرَايَةٌ, *chips, shavings*; قُصَاةٌ, قُصَاةٌ, *parings*; كُنَانَةٌ, كُحَاةٌ, *sweepings*; رُضَاةٌ, *brayed or pounded fragments*; كُسَارَةٌ, *broken pieces*; قُطَاعَةٌ, *cuttings*; عَجَالَةٌ, *a little food got ready in haste*; عَجَاوَةٌ, *a small quantity of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form فُعَالٌ, indicating a larger quantity, as قُطَاعٌ, رُضَاةٌ, قُصَاةٌ, قُرَاضَةٌ, بُرَادَةٌ.

288. The form **فَعَالَةٌ** (the feminine of **فَعَالٌ**, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.

D E.g. **بَرَادَةٌ** a vessel or stand for cooling water; **حَرَّاقَةٌ** a fire-ship, a galley; **رَعَادَةٌ**, **عَرَادَةٌ**, **دَبَابَةٌ**, engines of war; **طَرَّاحَةٌ** a mattress or cushion, a fishing-net; **زَرَّاقَةٌ** a short javelin; **طَرْدَادَةٌ** a spear, a bolt; **حَرَّاصَةٌ** a

* [According to D. H. Müller (*Aṣmaʿī's Kitāb al-Farḡ*, p. 26 *seqq.*) the forms فَعَالٌ, فُعَالَةٌ and فَعِيلٌ are often used to denote excretions, as *spittle* or *phlegm* بُصَاقٌ, نَعَابٌ, مُجَاجٌ, مُسَجَاجَةٌ, رُؤَالٌ, رُعَامٌ, رُغَامٌ, رُغَامٌ; *sweat* حَمَامٌ, حَمِيمٌ, رَشِيخٌ, صَوَاحٌ; *blood issuing from the nose* رُعَافٌ; *excrements* سُلَالِحٌ; *sperma* سُلَالَةٌ; *drippings* قَطْرَةٌ. D. G.]

place where potash is made (by burning the plants called حَرْقُ); **A** **جَعَاةٌ** *a place where gypsum or plaster (جِصٌّ) is made*; **كَلَّاسَةٌ** *a chalk-pit or quarry* (كَلَسٌ); **مَلَّاحَةٌ** *a salt-pan or salt-mine* (مَلَحٌ); **قَبَارَةٌ** *a well of bitumen* (قَارٌ); **جَبَّانَةٌ** *a place where gypsum is found or prepared*; **زَّرَاعَةٌ** *a land that is sown*. Hence the tropical application of this form to persons, as an intensive (§ 233, rem. c).

REM. As **فَعَالَةٌ** has been transferred from things to persons, as an intensive adjective, so also **فَاعِلَةٌ** (§ 233, rem. c); for **سَاقِيَةٌ** is *a camel that draws water, an irrigating machine, a water-wheel*; **سَانِيَةٌ**, *a water-wheel and the camel that works it*; **رَاقِيَةٌ**, *a water-skin, a camel that carries or draws water*; **دَاعِيَةٌ**, *a call or invitation*; **عَادِيَةٌ**, *a hindrance, an injury*; etc.

2. *The Gender of Nouns.*

289. In respect of gender, Arabic nouns are divisible into *three* classes; (a) those which are only *masculine* (مَذَكَّر); (b) those which are only *feminine* (مَوْثَّة); (c) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

REM. a. None of the Semitic languages have what we call the *neuter* gender.

REM. b. Feminines may be either *real* or *natural* (مَوْثِقٌ حَقِيقِيٌّ), as امْرَأَةٌ a woman, نَاقَةٌ a she-camel; or *unreal*, *unnatural* (غَيْرٌ حَقِيقِيٌّ), or *tropical* (مَجَازِيٌّ), as الشَّمْسُ the sun, نَعْلٌ a shoe or D sandal, ظِلْمَةٌ darkness, بُشْرَى good news.

290. That a noun is of the *fem.* gender may be ascertained either (a) from its *signification*, or (b) from its *form*.

a. Feminine by signification (الْمَوْتُ الْمَعْنَوِي) are :—

(a) All common nouns and proper names which denote females,
 أمّ *a mother*, عروس *a bride*, عجوز *an old woman*, [خادم *a female*

A *servant*]; مَرِيَمَ Mary, هِنْدَ Hind, سَعَادَ Su'ād, زَيْنَبَ Zəinəb; or that are represented as females, as شَعُوبَ Death, ذُكَا the Sun].

(β) Proper names of countries and towns, because the common nouns أَرْضُ, بَقْعَةٌ, مَدِينَةٌ, بَلَدَةٌ, and قَرْيَةٌ, are feminine*; as مِصْرُ Egypt, مُحَا Mocha. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ Syria, الْعِرَاقُ Il-Irāk, هَجَرَ فَلَجٌ, دَابِقٌ, وَاسِطٌ, مِئِي; but they may also be inflected

B as diptotes, and are then feminine, as مِئِي, وَاسِطٌ, etc.

REM. The names of the quarters or directions, as أَمَامَ, قُدَّامَ, the front, خَلْفَ, وَرَاءَ, the rear, may also be treated as feminine, following the gender of جَهَةٌ.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ, wind, and نَارٌ, fire, are feminine; as جَنُوبٌ the east wind, دُبُورٌ the west wind, شَمَالٌ the north wind, قَبُولٌ the south wind; جَحِيمٌ, blazing fire, [جَهَنَّمَ], hell-fire.

C Except عَصَارٌ a dust-storm with whirlwinds, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدٌ a hand, رِجْلٌ a leg or foot, عَيْنٌ an eye, أُذُنٌ an ear, إِنْثٌ a tooth, كَتِفٌ a shoulder, سَاقٌ a shank, رَحِمٌ the womb, اِسْتٌ the anus.

D REM. رَأْسٌ the head, وَجْهٌ the face, أَنْفٌ the nose, فَمٌ the mouth, صَدْرٌ the breast, ظَهْرٌ the back, [خَدٌ the cheek,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ, when it means relationship. [قَدَمٌ is sometimes masc. and so كَفٌ.]

* [Some admit also the use of the masculine gender, because the word مِصْرٌ is masc., بَلَدٌ masc. or fem. See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(ε) Collective nouns (شِبْهُ الْجَمْعِ, resembling the plural), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as اِبِلٌ camels, ذُوذٌ a herd of she-camels, غَنَمٌ sheep or goats.

b. Feminine by form (الْمَوْتُ اللَّفْظِيُّ) are:—

(a) Nouns ending in ـة; as جَنَّةٌ a garden, ظُلُمَةٌ darkness, حَيَاةٌ, or حَيَوَةٌ life.

(β) Nouns ending in ـى or ـا (ēlif maḳṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى a claim, a demand, نَجْوَى a secret, تَوْمَى blame, اُرْبَى misfortune, ذِكْرَى memory, دِفْلَى the oleander, دِفْرَى the prominent bone behind the ear, مِعْزَى goats, بُهْمَى barley-grass, رُؤْيَا the world, رُؤْيَا a vision or dream, بُشْرَى good news, خُمَى a fever.

REM. But those who say دِفْلَى, دِفْرَى, مِعْزَى, and بُهْمَى, regard C them as masculine, the ـى being considered as an اِلْحَاقِ [§ 252].

(γ) Nouns ending in ـاء, when that termination does not belong to the root; as صَحْرَاءٌ, a plain or desert, ضَرَاءٌ harm, mischief, بَغْضَاءٌ hatred, قَاصِعَاءٌ a jerboa's hole, كِبْرِيَاءٌ glory (of God), pride (of man), خِيَلَاءٌ vainglory, arrogance, سَيْرَاءٌ a sort of striped cloth.

REM. A few nouns ending in ـة, and those verbal adjectives D to which ـة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ a successor, deputy, or caliph (compare in Italian il podestà), عَلَامَةٌ very learned, رَاوِيَةٌ a traditionary.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A <i>أَرْضٌ</i> the earth, the ground, the floor.	<i>عَقْرَبٌ</i> a scorpion.
<i>بُئْرٌ</i> a well.	<i>عَمِيرٌ</i> a caravan.
<i>حَرْبٌ</i> war.	<i>فَأْسٌ</i> an ass.
<i>خَمْرٌ</i> wine.	<i>الْفِرْدَوْسُ</i> Paradise.
<i>دِرْعٌ</i> a coat of mail.	<i>أَقْبَى</i> a viper.
<i>دَلْوٌ</i> a bucket.	[<i>قُدُومٌ</i> an adze.]
B <i>دَارٌ</i> a house.	<i>كُأْسٌ</i> a cup.
<i>رَحِيٌّ</i> a mill.	[<i>كَرِشٌ</i> or <i>كَرِشٌ</i> the maw.]
<i>رِيحٌ</i> wind.	<i>مَنْجَنُونٌ</i> a water-wheel.
<i>الشَّمْسُ</i> the sun.	<i>مَنْجَنِيْقٌ</i> a catapult.
<i>ضَبَعٌ</i> a hyæna.	<i>مُوسَى</i> a razor.
[<i>طَاغُوْتُ</i> idol.]	<i>نَارٌ</i> fire.
<i>عَرُوضٌ</i> metre.	<i>نَعْلٌ</i> a shoe or sandal.
C <i>عَصَا</i> a staff.	<i>نَفْسٌ</i> the soul.
<i>عُقَابٌ</i> an eagle.	<i>نَوَى</i> a traveller's destination.

REM. Of these *حَرْبٌ*, *خَمْرٌ*, *دِرْعٌ*, *دَلْوٌ*, *رِيحٌ*, *ضَبَعٌ*, *مَنْجَنِيْقٌ*, *نَارٌ*, are occasionally used as masculine; whilst *دِرْعٌ* a woman's shift, *شَمْسٌ* a collar or pendant, and *فِرْدَوْسٌ* a garden or park, are masculine. Those who say *مُوسَى* instead of *مُوسَى*, regard the word of course as masculine.

D 292. Masculine or feminine are:—

(a) Collective nouns (*أَسْمَاءُ الْجَنَسِ*), chiefly denoting animals and plants, which form a nomen unitatis; e.g. *حَمَامٌ* pigeons, *شَاءٌ* sheep or goats, *بَقَرٌ* cattle, *جَرَادٌ* grasshoppers, locusts, *نَحْلٌ* bees; *شَجَرٌ* trees, *نَخْلٌ* palm-trees, *تَمْرٌ* dates; [*شَعِيرٌ* barley (gen. masc.)]; *سَحَابٌ* clouds, *لَبْنٌ* or *لَبْنٌ* bricks, *ذَهَبٌ* gold. These are masc. by form, fem. by signification (*الْجَمَاعَةُ* totality).

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[(b) Collective nouns (*أَسْمَاءُ الْجَمْعِ* or *أَشْبَاهُ الْجَمْعِ*), denoting A rational beings and not forming a nomen unitatis; e.g. *قَوْمٌ* one's people or tribe, *رَهْطٌ* do., *نَفَرٌ* a small number of men (3—7), *نَاسٌ* men (gen. masc.), *تَجَرٌ* a company of merchants, *رَكْبٌ* a company of wayfarers, etc. But *أَهْلٌ* and *آلٌ* one's family, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as *هَذِهِ الْأَلِفُ*, or *هَذَا الْأَلِفُ*, *this Alif*.

[(d) The nomina verbi (*maṣḍar*). One may say *أَوْجَعَنِي ضَرْبُكَ* B and *أَوْجَعَنِي ضَرْبُكَ* your striking caused me pain*. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of *لَفْظٌ*, or feminine, following that of *كَلِمَةٌ* or *لُغَةٌ*. A noun may also be masculine, taking the gender of *إِسْمٌ*; a verb, taking that of *فِعْلٌ*; and a particle, taking that of *حَرْفٌ*. But a particle is more usually feminine, following the gender of *أَدَاةٌ*. The C verb *كَانَ*, to be, seems by common consent to be taken as feminine (*كَانَ الْإِنْقِصَةُ*, *كَانَ آتَاةٌ*). Such mere words are treated like proper names, and therefore do not take the article, as *هَذَا مَاءٌ* or *هَذِهِ مَاءٌ*, *this word* *مَاءٌ* (water).

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[<i>إِبْطٌ</i> the armpit (gen. masc.).]	<i>بَطْنٌ</i> the belly (gen. masc.). D
<i>إِزَارٌ</i> an article of dress.	<i>بَعِيرٌ</i> camel (gen. masc.).]
<i>آلٌ</i> the mirage.	<i>إِبْهَامٌ</i> the thumb or great toe (gen. fem.).
<i>بَشَرٌ</i> a human being, human beings.	<i>كُدْنَى</i> a breast (mamma).

* [This seems to be the explanation of *صَوْتُ* being used as a fem. noun, *Ḥamāsa* 78, vs. 1, *هَذِهِ الصَّوْتُ* this crying. Comp. Lane. D. G.]

- A ثَعْلَبٌ *a fox.*
جَنَاحٌ *a wing (gen. masc.).*
حَالٌ *state, condition (gen. fem.).*
حَانُوثٌ *a booth, a shop.*
[خَيَالٌ *a phantom.*]
أَرْتَبٌ *a hare (gen. fem.).*
دُكَّانٌ *a shop.*
- B ذِرَاعٌ *cubit (gen. fem.).*
ذَنْوْبٌ *a large bucket.*
رُوحٌ *spirit, soul [when signi-
fying a celestial being always
masc.]*
[رُقَاقٌ *a street or lane.*]
زَنْدٌ *the upper of the two pieces
of wood, used in producing
fire (gen. masc.).*
- C سَبِيلٌ *a path, a road.*
سَرَى journeying by night.
بَيْتَكَيْنٌ *a knife (gen. masc.).*
سِلَاحٌ *a weapon, weapons.*
- D سُلْطَانٌ [prop. authority, hence]
power, a sovereign.
سَلَامٌ *peace.*
سَلَمٌ *a ladder.*
سَبَآ the sky or heaven, the
clouds, rain.
[سُورٌ *a wall (gen. masc.).*]
سُوقٌ *a market.*
- إِصْبَعٌ *a finger (gen. fem.).*
صِرَاطٌ *a way, a road (via strata).*
صُلْحٌ *peace.*
صَاعٌ *a measure for corn, etc.*
فُصْحَى the forenoon.
فَرْبٌ *white honey.*
[فِرْسٌ *a tooth.*]
طَبَاقٌ *nature, natural disposi-
tion [gen. fem.].*
طَرِيقٌ *a road.*
عَجَزٌ *the hinder part, the rump
[gen. fem.].*
عَوْنٌ *a wedding, a marriage.*
عَسَلٌ *honey.*
[عَنْبَرٌ *ambergris.*]
عُنُقٌ *the neck.*
عَنْكَبُوثٌ *a spider (gen. fem.).*
فَرَسٌ *a horse [gen. fem.].*
فُلْكَ *a ship.*
[فِهْرٌ *a stone for bruising per-
fume.*]
قَدْرٌ *a pot, a kettle (gen. fem.).*
قَفَا the nape of the neck.
قَلِيبٌ *a well.*
قَوْسٌ *a bow (gen. fem.).*
كَبِدٌ *the liver.*

- | | | |
|--|---|---|
| كُرَافٌ <i>the tibia or shin-bone.</i> | مِسْكٌ <i>musk (gen. masc.).</i> | A |
| لِسَانٌ <i>the tongue.</i> | مَعَى <i>an intestine (gen. masc.).</i> | |
| تَيْلٌ <i>the night (gen. masc.).</i> | مِلْحٌ <i>salt (gen. fem.).</i> | |
| مَرْكَبٌ <i>a ship (Seybold).</i> | [مُلْكٌ <i>dominion.</i>] | |

[هُدَى the right direction.]

REM. a. زَنْدٌ the bone (either radius or ulna) of the fore-arm, سَبَآ a roof or ceiling, and usually عَوْنٌ a wedding feast, are masculine.

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمْرٌ the month, and مَرْكَبٌ a boat or ship, are used as feminine; whilst عَضُدٌ the upper arm, كَتِفٌ the shoulder, [كَرْشٌ the maw,] and بَيْتْرٌ a well, become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ fire, كَبِدٌ the liver.

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations مَيَ, مَيَّة, or مَيَّة (§ 290, b).

REM. Only مَيَ is appended to the masculine without farther affecting the form of the word; مَيَ and مَيَّة have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is مَيَّة; as عَظِيمٌ great, عَظِيمَةٌ; دَرَجٌ glad, دَرَجَةٌ; نَدَمَانٌ repentant, نَدَمَانَةٌ; ضَارِبٌ striking, ضَارِبَةٌ; مَضْرُوبٌ struck, مَضْرُوبَةٌ; جَدُّ a grandfather, جَدَّةٌ a grandmother; فَتَى (for فَتَى) a young man, فَتَاةٌ (for فَتَاةٌ) a young woman.

[REM. a. The hēnza of the termination مَيَّة of nouns derived from verbs tertiae و or ي may be replaced, before م, by the radical letter, as سَمَآةٌ from سَمَآ, سَقَاةٌ from سَقَا, a water-carrier, but the

- A forms with hēmza, as *سَقَاءَةٌ*, *غَزَاءَةٌ*, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. c.]

REM. b. *اَـ* is a compromise in orthography between the original *اَـ*, *at*, the old pausal form *اَـ*, *ah*, and the modern *اَـ*, *a*, in which last the *a* is silent (see the footnote to p. 7 *supra*). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B 295. Feminines in *اِـ* are formed:—

(a) From adjectives of the form *فَعْلَانُ*, the feminine of which is *فَعْلَى*; as *غَضَبَانُ* *angry*, *غَضِبَى*; *سَكْرَانُ* *drunk*, *سَكْرَى*; *شَبَعَانُ* *sated*, *شَبَعَى*; *ظَمْأَانُ*, *طَمْأَانُ*, *thirsty*, *عَطْشَانُ*, *عَطْشَى*; *غُرْقَانُ* *hungry*, *غُرْقَى*; *خَشْيَانُ* *timid*, *خَشْيَى*; *مَلَأْنُ* *full*, *مَلَأَى*.

- (b) From adjectives of the form *أَفْعَلُ*, when they have the superlative signification, and are defined by the article or by a following genitive, in which case the feminine is *فَعْلَى*; as *الْأَكْبَرُ* *the largest*, *الْأَكْبَرَى*; *الْأَصْغَرُ* *the smallest*, *الْأَصْغَرَى*; *الْأَعْظَمُ* *the greatest*, *الْأَعْظَمَى*; *كِبَرَى* *the largest of the cities*.

REM. a. Adjectives of the forms *فَعْلَانُ* and *فَعْلَى* form their feminine by adding *اَـ*; as *سَيْفَانُ* *tall and slender*, *سَيْفَانَةٌ*; *عُرْيَانُ* *naked*, *عُرْيَانَةٌ*.

- D REM. b. The feminine of *الْأَوَّلُ* (for *الْأَوَّلُ* or *الْأَوَّلُ*) *the first*, is *الْأَوَّلَى*; that of *الْآخَرُ* (for *الْآخَرُ*) *other, another*, *الْآخَرَى*. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral *أَحَدٌ*, *one*, has *أَحَدَى*.

REM. c. There are some feminine adjectives of the form *فَعْلَى*, not superlatives, without any corresponding masculines; as *أُنْتَى* *female, feminine*, *خُبْلَى* *pregnant*, *رُبَى* *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in *اِـ* are formed from adjectives of the form *أَفْعَلُ*, which have not the comparative and superlative signification; as *أَصْفَرُ* *yellow*, *صَفْرَا*; *أَجْبَرُ* *of pleasing aspect*, *جَهْرَا*; *أَحْدَبُ* *hump-backed*, *حَدْبَا*. Many of these adjectives are not in actual use in the masculine; as *هَظْلَا* *heavy and continuous (rain)*, *حَسَنَا* *beautiful*, *شَوْكَا* *rough to the feel* (a new dress), *الْعَرَبُ* *the Arabs of pure race*.

REM. The form *فَعْلَا* sometimes serves as feminine to *فَعْلَانُ*, B e.g. *جَذَلَانُ* *joyful*, *جَذَلَا*; *خَيْرَانُ* *perplexed, amazed*, *خَيْرَى* and *خَيْرَا*.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

- (a) *فَعُولُ* when it has the meaning of *فَاعِلُ* (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as *اِمْرَأَةٌ صَبُورٌ وَشَكُورٌ* *a patient and grateful woman*; *رَجُلٌ صَبُورٌ وَشَكُورٌ* *a patient and grateful man*; *اِمْرَأَةٌ كَذُوبٌ* *a lying woman*; *رَجُلٌ كَذُوبٌ* *a lying man*; *كَانَتْ صَبُورًا* *she was patient*; *رَأَيْتُهَا صَبُورًا* *I saw that she was, or I thought her, patient*; [*بَقَرَةٌ شَبُوبٌ* *a full grown antelope*]. But if no substantive or pronoun be expressed, *فَعُولُ* makes a feminine *فَعُولَةٌ*, and also if it has the meaning of *مَفْعُولُ*; as *رَأَيْتُ صَبُورَةً* *I saw a patient (woman)*; *مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ* *he has not a she-camel to ride, nor one to carry loads, nor one for milking, where حَامِلَةٌ = حَمُولَةٌ, مَرْكُوبَةٌ = حَلُوبَةٌ, and رَكُوبَةٌ*.

REM. a. Exceptions are rare; as *عَدُوٌّ* *hostile, an enemy*, fem. *عَدُوَّةٌ*; [and again, *فِي الْبَيْتِ لَا حَلُوبٌ* *there is no milch-ewe in the tent*, as we read in the tradition of Umm Ma'bad, *نَاقَةٌ ضَبُوتٌ* or *نَاقَةٌ ضَفُوتٌ* and *شَاةٌ جَنُوزٌ* *a shorn sheep*. D. G.]

A [REM. *b.* Hence the fem. nouns *صَعُودٌ* an acclivity, *كُؤُودٌ* a mountain-road difficult of ascent, *حَنُورٌ* and *هَبُوطٌ* a declivity. D. G.]

(*b*) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فَعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an eye adorned with kohl, *امْرَأَةٌ جَرِيحٌ* a wounded woman, *فَتَاةٌ قَتِيلٌ* a murdered woman; but *رَأَيْتُ قَتِيلَةَ الْحَرُورِيَّةِ* I saw (the woman) whom the Harūris had murdered; *هَذِهِ أَكِيلَةٌ سَبْعٌ* this is (a sheep) which has been (partly)

B eaten by a beast of prey. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *ة*; as *نَصِيرَةٌ* a helper, *نَصِيرٌ*; *شَفِيعَةٌ* an intercessor, *شَفِيعٌ*; *عَفِيفَةٌ* temperate, chaste, *عَفِيفٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *خَبِيرَةٌ* a praiseworthy way of acting, = *مَحْمُودَةٌ*; *خَصْلَةٌ ذَمِيمَةٌ* a

C blameworthy habit, = *مَذْمُومَةٌ*; and, on the other hand, *مِلْحَفَةٌ جَدِيدٌ* a new wrapper, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(*c*) *مَفْعِلٌ*, *مَفْعَالٌ*, and *مَفْعِيلٌ*, which were originally nomina instrumenti (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*; e.g.

D *امْرَأَةٌ مَغْشُرٌ* an obstinate, self-willed woman; *نَاقَةٌ مَذْعَانٌ* a docile she-camel; *جَارِيَةٌ مَغْطِيرٌ*, or *جَارِيَةٌ مَغْطَارٌ*, a young woman who uses much perfume; but *رَأَيْتُ مَغْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مِسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مِسْكِينَةٌ*, *مِيقَانَةٌ* [; but *امْرَأَةٌ مِسْكِينٌ* is allowed. D. G.]

[(*d*) Those adjectives that are properly infinitives (§ 230, rem. *c* A and Vol. ii. § 136, *a*) e.g. *بُورٌ*, *جَذَبٌ*, *جُنُبٌ*, *دَنَسٌ*, *عَدَلٌ*, *غَمْرٌ*, *قَلْبٌ*, *وَعَزٌ* and some others as *جَبَانٌ*, *عُضَالٌ* etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (*صِفَةٌ ثَابِتَةٌ*); as *حَامِلٌ* pregnant, *طَامِثٌ*, *حَائِضٌ*, *بَارَرٌ*, *كَاعِبٌ*, *نَاهِذٌ*, having swelling breasts, *عَاقِرٌ*, barren, *مَلَامِثٌ*, *مِيلَاتٌ* [Ibn Hišām 15, last l. R. S.] menstruating, *طَالِثٌ* divorced, *عَاطِلٌ* without ornaments, *حَاسِرٌ* with the head and bust naked, *مُرْضِعٌ* giving suck, *مُتَتِّرٌ* bearing twins, *مُطْفِلٌ* having a child or a young one with her, *مُشْدِنٌ* having a fawn with her, *مُجَرٌّ* having a whelp with her, *عَانِسٌ*, *رَزَانٌ* staid, *حَصَانٌ* chaste, and of middle age] and likewise *مُطَرِّقٌ*, *مُرَاسِلٌ*. But if they designate the said action or state as beginning, actually in progress, C or about to begin (*صِفَةٌ حَادِثَةٌ*), they form a feminine in *ة*; as *هِيَ طَالِقَةٌ غَدًا* she is menstruating to-day; *هِيَ طَالِقَةٌ غَدًا* she will be divorced to-morrow; *لِكُلِّ حَامِلَةٍ تِمَامٌ* every woman who is pregnant has her time or term; *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ* on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling. D

3. The Numbers of Nouns.

298. Nouns have, like verbs, three numbers, the singular, dual, and plural (see § 81).

299. The dual is formed by adding *انِ* to the singular (omitting, of course, the *tənwin*); as *كِتَابٌ* a book, *كِتَابَانِ*; *رَئًا* a fawn, *رَئَانِ* or *رَئَانِ*.

A REM. a. If the singular ends in δ , δ is changed into ت (see § 294, rem.); as أُمَّةٌ a nation, أُمَّتَانِ . But أَلْفَةٌ a buttock, and خُصْبَةٌ a testicle, usually make أَلْفَانِ and خُصْبَانِ .

REM. b. If the singular ends in a quiescent ی (یَ or یِ), which was originally ی mobile (compare § 167, a, β, a), it becomes so again in the dual; as قَتَى a youth, for قَتَيَان; رَمَى a mill, رَمَيَان; حَمَى interdicted ground, حَمَيَان; مَرَمَى a bull for shooting, مَرَمَيَان.

B حُبْلِيَّانِ *pregnant*, قُتُوْبِيَّانِ *a legal opinion*, مَرْمِيَّانِ *a bustard*, حُبَارِيَّانِ. From حِمِيَّ the form حِمَوَانِ is said to occur. If the singular ends in a quiescent (لْ or لَ), which was originally و *mobile* (compare § 167, α, β, α), the و is restored in the dual; as عَصَا *a staff*, for عَصَوُ, عَصَوَانِ; قَفَا *the nape of the neck*, قَفَوَانِ — If the singular of a quadriliteral noun ends in a quiescent ي, which was originally ا, the و is *not* restored in the dual, but becomes ي *mobile*, as مِلْهِيَّ *a musical instrument* (from لَهَا for لَهَا), مَسْمِيَّ; اَعْشِيَّانِ, (عَشَوُ for عَشِيَّ), اَعْشِيَّانِ; اَعْشِيَّانِ *purblind* (from عَشِيَّ for عَشَوُ), اَعْشِيَّانِ; اَعْشِيَّانِ *named* (from اِسْمُ for اِسْمُ), اَعْشِيَّانِ; اَعْشِيَّانِ *rendered contented* (from رَضَوُ for رَضِيَّ), اَعْشِيَّانِ. A solitary exception seems to be مَذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مَذْرِيَّ.

REM. c. The *hèmza* of the termination *هَمْزَة*, denoting the feminine (§ 296), becomes *و*; as *بَطْحَاءٌ* a wide water-course or bottom, *صَحْرَاءٌ* a desert, *حُمْرَاءٌ* red, *صَفْرَاءٌ* yellow. Forms like *حُمْرَاءَانِ*, *صَحْرَاءَانِ*, and even *صَحْرَايَانِ* are, however, said by some to be admissible.—In the termination *هَمْزَة*, when sprung from a radical *و* or *ي*, the *hèmza* may either be retained or changed into *و*, though the former is preferable; as *كِسَاءٌ* a dress (for *كِسَاوٌ*), *كِسَاءَانِ* or *كِسَاوَانِ*; *رِدَاءٌ* a mantle (for *رِدَايٌ*), *رِدَاءَانِ* or *رِدَاوَانِ*. Some, however, admit the forms *رِدَايَانِ*

and كَسَائِبَ (comp. § 294, rem. a). In the case of أَتْلَحَاقِي A (see § 259), the better course is to change it into و; as جَلْبَاقِي or حَرْبَاقَانِ or حَرْبَاوَانِ. If the hamma of أَتْلَحَاقِي be radical, it cannot be changed into و; as قُرَّاقِي (from قَرَّاقِي), قُرَّاقَانِ or قُرَّاقَاوَانِ (from قُرَّاقَاوَانِ).—In words of five or more letters, the rejection of the terminations ي and ا is admissible; as خَوَزَلِي a sluggish mode of walking, خَوَزَلَانِ; رِبْعَرِي having a hairy face, رِبْعَرَانِ; قَبْعَرِي a big, stout camel, قَبْعَرَانِ; قَصَاعِي a jerboa's hole, قَصَاعَانِ; خُنْفَسَاوَانِ a black beetle, خُنْفَسَانِ; instead of خَوَزَلِيَانِ, خُنْفَسَاوَانِ, قَبْعَرِيَانِ, and قَصَاعَاوَانِ.

[illegible]

REM. c. If the third radical has been elided before *ê* in the singular, it is not restored; as *أَمَّة*, for *أَمَوَّة*; *لُعَّة*, for *لُعَوَّة*, *سُنَّة*, for *سُنَّهَة*; *شَفَّة*, for *شَفَّهَة*; *سَنَّة*, for *سَنَّهَة*; *لُعَّتَانِ*, for *لُعَّوَّتَانِ*; *سَنَّتَانِ*, for *سَنَّوَّتَانِ*; *هَنَّتَانِ*, for *هَنَّوَّتَانِ*.

REM. *f.* The dual is commonly employed in Arabic to signify two individuals of a class, as رَجُلَانِ *two men*, or a pair of anything, as جُلْمَانِ, or مَقْصَّانِ, *a pair of scissors*. When two objects are

- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِبُ*, *the making it prevail over the other*. For example: *أَبَوَانِ* father and mother, from *أَب* father; *أُخَوَانِ* brother and sister, from *أَخ* brother; *الْقَمَرَانِ* the sun and moon, from *القمر* the moon; *الْمَشْرِقَانِ* the east and west, from *الْمَشْرِقُ* the east; *الْبَغْدَادَانِ* *Basra* and *Kufa*; *الرَّقَّتَانِ* *Rakka* and *Rāfiqa*; *الْفُرَاتَانِ* the *Euphrates* and *Tigris**; *الْحَسَنَانِ* *el-Hasan* and *el-Hosèin*, from *الْحَسَنُ* *el-Hasan* (the elder son of 'Alī); *الْعَمْرَانِ* 'Omar 'ibn *el-Hattāb* and 'Abū *Bekr*, from *عمر* 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasi*, "heaven and earth," *ahanī*, "day and night," *usāsan*, "morning and evening," *Mitrā*, "Mitra and Varuṇa," etc.
- C [REM. g. The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as *الْأَبْرَدَانِ* the two coolest (of things) for morning and evening; *الْأَطْيَبَانِ* the two best ones for eating and coitus; *الْأَحْمَرَانِ* the two red ones for meat and wine; *الْأَسْوَدَانِ* dates and water; *الْأَبْيَضَانِ* milk and water; *الْجَدِيدَانِ* or *الْأَجْدَانِ* the two new ones for the night and the day; *الْأَصْغَرَانِ* the heart and the tongue; *الْكُرَيْمَتَانِ* the two eyes; *الْأَخْيَاطَانِ* urine and dung or sleeplessness and disquietude of mind; *الْبَرْقَدَانِ* the *Tigris* and *Euphrates*. D. G.]
- D

REM. h. The dual is sometimes formed from broken plurals (§ 300, b), or from أَشْبَاهُ الْجَمْعِ (§ 290, a, e), to designate two bodies or troops (جَمَاعَتَانِ or فِرْقَتَانِ) of the objects in question. E.g. *إِبِلَانِ* two herds of camels (إِبِل), *غَنَمَانِ* two flocks of sheep or

* [The dual of place-names in poetry sometimes means only the two sides of the town; see Schol. on 'Ibn Hišām, p. 121, l. 16. R. S.]

goats (غَنَم), *جَمَلَانِ* two herds of *he-camels* (from *جَمَل*, pl. of *A* (لِفَحَّةُ), *لِقَاحَانِ* two herds of *milch-camels* (from *لِقَاح*, pl. of *لِفَحَّةُ*); *بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلِ* between the (collected) spears of (the tribes of) *Mālik* and *Nahšal* (from *رِمَاح*, pl. of *رِمَح*); *الْأُصُولَانِ* the fundamental principles of the *theology* (أُصُولُ الدِّينِ) and of *law* (أُصُولُ الْفَقْهِ), from *أُصُول*, pl. of *أَصْل* a root; [comp. in Hebrew בְּרִיבְרִיב]

B

REM. i. Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§ 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination *اَنِ*; as *مَعْدِي كَرِبَانِ*, *مَعْدِي كَرِبُ*. But if both parts be indeclinable, as in *سَيَّوِيَّه*,—or, when taken together, form a proposition, as in *تَأَبَّطَ شَرًّا*,—recourse must be had to a periphrasis with *ذُو* possessor of; as *ذَوَا تَأَبَّطَ شَرًّا*, *ذَوَا سَيَّوِيَّه*, *two men called* C *Sībawèih* or *Ta'abbata šarran*. If the first part be in the status constructus, it is simply put in the dual, as *عَبْدَا مَنَافٍ* *two men called* *عَبْدُ مَنَافٍ* 'Abd Menāf, *أَبُو زَيْدٍ* *two men called* *أَبُو زَيْدٍ* 'Abū Zēid, *إِبْنَا الزُّبَيْرِ* *two men called* *إِبْنُ الزُّبَيْرِ* 'Ibnu 'z-Zubèir. But in the case of compounds with *أَب*, *إِبْن*, etc., it is allowable to put the second part in the dual likewise, as *أَبُو زَيْدَيْنِ*.

300. There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called الْجَمْعُ الْتَامُّ, or الْجَمْعُ التَّمْصِيحُ, the sound or perfect plural (*pluralis sanus*), and الْجَمْعُ السَّامِ, or الْجَمْعُ السَّلَامَةُ, the complete or entire plural, because all the vowels and consonants of the singular are retained in it.

(b) The other, which has various forms, is called الْجَمْعُ الْكَسَرُ,

A or **جَمْعُ التَّكْسِيرِ**, *the broken plural (pluralis fractus)*, because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination **سُونَ** to the singular; as **سَارِقٌ** a thief, **سَارِقُونَ**. The pluralis sanus of feminine nouns, which end in **ة**, is formed by changing **ة** into **ات**, as **سَارِقَةٌ**, **سَارِقَاتٌ**; of those which do not end in **ة**, by adding **ات** to the sing., as **مَرْيَمٌ** Mary, **مَرْيَمَاتٌ**.

REM. α. If the singular ends in ġlif maḵṣūra, with or without tənwin (ـَى or ـَى),—or in kəṣra with tənwin (ـِ), arising out of ـَى (§ 167, b, β),—or in a quiescent ي preceded by kəṣra (ـِى), arising out of ـَى,—then the rules laid down in § 166, b, α and β, and § 167, α, β, c, are to be observed. E.g. مُصْطَفَى for مُصْطَفَى (§ 245), chosen, مُصْطَفَوْنَ, for مُصْطَفِيُونَ, and in the oblique cases مُصْطَفِينَ, for مُصْطَفِيِينَ; مُوسَى for مُوسِيُونَ; قَاضٍ, قَاضِيْنَ, for قَاضِي, قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيِينَ; أَلْحَايٍ, أَلْحَايِيْنَ, for أَلْحَاي, أَلْحَايُونَ, the barefooted, أَلْحَايِيْنَ, for أَلْحَايِيُونَ; حُبْلَى, حُبْلَىيَاتٍ, for حُبْلَى, حُبْلَىيَاتُ, the smallest, سَمَانِيَّاتٍ, سَمَانِيَّاتُ, for سَمَانِي, سَمَانِيَّاتُ, a quail.

REM. b. The gēzma of the middle radical in feminine substantives of the forms فَعْلَة and فُعْلَة, فِعْلَة and فُعلْ, derived from roots which are not mediæ radicalis geminatæ or mediæ و vel ی, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fethā. E.g. دَعْدَتْ Da'd, أَرْضٌ the earth, the ground, أَرْضَاتُ جَفَنَاتُ, قَصْعَاتُ, جَفْنَةٌ, قِصْعَةٌ; عِبَلَاتُ, عَبْلَةٌ; غَدَوَاتُ, غُدُوَّةٌ a coming in the morning, قَرَيَاتُ, قَرْيَةٌ a village, كِسْرَاتُ or كِسِرَاتُ, كِسْرَةٌ a fragment, هِنْدَاتُ or هِنْدَاتُ, هِنْدٌ Hind, جُمُلٌ or جُمَلَاتُ, سِدْرَاتُ, سِدْرَةٌ the lotus-tree, سَبْرَاتُ or سَبْرَاتُ, سَبْرٌ Gumī, سَبْرَاتُ or

جَمَلَاتٌ; ظَلَمَاتٌ darkness, ظَلَمَاتٌ or ظُلُمَاتٌ غُرْفَةٌ an upper chamber, A
غُرَفَاتٌ or غُرَفَاتٌ. In the forms فَعْلٌ and فُعْلَةٌ, the gèzma may also
be retained, as كِسْرَاتٌ, ظَلَمَاتٌ, [غُرَفَاتٌ]; but in فَعْلَةٌ this can
be done only by poetic license, as رَفَضَاتٌ from رَفَضٌ looseness or
slackness (of the joints), زَفَرَاتٌ from زَفَرٌ a sigh. Names of men of
the form فَعْلَةٌ have likewise فَعْلَاتٌ, as طَلْحَةٌ Talha, طَلْحَاتٌ;
حَمَزَةٌ Hamza, حَمَزَاتٌ. The word عُرْسٌ or عَرَسٌ, a wedding or
marriage, has عُرْسَاتٌ.—In فُعْلَةٌ, if the third radical be و, the form B
فَعْلَاتٌ is not admissible, as دِرْوَاتٌ a summit, دِرْوَاتٌ or دِرَوَاتٌ (but not
دِرَوَاتٌ). A rare exception is جِرَوَاتٌ from جِرْوَةٌ a whelp. [If the
third radical be ي, the form فَعْلَاتٌ is likewise disapproved. One
may say بَحِيَّاتٌ, as كِسْرَاتٌ, but not لِحِيَّاتٌ, instead of which one
uses لَحْيٌ. R. S.]—In فُعْلَةٌ, if the third radical be ي, the form
فَعْلَاتٌ is inadmissible, as رُقْبَةٌ a charm, كَلْبَةٌ a kidney, رُقْبَاتٌ, C
كَلْبَاتٌ (but not رُقْبَاتٌ, كَلْبَاتٌ).—If the middle radical be و or ي,
the gèzma of these three forms is retained; as جَوْرَاتٌ a nut, جَوْرَةٌ,
رَوْضَةٌ a garden, رَوْضَاتٌ, بَيْضَةٌ an egg, a helmet, بَيْضَاتٌ; عَيْبَةٌ a fault,
عَيْبَاتٌ; دَيْمَةٌ (دِيمَةٌ) a lasting, still rain, دَيْمَاتٌ; بَيْعَةٌ (for بَيْعَةٌ)
a church, بَيْعَاتٌ; دَوْلَةٌ (دَوْلَةٌ) a turn of fortune, a vicissitude,
دَوْلَاتٌ. The vowel fètha is, however, admitted dialectically*,
especially in the form فُعْلَةٌ, as جَوْرَاتٌ, بَيْضَاتٌ, دَيْمَاتٌ, B
دَوْلَاتٌ.—Substantives of the forms فُعْلَةٌ, derived from verbs med.
rad. gemin. always retain the gèzma; as دَرَّةٌ a mote, دَرَاتٌ, شِدَّةٌ
a charge or attack, شِدَاتٌ; عِدَّةٌ a certain number, a few, عِدَاتٌ;
سُرَّةٌ a navel, سُرَاتٌ. The same is the case with all adjectives, as
عَلِيَّةٌ big, فَخْمَاتٌ (not فَخَمَاتٌ); سَهْلَةٌ easy, سَهْلَاتٌ; فَتٌ fat

* [Viz. in the dialect of Hudèil, according to Zamahsari, *Faḥḥ*, i. 43. D. G.]

- A أولون, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, حشّ a *privy*, حشون; هنّ a *thing*, هنون; حرّ a *vulva*, حرون; and the rarer forms أبون, أخون, from أب and أخ.

REM. d. Some fem. nouns in ة, especially those of which the third radical (و, ي, ه) has been elided, have a plur. sanus masc., the termination ة disappearing entirely; as حرة a *stony, volcanic*

- B district, حرون (and, very irregularly, أحرون); عضة a *thorny tree*, حرون; قلة a *stick used by children at play*, قلون [cas. obliq. قلين]; سنة a *year*, سنون. From the oblique case of this last word, viz. سنيين, arises a secondary formation سنيين, [like مئين § 325, rem. a. Comp. also ii. § 108].

- C REM. e. In proper names of the class مَرْكَبٌ مَرْجِيٌّ (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus مَعْدِيكِرْبٌ, in which the second member only is declinable, makes مَعْدِيكِرْبُونَ; but تَابَطٌ شَرًّا and سَبِيوِيَّةٌ, which are wholly indeclinable, form ذَوُو تَابَطٍ شَرًّا and ذَوُو سَبِيوِيَّةٍ, *men called Sibawih and Ta'abbafa sarran*. Construct compounds, like عَبْدُ عَمْدٍ مَنَافٍ, and أَبَا زَيْدٍ, عَمْدُو مَنَافٍ, and ابْنُ الزُّبَيْرِ, form مَنَافٍ, and مَنَافٍ, and ابْنُ الزُّبَيْرِ, *men called 'Abd Menāf, 'Abū Zēid, and 'Ibnu 'z-Zubair*; but in the case of compounds with ابْنٌ, etc., it is also allowable to say أَبَا زَيْدِينَ and the like.—It may be added that compounds with ابْنٌ, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural بَنَاتٌ (from بَنَتْ or ابْنَتْ); e.g. ابْنٌ عَرَسٍ a *weasel*, ابْنٌ مَاءٍ a *water-fowl*, ابْنٌ نَعِشٍ any one of the stars in the tail of the Great Bear, بَنَاتٌ عَرَسٍ, etc.

§ 303] II. The Noun. A. Nouns Subst. & Adj.—Plur. San. Fem. 197

[REM. f. If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as فِعْلٌ الْقَلْبِ; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ pl. شِبْهُ الْجَمْعِ; أَصْحَابُ الْبُرِّ, صَاحِبُ الْبَرِّ; أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقَلْبِ; أَصْحَابُ الْبَرِّ, لَيْلَةُ الْجَمْعِ has نَيَالِي الْجَمْعِ; بَيْتُ آتَالٍ; بَيْتُ الْآتَالِ; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

- (a) Proper names of women, and such names of men as end in ة; as عَزَاتٌ 'Azza, عَزَّةٌ Hind, هِنْدَاتٌ Hind, زَيْنَبَاتٌ Zindib, زَيْنَبٌ Zindib; عَزَاتٌ Talha (a man's name), طَلْحَاتٌ (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from any word ending in ة; as طَلِيَّةٌ a *gazelle*, عِلَامَاتٌ a *very learned man*, قَرِيَّةٌ a *village*, قَرِيَّاتٌ.

- (b) Feminine adjectives, the masculine gender of which has the pluralis sanus.

(c) Feminine nouns in آء and آء; as حُبْلِيَّاتٌ pregnant, حُبْلِيَّاتٌ memory, ذِكْرِيَّاتٌ distress, ضَرَّاءٌ (§ 301, rem. e); حَبَارِيَّاتٌ a *bustard*, حَبَارِيَّاتٌ.

(d) The names of the letters, which are usually feminine (§ 292, b); as أَلِفٌ an *elif*, أَلِفَاتٌ; مِيمٌ an *m*, مِيمَاتٌ.

(e) The names of the months; as أَلْحَرَمُ the *Moharram*, شَوَّالَاتٌ Shauwāl, رَمَضَانَاتٌ Ramaḍān, رَمَضَانُ Ramaḍān, مَحَرَّمَاتٌ.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as تَعْرِيفَاتٌ a *definition*, تَعْرِيفٌ a *seaf*, إِقْطَاعَاتٌ a *technical term*, إِقْطَاعٌ.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as تَصْنِيفٌ,

A تَأْلِيفٌ, a literary composition, a book, تَصَانِيفٌ (compare § 136); تَأْرِيخٌ a date, an era, a chronicle, تَوَارِيخٌ distresses, difficulties; تَبَاشِيرٌ annunciations, prognostics; تَعَاجِبٌ wonders, marvels; إِرْجَافٌ a false rumour, أَرَاخِيفٌ a chain or series of authorities, أَسَانِيدٌ.

B (g) Substantives of foreign origin, even when they denote persons; as سُورَاقٌ an awning, a tent, سُرَادِقَاتٌ; بِمَآرِسْتَانٌ a hospital, أَاغا an Aga, شَازِرْوَانَاتٌ a jet d'eau, a fountain, شَازِرْوَانٌ; بِمَآرِسْتَانَاتٌ أَسْتَوَاتٌ (أَسْتَاذٌ) a teacher, أَسْتَاذَاتٌ; بَاشَا a Pasha, بَاشَوَاتٌ; أَغَوَاتٌ.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as سِبْحَلٌ a stout camel, سِبْحَلَاتٌ; حَمَامٌ a warm bath, حَمَامَاتٌ; جَمَادٌ an inanimate or inorganic thing, جَمَادَاتٌ; حَيَوَانٌ a living thing, an animal, حَيَوَانَاتٌ; عَقَارٌ landed property, عَقَارَاتٌ; مَاجَرَى an event or occurrence (lit. مَآ جَرَى what happened or occurred), مَاجَرِيَّاتٌ; أَهْلٌ one's family or relations, أَهْلَاتٌ or أَهْلَاتٌ, which some, however, derive (according to § 301, rem. b) from أَهْلَةٌ; عَمِيرٌ a caravan of loaded camels, عَمِيرَاتٌ or عَمِيرَاتٌ; سَمَاءٌ the sky or heavens, سَمَآوَاتٌ (though this word is also masc.); أَرْضٌ the earth or ground, أَرْضَاتٌ (see § 301, rem. b); مَنَجْنُونٌ a waterwheel, مَنَجْنُونَاتٌ; عَرَسٌ or عَرَسٌ a wedding or marriage, عَرَسَاتٌ. From أَرْبَعِينَ a collection of forty traditions is formed أَرْبَعِينَاتٌ.

(i) Verbal adjectives, which are used in the plural as substantives; as كَائِنَاتٌ entities (from كَانٌ being); مَوْجُودَاتٌ beings (from مَوْجُودٌ found, existing); مَخْلُوقَاتٌ creatures (from مَخْلُوقٌ created); مَصْنُفَاتٌ literary compositions, works (from مَصْنُفٌ arranged, classified);

مَجْلَدَاتٌ bound books, volumes (from مَجْلَدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبِيلٌ a hillock, جَبِيلَاتٌ; كُتَيْبٌ a little book, كُتَيْبَاتٌ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فَعْلٌ.

Sing.

1. فَعْلَةٌ; as تُحْفَةٌ a present, رُكْبَةٌ a knee, رُكْبٌ the white spot, or blaze (Germ. *Blässe*), on a horse's forehead, قُبْبٌ [a leather tent,] قُبَّةٌ; أُمَرٌ a nation, أُمَّةٌ; غُرٌّ a form, صُورٌ; كُورَةٌ a district (Gr. *χωρά*), كُورٌ; جُدْوَةٌ a fire-brand, جُدَى (for جُدَى or جُدُو, § 213); كَلَيَْةٌ a kidney, كَلَى (for كَلَى); [بُهُمٌ courageous, بُهُمٌ].
2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as أَكْبَرَى the largest, أَكْبَرُ; أَصْغَرَى the smallest, أَصْغَرُ; أَكْبَرَى the greatest, أَكْبَرُ; أَأَوَّلَى the first (fem. of أَأَوَّلُ), أَأَوَّلَى the highest, أَأَعْلَى.

REM. Similarly أُخْرَى other, another (fem. of أَخَرُ, see D § 295, rem. b), أُخْرَى, without *tənwin*.

3. فَعْلَةٌ (especially from verba mediæ rad. و), فَعْلَةٌ, rare; as دَوْلَةٌ a turn of fortune, a dynasty, دَوْلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قَرْيٌ, § 213); بَحِيَّةٌ a beard, لَحَى (for لَحَى); جَلِيَّةٌ a trinket, حَلَى (for حَلَى).

A *Plur. Fract.*II. *فُعَل*.

Sing.

1. *أَفْعَل*, not comparative and superlative (§§ 232 and 235); as *أَحْمَر* red, *حُمِر*; *أَحْدَب* humpbacked, *حُدِب*; *أَصَم* deaf, *صُم*; *أَبْيَض* white, *بِيض* (for *بَيْض*); *أَسْوَد* black, *سَوَد* (for *سَوْد*); *أَعْمَى* blind, *عَمَى*.

B

2. *فُعَلَاء*, fem. of *أَفْعَل*, not comparative and superlative (§ 296); as *أَصْفَرَاء* yellow, *صَفَر*; *عَرَجَاء* lame, *عَرَج*; etc. [Accordingly *بَيْدَاء* a desert has *بَيْد*.]

REM. *بَتَعَاء*, *بَصَعَاء*, *كَتَعَاء*, *جَمَعَاء* (fem. of *أَجْمَع*, etc., corroboratives of *كُل* all), make *جَمَع*, *كَتَع*, *بَصَع*, *بَتَع*, without *tənwin* [§ 309, a, 8], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C

3. *فُعَال*, *فُعَال*, *فُعَال*, derived from *verba med. rad.* و; as *عَوَان* a middle-aged married woman, *عَوْن* (for *عُون*); *تَوَار* timid, retiring (of a woman), *تَوَر*; *بَوَان* the pole of a tent, *بَوَر*; *أَوَار* heat, *أَوَر*; *أَوَار* a table, a plate, *أَوَر*; *أَوَار* a bracelet, *أَوَر*; *أَوَر* [They may be contractions from original *فُعَل*, as e.g. *سَوَاك* a tooth-stick, has certainly both *سَوَك* and *سَوُك*. R. S.]

D

4. *فَاعِل*, derived from *verba med. rad.* و; as *عَائِد* having newly had young, *عَوْد* (for *عُود*); *عَائِط* [and *حَائِل* furrow,] not bearing young for some years, *عَوِط* [or *عِط*]. [Also in some other cases, as *فَارَة* from *فَار* and *بَزَل* from *بَزَل*. They may, however, be contractions from *فَرَة* and *بَزَل* (comp. III. 5, rem.). D. G.]

[REM. *نَوَقَة* a she-camel has *نَوُق*.]

III. *فُعَل*.

1. *فُعَال*, *فُعَال*, *فُعَال*, not derived either from *verba mediae rad.*

Plur. Fract.

A

III. *فُعَل* continued.

Sing.

geminatæ or *verba tertie rad.* و et ي; as *رَدَاخ* a large bowl or dish, *رَدَخ*; *قَدَال* the neck, *قَدَل*; *سَيَال* a mimosa tree, *سَيْل*; *خَمَار* a veil, *خَمَر*; *فُرَاش* a bed, *فُرَش*; *كُتَاب* a book, *كُتِب*; *سَوَاك* a tooth-stick, *سَوَك*; *كُرَاع* the shinbone of an animal, *كُرَع*; *شَبَر* Saturday, *شَبَر*; *قَرَاد* a tick, *قَرَد*.

B

REM. Exceptions are *حَجَاخ* the bone over the eye, *أَنْثَى* from *أُنْث* a rare case is *عِنَان* a rein, *حُجَج* female, as though it were formed from *إِنَاث*.]

2. *فُعِيلَة*, *فُعِيلَة*, *فُعِيلَة*, not derived from *verba tertie rad.* و et ي; as *سَرِير*; *كُتِب* a sandhill, *كُتِب*; *قَضَب* a twig or rod, *قَضَب*; *سَفِينَة* a ship, *سَفْن*; *مَدِينَة* a city, *مَدَن*; *صَحِيفَة* a leaf or page, *صَحَف*; *عَمُود* a pillar, *عَمْد*; *رَسُول* a message, a messenger, *رَسَل*.
3. *فُعُول*, *فُعُول*, verbal adjectives not having a passive signification, and not derived from *verba tertie rad.* و et ي; as *نَذِير* one who warns, *نَذَر*; *صَبُور* patient, *صَبَر*; *دَلُول* docile, [a dromedary,] *دَلَل*; *بَيُوض* laying many eggs, *بَيَض*; *غَيُور* jealous, *غَيَر*.
4. *فُعَل*, *فُعَل*, *فُعَل*, rare; as *سُقْف* a roof, *سُقِف*; *سَحْل* a thin, white piece of cloth, *سَحَل*; *أَسَد* a lion, *أَسَد*; *وَكْن* an idol, *وَكْن*; *بَدَنَة* a victim for sacrifice, *بَدَن*; *خَشَب* a piece of wood, *خَشَب*; *أَجْمَة* a brake or thicket, *أَجْمَر*; *نَمِر* a leopard, *نَمِر*; *خَشِن* rough, *خَشِن*; *ضَبَع* a hyæna, *ضَبَع*.

A *Plur. Fract.*III. *فُعْل* continued. *Sing.*

5. *فَاعِل*, rare; as *تَاجِر* a merchant, *تُجَر* a full-grown camel, *بَزَل*.

REM. The form *فُعْل* is admissible in all these cases*, unless the word comes from a radical mediæ geminæ; e.g. *بَيْض* (for *شَيْر*), *شِير* [شِير, غَدِير, بَشِير, أَسَد, رُسُل, قَضَب, كَتَب] (for *بَيْض*, instead of which *بَوْض* is sometimes used), *نَيْب* full-grown she-camels (for *نَيْب*), from *نَاب* (for *نَيْب*). Forms like *لَذِيذ* pleasant, *لَذ*, *ذُب*, *ذُبَاب* the common fly, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِير*, *سَرَر*, *جَدِيد* new, *جَدَد* or *جَدَد*.

IV. *فُعْل*.

- C 1. *فُعْلَة*, as *قِطْعَة* a piece, *قِطْع* a maxim, *حِكْمَة* a lock of hair, *لَمَر* mode of walking, manner of living, character, *إِسْوَة* an example or pattern, *إِسْوَة* (for *إِسْوَة*); *رِشْوَة* a bribe, *رِشْوَة* [or *رِشْوَة*]; *بِنْيَة* a building, *بِنْيَة*.
2. *فُعْلَة*, rare; as *خَيْمَة* a tent, *خَيْمَة* a farm, *ضَيْعَة* a shower of rain, *هَضْبَة* a skin for milk, *بَدْرَة* a time, *تَبَر* a fathom, *قَامَة* a flock of sheep, *ثَلَاثَة*.
- D

V. *فُعْل*.

1. *فُعْل* (not primæ or secundæ rad. *ى*), *فُعْل*, *فُعْل*; as *بَحْر* a sea,

* [Again, *شُدْف* Persian curved bows (Tabarī, i. 957, l. 1) is said to be the plural of *شُدْفَة*. R. S. It may be a poetical license for *شُدْف*. For, as a rule, just as the form *فُعْل* may be changed into *فُعْل* (على مذهب التّعويض), so *فُعْل* may be replaced by *فُعْل*.]

Plur. Fract.

A

V. *فُعْل* continued. *Sing.*

طَبِي a gazelle, *ثَوْب* a piece of cloth, a dress, *ثَوْب*; *دِيَاب* a wolf, *دِيَاب*; *رِيح* a wind, *رِيح*; *قِدَاخ* an arrow, *قِدَاخ*; *ظِل* a shade, a shadow, *ظِل*; *رِمَاخ* a spear, *رِمَاخ*; *خَفَا* a boot, *خَفَا*.

2. *فُعْلَة* (rare), *فُعْلَة*; as *قَصْعَة* a dish, *قَصْعَة*; *مَرَّة* an occasion, *مَرَّة*; *رِيَاض* a garden, *رِيَاض*; *ضَيْعَة* a farm, *ضَيْعَة*; *لِقَاخ* a scrap of cloth or paper, *لِقَاخ*; *رِقَاع* a note, *رِقَاع*; *بُقْعَة* a low-lying, level district, *بُقْعَة*; *قَبَاب* a dome, *قَبَاب*.

REM. *أَمْرَاءَة*, a woman, has a plural of this form, *نِسَاء*.

3. *فُعْلَة*, not derived from verba mediæ rad. geminæ or tertiiæ rad. *و* et *ى*; as *جَبَل* a hill, *جَبَل*; *جَمَل* a he-camel, *جَمَل*; *رَقَبَة* the neck, *رَقَبَة*; *فَمَال* a fruit, *فَمَال*; *حَسَن* fem. *حَسَنَة*, handsome, *حَسَنَة*.
4. *فُعْل*; as *رَجُل* a man, *رَجَال*; *سَبُع* a beast of prey, *سَبُع*; *ضَبَاع* a hyæna, *ضَبَاع*.
5. *فُعْل*, fem. *فُعْلَة*, verbal adjectives; as *صَعَب* difficult, *صَعَب*; *عَذَاب* sweet, *عَذَاب*; *صَلَاب* hard, *صَلَاب*.
6. *فُعْل*; as *رَطَب* fresh ripe dates, *رَطَاب*; *رَبِيع* an early born camel's colt, *رَبِيع*; *رَبِيع* a late born camel's colt, *رَبِيع*.
7. *فُعْل*, not fem. superlatives; as *أُنْثَى* female, *أُنْثَى*; *خُنْثَى* a hermaphrodite, *خُنْثَى*.

A Plur. Fract.

V. **فَعَالٌ** continued.

Sing.

8. **فُعْلَانٌ**, fem. **فُعْلَانَةٌ**, verbal adjectives; as **نَدَمَانٌ** *repentant*, **خِمَاصٌ** *lean, slim*, **نَدَامٌ**.

9. فَعْلَانُ, fem. فَعْلَى, verbal adjectives; as عَطْشَانُ *thirsty*, عَطِشٌ; غَضَبَانُ *angry*, غَضَابٌ; رَبَّانٌ, f. رَبَّآ, *satisfied with drink*, رَوَّآ.

10. فَعِيلٌ, fem. فَعِيلَةٌ, verbal adjectives, not having a passive signification; as كَبِيرٌ *large, old*, كَبَارٌ; شَرِيفٌ *noble*, كَرِيمٌ; [ضَعْفٌ *feeble*, مَرِضٌ *sick*, مَرَضٌ]; جَدِيدٌ *new*, جَدَاةٌ; طَوِيلٌ *long*, طَوَالٌ (rarely طِلَالٌ); نِثَامٌ *base*, نَثِيمٌ; خَيْرٌ *good*, خَيْرٌ (for خَيْرٌ); جَيَادٌ *good*, جَوِيدٌ.

REM. From words tertiae rad. و et ی this form is rarely used; as نَقَى pure, نَقَا. An example of the passive signification is فُصِّلَ a weanling, فَصَّل.

11. فَاعِلٌ, verbal adjectives; as صَاحِبٌ a companion, قَائِمٌ standing; فَاعِلٌ drinking, thirsty; تَجَارٌ a merchant, نَائِمٌ sleeping, رَاعٍ (for رَاعِي) a shepherd, نَوَافٍ fat, رَوَافٍ.

[REM. a. Rare cases are جَوَادٌ from جَوَادٌ a courser; بَطَاحٌ from بَطَحَاءٌ the channel of a torrent; عَجَافٌ from أَعَجَفَ fem. عَجَفَاءٌ lean; عِشَارٌ and نِفَاسٌ from عِشْرَاءٌ and نَفْسَاءٌ.]

[**REM. b.** The plural **فُعَالٌ** is said to occur in a few words (see **Ḥariri**, *Dorraṭ*, ed. Thorb. 97 *seq.* and **Ḥafāgi**'s comm.

Plur. Fract.

V. **فَعَالٌ** continued.

Sing.

141 seq.) as بُسَاطٌ from بُسِطَ a she-camel with her own calf, ثُنَيٌّ from ثَبِئَ a sheep or goat in the second year, رُحَالٌ from رَحِلَ or رَحِلَ a ewe lamb, رُذَالٌ from رَذِلَ mean, رُعَاةٌ from رَاعَ a shepherd, صَابِئٌ from صَبَأَ a Sabian (see the Gloss. to Ṭabarī). Some say that it is another form for فِعَالٌ, others B that it is really a collective (اِسْمٌ جَمْعٌ). D. G.]

VI. فُعُولٌ

1. نُفُوسٌ, *the soul*, بُحُورٌ *a sea*, بُحْرٌ *as*; فَعْلٌ, فَعِلٌ, فَعَلٌ, *كَهْلٌ a middle-aged man*, كِهْلٌ *a molar tooth or grinder*, ضُرُوسٌ *a military force*, جُلُودٌ *a skin*, جُلْدٌ *the neck*, جُمُوسٌ *an army*, جُمُودٌ *a gazelle*, جُمُودٌ *a bucket*, دَلِيٌّ (for دَلِيٌّ); and, by assimilation of the vowels, دَلِيٌّ (comp. § 215).

REM. α. From words med. rad. و of the forms فَعَلَ and فَعِلَ this plural is rare; e.g. فَوْجٌ a troop, فَوْوَجٌ; حَوْلٌ a year, حَوُولٌ (or حَوُولٌ). قَوْسٌ a bow, usually makes قَوَاسِي or قَبَاسِي, D as if from قَسَوُ.

REM. b. In words med. rad. ي the vowel of the first syllable is sometimes assimilated to the second radical, as بُيُوت *a house*, بُيُوت or بُيُوت; شَيْخ *an old man, a chief, a doctor*, شَيْخ or شَيْخ; عَيْن *an eye*, عَيْن or عَيْن (comp. § 269, rem. c).

2. كَبِدٌ; نَدَبٌ a scar, أُسُودٌ a lion, أُسْدٌ; فَعِلٌ, فَعُلٌ;

A Plur. Fract.

VI. **فَعُول** continued. *Sing.*

the liver, كَبُودٌ; وَعَلٌ *a mountain-goat*, وَعُولٌ; مَلِكٌ *a king*,
عَصَاٌ *a staff*, نُبُوبٌ (for نَيْبٌ) *a canine tooth*, نَابٌ; مُلُوكٌ
عَمِي (for عَصُونِي), or by assimilation عَمِي; دَمٌ *blood* (for
دَمِي), دَمَوٌ, دَمِي or دَمِي.

B REM. From words med. rad. و of the form فَعَلَ this plural is rare; as سَاتٌ (for سَوَتْ) a *stem* or *trunk*, سَوَوْتُ (or سَوَوْتُ).

3. **فُعْلَةٌ**, **فَعْلَةٌ**, rare; as **بَدْرَةٌ** a skin for milk, a purse of money, **خُرُوبٌ**; **خُرْبَةٌ** a hole, **حُقُوبٌ**; **حِقْبَةٌ** a period of time, **بُدُورٌ**; **دَوَاةٌ**, **شُعُوفٌ**, **شَعَفَةٌ** a top or summit, **حُقُوفٌ**; **حَقَّةٌ** a casket, **دَوَى** or **دَوِي** an inkhorn.

4. **فَاعِلٌ**, verbal adjectives, not mediæ rad. gemin. or med. rad. **وَجُلُوسٌ**, **قَاعِدٌ**, **جَالِسٌ**; **وَقُوفٌ**, **وَاقِفٌ** as **ي** vel **ى**; **عَتِيٌّ** (for **عَتِيٌّ**) *proud, wicked*; **عَاتٍ** *شُهُودٌ* a witness, **شَاهِدٌ**; **عَتَوِيٌّ** (for **عَتَوِيٌّ**) or **عَتِيٌّ**; **بَكِيٌّ** or **بَكِيٌّ** *weeping*, **بَاكٍ**.

[REM. Rare cases are ضُلُوع from ضَلَعَ (ضَلَع) a rib ;
 D أَرُومٌ from أَرَمَ (أَرَمَ) a stone set up ; ظُرُوفٌ from ظَرِيفٌ elegant.]

VII. فَعَّلَ.

1. **فَاعِلٌ**, verbal adjectives, not derived from *verba tertiæ rad.* و et
 ى (with rare exceptions); as **سَاجِدٌ** *prostrating oneself*; **نَائِمٌ** *sleeping*, **نَوْمٌ** and **نَيْمٌ**;
سَامِرٌ *conversing at night*, **سَهْرٌ**; **شَائِلٌ** *pregnant*, **شَوْلٌ** and **شَيْلٌ**;
صَائِمٌ *fasting*, **صَوْمٌ** and **صَيْمٌ**.

Plur. Fract.

VII. **فَعَّلَ** continued. *Sing.*

غَائِبٌ; [طَلَّقَ repudiated, طَالِقٌ حَيْضٌ menstruating, حَائِضٌ]
 absent, غَائِبٌ غَارٌ a soldier, غَزَى (for غَزَى or غَزَوْ, § 213).

2. فَاعِلَةٌ, fem. of the preceding ; as نَائِحَةٌ *mourning*, نَوَّحٌ.

REM. a. The substitution of *kêr* for *dam* is allowable in the first syllable of فَعَّلَ from verba med. و et ی, in which B case the و must be changed into ی; as حَوَّفَ for حَمَّفَ, حُوفَ, حُوفَ, from حَانَفَ *fearing*; صَمَّمَ, from صَانَمَ *fasting*; etc.

[REM. b. Anomalous is عَزَلَ from أُعْزِلَ *having no weapon.*]

VIII. فُعَالٌ.

ي et و verbal adjectives, not derived from verba tertiæ rad. فاعِل [or med. gem.] (with rare exceptions); as حَكَمَ *a judge*, حَكَمَ *a follower*, صَانِع *an artisan*, كَافِر *an unbeliever*, نَائِب *a deputy*, جُهَل *ignorant*, كَفَّار *unbeliever*, غَزَا *a soldier*, غَرَّأ *an offender*, نَوَام *sleeping*, جُنَّأ *avoiding*, جُنَّأ *avoiding*.

IX. فَعَلٌ.

1. **فَاعِلٌ**, verbal adjectives, denoting rational beings, and not derived from *verba tertiae rad.* **و** et **ي**; as **فَاعِلٌ** *a workman*, **د** **كَمَلَهُ** *perfect*, **كَفَرَهُ** *an unbeliever*, **كَافِرٌ** *unbeliever*, **نَعَلَهُ** *a conjuror*, **سَاحِرٌ** *conjurer*, **بَرَّهُ** *pious, dutiful*, **بَارٌّ** *obedient*, **طَائِعٌ** *obedient*, **بَاعَهُ** *selling*, **بَائِعٌ** *(for طَوْعَهُ)*.

* [فُلُلٌ *defeated, fugitives*, properly pl. of فُلٌّ, is by usage pl. of فُلٌّ. R. S.]

A *Plur. Fract.*XIV. أفعال continued. *Sing.*

rare; as أَشْرَافٌ *noble*, مَمِيتٌ or مَمِيتٌ (for مَمِيتٌ, § 249), *dead*, أَمْوَاتٌ.

REM. أفعال occurs now and then in a few other forms; as أَعْدُو *an enemy*, أَعْدَاءٌ; أَعْدَاؤُ *a weaned foal, a colt*, أَفْكَارٌ; أَيْمَانُ *a right hand, an oath*, أَيْمَانٌ; أَجْنَانُ *the heart*, أَجْنَانٌ.

B XV. أفعلة.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فَعَالٌ, and فَعَالٌ; as جَنَاحٌ *a wing*, أَجْنَحَةٌ; طَعَامٌ *food*, أَطْعِمَةٌ; زَمَانٌ *time*, أَزْمِنَةٌ; دَوَاءٌ *physic*, أَدْوِيَةٌ; غِذَاءٌ *food*, أَغْذِيَةٌ; لِسَانٌ *the tongue**, إِمَامٌ; (أَلْبَابَةٌ for أَلْبَابَةٌ); إِلَهٌ *a god*, أَهْلَةٌ; حِمَارٌ *an ass*, أَهْمَرَةٌ; أَيْمَانٌ or أَيْمَانَةٌ (for أَيْمَانَةٌ); فِتْنَةٌ *a courtyard*, أَفْتِنَةٌ; غُلَامٌ *a youth*, أَغْرِبَةٌ; غُرَابٌ *a raven*, أَفْتِدَةٌ; قُوَادٌ *the heart*, أَفْنِيَةٌ; رَقَاقٌ *a lane, a strait*, أَزْقَةٌ; عَمُودٌ *a pillar*, أَغْمِدَةٌ; رَغِيفٌ *a cake of bread*, أَرْغِفَةٌ; قَضِيبٌ *a branch, a rod*, أَقْضِبَةٌ; كَثِيبٌ *a sand-hill*, أَكْثِبَةٌ; قَفِيزٌ *a certain measure*, أَقْفِزَةٌ.

D

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad. geminatæ or ultimæ rad. و et ي; as عَزِيزٌ *mighty, glorious*, أَعْزِزَةٌ (for أَعْزِزَةٌ); عَفِيفٌ *temperate, chaste*, أَعْفَفَةٌ; شَحِيفٌ *niggardly, stingy*, أَشَحَفَةٌ; حَبِيبٌ *dear*, أَجَبَةٌ; صَبِيٌّ *a boy* (for صَبِيٌّ); أَصْبِيَةٌ *a confidant, نجى*; أَصْبِيَةٌ *stammering*, أَصْبِيَةٌ.

* [If masc.; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أفعلة continued. *Sing.*

3. أَفْرَحَةٌ, rare; as فَرْحٌ *the young of a bird*, أَفْرَحَةٌ; نَعْلٌ *a shoe*, أَنْعَلَةٌ; نَجْدٌ *a high land*, أَنْجَدَةٌ; بَرٌّ *a button*, أَبْرَجَةٌ; أَبْرَجَةٌ *a tower*, أَبْرَجَةٌ; أَبْرَجَةٌ *the hole of a reptile*, أَبْرَجَةٌ.

B

4. أَفْعَلَةٌ, rare; as طَبَقٌ *a cover or lid*, أَطْبِقَةٌ; زَادٌ (for زَوْدٌ) *provisions*, أَزْوِدَةٌ; خَالٌ (for خَوْلٌ) *an uncle (by the mother's side)*, أَخْوَلَةٌ; قَبَا (for قَفَى or قَفْوٌ) *the back of the neck*, أَقْبِيَةٌ; [أَخْيَةٌ *vulva*]; نَدَى *moisture, dew*, أَندِيَةٌ; حَزْرٌ *a buck-hare*, أَحْزَرَةٌ (for أَحْزَرَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَابَةٌ *a sealed strip of paper (with which a letter is bound)*, أَسْحَابَةٌ; نَادٍ *an assembly*, أَوْدِيَةٌ; وَادٍ *a watercourse*, أَوْدِيَةٌ.

C

XVI. فَوَاعِلٌ*.

1. فَوَاعِلٌ; as خَاتَمٌ *a signet-ring*, خَوَاتِمٌ; طَابَعٌ *a seal*, طَوَابِعٌ; طَابَقٌ *a pot, a crucible*, طَوَابِقٌ; قَالَبٌ *a mould*, قَوَالِبٌ.
2. فَوَاعِلٌ, substantives; بَاعَثٌ *a motive or cause*, بَوَاعِثٌ; حَوَافِرٌ *a hoof (of a horse or ass)*, حَوَافِرٌ; جَوَانِبٌ *a side*, جَوَانِبٌ; كَوَافِلٌ *the space between the shoulders*, كَوَافِلٌ; غَارِبٌ *the top of a*

D

* [By the influence of و the preceding Fetha often, in vulgar pronunciation, passes into damma, as طَوَارِقٌ *Touareg*, جَوَارٍ *female slaves*. In the old language there are some instances of it in proper names, e.g. كَوَاجِبٌ, عَوَارِمْ, عَوَارِضٌ, صَوَائِقُ. D. G.]

A Plur. Fract.

XIX. **فُعْلَانٌ** continued. *Sing.*

4. فَعِيلٌ; as رَغِيْفٌ a cake of bread, رَغْفَانٌ a twig or rod, فُضْبَانٌ a sand-hill, كُثْبَانٌ a male ostrich, طَلِمَانٌ a friend, خُلَّانٌ a channel for irrigation, قُرَىٌ a boy or child, صُبْيَانٌ.

- B 5. **فَاعِلٌ**, verbal adjectives, used as substantives and not derived from verba mediæ rad. **و** **ي** et **ا**; as **رَاكِبٌ** *a rider*, **رُكْبَانٌ**; **فَرَسَانٌ** *a horseman*, **فَرَسٌ**; **صَاحِبٌ** *a companion*, **صُحْبَانٌ**; **رَاهِبٌ** *a Christian ascetic or recluse*, **رُهَبَانٌ**; **شَابٌ** *a youth*, **شُبَّانٌ**; **رَاعٍ** *a shepherd*, **رُعَّانٌ**.

6. **أَفْعَلَ**, fem. **فَعْلَاءٌ**; as **أَحْمَرٌ** *red*, **حُمْرَانٌ**; **أَصْلَعٌ** *bald*, **صُلْعَانٌ**;
أَصَمٌ *deaf*, **صُمَانٌ**; **أَعْوَرٌ** *blind of one eye*, **عَوْرَانٌ**; **أَبْيَضٌ** *white*,
عُمَيَّانٌ (for **بَيْضَانٌ**); **أَعْمَى** *blind*, **عُمَيَّانٌ**.

REM. The forms فُعْلَان and فِعْلَان are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of عُورَان, *blind of one eye*, from أَعُورُ, and حُورَان, *unweaned foals of camels*, from حُورَارُ, we find عِمْرَان and

- D حَبْرَانُ. [حُشٌّ or حَشٌّ a garden has حُشَّانُ and حَشَّانُ.]

XX. فُعَلَاءُ.

1. **فَعِيل**, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatæ or tertiæ rad. **و** **ي** **ا**; as **فَقِيرٌ** *poor*, **فُقَرَاءٌ** *poor*; **أَمِيرٌ** *a commander or chief*, **أُمَرَاءٌ** *a chief*, **رَبِيسٌ** *a chief*, **ظَرِيفٌ** *witty*, **ظُرَفَاءٌ** *witty*; **بَخِيلٌ** *stingy*, **بُخَلَاءٌ** *stingy*; **حَكِيمٌ** *wise*, **حُكَمَاءٌ** *wise*.

Plur. Fract.

XX. **فَعْلَة** continued. *Sing.*

a philosopher or sage, a physician, حُكَمَاءُ; نَجِيبٌ noble, نَجَبَاءُ; بَيِّنٌ clear, plain, eloquent, بُيِّنَاءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَلِيمٌ *learned*, جَاهِلٌ *ignorant*, شَاعِرٌ *a poet*, مُصْلِحٌ *good, right*, عَقْلٌ *wise*, شَعْرٌ *a poet*.

REM. Examples of rarer cases are: سَمَحٌ liberal, سَمَحَاءٌ; جَوَادٌ liberal, جَوَادَاءٌ; جَبَانٌ cowardly, جَبَنَاءٌ (from جَبِينٌ); شَجَاعٌ brave, شَجَعَاءٌ (from شَجِيعٌ); قَتِيلٌ slain, قَتَلَاءٌ; أُسِيرٌ a prisoner, أُسَرَاءٌ; أُسْرَاءٌ loving, وَدُودٌ. — خَلِيفَةٌ, a successor, a deputy, a caliph, usually makes خَلَائِفَ in the former senses, and خُلَفَاءَ in the last.

XXI. **أَفْعَلَاءَ.**

- فَعِيل, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertîæ rad. و et ى; as صَدِيقٌ a friend, أَصْدِقَاءُ; قَرِيبٌ a relative, (أَخِلَّاءُ, أَحِبَّاءُ, أَحِبَّةٌ, أَخِلَّةٌ, أَحِبَّاءُ) (for أَخِلَّاءُ, أَحِبَّاءُ); أَقْرَبَاءُ; حَبِيبٌ, حَبِيبٌ, a friend, خَلِيلٌ, حَبِيبٌ; أَطِبَّاءُ, طَبِيبٌ a physician, هَيِّنٌ (هُوِينٌ) أَشَدَّاءُ, شَدِيدٌ; أَطِبَّاءُ, طَبِيبٌ light, easy, أَهْوَنَاءُ, لَيِّنٌ (لَيِّنٌ) smooth, easy, بَيِّنٌ, أَثْنَاءُ, غَنِيٌّ, أَثْنَاءُ, غَنِيٌّ rich, أَثْنَاءُ, غَنِيٌّ stuttering, clear, plain, eloquent, أَثْنَاءُ, غَنِيٌّ; أَثْنَاءُ, غَنِيٌّ stammering, أَثْنَاءُ, غَنِيٌّ; أَثْنَاءُ, غَنِيٌّ a friend, a wali or saint, أَثْنَاءُ, غَنِيٌّ wretched, أَثْنَاءُ, غَنِيٌّ liberal, أَثْنَاءُ, غَنِيٌّ pious, أَثْنَاءُ, غَنِيٌّ; and similarly, أَثْنَاءُ, غَنِيٌّ for أَثْنَاءُ, غَنِيٌّ, quit of, exempt from, أَثْنَاءُ, غَنِيٌّ; أَثْنَاءُ, غَنِيٌّ, for أَثْنَاءُ, غَنِيٌّ, a prophet, أَثْنَاءُ, غَنِيٌّ.

A *Plur. Fract.*XXII. *فَعْلَى*.

Sing.

1. *فَعِيل*, *فَعِل*, *فَاعِل*, *أَفْعَل*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيل* slain, *قَتْلَى*; *جَرِيح* wounded, *جَرَحَى*; *بَدِيغ* bitten by a snake, stung by a scorpion, *مَيِّت*; *كَسَرَى* broken, *أَسْرَى*; *أَسِير* a prisoner, *لَدَغَى* (for *مَوِيَّت*) dead, *مَوْتَى*; *مَرَضَى* sick, *مَرِيض*; *غَرِيق* drowned, *غَرَقَى*; *هَلَكَى* perishing, *هَالِك*; *عَمَلَى* paralytic, *زَمَن*; *وَجَعَى* in pain, *وَجَع*; *هَرَمَى* decrepit through age, *هَرَم*; *زَمَنَى*; *أَجْرَب*, or *جَرَب*, mangy, scabby, *أَحْمَق*, or *حِمَق*, silly, *حَمَقَى*; *نَوَكَى* a fool, *أَنَوَك*; *جَرَتَى*.

2. *فَعْلَانُ*, verbal adjectives; as *كَسْلَانُ* lazy, *كَسَلَى*; *غَضَبَانُ* angry, *غَضَبَى*; *سَكْرَانُ* drunken, *سَكْرَى*; *غَرَّتَانُ* hungry, *غَرَّتَى*.

REM. The plural *فَعْلَى* is said to occur in only two words;viz., *حَجَل* a partridge, *حَجَلَى*, and *ظَرْبَانُ* a polecat, *ظَرْبَى*.XXIII. *فَعَالٍ*.

1. *فَعْلَاءَ*; as *عَذْرَاءَ* a virgin, *عَذَارٍ*; *صَحْرَاءَ* a plain or desert, *صَحَارٍ*; *فَيْفَاءَ* a desert, *فَيْفَا*.

2. *فَعْلَى*; as *فَتَوَى* a judicial opinion, *فَتَاوٍ*; *دَعَوَى* a claim, *دَعَاوٍ*; *دَفَارَى* the prominent bone behind the ear, *دَفَارٍ*.

3. *فَعْلَاءَ*; as *سَعْلَاءَ* a female gūl (غُول) or goblin, *سَعَالٍ*; *عَفْرِيَّةَ* rough ground, *عَفْرِيَّة*; *عَفْرَى* the

* [يَلَاذِبُوْاج] *كَيْسَى* in order that it may resemble *كَيْسَى* clever has its contrary *حَمَقَى*.

Plur. Fract.

A

XXIII. *فَعَالٍ* continued.

Sing.

عَرَقَوَةَ; *تَرَاقَى* the collar-bone, *عَقَارٍ*; *عَرَاقَى* the cross-handle of a bucket, *عَرَاقٍ*.

REM. *فَعَالٍ* stands in the nom. and genit. for *فَعَالِي* and *فَعَالِي* (both with the art. *الْفَعَالِي*). The accus., however, is always *فَعَالِي*, with the art. *الْفَعَالِي*.—In the same way *لَيْلٍ*, B *لَيْلَى* (acc. *لَيْلَى*); *أَهْلٍ* one's people or family, *أَهْلَى* (acc. *أَهْلَى*); and *أَرْضٍ*, the earth, *أَرْضَى* (acc. *أَرْضَى*).

XXIV. *فَعَالِي*.

1. *فَعْلَاءَ*; as *عَذْرَاءَ* a virgin, *عَذَارَى*; *صَحْرَاءَ* a plain or desert, *صَحَارَى*; *فَيْفَاءَ* a desert, *فَيْفَا*.
2. *فَعْلَى*; as *فَتَوَى* a judicial opinion, *فَتَاوَى*; *دَعَوَى* a claim, *دَعَاوَى*; *دَفَارَى* the prominent bone behind the ear, *دَفَارَى*; *شَكَاوَى* a complaint, *شَكَاوَى*.
3. *فَعْلَى*, feminine adjectives, not superlatives; as *أُنْثَى* female, *أُنْثَا*; *حَبْلَى* pregnant, *حَبْلَى*; *خُنْثَى* a hermaphrodite, *خُنْثَا*.
4. *فَعْلِيَّةَ*; as *حَذْرِيَّةَ* rough ground, *حَذَارَى*; *عَفْرِيَّةَ* the hackles of a cock, *عَفْرَى*.

REM. In nos. 1, 2, and 4, the forms *فَعَالٍ* and *فَعَالِي* are D interchangeable.

5. *فَعْلَانُ*, fem. *فَعْلَى*, and *فَعِيل*, verbal adjectives; as *سَكْرَانُ* drunken, *سَكْرَى*; *غَضَبَانُ* angry, *غَضَبَى*; *غَرَّتَانُ* hungry, *غَرَّتَى*; *كَسْلَانُ* lazy, *كَسَالَى*; *خَبِيرَانُ* perplexed, *خَبِيرَى*; *أَسِير* a prisoner, *أَسَارَى*; *كَسَارَى* broken, *كَسَارَى*; *غَبَارَى* jealous, *غَبَارَى*.

A *Plur. Fract.*XXIV. *فَعَالِي* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى *orphan*; نَدِيمٌ *a boon-companion*, نَدَامَى *unmarried*, (أَيْمٌ) [أَيَامَى *covered with shame*, خَزَانٌ].

6. *فَعِلٌ*, verbal adjectives; as حَبِطٌ *having a swollen belly*, حَدَارَى *cautious, wary*, وَجَعٌ *in pain*, وَجَعَى *in pain*; حَبَاطَى *sad*, حَزَانَى.

B

REM. Instead of *فَعَالِي* we find, in nos. 5 and 6, *فَعَالِي* and even *فَعَالِي* as سُكَارَى, حُمَارَى, عَجَالَى, وَجَعَى *in pain*; حَبَاطَى or كَسَالَى *only عَفَالَى*.

C

7. *فَعِيلَةٌ*, fem. substantives, from verba tertiae rad. و et ي; as رَعَايَا *subjects*, مَنَائِيَا *fate*, هَدَايَا *a present*; بَلَايَا *a trial or calamity*, مَطَايَا *an animal for riding*; سَجَايَا *nature, disposition*, سَجِيَّةٌ *a sin*, عَشَايَا *evening*.

D

REM. We write هَدَايَا instead of هَدَايِي, etc., to prevent the repetition of the letter ي (see § 179, rem. a).—Many grammarians regard these words as being of the form *فَعَائِلٌ* (see XVII.), for هَدَائِي (هَدَاةٌ), etc.

8. *فُعَالَةٌ*, from verba tertiae rad. و et ي; as جَدَايَةٌ *a young gazelle*, أَتَاوَى *a tax*, إِتَاوَةٌ *a small water-skin*, عَلَاوَةٌ *the upper part, something over and above*, هَرَاوَةٌ.

* [In conjunction with عَشَايَا, for the sake of conformity هَدَايَا has هَدَاوَةٌ (لِلْإِتْرَافِ).]

Plur. Fract.

A

XXIV. *فَعَالِي* continued. *Sing.*

حَمَشٌ *plants of the kind called* حَمَشٌ *a stout stick*, هَرَاوَى *used for washing clothes*, نَقَاوَى *the pick and choice of anything*, نَقَايَا.

REM. Here too *فَعَالِي* is thought to stand for *فَعَائِلٌ*; as جَدَايَا for جَدَائِي (جَدَاةٌ), etc.

B

9. *فَاعِلَةٌ*, from verba mediae rad. و and tertiae rad. و et ي; as رَاوِيَةٌ *a camel used in drawing water, a large water-skin*; حَاوِيَةٌ *an intestine*, رَاوِيَةٌ *a corner*, حَاوِيَةٌ.

REM. a. Here *فَعَالِي* is thought to stand for *فَوَاعِلٌ*; as رَوَائِي for رَوَائِي (رَوَاةٌ), etc.

[REM. b. Anomalous is نَصَارِي from نَصْرَانِي *a Christian*.] C

XXV. *فَعِيلٌ* (rare).

1. بَقَرٌ *cattle*, كَلْبٌ *a dog*, عَبْدٌ *a slave*; فَعِلٌ *as* رَحَى *a mill*, بَقِيرٌ *cattle*; فَعَالٌ *as* حِمَارٌ *an ass*; فَعَالٌ *as* حَاجٌّ *a pilgrim*, غَارِبٌ (for غَارِبٌ) *a soldier*, مَاعِزٌ *a goat*, مَعِيزٌ *a sheep*, غَرِيٌّ (for غَرِيٌّ).

D

XXVI. *فُعُولَةٌ* (rare).

بُعُولَةٌ *an uncle (by the father's side)*, بَعْلٌ *a husband*; عُيُورَةٌ *a wild ass*, عُيُورَةٌ *an uncle (by the mother's side)*, عُيُورَةٌ (comp. § 240, rem. c); نُحُولَةٌ *a stallion*, نُحُولَةٌ *a thread*, نُحُولَةٌ *a panther*, نُحُولَةٌ *a hawk*, نُحُولَةٌ *fodder*, نُحُولَةٌ.

A *Plur. Fract.*XXVII. فَعَالَةٌ (rare). *Sing.*

1. جَمَلٌ; فِحَالَةٌ [فَحْلٌ a stallion, ثِيَارَةٌ a bull, نُورٌ as نُورٌ, فَعْلٌ, فَعْلٌ; جَمَلٌ a camel, جَمَالَةٌ (also جَمَالَةٌ); ذَكَرٌ male, ذِكَارَةٌ a stone, حِجَارَةٌ.

2. فَاعِلٌ; as صَاحِبٌ a companion, صَحَابَةٌ (also [the more common] صَحَابَةٌ).

B

XXVIII. فَعَلٌ (rare).

1. بَكَرٌ, بَكَرَةٌ; حَلَقٌ, حَلَقَةٌ a ring, a circle, حَلَقٌ; بَكَرٌ a pulley, بَكَرَةٌ.

2. نَهَلَ, as نَهَلَ drinking for the first time (of camels), فَاعِلٌ; طَالِبٌ seeking, طَلَبٌ; خَادِمٌ a servant, خَدَمٌ; تَابِعٌ a follower, an attendant, تَبَعَ; رَاصِدٌ lying in wait, watching, رَصَدٌ; حَارِصٌ a guardian, a keeper, حَرَسَ; جَالِبٌ a driver, an importer, جَلَبَ.

C

XXIX. فَعَلٌ (rare).

تَاجِرٌ; نَصْرٌ, نَصْرٌ a helper, نَصْرٌ; شَرِبٌ drinking, شَارِبٌ; فَاعِلٌ; رَاكِبٌ a rider, رَكِبَ; صَحْبٌ a companion, صَاحِبٌ; تَجَرٌ a merchant, سَافِرٌ a traveller, سَفَرٌ; زَائِرٌ a visitor, زَارَ.

D

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِلٌ, فَعِيلٌ and فَعْلٌ are

which we have not thought it necessary to notice; for instance, A مَفْعَلَةٌ, rarely مَفْعِلَةٌ and مَفْعُلَةٌ (as ضَبُعٌ a hyena, مَضْبَعَةٌ; عَبْدٌ a slave, مَعْبُدَةٌ; وَعِلٌ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيْفَةٌ and مَسِيْفَةٌ), and مَفْعُولَاتٌ, of which the principal examples in use are: أَثَانٌ a she-ass, مَاتُونَاءٌ; بَغْلٌ a mule, مَبْعُولَةٌ; تَيْسٌ a he-goat, مَتَبُوعَةٌ; عَبْدٌ B مَشْيُوعَةٌ; شَيْخٌ an old man, مَحْمُورَةٌ; حِمَارٌ a he-ass, مَتَبُوسَةٌ a slave, مَعْبُودَةٌ; عِلَجٌ a Christian (or other not Muhammadan) captive or slave, مَعْلُوجَةٌ; عَيْرٌ a wild ass, مَعْيُورَةٌ; كَبِيرٌ large, stout, مَكْبُورَةٌ.

REM. b. Many forms of the pluralis fractus seem to be derived, not from the singular forms in actual use, but from others, which are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فَعْلَاءٌ, (as شَاعِرٌ a poet, شُعْرَاءُ), from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C (as هَالِكٌ perishing, هَلَكَى), also from an obsolete فَعِيلٌ (هَلِكٌ).

REM. c. From the preceding table it is obvious that one sing. may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea, ثِيَارٌ, ثِيَارَانٌ, ثِيَارَةٌ or ثِيَرَةٌ, ثِيَرَةٌ, أَلْوَارٌ, ثِيَارٌ; نُورٌ a bull, نُورٌ, نُورٌ, نُورٌ, نُورٌ; عَبْدٌ a slave, عَبْدٌ, عَبْدٌ, عَبْدٌ, عَبْدٌ; عِبْدَانٌ, عِبْدٌ, عِبْدٌ, عِبْدٌ, عِبْدٌ; مَعْبُودَاتٌ, مَعْبُودَةٌ, عِبْدَةٌ, عِبْدَةٌ, عِبْدَةٌ; see rem. a); صَحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ; صَاحِبٌ D (besides صَحْبَةٌ, see rem. a). Or one sing. may have several plurales fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ and XXVII. فَعَالَةٌ seem to be derived respectively from فُعُولٌ and فَعَالٌ with the termination ة to reinforce the collective meaning (قَاءٌ تَأْكِيْدٌ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness*, شَاهِدٌ, شَهِدَ, شَهِدَ, شَاهِدُونَ, عَايَدُونَ, عَابَدَ, عَبَدَ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example*, has شَوَاهِدٌ. The word بَيْتٌ means: (1) *a tent or house*, (2) *a verse of poetry*; in the former sense the plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.
- B Again, عَيْنٌ signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature or essence*, (4) *a distinguished man*; its plur. fract. in the first sense is عَيْنُونَ, أَعْيُنٌ, or أَعْيَانٌ; in the second, عَيْنُونَ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the inner or wider side of a wing-feather*; its plur. fract. in the first sense is بَطُونٌ, أَبْطُنٌ, or أَبْطَنَانٌ; in the second, أَبْطُونٌ, أَبْطِنَةٌ, or أَبْطَنَانٌ; in the third, أَبْطُونٌ or أَبْطُنٌ; in the fourth and fifth, أَبْطَنَانٌ.
- C

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) *cont. Sing.*

1. Quadriliteral substantives and adjectives (♂ not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*, ثَعَالِبٌ; ضِفْدَعٌ *a frog*, ضَفَادِعٌ; دِرْهَمٌ *a dirham*, دِرَاهِمٌ; قَنْطَرَةٌ *a claw of a lion*, قَنْطَرَاتٌ; جَنْدَبٌ *a locust*, جَنْدَابٌ; جَوَاهِرٌ *gems*, جَوَاهِرٌ; زَعَانِفٌ *a fin of a fish*, زَعَانِفٌ; قَنَاطِرٌ *a bridge*, قَنَاطِرٌ; كَوْكَبٌ *a star*, كَوَاكِبٌ; جَدْوَلٌ *a streamlet, a column or table (in a book)*, جَدَاوِلٌ.
2. Quadrilaterals (♂ not included), formed from trilateral roots by prefixing أ, ت, or م; as أَصْبَغٌ *a finger*, أَصْبَغٌ; أَتْمَلَةٌ *the end*

Plur. Fract.

I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) *cont. Sing.*

of *a finger*, أَتْمَلٌ; أَوَادِمٌ *Adam*, آدَمٌ; أَفَاعٍ *a viper*, أَفَاعِي (for أَفَاعِي, compare § 304, no. XXIII., rem.); تَجْرِبَةٌ *trial, experience*, تَجَارِبٌ; مَخْلَبٌ *a claw or talon*, مَخَالِبٌ; مَنْزِلَةٌ *a halting-place, a station*, مَنَازِلٌ; مَحَلَّةٌ *a place where one stops or dwells, a quarter of a town*, مَحَالٌ; مَعِيْشَةٌ *means of subsistence*, مَعَايِشٌ; مَعْنَى *meaning*, مَعَانٍ (for مَعَالِي); مَرْثِيَةٌ *B an elegy*, مَرَاثٍ (for مَرَاثِي); [مَرَضِعٌ *suckling*, مَرَاضِعُ].

REM. a. In the plur. fract. of the form مَفَاعِلٌ from verba mediæ rad. ي, the ي is not converted after the elif productionis into hêmza (3),—as happens, for instance, in form XVII. of the trilaterals (تَفَاعِلٌ), or in the nomen agentis (فَاعِلٌ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, *an open space for walking* (from سَاحَ for سَيَحَ), whereas مَسَاحِي is the plural of مَسِيْحَةٌ *a curl* (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مَقْوُوسٌ *a bowcase*, مَقَاوِيسٌ; مَفَازَةٌ (from فَاَزَ for فَوَزَ) *a desert*, مَقَاوِزٌ; مَلَامَةٌ *a reproof*, مَلَاوِمٌ; مَغَاصٌ (from مَغَاوَصَ for غَوَصَ) *a place for diving*, مَغَاوِصٌ; but in one or two instances into hêmza (3), e.g. مَصِيْبَةٌ (from صَابَ for صَوَبَ) *a misfortune*, مَصَاوِبٌ, and usually مَصَائِبٌ; مَنَازِلٌ *a candlestick, a lighthouse, a minaret*, مَنَازِيرٌ, and usually مَنَازِلٌ. The changing of the و into ي is vulgar, as مَنَازِيرٌ, مَنَازِيرٌ.

REM. b. Adjectives of the form أَفْعَلٌ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلٌ, as أَجْدَلٌ; see § 309, b, γ], a plur. أَفَاعِلٌ; e.g. أَدْمَرٌ *a shackle or fetter*,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

الْأَكْبَرُ, أَرَاكِبُ the greatest, أَرَاكِبُ a mottled snake, أَرَاكِبُ; أَدَاكِبُ grandees, nobles.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.*

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ي);

B

as سُلْطَانُ a devil, شَيْطَانُ; سِرْحَانُ a wolf, سَرَّاحِينُ; سُلْطَانُ a sultan, سَلَّاطِينُ; ثَبَانُ short drawers, تَبَابِينُ; نَوَّارُ white flowers, نَوَّارِينُ; سَكَاكِينُ a knife, سَكَّيْنُ; فُقَّاعَةُ a bubble, فُقَّاعِيْنُ; نَوَّارُ a lamp, قَنَادِيلُ; شَائِبُ a heavy shower of rain, شَوْبُوبُ; قَنَادِيلُ a chair, كُرَّاسِي (for كُرَّاسِي); مَكْوَدُ a measure,

C

(بَرَارِي for بَرَارِي, بَرِّيَّةُ a desert, مَكَاكِي and مَكَاكِيك; تَأْرِيفُ a statue, تَمَائِلُ; تَصَوِيرُ a picture, تَصَوِيرُ; تَوَارِيخُ a chronicle, مِفْتَاحُ a key, مَسَاكِينُ poor, مَسَاكِينُ unlucky, inauspicious, مَسَائِمُ lucky, auspicious, مَسَائِمُ accursed, مَسَائِمُ a dust-storm with whirlwinds, مَسَائِمُ; مَسَائِمُ a garland or crown, أَكْبَالُ; أَرْجُوزَةُ a poem in the metre ragz, أَرْجُوزُ; أَرْجُوزُ (for أَرْجُوزُ) or أَرْجُوزُ, an ostrich's nest, أَرْجُوزُ; أَرْجُوزُ (for أَرْجُوزُ) a wish, أَرْجُوزُ; أَرْجُوزُ a tent-rope,

D

* [This may be lightened also to كُرَّاسِي, as كُرَّاسِي a human being, has كُرَّاسِي and كُرَّاسِي, أَرْجُوزُ a Bactrian camel, أَرْجُوزُ and أَرْجُوزُ, مَسَائِمُ a camel from Mahrah, مَسَائِمُ and مَسَائِمُ. The two latter words have also the irregular plurals مَسَائِمُ and مَسَائِمُ.]

*Plur. Fract.**Sing.*

A

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.*

a sacred claim, أَوَاخِي; أَوَاخِي a stall, أَوَاخِي; أَوَاخِي a spring, أَوَاخِي; أَوَاخِي the queen-bee (rex apum), أَوَاخِي; أَوَاخِي a buffalo, أَوَاخِي; أَوَاخِي hæmorrhoids, أَوَاخِي.

REM. a. The plur. فَوَاعِلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمُ signet-rings, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمُ); قَنَاطِرُ = قَنَاطِرُ; دِرْهَمٌ = دِرْهَمٌ (pl. دِرْهَمُ); دِرْهَمُ bridges, from قَنَطَرَةٌ; قَنَطَرَةٌ one who breaks his fast, مَفْطِرُ; مَفْطِرُ having a fawn with her, مَشَايِدُ and مَشَايِدُ; مَشَايِدُ having a young one with her, مَطَافِلُ and مَطَافِلُ; مَطَافِلُ clever, cunning, مَنَاقِبُ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِلُ; as مَقَاصِرُ = مَقَاصِرُ, plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; مَقَاصِرُ = مَقَاصِرُ, plur. of مَقْصَرُ a dust-storm.

B

C

D

REM. b. دِينَارُ a dīnār, قِيرَاطُ a carat, دِيَوَانُ a register, an account-book, a collection of poems, a public office or bureau, and دِيَوَانُ an arched or vaulted portico, vestibule or apartment, make دَوَاوِينُ and دَوَاوِينُ, دَوَاوِينُ and دَوَاوِينُ (as if from singular forms دَوَانُ, دَوَانُ, and دَوَانُ). دِيَبَاجُ, brocade, has دِيَبَاجُ and دِيَبَاجُ; دِيَبَاجُ or دِيَبَاجُ (δημόσιον), a dungeon, a bath, and دِيَبَاجُ and دِيَبَاجُ; دِيَبَاجُ or دِيَبَاجُ, curds, دِيَبَاجُ and دِيَبَاجُ; دِيَبَاجُ (as if from a form أَتَانُونُ); أَتَانُونُ quinsy, has أَتَانُونُ and, in modern Arabic, أَتَانُونُ. Compare § 284, rem.

- A أَنْعَامُ نَعَمَ XIV. (أَوَانِي for أَوَانِ) أَنْيَّةٌ a vessel, إِنَاءٌ; أَمَّاكُنْ أَمَّاكُمُ (yellow) flower, زَهْرٌ; أَنْعَامُ أَنْعَامُ she-camels having neither young ones nor milk, أَجْلَادُ أَجْلَادُ; V. جَمَلٌ a he-camel, مَصَارِينُ مَضْرَانُ XVIII. XIX. مَصِيرٌ an intestine, جَمَائِلُ جَمَالُ; عُقَابٌ an eagle, حَشَائِشُ حَشَائِشُ a garden (of palm trees), عَقَابِينُ عَقَابِينُ. Again, XV. أَفْعَلَةٌ forms a pluralis sanus أَفْعَلَاتُ; as أَشْرِبَاتُ أَشْرِبَةٌ a drink, أَشْرِبَاتُ أَشْرِبَةٌ smoke, دُخَانٌ أَعْطِيَاتُ أَعْطِيَةٌ a gift, pay, أَهْنِيَاتُ أَهْنِيَةٌ a building, بِنَاءٌ. A pluralis sanus in أَتٌ may also be derived from V. فَعَالٌ VI. فَعُولٌ III. فَعَالٌ XVII. فَعَائِلٌ, and a few other forms; as جَمَلٌ a he-camel, كِلَابٌ كَلْبٌ a dog, رَجَالَاتُ رَجَالٌ a man, رَجَلٌ; جَمَالَاتُ جَمَالٌ طَرِيقٌ طَرِيقٌ a road, طَرِيقَاتُ طَرِيقٌ جَزَرَاتُ جَزَرَ she-camel for slaughter, جَزُورٌ طَرِيقَاتُ طَرِيقٌ; جَمَارَاتُ جَمَارٌ a he-ass, حُمُرَاتُ حُمُرٌ; حَدَائِدَاتُ حَدَائِدٌ an iron tool, حَدِيدَةٌ; نَسَائِجَاتُ نَسَائِجٌ anything woven or plaited, نَسَائِجٌ; دَوَارَاتُ دَوَارٌ a she-camel, pl. نِيَاقَاتُ نِيَاقٌ, and أَهْنِيَاتُ أَهْنِيَةٌ (with the dimin. أَهْنِيَاتَاتُ); etc. Sometimes there is even a treble formation; as أَفَارِيقُ أَفَرَاقُ فَرِيقٌ a band, a party or sect, فَرِيقٌ. Such secondary plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

REM. d. Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination *-ة*; as أَشَافِعِيٌّ a follower of *Šāfiʿī* (الشَّافِعِيُّ) the sect of the *Šāfiʿites*; صُوفِيٌّ a *Sūfi*, الصُّوفِيَّةُ the sect of the *Sūfis*; المَرْوَانِيَّةُ

الزُّبَيْرِيَّةُ, the partisans of Marwān, of Ibnu 'z-Zubair. See § 268. A Sometimes *-ة* is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَالٌ; as شَارِبَةٌ those who live on the bank and drink the water of (a certain stream); وَارِدَةٌ [and وَارِدَةٌ] (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَالَةٌ persons who own or keep camels, asses, horses, mules; سَيَّارَةٌ a company of persons journeying together, a caravan (Syr. سَيَّارَةٌ); رَجَالَةٌ pedestrians; نَظَّارَةٌ spectators; [نَهَابَةٌ plunderers]. B

REM. e. The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ a mother, أُمَّهَاتُ (Syr. اُمَّهَاتُ, اُمَّهَاتُ), rarely أُمَّاتُ; فَمٌّ a mouth, أَفْوَاهُ (from a sing. فَوْهٌ or فَوَهٌ); مَاءٌ water, a spring, مِيَاهُ مِيَاهُ (from a sing. مَاهٌ); شِيَاهُ شَاةٌ a sheep or goat, أَشْتَاهُ the anus, شِفَاهُ شِفَاهُ a lip, شَوِيٌّ أَنَسٌ whence أَنَسٌ, شَوِيٌّ a woman, نِسَاءٌ نِسَاءٌ (from the rad. نَسَا), مَنْجِدٌ a mole, مَنَاجِدُ (from the rad. نَجَدَ). إِنْسَانٌ a human being (Heb. אִנְשָׁן, for אִנְשָׁן, has usually نَاسٌ [especially with the article النَّاسُ] instead of the older and poetic أَنَاسٌ (Heb. אִנְשָׁן, Aram. אִנְשָׁן)). C

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, عَبْدُونَ are slaves (*servi*), i.e. several individuals who are slaves, عَبِيدٌ slaves collectively (*servitium* or *servitus*); شُبَّانٌ young men, youth (*juventus*), شَبَابٌ; مَشِيخَةٌ old men in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a *constructio ad sensum*.

- A REM. We must distinguish from the plurales fracti those nouns which are called *أَسْمَاءُ الْجِنْسِ* (*generic nouns*), as *نَحْلٌ* *bees*, on which see § 246 and § 292, a. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as *قَوْمٌ*, *people* or *tribe*, *عَسْكَرٌ* *an army*; [*إِبِلٌ* *camels*, *غَنَمٌ* *sheep*]. These are called *أَسْمَاءُ الْجَمْعِ* or *أَسْمَاءُ الْجِنْسِ* (like the plural), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of nomina unitatis (§ 246).

307. The pluralis sanus and the plurales fracti of the forms XII. *فُعْلَةٌ*, XIII. *أَفْعُلٌ*, XIV. *أَفْعَالٌ*, and XV. *أَفْعِلَةٌ*, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called *جُمُوعٌ قَلَّةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثْرَةٌ*, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

I. The Declension of Undefined Nouns.

308. (1) Undefined substantives and adjectives are, in the singular number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. *أَ* (Nom.), *ِ* (Gen.), and *ٍ* or *ُ* (Acc., see § 8, rem. a). Diptotes are those which have only *two* terminations; viz. *ُ* (Nom.) and *ِ* (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are

* A noun may be *مُعَرَّبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرَفٌ*, *declined with tənwin*, or *غَيْرُ مُنْصَرَفٍ*, *declined without tənwin*. The term *مُتَمَكِّنٌ فِي الْأِسْمِيَّةِ*, *established in, or possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعَرَّبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. *لَانِ* (Nom.) and *لَيْنِ* (Gen., Acc.)*.— A (3) The *pluralis sanus* has likewise only *two* case-endings for each

مُتَمَكِّنٌ, *possessed of (the nominal character) to the fullest extent*, is equivalent to *مُنْصَرَفٌ*, and *غَيْرُ مُتَمَكِّنٌ* to *غَيْرُ مُنْصَرَفٍ*.— The vowel *u* of the nominative is called *الرَّفْعُ*, *the raising (of the voice)*, and is *عَلَمُ الْفَاعِلِيَّةِ*, *the sign of agency*; the vowel *i* is termed *الْخَفْضُ*, *the depression (of the voice)*, or *الْجَرُّ*, *the being drawn along or attracted* (by a governing word, *الْجَارُ*), and is *عَلَمُ الْإِضَافَةِ*, *the sign of annexation*; the vowel *a* is designated *الْتَّصُّبُ*, *the uplifting or elevation (of the voice)*, and is *عَلَمُ الْمَفْعُولِيَّةِ*, *the sign of objectivity*.—The *tənwin* may be (a) *التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ*, *the nunation which shows that a noun is fully declinable*, also called *تَّنْوِينُ التَّمَكِّيْنِ*, and found in the singular and the pluralis fractus, as *رَجُلٌ*, *رجالٌ*; (b) *تَّنْوِينُ التَّمَقَابِلَةِ*, *the nunation of correspondence*, found in the plural feminine, as *مُسْلِمَاتٌ*, because it corresponds to the *ن* of *مُسْلِمِينَ*; (c) *تَّنْوِينُ التَّنْكِيرِ*, *the nunation which distinguishes, in the case of an indeclinable noun, between the definite, الْمَعْرُفَةُ, and the indefinite, النُّكْرَةُ*, as *مَرُوتٌ بِسَيْبُوَيْهِ*, *I passed by Sibarweih and another (man called) Sibarweih*; and (d) *تَّنْوِينُ الْعَوْضِ*, *the nunation of compensation*. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in *وَأَتَمَّ حَبِيبٌ تَنْظُرُونَ* and *ye are then looking on*, where *حَبِيبٌ* stands for *الرُّوحُ الْخَلْقُومَرُ*, *at the time when the spirit has reached the throat*; (β) of compensation for a governed word, as when the genitive is omitted after *كُلٌّ* or *بَعْضٌ*, as *كُلٌّ قَائِمٌ* for *كُلُّهُمْ قَائِمٌ* or *كُلٌّ إِنْسَانٌ قَائِمٌ*; (γ) of compensation for a letter, as in *جَوَارٍ*, plural of *جَارِيَةٌ*, for *جَوَارِي* in the nominative or *جَوَارِي* in the genitive.

* The form *لَيْنِ* is used dialectically, as in the hemistich *عَلَى أَحْوَدَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ*, *at eve it (a bird) rose on two nimble (wings)*.

A gender; viz. for the *masculine*, *نُون* (Nom.) and *يُنْ* (Gen., Acc.)*; for the *feminine*, *نَات* (Nom.) and *نَات* (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zaid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
<i>Dual.</i>				
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form *نَات* is doubtful, despite the verse *أَعْرِفُ مِنْهَا أَلْجِيدَ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا*, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which *الْعَيْنَانِ* and *ظَبْيَانِ* (written in rhyme *نَا*) are used instead of *الْعَيْنَيْنِ* and *ظَبْيَيْنِ*.

* The form *يُنْ* is said by some to be dialectical, whilst others consider it due only to poetic license (*ضُرُورَةُ الشَّعْرِ*); e.g. *وَأَنْتَكِرْنَا وَمَا ذَا تَبْتَغِي*, *and we ignore the riffraff of other (tribes)*; *وَالشُّعْرَاءُ مِتْنِي وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ*, *and what is it pray that the poets want of me, since I have already passed the limit of forty (years)?* where *أَرْبَعِينَ* and *أَرْبَعِينَ* are used instead of *أَرْبَعِينَ* and *أَرْبَعِينَ*.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَّاتٍ
<i>Plur. fract.</i>				
N.	زَيْوَدٌ	رَجَالٌ	هِنُودٌ	جَنَانٌ
G.	زَيْوَدٍ	رَجَالٍ	هِنُودٍ	جَنَانٍ
Ac.	زَيْوَدًا	رَجَالًا	هِنُودًا	جَنَانًا

B

Adjectives.

	Masc.	Fem.
	<i>Sing.</i>	
	<i>Sing.</i>	
N.	جَالِسٌ <i>sitting.</i>	نَائِحَةٌ <i>mourning.</i>
G.	جَالِسٍ	نَائِحَةٍ
Ac.	جَالِسًا	نَائِحَةً

C

Dual.

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

Plur. sanus.

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ

D

Plur. fract.

N.	جُلَّاسٌ	نُوحٌ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

DIPTOTE OR SECOND DECLENSION.			
Substantives.			
	Masc.		Fem.
	Sing.		
N.	عُمَانُ 'Othmān.		زَيْنَبُ Zaynab.
G. Ac.	عُمَانٍ		زَيْنَبٍ
	Dual.		
N.	عُمَانَانِ		زَيْنَبَانِ
G. Ac.	عُمَانَيْنِ		زَيْنَبَيْنِ
	Plur. sanus.		
N.	عُمَانُونَ		زَيْنَبَاتُ
G. Ac.	عُمَانِينَ		زَيْنَبَاتٍ
	Plur. fract.		
	(of دِرْهَمٍ a dirham)		(of جَارِيَةٍ a young woman)
N.	دِرَاهِمٌ	N. G.	جَوَارٍ*
G. Ac.	دِرَاهِمٍ	A.	جَوَارِي
	Adjectives.		
	Masc.		Fem.
	Sing.		
N.	أَسْوَدٌ black.	أَفْضَلُ more excellent.	سَوْدَاءُ black.
G. Ac.	أَسْوَدٍ	أَفْضَلٍ	سَوْدَاءٍ
	Dual.		
N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ
	Plur. sanus.		
N.	...	أَفْضَلُونَ	...
G. Ac.	...	أَفْضَلِينَ	...

* جَوَارٍ stands in the Nom. for جَوَارِي in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.			
Adjectives.			
	Masc.		Fem.
	Plur. fract.		
	(of فَقِيرٍ poor)		(of نَائِحَةٍ mourning)
N.	فُقَرَاءُ	...	نَوَائِحُ
G. Ac.	فُقَرَاءٍ	...	نَوَائِحٍ

REM. a. There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. اِمْرُو, a man, and اِبْنَمُ, a son, for اِمْرًا and اِبْنَمًا, which are also used (see § 19, d).

Sing. Nom.	اِبْنَمُ, اِمْرُو or اِمْرًا
Gen.	اِبْنِمٍ, اِمْرٍ or اِمْرِي
Acc.	اِبْنَمًا, اِمْرًا or اِمْرًا

[According to ʿEn-Nadr ibn Šomēil, as quoted by Zamahšari, *Faṣḥ* C i. 524, فَمُ the mouth is also doubly declined, فَمٍ, فَمَر, as فَمًا, فَمِه, and اُخْرِجْ لِسَانَهُ مِنْ فِيهِ, رَأَيْتُ فَمَهُ. Comp. Lane and Fleischer, *Kl. Schr.* i. 180. D. G.]

REM. b. For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 seqq.

309. The following nouns are diptote.

a. Several forms of the pluralis fractus; viz.

(a) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms قَوَاعِلُ (XVI.), فَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِلُ etc. (I. and II. of nouns which have more than three radical letters); as بَوَاعِثُ causes, عَجَائِبُ wonders, قَنَاطِرُ bridges, سَلَاطِينُ sultans.

(β) Plurales fracti which end in hêmza preceded by ʿelif mêmūdūda

[(θ) 'The diminutives of all diptote nouns, as أُسَيْدٌ, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form فُعَالٌ (§ 333), as مُكَلِّثٌ, أُحَيِّدٌ.]

(a) Foreign names of men, as **إِبْرَاهِيمُ** *Abraham*, **إِسْحَاقُ** *Isaac*, **يُوسُفُ** *Joseph*, **دَاوُدُ** *David*; excepting such as consist of three letters, the second of which has *gèzma* or is a *litera productionis*, as **نُوحٌ** *Noah*, **لُوطٌ** *Lot*.

(β) Proper names which end in *ēlif maḳṣūra* (compare *a*, γ and *b*, β) and *ēlif memdūda* (compare *a*, β and *b*, α), whether Arabic or D foreign; as *يَحْيَى* *John*, *عَادِيَا* or *عَادِيَا* 'Ādiyā, *زَكَرِيَّا* *Zachariah*, *يَعْلَى* *Ya'lā*, *لَيْلَى* *Làilā*, *سُلْمَى* *Sulmā*.

(γ) Proper names in اَن, whether Arabic or foreign; as غَطَفَانُ *Ḡaṭafān* (a tribe), عُثْمَانُ *ʿOṭhmān*, حِطَّانُ *Ḥiṭṭān*, سُفْيَانُ *Sufyān*, سُلَيْمُنُ *Solomon*, عِمْرَانُ *ʿImrān* (*ʿAmram*), [with the exception of those that were originally common nouns of the forms فِعَالٌ and فُعْلَانٌ, as سِنَانٌ and رِضْوَانٌ].

(٦) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّة** *Makkā*, **فَاطِمَةُ** *Fāṭima* (a woman), **دُغَّة** *Doḡa* (a woman), **طَلْحَةُ** *Talḡa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ة** keep their *tənwin*, as **أُذْرِعَاتُ** gen. acc. **عُرَقَاتُ** gen. acc. **عُرَقَاتُ**. Dialectic forms are **عُرَقَاتُ** gen. acc. **عُرَقَاتُ** and even **عُرَقَاتُ**.]

(7) Fem. proper names, which do not end in *ة*, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. *مِصْرُ Egypt*, *جُورُ Gür*, *صُورُ Tyre*, *زَيْنَبُ Zainab*, *سَعَادُ Su'ād*, *سَاتَرُ Šatar*, *سَقَرُ Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *ğezma*, may be either diptote or triptote (though the former is preferred); as *هِنْدُ or هِنْدُ Hind*, *دَعْدُ or دَعْدُ Da'd*.

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form فَعْل (from فَاعِل), as عَمْرُ 'Omar, زُفَرُ 'Zufar, جُسَمُ 'Gusam, رُحْلُ the planet Saturn, قُثْرُ the male hyæna; and feminine names of the form فَعَال (from فَاعِلَةٌ), as قَطَامُ 'Kaṭām, رَكَاشُ 'Rakāsh, حَدَامُ 'Hadām, بَرَاخُ the sun, صَلَاحُ 'Salāḥ (a name of Mekka). These latter, however, have

A more usually and correctly the form فَعَالٍ, and are wholly indeclinable ; as قَطَامٍ رَقَاشٍ حَذَامٍ بَرَّاحٍ صَلَاحٍ ظَفَارٍ *Zafār* (a city), قَتَامٍ *the female hyena*, حَلَاقٍ *death*, صَرَامٍ *war*, أَرَامٍ *a year of famine*.

B who in other cases use the form **فَعَالٌ**.

REM. b. Besides being used as proper names, the forms **فَعْلٌ** and **فَعَالٌ** are often employed, as vocatives, in terms of abuse; e.g. **يَا خَبْثٌ** *O improbe!* f. **يَا خَبَاثٍ**; **يَا فُسْقٌ** *O scoleste!* f. **يَا فَسَاقٍ**; **يَا لَكْعٌ** *O vilis!* f. **يَا لَكَاعٍ**.

REM. c. In compound proper names of the class called مُرْكَبٌ (§ 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. بَعْلَبَكْ حَضْرَمَوْتُ, gen. and acc. رَأْمَرْمَزْ بَعْلَبَكْ حَضْرَمَوْتُ*. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tênwîn* because it is defined by the second (see § 313, foll.); nom. حَضْرَمَوْتُ رَأْمَرْمَزْ بَعْلَبَكْ, gen. حَضْرَمَوْتُ رَأْمَرْمَزْ بَعْلَبَكْ, acc. حَضْرَمَوْتُ رَأْمَرْمَزْ بَعْلَبَكْ, etc. The proper name مَعْدِي كَرِبْ admits of three forms, for we may say مَعْدِي كَرِبْ (like حَضْرَمَوْتُ); or مَعْدِي كَرِبْ, gen. and acc. مَعْدِي كَرِبْ (like حَضْرَمَوْتُ, حَضْرَمَوْتُ); or مَعْدِي كَرِبْ in all three cases (like رَأْمَرْمَزْ).—Proper names of men ending in *وَيْه* are wholly indeclinable; as *بُوَيْه*, *عَمْرُوَيْه*, *نَفْطَوَيْه*, *سَبِوَيْه*.

* [The kunya is sometimes considered as a single compound noun.

A letter of the Prophet begins **مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ** (Fāṭi i. 5), some Kōr'ān readers read in Sūr. cxi., **تَبَّتْ يَدَا أَبِي لَهَبٍ** and well known are **مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ** and **عَلِيُّ بْنُ أَبِي طَالِبٍ** Compare Belādori 6C. last l. and Baidāwī ii. 421, l. 10. D. G.]

REM. d. Proper names, when used *indefinitely* [as is always the case when they are employed in the dual or plural], are naturally declined with *tənwin*; as رَّبُّ إِبْرَاهِيمَ لِقَيْتُهُ many an Abraham have I met; [كُلُّ نَوْرٍ مَخْصُوصٌ بِآدَمَ وَحَوَّاءَ] and each period has its peculiar Adam and Eve; and so رَّبُّ عِمْرَانَ وَأَحْمَدَ. There is, however, a doubt as to the admissibility of the *ṣarf* in the form أَفْعَلَ.

REM. 6. The **أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ**, or reasons why a noun B is debarred from taking the tenwin, are usually reckoned by the grammarians to be nine in number; viz. **الْعِلْمِيَّةُ** its being a proper name; **الْوَصْفِيَّةُ** its being an adjective; **الْغَرَبِيَّةُ** its being a foreign word; **الْمُرَكَّبُ الْمَرْجِيُّ** its being a compound of the class **الْمَرْجِيُّ**; **الْأَنْثِيَّةُ** its being necessarily feminine by form or meaning; **الْأَلْفُ وَالنُّونُ الْبَضَارِعَتَانِ** its ending in **الْأَلْفُ** or **النُّونُ**, which resembles the feminine termination **الْأَلِفُ**; C **كَوْنُهُ جَمْعًا لَيْسَ عَلَى رُتَبِهِ وَاحِدًا** its being a plural of a form which does not occur in the language as a singular (e.g. **مَسَاجِدُ** mosques, or **مَفَاعِلُ** lamps, for there is no singular noun of the form **مَفَاعِلُ** or **مَفَاعِلِ**); **الْقَاطِعَةُ** its being turned from one form into another (as **عَمَرَ**, which is **مَعْدُولٌ**, or transformed, from **عَامَرَ**, or **قَطَّاعٌ**, which is **مَعْدُولَةٌ** from **قَاطِعَةٌ**); and **وَزْنُ الْفِعْلِ** its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with tenwin; e.g. (1) **الْعِلْمِيَّةُ** + the termination **الْأَلِفُ**, as **عُثْمَانُ**. Hence we say **حَسَّانُ** *Hassān*, if we derive this name from the radical **حَسَّ**; but if we derive it from **حَسَنَ**, it is triptote, **حَسَّانُ**. (2) **الْعِلْمِيَّةُ** + **الْمُرَكَّبُ**, as **بَعْلَبُكُ**. (3) **الْعِلْمِيَّةُ** + **الْأَنْثِيَّةُ**, viz. (a) **لَفْظًا وَمَعْنَى** in form and meaning, as **قَاطِعَةٌ**; (B) **لَفْظًا لَا مَعْنَى** in meaning but not in form,

- A as *رَبَّنَا* (γ); *رَبَّنَا* in form but not in meaning, as *طَلْحَة* (which, though feminine in form, yet is the name of a man). Except feminine proper names of the form *فَعْلَة*, in c, η. (4) *الْعَلِيَّة* + *وَزْنُ الْفَعْلِ*, as *يَزِيد*. (5) *الْعَلِيَّة* + *الْعَدْلُ*, as *عَمْر*. (6) *الْعَلِيَّة* + *الْوَصْفِيَّة*, as *بَطْرُس* *Petrus*. Except the case of *نُوح* and similar names in c, α. (7) *الْوَصْفِيَّة* + *الْعَدْلُ*, as *أَخْر*, which is *مَعْدُول* from *جَمْعَاوَات*. (8) *الْوَصْفِيَّة* + *جَمْع*, which is *مَعْدُول* from *جَمْعَاوَات*. (9) *الْوَصْفِيَّة* + *وَزْنُ الْفَعْلِ*, in adjectives of the form *فَعْلَى*.
- B the termination *ان* in adjectives of the form *فَعْلَان*, fem. *فَعْلَى*. *فَعْلَى*, in adjectives of the form *فَعْلَى*.

310. Nouns ending in *ي* or *ا*, for *ي* or *و* (§§ 213 and 245), which follow the first declension, and those in *ي* and *ا*, for *ي*, which follow the second (§ 309, α, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (*تَقْدِيرِي*), not expressed (*لَفْظِي*) or external (*ظَاهِر*).

- C E.g. *عَصَا* for *عَصَو*, *عَصَو*, and *عَصَوَا*; *رَحَى* for *رَحَى*, *رَحَى*, and *رَحَى*; *بُشْرَى* for *بُشْرَى* and *بُشْرَى*.

311. Nouns ending in *ي*, for *ي* or *و* (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and *ي* or *ي* (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. *يَا* (according to § 166, α). E.g. *غَارِي* for *غَارِي*, acc. *غَارِيَا*; *مَرْمِي* for *مَرْمِي*, acc. *مَرْمِيَا*; *مَغْرِي* for *مَغْرِي*, acc. *مَغْرِيَا*; *تَغْرِي* for *تَغْرِي*, acc. *تَغْرِيَا*; *تَمَنِي* for *تَمَنِي*, acc. *تَمَنِيَا*; *شَجِي* for *شَجِي*, acc. *شَجِيَا*; *عَمِي* for *عَمِي*, acc. *عَمِيَا*.

312. All plurals of the second declension, which ought regularly to end in *ي*, for *ي*, follow in the nom. the first declension instead

of the second, and substitute *ي* (for *ي*). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have *ي*. E.g. *جَارِيَة*, plur. nom. and gen. *جَوَارِي*, for *جَوَارِي* (instead of *جَوَارِي*), acc. *جَوَارِي*; *مَعَانِي*, plur. nom. and gen. *مَعَانِي*, for *مَعَانِي* (instead of *مَعَانِي*), acc. *مَعَانِي*; *صَحَارَة*, plur. nom. and gen. *صَحَارِي*, for *صَحَارِي* (instead of *صَحَارِي*), acc. *صَحَارِي*.

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article *ال*; 2. (α) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are C in themselves definite (§ 309, b, η, vol. ii. § 78); if, therefore, they are not originally appellatives (as *الْحَسَنُ* properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in *رَبِّ ابْنِهِم*, § 309, c, rem. d), *الْزَيْدُ الْأَوَّلُ* *the first Zaid*.—A defined noun is called *مُعَرَّف* or *مُعَرَّفَة* (*تَعْرِيف* means *defining*), an undefined noun *مُنْكَر* or *مُنْكَرَة* (*تَنْكِير* means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following D cases arise.

(α) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	الْحَسَنُ	الْمَدِينَةُ	الْمُحْصَنَةُ	الرِّجَالُ
	the man.	El-Hasan.	the city.	the chaste (woman).	the men.
Gen.	الرَّجُلِ	الْحَسَنِ	الْمَدِينَةِ	الْمُحْصَنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	الْحَسَنَ	الْمَدِينَةَ	الْمُحْصَنَةَ	الرِّجَالَ

REM. The final *t* of the acc. disappears along with the *tènwin*.

- A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السُّودَاءُ	الْأَكْبَابُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السُّودَاءِ	الْأَكْبَابِ
Acc.	الْأَسْوَدَ	السُّودَاءَ	الْأَكْبَابَ

(c) If it be a plur. sanus fem., it loses the *tênwin*.

B	Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرجلان* *the two men*, gen. acc. *الضَّارِبِينَ*, *الرجلين*.

REM. b. Nouns ending in *-* drop the *tênwin* and resume their

- C original *ي*; as *التمني* from *رأى*, *المعاني* from *رأى*, *الترامي* from *ي*; *الجواري* from *جوار* (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

(a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

D	Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
		<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
	Gen.	كِتَابِ اللَّهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ	كُلُّ يَوْمٍ	
		<i>the wonders of creation.</i>	<i>every day.</i>	
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ	كُلِّ يَوْمٍ	
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ	كُلَّ يَوْمٍ	

REM. a. The words *أَبُ* a father, *أَخُ* a brother, *حَرُ* a father-in-law, and less frequently *هَنُ* a thing, after rejecting the *tênwin*, lengthen the preceding vowel.

Nom.	أَبُو	أَخُو	حَمُو	هَنُو	for أَبُ, etc.
Gen.	أَبِي	أَخِي	حَمِي	هَنِي	for أَبٍ, etc.
Acc.	أَبَا	أَخَا	حَمَا	هَنَا	for أَبٍ, etc.*

The word *ذُو*, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the B gen. *ذِي*, in the acc. *ذَا*; whilst *فَمَر*, *the mouth* (Aram. ܦܡܪ), which is used instead of *فَو* or *فَوَّ*, makes either:

Nom.	فَمَر	Gen.	فَمِر	Acc.	فَمَر
or:	فَو		فِي		فَا†

REM. b. Proper names of the first declension lose their *tênwin*, when followed by the word *ابن* in a genealogical series; as *مُحَمَّدُ*

* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 *seq.*—In Arabic the short vowels are used dialectically, as in the verse *أَبَاهُ أَتَدَى عَدَى فِي الْكَرَمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَنَّمْ* *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find *أَبَاهُ* and *أَبَهُ* for *أَبِيهِ* and *أَبَاهُ*. Some of the Arabs employ the forms *أَبَا*, etc., in all the three cases [*أَبَا* being, according to some lexicographers a dial. var. of *أَبُ*]. *Comp. vol. ii. § 39, a, rem. a*], as in the verse *إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا* *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first *أَبَاهَا* is the accus. after *إِنَّ*, and the second *أَبَاهَا* the genit., instead of *أَبِيهَا*, whilst *غَايَتَاهَا* stands by poetic license (in this case *الْإِشْبَاعُ*) for *غَايَتَهَا*. [The genuineness of this verse is not free from suspicion. *Comp. Nöldeke in Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. *פִּיךָ*, constr. *פִּי*, with suffix *פִּיךָ*.

- A *بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ*, *Muhammad, the son of Ga'far, the son of Halid, the son of Muhammad.* On the elision of the *l* in *ابْن*, see § 21, *b*.

REM. *c*. Instead of *بِنْت*, a daughter, we may use, when a genitive follows, the form *ابْنَة*. [The latter was formerly preferred, except at the beginning of a sentence. The form *ابنت* occurs in the *Ḳor'ān* (Sūr. lxvi. 12) and often in old *Mss.*]

(*b*) The dual loses the termination *بِن*.

- B Nom. *لَنَا مَسْجِدَا جَاءَ عَبْدَا السُّلْطَانِ* the two slaves of the sultan came; *لِلَّهِ اَلْحَرَامَانِ* to us belong the two holy temples of God.

Gen. *رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَأَبْنِ قُصُومٍ* he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Ṭalḥa and ('Abū Bəkr) 'ibn Ḳassūm (see § 299, rem. *h*).

Acc. *رَأَيْتُ جَارِيَتَيْ أَبِي* I saw the two female slaves of my father.

- C REM. If an *ḥlif* conjunction follows the oblique cases of the dual, the final *ي* takes a *kèsra* instead of a *gèzma*; as *مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ* I passed by the two female slaves of the king (see §§ 19 and 20, *c*); *الْمَنْسَمَانِ ظَفَرَا خُفَيَّي الْبَعِيرِ* the two mansims are the extremities (nails) of the camel's hoofs.

(*c*) The pluralis sanus loses the termination *بِن*.

- D Nom. *جَاءَ بَنُو الْمَلِكِ مُجَرَّدُو أَسْيَافِهِمْ* the sons of the king came; drawing their swords.

Gen. *عِبْرَةٌ لِأُولَى الْأَلْبَابِ* an example, or warning, for those who are possessed of intelligence (see § 302, rem. *c*).

Acc. *رَأَيْتُ بَنَى الْمَلِكِ* I saw the king's sons; *كُنَّا مُوقِدِي النَّارِ* we were kindling the fire.

REM. If the plur. ends in *وَن*, acc. *يْنِ* (for *يُونِ*), A these terminations become, before a following gen., *يَ وَ*; and if the genit. begins with an *ḥlif* conjunct., the final *و* takes *ḍamma*, and the final *ي* *kèsra*, instead of the *gèzma*; as *مُصْطَفَوُ اللَّهِ*, *مُصْطَفَى اللَّهِ* (§ 20, *c*).—Regarding the *l* otiosum which is often, though incorrectly, added to the nominal term. *و* and *وَو*, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(*a*) Triptotes and the plur. sanus fem. lose the *tènwin*, the dual and plur. sanus masc. the terminations *بِن* and *ن*; as *كِتَابٌ* a book, *كِتَابُهُ* his book; *ظُلُمَاتٌ* darkness, *ظُلُمَاتُهَا* its darkness; *كِتَابَانِ* two books, *كِتَابَاكَ* thy two books; *بَنُونَ* sons, *بَنُوكَ* thy sons; *لِبَايِعِهِ* to its purchasers.

(*b*) Before the pronominal suffix of the 1st p. sing. *يَ* (see C § 185, rem. *a*, and § 317), the final vowels of the sing., plur. fractus, and plur. sanus fem. are elided; as *كِتَابِي* my book, from *كِتَابٌ*; *كِلَابِي* my dogs, from *كِلَابٌ*, plur. fract. of *كَلْبٌ*; *تَوَابِعِي* my followers, from *تَوَابِعٌ*, plur. fract. of *تَابِعٌ*; *جَنَاتِي* my gardens, from *جَنَاتٌ*, plur. sanus of *جَنَّةٌ*.

(*c*) If the noun ends in *ة*, this letter is changed into (or rather, resumes its original form of) *ت*; as *نِعْمَتِي* a favour or benefit, from *نِعْمَةٌ*. D

(*d*) If the noun ends in *ḥlif* mobile or *hèmza*, this letter passes before the suffixes into *و*, when it has *ḍamma* (Nom.), and into *يَ*, when it has *kèsra* (Gen.); as *نِسَاءُ* women, nom. with suffix *نِسَاؤُهُ* his women, gen. *نِسَائِهِ*. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. *نِسَاءَهُ*.

REM. Of the words mentioned in § 315, rem. *a*, *أَبٌ*, *أُنْثَى* and

- A **أَ، أُ، أُو، أُوهُ، أَهْوَ، أَهْوَكَ**, take the suffixes thus: nom. **أَهْوَكَ**; gen. **أَهْوَكَ**; acc. **أَهْوَكَ**; but **أَهْوَ، أَهْوَ، أَهْوَ**, in all the three cases.—**هَنْ** makes **هَنْكَ** or **هَنْكَ**; **هَنْكَ** or **هَنْكَ**; **هَنْكَ** or **هَنْكَ**.—**فَمَر** has regularly **فَمَرِكَ** or **فَمَرِكَ**; **فَمَرِكَ** or **فَمَرِكَ**; **فَمَرِكَ** or **فَمَرِكَ**; but more usually, nom. **فَمَرِكَ**; gen. **فَمَرِكَ**; acc. **فَمَرِكَ**; and **فَمَرِكَ**, *my mouth*, in all the three cases.—**أَب** is not used with suffixes.—On some dialectical varieties of **أَب** see § 315, rem. *a*, note *.
- B

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the

- C 1st p. sing., which is **ی**, and not **نی**.

REM. α. The suffix of the 1st p. sing. **يَـ**, when attached to a word ending in **ḥlif maḥṣūra** (**ـَى**), in the long vowels **ـَا**, **ـُو**, **ـِي**, or in the diphthongs **ـَيَ** and **ـَوُ**, becomes **يَ**, the **kəṣra** of the original form **ـِي** (see § 185, rem. d) being simply elided. Further, when the word ends in **ـِي** or **ـَيَ**, the final **يَ** unites with the **يَ** of the suffix into **يَيَ**; and when it ends in **ـُو** or **ـَوُ**, the **و** is changed into **يَ**, and likewise forms **يَيَ**. E.g. **هَوَايَ** *my love*, for **هَوَايَ**, from **هَوَى**; **خَطَايَايَ** *my sins*, for **خَطَايَايَ**, from **خَطَايَا**, plur. fract. of **خَطِيئَةٌ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَايَ**, from **غُلَامَانِ**, nom. dual of **غُلَامٌ**; **قَاضِييَ** *my judge*, for **قَاضِييَ** (**قَاضِيَّتِي**), from **قَاضٍ**; **مُسْلِمِييَ** *my Muslims*, for **مُسْلِمِييَ** (**مُسْلِمِيَّيَ**) or **مُسْلِمِيَّيَ** (**مُسْلِمِيَّتِي**), from **مُسْلِمُونَ**, plur. sanus of **مُسْلِمٌ**; **غُلَامِييَ** *my two slaves*, for **غُلَامِييَ** (**غُلَامِيَّتِي**), from **غُلَامَيْنِ**, genit. dual of **غُلَامٌ**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَايَ** (**مُصْطَفَايَ**) or **مُصْطَفَايَ** (**مُصْطَفَايَ**).

مُصْطَفَى, from مُصْطَفَيْن, مُصْطَفُونَ, plur. sanus of مُصْطَفَى.—A From words like هَوَى, قَفَا, the form قَفَى, هَوَى, is used dialectically instead of هَوَاى, قَفَاى.—On أَب, أَح, حَم, أَن, and هُو, see § 316, rem.—[بَنَى a little son has both بَنَى and بَنَى.]

REM. b. Just as the verbal suffix **نِي** is sometimes shortened into **نِ** (§ 185, rem. c), so the nominal suffix **يَ** occasionally becomes **ـِ**, particularly when the noun to which it is attached is in the vocative; as **رَبِّ** *my Lord!* **يَا قَوْمِ** *O my people!* [Comp. Vol. ii § 38, α, rem. b.]

REM. c. What has been said in § 185, rem. b, of the change of the ḍamma in هُمَا, هُنَّ, هُمْ, into kèsra after يَـ, or يِـ, applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers, كِتَابَيْهِمُ ([before waṣl and] in verse كِتَابِهِمُ, [which is the older form] or كِتَابِهِم), etc.

[REM. d. If no ambiguity of meaning can arise, the dual before a suffix in the dual is not unfrequently replaced by the singular or the plural, as قُلُوبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. *The Cardinal Numbers.*

318. The cardinal numbers from *one* to *ten* are :—

	Masc.	Fem.		Masc.	Fem.	
1.	{ أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	{ وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	اِثْنَانِ	{ اِثْنَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		{ ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. a. For ثَلَاثَة, ثَلَاث, we may also write ثَلث, ثَلْثَة, and for ثَمَانِيَة, ثَمَانِيَة (§ 6, rem. a).—ث stands, according to the Arab lexicographers, for ثَدَث (compare § 14, c), and that for ثَدَس. The correctness of this view is proved [as they say] by the diminutive ثَدَسِيَة, the fraction ثَدَس, a sixth, and the ordinal adj. سَادِس, sixth.

B REM. b. If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for one in the sing. masc. is *istin* (عِشْتِن), apparently identical with the Heb. עֶשְׁתִּי in עֶשְׂרָה; but the fem. is *ihit* (אֶחָת) = אַחַת (for אַחֲרַת).—The Aram. תַּרְתִּין, f. תַּרְתִּין, is a contraction for תַּרְתִּין, which may be either the equivalent of the Heb. שְׁנַיִם (ת), becoming ש, as in תַּלְגָּא, snow, = תַּלְגָּ, and ת exchanging with ר, as in תַּרְגָּא, to rise, = תַּרְגָּ; or, as others think, derived from the rad. *ṭ*, as it were the dual of *ṭ* and *ṭ* single, sole. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced שְׁנַיִם) indicates the loss of the *n* in שְׁנַיִם.—The Heb. שֵׁשׁ, שֵׁשׁ, stand for שֵׁשׁ, שֵׁשׁ (see rem. a, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form שֵׁשׁ (שֵׁשׁ), is identical with the Arabic; whilst in the Syriac *ṭ* or *ṭ* the original doubling has left its trace in the hard sound of the *t* (compare שְׁתַּיִם).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رِجَالٌ عَشْرَةٌ, or عَشْرَةٌ رِجَالٌ, ten men (lit., men, a decade, and a decade of men); نِسَاءٌ عَشْرٌ, or عَشْرٌ نِسَاءٌ, ten women.

REM. a. The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A adjectives, which follow the gender of their substantives.—That أَرْبَعَةٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ, etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of ten days, either as a singular *masc.* or as a broken plur. (viz. the implied أَيَّامٍ). We may say, for example, either الْعَشْرُ الْأَوَّلُ مِنَ رَمَضَانَ the middle ten days of *Ramādān*, الْعَشْرُ الْأَوَّلُ مِنَ رَمَضَانَ the last ten days of *R.*, or الْعَشْرُ الْأَوَّلُ مِنَ رَمَضَانَ, etc. See also § 322, rem. b.

B REM. b. An undefined number from 3 to 10 is expressed by بَضْعٌ ([or بَضْعٌ], literally, a part or portion); as بَضْعُ رِجَالٍ some men, بَضْعُ نِسَاءٍ some women, بَضْعُ سِنِينَ in a few years. The use of بَضْعَةٌ belongs to post-classical times; as بَضْعَةُ أَشْهُرٍ some months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the exception of the duals اِثْنَانٍ, and اِثْنَانٍ or اِثْنَانٍ.—ثَمَانٍ stands for C ثَمَانِي, and has in the genit. ثَمَانِي, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always substantives. They either follow the objects numbered, and are put in apposition with them, as رِجَالٌ ثَلَاثَةٌ, of three men (lit., of men, a triad); or they precede them, in which case the numeral governs the other substantive in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, three men (lit., a triad of D men), except in the single instance of مِائَةٌ a hundred (see § 325).

REM. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي, acc. ثَمَانِي (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of course lose the *tənwīn* (§ 314, a).

REM. c. اِثْنَانٍ and اِثْنَانٍ are very rarely construed with the

A REM. The undefined unit is in this case نَيْف (lit., *excess, surplus*), as نَيْف وَعِشْرُونَ *twenty and odd*; but بَضْع and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are:—

100. مِائَةٌ	600. سِتُّ مِائَةٍ
200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
B 300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

REM. a. For مِائَةٌ (Æth. ጠዋላት: *me'et*, Heb. מאה, Aram. ܡܝܐ, ܡܝܬܐ, Assy. mā) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٍ, and more recently مِئَةٍ. The dual مِائَتَانِ is written occasionally مِائَاتَانِ, and hence in poetry مِائَاتَانِ. D. G.] The plur. is مِئَاتٌ, مِئَاتٌ, or مِأَى; the forms مِئُونَ, مِئِينَ (like مِئِينَ from سَنَةٌ *a year*), and مِئَى (with the article, الْمِئَى) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kor'an. The l was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ʔ (ذ).

D REM. b. The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثِي مِائَةٍ. [In this case we find often in manuscripts ثَلَاثِي مِائَةٍ i.e. ثَلَاثِي مِائَةٍ, though the correct form is ثَلَاثِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينَ, etc. (see § 321), is very rarely employed [in poetry].

REM. c. مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِي مِائَةٍ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةُ سَنَةٍ.

326. The numerals from 1000 upwards are:—

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ أَلْفٍ	300,000. ثَلَاثِي مِائَةِ أَلْفٍ
4000. أَرْبَعَةُ أَلْفٍ	400,000. أَرْبَعِي مِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةُ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ أَلْفٍ أَلْفٍ
etc.	etc.

REM. The plur. of أَلْفٌ (Heb. אלף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'elf, 10,000) is أَلُوفٌ, أَلُوفٌ, and أَلُوفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلُوفٌ دِرْهَمٍ, أَلُوفٌ دِرْهَمٍ, ثَلَاثَةُ أَلُوفٍ دِرْهَمٍ. [The plural أَلُوفٌ is only used in the combination ثَلَاثَةُ أَلُوفٍ, but أَلُوفٌ with all numerals from 3 to 10. In manuscripts it is often written defectively أَلُوفٌ (أَلُوفٌ). The plurals أَلُوفٌ and مِئُونَ, are only employed of indefinite numbers, *thousands, hundreds.* D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as وَاحِدٌ وَعِشْرُونَ وَثَمَانِي مِائَةٍ وَثَلَاثَةُ أَلُوفٍ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as وَاحِدٌ وَعِشْرُونَ وَثَمَانِي مِائَةٍ وَثَلَاثَةُ أَلُوفٍ.

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are :—

Masc.	Fem.	Masc.	Fem.
أَوَّلٌ	أَوَّلَى the first.	سَادِسٌ	سَادِسَةٌ sixth.
ثَانٍ	ثَانِيَةٌ second.	سَابِعٌ	سَابِعَةٌ seventh.
ثَالِثٌ	ثَالِثَةٌ third.	ثَامِنٌ	ثَامِنَةٌ eighth.
رَابِعٌ	رَابِعَةٌ fourth.	تَاسِعٌ	تَاسِعَةٌ ninth.
خَامِسٌ	خَامِسَةٌ fifth.	عَاشِرٌ	عَاشِرَةٌ tenth.

B

C

REM. a. ^{*}أَوَّلٌ stands for أَوَّلُ or أَوَّلَى, أَوَّلَى for أَوَّلَى or أَوَّلَى, according to the superlative form أَفْعَلُ, f. فَعْلَى, from the rad. أَوَّل or وَّل. Its plurals are: أَوَّلُونَ, أَوَّلَاتٌ, and أَوَّلِي, and أَوَّلِي for the maso.; أَوَّلٌ (rarely أَوَّلُ) for the fem.*

* [If ^{أَوَّل} is used as a noun, it takes the *tənwin*, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, ^{لَبَّيْ أَوَّلٌ يَغْلُو} they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase ^{مَا تَرَكَ لَهُ أَوَّلًا وَلَا آخِرًا} he left him neither past (قَدِيمًا) nor present (حَدِيثًا). The fem. plur. occurs in the phrase ^{هُنَّ الْأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا} they are the first to enter, the last to leave, as plurals of ^{أَوَّلَةٌ} and ^{آخِرَةٌ}. In later times the fem. ^{أَوَّلَةٌ} is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 seq.); likewise the adverb ^{أَوَّلًا} (as in ^{أَوَّلًا وَآخِرًا}) for the correct ^{أَوَّلٌ} formerly. So it is interpreted in the phrase ^{لَقِيتُهُ عَامًا أَوَّلًا} I met him in a year before, as some say instead of ^{عَامًا أَوَّلٌ} last year (comp. Lane a. v. عام). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with the art. ثَانِي, ثَانِي; in the acc. ثَانِيًا, construct state and with the art. الثَّانِي, الثَّانِي. And so with the rest; ثَالِث, الثَّالِث, etc.

REM. c. Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سَتَّ, سَتَّ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِث [and خَامٍ for خَامِس].

329. The ordinals from *eleventh* to *nineteenth* are :—

B

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَةٌ eleven.
ثَانِي عَشَرَ	ثَانِيَةٌ twelfth.
ثَالِث عَشَرَ	ثَالِيَةٌ thirteenth.
رَابِع عَشَرَ	رَابِعَةٌ fourteenth.
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as الثَّالِثَ عَشَرَ, الثَّانِيَةَ عَشَرَ. For الثَّانِي عَشَرَ and الثَّانِي عَشَرَ we may say الثَّانِي عَشَرَ and الثَّانِي عَشَرَ. Some, however, admit the inflection of the unit, when defined, as الثَّالِثَ عَشَرَ; in which case الثَّانِي (الثَّانِي) is the nom. and genit., الثَّانِي (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ twentieth, الثَّانِي عَشْرُونَ the twentieth. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ one and twentieth, twenty-first (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—
The form **أُولُو** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of *el-Yemèn*, as **أُولُو** **ذُو** **رُعَيْنَ**, **ذُو** **نَوَاسِ**, **ذُو** **بَزَنَ**, etc. These are called **أُولُو**, formed as if from a singular **ذَوَى**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the

- B demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e*, rem. *d.*]

341. From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كِ** ; **كُنْ**, **كُنْ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَـ**.

- C 342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used ; to a *single woman*, **ذَاكِ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُم** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَ *) <i>that</i> .	ذَاكِ (vulg. ذِيكَ).
Du. Nom.	ذَانِكَ	ذَانِكِ
Gen. Acc.	ذَيْنِكَ	ذَيْنِكِ
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ	أُولَئِكَ or أُولَئِكَ

* [Some say that **ذَاكَ** is a mispronunciation for **ذَاكَ**.]

REM. *a.* The *u* is *short* in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَاءَ**, and **أُولُو** (§ 340, rem. *a*, *c*).

REM. *b.* The diminutive of **ذَاكَ** is **ذِيكَ**, *f.* **ذِيكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَالِكَ** or **ذَلِكَ** (often written **ذَلِكَ**, § 6, rem. *a*).

	Masc.	Fem.
Sing.	ذَالِكَ <i>that</i> .	ذَالِكِ (ذَالِكِ).
Du. Nom.	ذَانِكَ	ذَانِكِ
Gen. Acc.	ذَيْنِكَ	ذَيْنِكِ
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ	

REM. *a.* **ذَالِكَ** is a contraction for **ذَالِكَ**. In the dual, **ذَانِكَ**, **ذَانِكِ**, stand for **ذَانِكَ**, **ذَانِكِ** ; and **ذَيْنِكَ**, **ذَيْنِكِ**, for **ذَيْنِكَ**, **ذَيْنِكِ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **ذَانِكِ**, as the dual of **ذَاكَ**, the second *n* being in their opinion merely corroborative.

REM. *b.* Some grammarians assert that there is a slight difference of meaning between **ذَاكَ** and **ذَالِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. *c.* The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. *d.* The diminutive of **ذَالِكَ** is **ذِيكَ**, *f.* **ذِيكَ**. [A com-

- A pound of **كُلٌّ** and **كُلٌّ** (comp. § 340, rem. *d*) is **كُلٌّ** *as, in like manner**.]

344. The particle هَا (which has the same demonstrative force as the Latin *ecce* in *hæc*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention*. It is prefixed both to the simple demonstrative هَا, and to the compound ذَاكَ (but not to ذَٰلِكَ). Before هَا it is usually written defectively, هَٰذَا or هَٰذَآ; before ذَاكَ in full, هَٰذَا ذَٰكَ.

B	Masc.	Fem.
Sing.	هَذَا <i>thāḥa</i> .	هَذِي (هَذِهِ) هَذِهِ (هَذَاتِ، هَاتَا، هَاتِي، هَاتِه).
Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ

- C Plur. comm. gen. هَوَلَا or هَوُلَا, هَوُلَا or هَوُلَا.
In like manner, هَذَاكَ or هَذَاكَ, fem. هَاتَاكَ, هَاتَاكَ, etc.

REM. a. לו is identical with the Aram. לו, לו, *this*, as an interjection, *lo!* Heb. לו.

REM. b. In the dual some say هُذَانِ, with double n—The diminutive of هَذَا is هُذَانِ, f. هَاتَيْنِ, pl. هُولَيْنِ; of هَذَاكَ, هُذَيْكَ, pl.

- D هُوَئِيَا لَكَ. [By prefixing ها to كَذَا is formed هَكَذَا thus.]

[REM. c. To these demonstratives belong also ذَيْتٌ وَذَيْتٌ and كَيْتٌ وَكَيْتٌ, thus and thus, so and so, such and such things, for which we also find ذَيْتٌ وَذَيْتٌ, كَيْتٌ وَكَيْتٌ (rarely وَذَيْتٌ وَذَيْتٌ) and for the former ذَيْتٌ وَذَيْتٌ, ذَيْتٌ وَذَيْتٌ, for the latter كَيْتٌ وَكَيْتٌ. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of كَذَلِكَ is كَال used by the poet ʿaṣ-Ṣanfārā, as quoted in the *Ḥamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as لج refers to A quantity (comp. Ḥariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article أَداةُ التَّعْرِيفِ *the instrument of definition*, أَلِفٌ وَاللَّامُ *the alif and lām*, [or حَرْفٌ لَامٌ] *the lām of definition*, or simply اللَّامُ *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (هَمْزةُ التَّوَصُّلِ, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as الْيَوْمَ *to-day*, الْآنَ *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called أَلْأَمْرُ لِتَعْرِيفِ الْجِنْسِ, or simply لَأَمْرُ الْجِنْسِ as أَهْلَكَ النَّاسَ, *dīnār and dirhem bring men to perdition*, اَلرَّجُلُ *man is better than woman*; if indicating a particular individual it is called أَلْأَمْرُ لِتَعْرِيفِ الْعَبْدِ, or simply لَأَمْرُ الْعَبْدِ.]

REM. b. Some grammarians regard the *ḥlif* as an integral part of the article, and say that it was originally *أَلْ* (with *أَلِفُ الْقَطْعِ*, of the same form as *هَلْ*, *بَلْ*), gradually weakened to *أَلْ*. But sometimes the Arabs suppress the *l*, saying for instance *لَحْمَر* for *الْأَحْمَر* (comp. Vol. ii. § 242, footnote).

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِى , § 347) ; as بِرَزَالٍ شَاكِرًا عَلَى الْمَعَّةِ *he who does not cease to be grateful for what is with him* (or *for what he has*), where الْمَعَّةُ = اَلَّذِى مَعَهُ ; اَلَّذِى مِنَ الرَّسُولِ اَللّٰهِ مِنْهُمْ *of the people of whom is the Apostle of God*, where اَلَّرَسُولُ اَللّٰهِ = اَلَّذِينَ اَلَّذِينَ اَنْتَ بِالْحَكَمِ اَتُرَفَى حُكومتَهٗ رَسُوْلُ اَللّٰهِ *thou art not the judge*

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سَنِين*, has everywhere usurped the place of the direct form *سُون*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَوُونَ*, gen. and acc. *الَّذِينَ*, and *الَّذُو* are also said to occur.

- REM. c. *الَّذِي* was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in *הַזֶּה*, fem. *הַזֵּה*, comm. *הַזֶּה* (= *الَّذِي*). See *Comp. Gr.* p. 117.

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّة*, *الَّذِيَّة*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتِ*, *الَّذِيَّاتِ*. The forms *الَّذِيَّة*, *الَّذِيَّة* are vulgar and incorrect.

- REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayy*, employ *ذُو* (Heb. *זו*, Aram. *זו*, Æth. H: za). It is then either wholly indeclinable, which is more usual; as C *ذُو عِنْدَهُمْ مَا كَفَانِي* then enough for me of that which is with them (of their property) is what suffices me, for *الَّذِي* *مِنْ* *الَّذِي* *لَتَتَّحِمَنَّ بِالْعَظْمِ ذُو أَنَا عَارِفُهُ*; (*كَفَانِي* in rhyme for *عَارِفُهُ*); *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating), for *الَّذِي* *عَارِفُهُ* (*عَارِفُهُ* in rhyme for *عَارِفُهُ*); and my well which I dug and which D *I lined* (or cased), for *وَأَتَتْنِي* and *وَأَتَتْنِي*; *no! by Him whose residence is in heaven*, 'Agāni xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَات
Gen.	ذِي	ذَات (ذَات)
Acc.	ذَا	ذَات (ذَات)

	Masc.	Fem.
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوِي	ذَوَاتِي
Plur. Nom.	ذَوُو	ذَوَات
Gen. Acc.	ذَوِي	ذَوَات (ذَوَات)

An example of this use is *بِاتِّفَاقِ ذُو فَضْلِكَمُ اللَّهُ بِهِ وَاتِّكَرَامِهِ بِهِ* by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for *أَتَتْنِي* and *أَتَتْنِي*; [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) *ذُو بَدٍّ مِنْ أَلْدِي حَكَمَ الْأَمِيرُ* for *ذُو بَدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ* you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns *مَنْ* and *مَا* are indeclinable, and differ from *الَّذِي* in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὅστις, ἥτις, ὅ,τι*. The former (*مَنْ*) is used of beings endowed with reason, the latter (*مَا*) of all other objects. [They are either definite (*مَوْصُول*) as *الَّذِي*, or indefinite (*مَوْصُول*), *مَنْ* signifying in the latter case *one who*, *ما* *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun *أَيُّ*, fem. *أَيَّة*, *he who, she who, D whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, *አይ*: ('ay) *who? of what sort?* The corresponding Heb. vocable is *אֵי*, used as an adverb, *where?* in interrogative phrases *אֵי*, which appears in Æth. in *አይ፡*: ('aytē) *where?* *አይ፡*: ('ēfō) *how?* Syr. *أَيْنَ* *where?* *أَيْنَ* *who?* *أَيْنَ* *how long?* etc.

- A 350. Of **أَيُّ** and **مَنْ**, **مَا**, are compounded **أَيُّمَنْ** *he who, she who, whoever*, **أَيُّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيُّمَنْ**, **أَيُّمَا**; acc. **أَيُّمَنْ**, **أَيُّمَا**.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **الَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَمْ** or **كَمْ**], *how much [or many]*, which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْإِخْبَارِ**); but never conjunctive.

- REM. The interrogative **مَا** may be* shortened after prepositions into **مَ**, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. **عَمَرَ مَ**, **فِيمَ مَ**, **بِمَ مَ** (for **عَمَرَ مَ**, **فِيمَ مَ**, **بِمَ مَ**); **عَلَامَ**, **إِلَامَ**, **عَنَ مَ** (for **عَمَرَ مَ**, **فِيمَ مَ**, **بِمَ مَ**). In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bîma*, *'ilâ ma*, etc.); whence it happens that **بِمَ** and **فِيمَ** are sometimes shortened in poetry into **بِمَ** and **فِيمَ**. This is also the origin of **كَمْ**, for **كَمْ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **كَمَا**, **فَمَا**, etc. Similarly we find **فَمَا** for **فَمَا** *what then?* and **كَمَا** *that what? for what purpose?* as when one
- D

* [Rather, "is usually shortened." Zamahsari, *Fāik*, ii. 159 calls it "the commoner" form (**الْأَشْبَحُ**). The grammarians of the school of Baṣra say that it must always be shortened in prose; in poetry the *elîf* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says **قَصَدْتُ فَلَانًا** *I went to (the house of) so and so*, to which you A rejoin **كَيْفَ أَجِيبُ إِلَيْهِ** *that I might do him a kindness*. [The shortening of **مَا** takes place also in such sentences as **مَجِئْتَ مَ** *in what manner did you arrive?* and **مِثْلُ مَ أَتَى** *what are you like?*]

352. The interrogative pronoun **مَنْ**, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say *Some one is come*, or *I have seen some one*, and another B should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنْي	مَنْه (مَنْت).
Acc.	مَنْا	
Du. Nom.	مَنْان	مَنْتان (مَنْتان).
Gen. Acc.	مَنْين	مَنْتين (مَنْتين).
Plur. Nom.	مَنْون	
Gen. Acc.	مَنْين	مَنْات.

REM. a. Only a poet could venture to say **أَتَوْا نَارِي فَقُلْتُ** *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun **مَا** *what?* is never declined under any circumstances.

[REM. c. From **مَنْ** is formed the relative adjective **مَنْي**, with the article **الْمَنْي** (comp. Vol. ii. § 170, rem. b). The dual is **الْمَنْيَانِ**, the plural **الْمَنْيُونِ**.]

353. The interrogative pronoun **أَيُّ**, fem. **أَيَّة**, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the *tênwîn* (§§ 315, a, 316, a, c), and, if followed by a noun, is generally masc. sing.; as

A أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيُّ كِتَابٍ, acc. أَيُّ كِتَابٍ; أَيُّ عَيْنٍ *which eye or fountain?* أَيُّ الْمَرْأَتَيْنِ *which of the two women?* أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as أَيُّهُ أَكْلَةٌ *whatever morsel* (El-Mubarrad 86, l. 17) and أَيُّهُ أُنْثَى *which female?* (Diw. Hudèil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem.

أَيُّهُنَّ or أَيُّهُنَّ *which of them?* meaning women, the latter being the

B more common. When standing alone, or used like مَنْ in § 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. أَيُّ or أَيُّ, gen. أَيُّ or أَيُّ, acc. أَيُّ; fem. أَيُّ.

Dual masc., nom. أَيُّان, gen. acc. أَيُّين; fem., nom. أَيُّان, gen. acc. أَيُّين.

Plur. masc., nom. أَيُّون, gen. acc. أَيُّين; fem. أَيُّات.

C In أَيُّ and أَيُّ the final vowel is said to be obscurely sounded or slurred (الرَّوْمُ).

REM. a. With the suffixes أَيُّ is sometimes shortened into أَيُّ, as أَيُّهُمَا, for أَيُّهُمَا, *which of the two?* and so in [the interrogative أَيُّهُمَا *what?* for أَيُّهُمَا, as أَيُّهُمَا تَقُولُ *what dost thou say?* and] the vulgar interrogative أَيُّهُمَا *what?* for أَيُّهُمَا.

REM. b. Instead of أَيُّ with [a following noun in the genitive or] a suffix, the more general and indefinite أَيُّ is sometimes used; D as أَيُّ أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا, *which is dearer to you, he or I?* in which example أَيُّ stands for أَيُّهُمَا, *which of us?*

REM. c. From أَيُّ are formed the relative adjective أَيُّ from *what place?* (see Lane, art. أَيُّ, p. 134 c), and the compound كَأَيُّ or كَأَيُّ (also written كَأَيُّ or كَأَيُّ, كَأَيُّ or كَأَيُّ) and كَأَيُّ (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody*, *something*, but are never thus employed unless with a qualificative complement (صِفَةٌ), and are therefore called مَوْصُوفَةٌ (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي *something which I have*, B or an adverb as مَنْ هُنَاكَ *somebody here*, or a qualificative clause, as مَنْ قَالَ *one who says*. *Comp. Vol. ii. § 172, rem. a.*

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *maṣḍar* or infinitive, and is in that case called مَا الْمَصْدَرِيَّةُ (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in conditional clauses as مَا الشَّرْطِيَّةُ (Vol. ii. § 6), or in reference to time as مَا الزَّمَانِيَّةُ or مَا الدَّيْمُومَةُ (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيُّنَا *wherever*, حَيْثُمَا *wherever*, *whenever*, *whatever*; if appended to إِنَّ, أَنَّ, كَأَنَّ and لَكِنَّ it hinders their regimen and is therefore called مَا التَّكَاثُفَةُ (Vol. ii. § 36, rem. d); with the same effect it is added to لَيْتَ and لَعَلَّ (*ibid.* rem. f) and to رَبِّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِنْبَهَامِيَّةُ D (Vol. ii. § 136 a, rem. e); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيدِ (see an example § 361 near the end, and Vol. ii. § 36, rem. e); it is often inserted after the

* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions مِنْ, عَنْ, and بِ without affecting their regimen, and is then called مَا الْيَدِيدَةُ or مَا الْوَارِدَةُ (Vol. ii. § 70, rem. f). In like manner it is also put after رَبِّ (Vol. ii. § 84, rem. a) and in other cases (Vol. ii. § 90, rem.).]

3. كُنَايَاتٌ عَنْ أَسْمَى (فُلَانَةُ § 309, b, δ, rem. b), as كُنَايَاتٌ عَنْ أَلْأَنْثَايَةِ, stand for names of persons, like ο, η δαίνα, *so and so*, M. or N.;
 B as أَتَى قَاتِلَ اللَّهِ الْوَشَاءَ وَقَوْلُهُمْ فُلَانَةُ δ δαίνα τοῦ δαίνοϋ, أَتَى قَاتِلَ اللَّهِ الْوَشَاءَ, O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so." Syr. هَكَه, fem. هَكَه, Heb. הַכִּי. In speaking of animals, الْفُلَانُ and الْفُلَانَةُ are employed, as رَكِبْتُ الْفُلَانِ I rode on such and such a one.—هَذَا a thing, and its fem. هَذِهِ, are similarly used for substantives of the class
 C أَنْثَاءُ الْجِنْسِ (§ 191, rem. b, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are four sorts of particles (حُرُوفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. أَدَاةٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَمْعِ, the particles of attraction, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), the attractives, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, the particles of depression, and حُرُوفُ الْإِضَافَةِ, the particles of annexation or connection, because the

distinctive vowel of the genitive (i), and consequently the genitive A itself, is called الْخَفْضُ (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into separable prepositions, i.e. those which are written as separate words, and inseparable, i.e. those which are always united in writing with the following noun.

356. The inseparable prepositions consist of one consonant with B its vowel. They are:—

- (a) بِ in, at, near, by, with, through (Heb. Aram. בּ, Æth. በ: ba). بِلا, without, is a compound of بِ with the negative لَا. Comp. Vol. ii. § 56, rem. c.]
- (b) بِ by, in swearing, as تَاللَّهِ by God!*
- (c) لِ to (sign of the Dative), for, on account of (Heb. Aram. ל, Æth. ለ: la).
- (d) وَ by, in swearing, as وَاللَّهِ by God! C

REM. a. The damma of the suffixed pronouns of the 3d pers. هُنَّ, هُمْ, هُمَا, is changed after بِ into kèsra; as هُنَّ بِه, هُمْ بِه. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form هُنَّ changes either both vowels, or the first only; هُنَّ or هُنَّ.

REM. b. The kèsra of the prep. لِ passes before the pronominal suffixes into fèṭḥa; as لَهُ to him, لَكَ to you, لَنَا to us. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; لِي to me.

* [ت was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in تَجِين (= لَوْتِ جِين) and تَلَان (= لَوْتِ). Comp. the abbreviation of اللَّهُ, Vol. ii. § 62, rem. b. I take the وَ in وَاللَّهِ and the وَ in وَأَوْرَبُ (Vol. ii. § 235) to be also remnants of words. D. G.]

- A REM. c. *إلى*, as, like (Heb. Aram. *ל*), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The separable prepositions are of two sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in fetha without tènwin (ـ).

358. The separable prepositions of the first class are:—

- (a) *إلى* to (Heb. *אל*, *אל*).
 (b) *حتى* till, up to, as far as (Heb. *עד*, Æth. *እስከ*). A dialectic variety is *عتي*.
 C (c) *على* over, above, upon, against, to, on account of, notwithstanding (Heb. *על*, *על*, Aram. *על*, *על*).
 (d) *عن* from, away from, after, for.
 (e) *في* in, into, among, about.
 (f) *لدى* or *لدا*, with (penes, apud). Rarer forms are: *لدى*, *لدى*, *لدى*, *لدى*, *لدى*, *لدى*, *لدى*.
 D (g) *مع* with (Heb. *עם*, Syr. *ܥܡ*); dialectically *مع*, which becomes in the waṣl *مع*.
 (h) *من* of, from, on account of (Heb. Aram. *מן*, Æth. *አን*: 'anna, or *አን*: 'em). See § 20, d.
 (i) *منذ*, or *منذ*, from a certain time, since (compounded of *من* and *هو*, *ex quo*; see § 347, rem. e and comp. *מן*, Ezra v. 12). Rarer

forms are: *منذ*, *منذ*, *منذ*, and *منذ*. In the waṣl *منذ* usually becomes A *منذ* (§ 20, d), rarely *منذ* or *منذ*.

REM. a. *إلى*, *على*, and *لدى*, preserve before the suffixes their original pronunciation *إلى*, *على*, and *لدى* (compare *إلى* and *إلى*); as *لدى*, *لدى*, *لدى*. The damma of the suffixes of the 3d pers. passes after the diphthong into kâra, according to § 185, rem. b, and § 317, rem. c. The suffix of the 1st pers. sing., *ى* (orig. *ى*), combines with *إلى*, *على*, and *لدى* into *إلى*, *على*, *لدى*; with *في* B into *في*. See § 317, rem. a.

REM. b. The ن of *عن*, *من*, and *لدى*, is doubled in connection with the suffixes of the 1st pers.; *لدى*, *لدى*, *لدى*. If *عن* and *من* are prefixed to *من* and *ما*, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; *من*, *من*, *من*, for *عن* or *من*, etc. (see § 14, b).

REM. c. When followed by the article, the prepositions *من* and *على* are occasionally abbreviated in poetry, *من* being contracted into *من*, and *على* into *عل*; as *من*, or *من*, for *من*; *على* for *على*. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: *أمام* before (of place); *بين* between, among (*بين*); *بعد* after (*بعد*), dimin. *بجاء* or *بجاء*; *تحت* under, beneath (*تحت*), dimin. *تحت*; *خلف* over against, opposite to; *حول* round, about; *خلف* behind, after; *دون* below, under, beneath, on this side of, dimin. *دون*; *عند* (also *عند*, which is the modern and vulgar form, rarely *عند*) with, in possession of (apud, penes, Fr. chez; [*عند*]); *عوض* instead of, for; *فوق* above, dimin. *فوق*; *قبل* before (of time, *قبل*).

- A dimin. قَبِيلَ ; قُدَامَ before (of place, قَبِيلَ) ; وَرَاءَ behind, after, beyond ; وَسَطَ in the middle, among. These are all, as before said, the construct accusatives of nouns ; such as بَيْنَ interval, حَوْلَ circumference, etc.

B. THE ADVERBS.

360. There are three sorts of adverbs. The first class consists of B particles of various origin, partly inseparable, partly separable ; the second class of indeclinable nouns ending in *a* ; the third class of nouns in the accusative.

361. The inseparable adverbial particles are :—

- (a) اُ , interrogative, حَرْفُ الْاِسْتِفْهَامِ, the particle of questioning (num? utrum? an? Heb. הֲ) ; [comp. § 21, d]. The form *é* occurs C dialectically, for example in هَـمَا nonne? for أَمَا (see § 362, h), هَذَا الَّذِي, for أذا الَّذِي, is this he who—? [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When اُ is followed by another *êlif* with *hêmza*, an *l* is inserted between the two *hêmzas*, as اَلْأَنْتَ, also written اَنْتَ, but some do not do this. If the following *êlif* is pronounced with *kêra*, it is converted into *ي* with *hêmza*, as اَنْتَكَ, اَنْذَا.]

- D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ اللَّهُ, God will suffice thee against them. It is an abbreviation of سَوْفَ, in the end (Heb. Aram. סָוֵף, end), [and is called حَرْفُ التَّنْهِيْسِ the particle of amplification].

(c) لَ, affirmative, certainly, surely. This may be (a) لَأَمْ جَوَابَ the *la* that corresponds to, or is the complement of, an oath, as اَلْقَسْرِ, the *la* that corresponds to, or is the complement of, an oath, as by God, I will certainly do (it) ; وَاللَّهِ لَقَدْ خَرَجَ by God,

he has certainly gone out ; (β) اَللَّامُ الْمُوَطِّئَةُ لِلْقَسْرِ the *la* that smoothes A the way for the oath, as the first *la* in اُكْرِمْتَنِي لِأُكْرِمَنَّكَ by God, if indeed you show me honour, I will certainly show you honour ; (γ) لَمْ جَوَابَ نُو وَلَوْلَا the *la* that corresponds to, or is the complement of *lau* (if) and *lau-la* (if not), as اَللَّامُ اَللَّامُ عَلَيْكُمْ تَوَلَّوْا فَضَلَّ اللَّهُ عَلَيْهِمْ عَلَيَّكُمْ if it had not been for the goodness of God towards you and His mercy, verily ye would have followed Satan ; (δ) لَمْ اَلْاِبْتِدَاءُ the affirmative *la*, or] the B inchoative or inceptive *la*, prefixed to a noun or a verb in the imperfect, as اَللَّامُ اَللَّامُ اَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ verily ye are more feared in their breasts than God ; اِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ verily thy Lord will judge between them on the day of the resurrection ; (e) اَللَّامُ اَللَّامُ [or اَللَّامُ اَللَّامُ] the distinguishing *la*, which is prefixed to the predicate of اِنَّ, standing for اِنَّ (اِنَّ اَللَّامُ اَللَّامُ مِنْ اَلثَّقِيلَةِ) اِنَّ, [in order to distinguish it from the negative اِنَّ], as اِنَّ كُلَّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ O verily over every soul there is a guardian ; وَاِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) أَجَلُ yes, certainly ; confirming a previous statement, as مَا قَامَ زَيْدٌ أَجَلُ أَتَاكَ زَيْدٌ Zaid has come to thee, أَجَلُ yes, (he has) ; مَا قَامَ زَيْدٌ أَجَلُ أَتَاكَ زَيْدٌ Zaid did not stand up, أَجَلُ yes, (he did not) ; تَذَهَبُ سَوْفَ أَجَلُ thou wilt go away, أَجَلُ yes, (I will). But in reply to an interrogation, it is better to use نَعَمْ.

(b) إِذَا and إِذَا in the sense of lo ! see ! behold ! إِذَا is used after بَيْنَمَا and بَيْنَمَا, while, and is followed by a verb stating a fact, as بَيْنَمَا زَيْدٌ إِذَا رَأَى عَمْرًا while Zaid was standing, behold, he saw 'Amr ;

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art)*; **لَمْ يَقُمْ زَيْدٌ** *Zdid did not stand up, بَلَى yes, (he did).*

(v) **بَيْنَمَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **كُنْ** [or **كُنْ**], in pause **كُنْ**, *there* (Heb. **כִּן**, **כִּן**, Syr. **ܟܢ**).

B (x) **جَمْرٌ**, sometimes **جَمْرٌ**, *yes*.

(y) **فَقَطٌ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِحًا أَصِحًّا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رَبَّمَا** in its two acceptations*].

D (aa) **قَطٌّ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتُهُ قَطٌّ**, or **لَمْ أَرَهُ قَطٌّ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتَهُ قَطٌّ** *did you ever see him?*]†. Rarer forms are **قَطٌّ**, **قَطٌّ**, **قَطٌّ**, **قَطٌّ**, and in pause **قَطٌّ**.

* [In poetry **قَدْ** **أَرَى** may be used for **قَدْ** **أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطٌّ** in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) **كَذَا** *thus* (§ 340, rem. d) and **كَذَلِكَ** *likewise* (§ 343, rem. d).] A

(cc) **كَلَّا** *not at all, by no means*, **حَرْفُ الرَّدِّعِ** *the particle of repelling or averting*; as **رَبِّي أَهَانَنِي كَلَّا** *my Lord hath humbled or despised me; by no means*.

(dd) **لَا**, used (α) as negative of the future and indefinite present, and as representative of the other negatives after **وَ** (*and*), *not*; (β) as a prohibitive particle (*ne*), joined to the *Jussive*. It thus combines (like the Aram. **לֹא**, **לֹא**) the significations of the Heb. **לֹא** and **אַל**. B

(ee) **لَعْنٌ**, **لَعْنٌ**, often with **وَ** prefixed, *but, yet*. **لَعْنٌ** is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. **لَعْنَتِي**, **لَعْنَتَا** are used as well as **لَعْنَتِي**. [When **لَعْنٌ** is followed by a single word, it is a conjunction.]

(ff) **لَمْ** [in poetry also **لَمَّا**], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) **لَمْ** *not yet*, joined to the *Jussive*. C

(hh) **لَنْ**, a contraction for **لَا أَنْ** (i.e. **لَا يَكُونُ أَنْ** *it will not be that—*), *not*, joined to the *Subjunctive*.

(ii) **لَوْلَا** and **لَوْ مَا** *why not?* syn. of **أَلَا** and **هَلَّا** (Vol. ii. § 169).]

(kk) **مَا**, negative of the definite or absolute present and of the perfect, *not*.

(ll) **مَتَى** *when?* Heb. **מַתַּי**. [It is also used as a conjunction, § 367, q.] D

(mm) **نَعَمْ** *yes* (abbreviated for **نَعَمَ**, *it is agreeable*), affirming any preceding statement or question; as **أَقَامَ زَيْدٌ** *has Zdid stood up?* **نَعَمْ** *yes, (he has)*; **لَمْ يَقُمْ** *he has not stood up*, **نَعَمْ** *yes, (he has not)*. Other forms are **نَعِمَ**, and more rarely **نَعِمَ**, and **نَعِمَ**.

(nn) **هَكَذَا** *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَا (أَلَا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَالِكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَّا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَهُنَا, هَاهُنَا or هَهُنَا, and هُنَاكَ, هَهُنَاكَ, and هُنَالِكَ.
- B 363. The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ, مِنْ بَعْدُ, afterwards; تَحْتَ, مِنْ تَحْتَ, beneath; مِنْ عَلٍ, above*; قَوْقُ, مِنْ قَوْقُ, above; قَبْلُ, مِنْ قَبْلُ, before; إِلَى حَيْثُ, whence, مِنْ حَيْثُ, where, حَيْثُ, مِنْ قَبْلُ, whither, حَيْثُمَا, wherever; عَوْضُ (also عَوْضُ and عَوْضُ) ever, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارُكَ عَوْضُ, I will never leave you; غَيْرُ, in لَا غَيْرُ or تَيْسَ غَيْرُ, nothing else, only this; فَحَسْبُ enough, only; also فَحَسْبُ].
- C I will never leave you; غَيْرُ, in لَا غَيْرُ or تَيْسَ غَيْرُ, nothing else, only this; فَحَسْبُ enough, only; also فَحَسْبُ].

364. The accusative is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; [أَنفًا just now, a little while ago; أَفْعَلُهُ الْبَتَّةَ decidedly, usually with a negative لَا أَفْعَلُهُ الْبَتَّةَ I will not do it, decidedly]; جَدًّا very, very much, extremely, placed after an adjective; جَمِيعًا together, of two or more; خَارِجًا outside, without; دَاخِلًا inside, within; [رُودًا gently]; شِمَالًا to the left, يَمِينًا to the right; كَثِيرًا much, قَلِيلًا little; لَيْلًا by night, نَهَارًا by day;

* [On the various forms of this phrase see ḡn-Nahhās on 'Imrulkais Mo'all. p. 41. R. S.]

يَوْمًا one day, once; الْآنَ now, at present; الْيَوْمَ today (Æth. ሁሉም: A yōm), tomorrow; مَجَانًا gratis (Aram. ܡܚܝܢ); مَعًا together; etc. To the same class belong the following adverbs:

- [(a) بَعْدُ except, but.]
 (b) حِينَ when (lit., at the time of—).
 (c) رُبَّمَا [often, but more usually] sometimes; perhaps; lit., O the quantity of that which— (رُبَّ = Heb. רַב); [comp. Vol. ii. § 84, rem. c]. B
 (d) رُبَّمَا, رُبَّمَا, whilst, during.
 (e) سَوْفَ, prefixed to the Imperf. to indicate real futurity (see § 361, b); lit., in the end.
 (f) لَا سِيَّمَا, and, with the omission of the negative, سِيَّمَا, above all, especially, particularly; lit., there is not the equal or like of—. Rarer forms are لَا سِيَّمَا and لَا سِيَّمَا.
 (g) كَيْفَ how? *
 [(h) لَا مَحَالَةَ most certainly; lit., there is no avoiding of it, and therefore also construed with مَنْ like its synonym لَا بُدَّ.]†
 (i) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ he alone, وَحْدَهُم they alone. It is etymologically = وَحْدَ, but in sense = وَحْدَ in وَحْدَ, وَحْدَ.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتَ lit., tent to tent or house to house in بَيْتَ بَيْتَ he is my next-door neighbour; مَسَاءَ صَبَاحَ every morning and evening; in

* [On the derivation of كَيْفَ see a conjecture of Fleischer's, Kl. Schr. i. 381, footnote.]

† [On the derivation of كَيْفَ see a conjecture of Fleischer's, Kl. Schr. i. 381, footnote.]
 † [On the derivation of كَيْفَ see a conjecture of Fleischer's, Kl. Schr. i. 381, footnote.]

A *sundry parties.* The rule is that when two nouns are made one, they lose their *tənwin* and become indeclinable, ending in *fetha*, as *خَمْسَةٌ عَشْرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصَ حَيْصَ* *straitness*. D. G.]

REM. a. In *أَمْسَ*, *yesterday*, Heb. *מֶמָּחָר*, the *kèsa* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say *بِأَمْسٍ* and *الْأَمْسِ*.

B Some of the Arabs used *مُذْ أَمْسٍ* instead of *أَمْسٍ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—I* and *عَلَّ* or *لَعَلَّ*, *perhaps, seem to be, not nouns in the accusative, but verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتَنِي* *would that I—I* (rarely *لَيْتَكَ*), etc.; *لَعَلَّنِي* *perhaps I—* (rarely *لَعَلَّنِي*), etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *عَنَّ*, *لَعَنَّ*, *لَعَنَّ*.

C *رَغَنَّ*, *رَعَلَّ*, *لَوَنَّ*, *لَأَنَّ*, *لَغَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَطْفِ* [or *الْعَوَاطِفِ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are,

D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, *and* (Æth. *ወ*: *wa*, Heb. Aram. *ו*, *ו*).

(b) *فَ* (*حَرْفُ تَرْتِيبٍ*, or more exactly *حَرْفُ عَطْفٍ*), *particle of classification or gradation*, which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense *فَإِنَّ* is more usually employed. In conditional sentences, *فَ* is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle *أَمَّا*.*

[REM. The conjunctions *وَ* and *فَ* may be preceded by the B interrogative particle *أَ*; thus *أَوَلَا* means *nonne!* *أَفَلَا* *nonne igitur!*]

(c) *لِ*. This may be (a) *لَا أَمْرٍ* *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as *لِيَطِّبْ قَلْبُكَ* *let thy heart be at ease*. When preceded by *وَ* or *فَ*, the *kèsa* is usually dropped, as *فَلْيَسْتَجِيبُوا لِي* *therefore let them hearken unto me, and believe in me*. Or it may be (β) *الْأَمْرُ النَّاصِبَةُ* *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as *تُبْ تَبْ يَغْفِرْ لَكَ اللَّهُ* *repent, that God may forgive thee*. This latter *لِ* is identical with the preposition *لِ* (§ 356, c), used *لِلتَّعْلِيلِ* to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller *لِأَنَّ* or *بِأَنَّ*.

367. The most common separable conjunctions are:—

(a) *إِذْ* *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound *إِذَا مَا* *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabari* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by *فَ* after *لِ* *when*. D. G.]

A (b) *إذا* *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as *إذا* (§ 362, d), are connected with the obsolete noun *إِذ*, *time*, the genitive of which occurs, for example, in *حِينَئِذٍ* *at that time*, *يَوْمَئِذٍ* *on that day*. Compare Heb. *אֲזַ* and *אֲזַ*, Bibl. Aram. *ܐܝܙܐ*, Æth. *ደአ* H.: *now*, *ማአ* H.: *when?* [Compound *إِذَا* *whenever*.]

B [(c) *أَمْ* *or*, as syn. of *أَوْ* in alternative questions.]

(d) *أَمَّا*, followed by *فَ*, *as for*, *as regards*; e.g. *أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ* *as for the ship, it belonged to poor men who worked on the sea*. The form *أَمَّا* also occurs. Used twice or oftener, it corresponds to the Greek *μὲν—δὲ*.

(e) *أَنَّ* *that*, *so that*, *in order that* (*ut*), *that* (*quod*). A dialectic variety is *عَنْ*. Compounds: *كَأَنَّ* *as it were*, *as if*; *لِأَنَّ* *that*, *in order that*, *because*; see g. Further: *أَلَّا* *that not* (*ut non*, *ne*, *quod non*), comp. of *أَنَّ* and *لَا* (see § 14, b); *لِنَلَا* *in order that not* (*ideo ne*).—Like *כִּי* in Heb. and *ὅτι* in Gr., *أَنَّ* also serves to introduce direct quotations (*أَنَّ الْمَفْسِرَةَ* *the explicative 'an*), as *تَلَكُمُ أَنْ تَنُودُوا أَنْ تَتَكَلَّمُوا* *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as *خُذْهَا* *she made a sign to me meaning Take her*.

(f) *إِنْ* [and *إِذَا*, conditional particle] (*حَرْفُ شَرْطٍ*) *if*, dialectically *إِنْ* *although* (*etsi*), sometimes written *وَإِنْ* or *وَإِن*, to distinguish it from *وَإِنْ* *and if*, and hence called *إِنْ تَوْصِيَّةٌ*; compounded with *لَ* (§ 361, c), *لِإِنْ* *verily if*, *if indeed*; Aram. *ܐܝܢ*, *ܐܝܢ*; Æth. *አሙ*: *'ema*; Heb. *אִם*.—*إِلَّا*, compounded of *إِنْ* and *لَا*, (a) *if not*, in which case it stands for a whole clause; (β) *حَرْفُ اسْتِثْنَاءٍ* (exceptive particle), *unless*,

*saving, except, but**, with a preceding negative, *only*. Heb. *אֲלֵכֶם*, A Aram. *ܐܝܢܐ*, *ܐܝܢܐ*; Æth. *አላ*: (*'allā*) *but*.—*إِذَا*, rarely *إِذَا* [or *أَمَّا*], compounded of *إِنْ* and *مَا*; *وَإِذَا* *إِذَا*, or *أَوْ* *إِذَا*, *either — or —*.

(g) *أَنَّ* *that* (*quod*). It is followed by a noun or pronominal suffix in the *accus.*, but in the 1st pers. *أَنِّي*, *أَنْتَ* are used as well as *أَنِّي*, *أَنْتَ*. The suffix *هـ* in this case often represents and anticipates a whole subsequent clause (*ضَمِيرُ الْقِصَّةِ*, or *ضَمِيرُ الشَّأْنِ*, *the pronoun of the story* B or *fact*). See § 362, m.—Compounds: *كَأَنَّ* *as it were*, *as if*; *لِأَنَّ* *because*. See e.

(h) *أَوْ* *or* (*vel, sive*). Heb. *אִם*, Syr. *ܐܘ*.

(i) *ثُمَّ* (*ثُمَّ*, *ثُمَّ*, *ثُمَّ*), *then*, *thereupon*, *next*; a *حَرْفُ تَرْتِيبٍ* (§ 366, b), connecting words and clauses, but implying succession at an interval. [In genealogical statements *ثُمَّ* is often used (like the German *und zwar*) to indicate a transition from the general to the more special, e.g. *حُذَيْفَةُ الدُّبْيَانِيُّ ثُمَّ الْفَزَارِيُّ*, *Hudayfa of the tribe of Dubyān and of the subdivision Fazāra*.] Connected with it is the adverb *ثُمَّ* (§ 362, w).

(k) *حَتَّى* *till*, *until*, *until that*, *so that*; identical with the preposition, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

(l) *عِنْدَمَا* *when* (syn. of *لَمَّا*).]

(m) *حَرْفُ تَعْلِيلٍ* (*حَرْفُ تَعْلِيلٍ*), *a particle assigning the motive or reason* D *in order that*, with the *Subjunctive*.—Compounds: *لِئِنْ* *in order that*, *كَئِنْ* *in order that not*.

* *إِلَّا* *and* *غَيْرَ أَنْ* are very often used in the sense of *but* = *لَكِنْ*. D. G.]

- A (n) لَبَّأُ (also لَبَّأُنْ) *after, when (postquam), [as, since (quoniam),]* with the *Perfect*. [لَبَّأُ is also syn. with لَبَّأُ unless, especially after the verbs that signify *to beseech*. D. G.]

(o) **تَو**, hypothetical particle, *if* (Heb. **אִם**).—Compounds : **تَوَلَّوْا**, *if not*, [**وَلَوْ** *even though*].

(p) مَا الدَّيْمُومَةُ (mā denoting duration), as long as, with the Perfect.

- B [(q) مَتَى and مَتَى (§ 362, U) *when, whenever.*]

D. THE INTERJECTIONS.

368. The interjections are called by the Arabs **أَصْوَاتٌ**, *sounds* or *tones*. Some of those most commonly in use are: **أُ** (أَلِفٌ أَلْتَدَاةٌ) or **آ** (هَيَّا), *O! ho!* **يَا** *O!* before nouns in the nomin. or accus.

- [illegible]

חַי עָלֵי אֲלֻלָּהּ, as عَلِمَ, followed by *come!* חַי; [הִלָּלָה, Aram. הִלְלָהָה

- D *come to prayer!* in composition, حَيِّلْ or حَيِّلْ or حَيِّلْ or حَيِّلْ (حَيِّلْ or حَيِّلْ) حَيِّلْكَ, with إِلَى or عَلَى, and also with بِ (in the sense of اسْرِعْ *make haste*, or اِلْزَمْ *keep to*, or اِدْعُ *call*); هَيِّتْ (هَيْتْ) *come here!* هَلِّمْ *come here, bring here!* (Heb. הָלֵם) as هَلِّمْنَا *come here to us*, هَلِّمْ شُهَدَاءَكُمْ *bring here your witnesses*; [هَيِّتْ *far from it!*]; هَيِّ, هَيِّ, and هَيِّ *make haste*; وَاهْ, وَاهْ, وَاهْ, O!

excellent! bravo! بَخْ, بَخْ, بَخْ, بَخْ, etc., well done! bravo! A capital! اُخْ, اُخْ; اُفْ, اُفْ, اُفْ, اُفْ, اُفْ, اُفْ, ugh! faugh! fie! صَهْ, صَهْ, hush! silence! اِيْهْ, be silent! give up! مَهْ, مَهْ, stop! give up! let alone! اِيْهْ, اِيْهْ, go on! proceed! say on!—Here too may be mentioned: (a) calls to domestic animals; e.g. in driving horses, هَلَا; mules, عَدَسْ; camels, هَيْدْ or هَيْدْ, حَوْبْ, حَاءْ; in making camels B kneel, اِيْخْ or اِيْخْ, نَخْ, نَخْ; in calling camels to water, جَوْتُ, جَوْتُ; in driving sheep or goats, هَسْ, هَسْ; in calling a dog, قَوْسْ; in driving a dog away, هَجْ, هَجْ; (β) words imitative of cries and sounds; e.g. مَاءْ (the bleat of an antelope), غَاقْ (the croak of a raven), شَيْبْ (the sound made by the lips of a camel in drinking), طِبِيخْ, طِبِيخْ (laughter), اُغْ, اُغْ C or هُغْ, هُغْ (vomiting), طَاقْ (a blow), قَبْ (the stroke of a sword), طَقْ (the sound of a falling stone), طَقْ (the splash of a frog), etc.

REM. α. يَا is often written defectively; as **يُرْسُولُ** *O Apostle of God!* **يَاخِي** *O my brother!* **يَا بَنَ عَمِّي** *O son of my uncle!*—**أَيُّهَا** has a feminine **أَيُّهَا**, but the masc. form is often used even with feminine nouns.

REM. b. The noun that follows **وَ** [and *oh /*] not unfrequently takes, instead of the usual terminations, the ending **ـَا** in pause **ـَاْ** [called **التَّنْدِيَة**]; as **وَ زَيْدَا**, or **وَ زَيْدَاْ**, *Oh Zaid /* **وَ أَمِيرَاْ** *alas for the Commander of the Believers!* If the noun ends in **ġlif makṣūra** (ـَى), the **ى** is changed into **ا**, and a simple **ه** added, as **وَ مُوسَاْ**, *Oh Moses!* though **وَ مُوسَيَاْ** or **وَ مُوسَيَاْ** may also be used. Instead of **ـَا** we sometimes find **ـَى** as **وَ أَسْفَى**, or **وَ حَزْبَى**, *Oh my grief!*

A REM. c. From *وَيْ* (to which suffixes may be appended, as *وَيْكَ* *woe to thee*!) are formed the interjectional nouns *وَيْحٌ* and *وَيْلٌ*, whence we can say, for example, *وَيْحٌ لِرَيْدٍ*, *وَيْحٌ لِرَيْدٍ*, *وَيْحٌ لِرَيْدٍ*, etc. The expression *وَيْلٌ لِيَمْ* or *وَيْلٌ لِيَمْ* is contracted into *وَيْلِيَمْ*, usually written thus in one word.—Rarer interjectional nouns are *وَيْبٌ*, *وَيْسٌ*, and *وَيْخٌ*. A poet allows himself to say *لَيْمِ الْأَرْضِ وَيْلٌ* (*Hamāsa* 407).

B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore *أَسْمَاءُ الْأَفْعَالِ*, that is, they are either originally Imperatives, as *هَاتِ* *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, & rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline *هَلُمَّ* like an Imperative; e.g. sing. fem. *هَلِّمِي*, dual *هَلِّمَيَا*, plur. masc. *هَلِّمُوا*, fem. *هَلِّمْنَ* (compare the Gothic *hīri*, du. *hirjata*, pl. *hirjith*).—*هَيَّ* takes the suffix of the 2nd pers., *هَيْكَ*, or *هَيْكُ*, and is said to form a dual and plur., *هَيَّا*, *هَيَّوَا* may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of *أَخَذَ*; as *هَيَّاكِ* *take her*! Or a hēmza may be substituted for the *ك*, and the word declined as follows: sing. m. *هَاءَ*, f. *هَاءَ*; dual *هَآوَمَا*, pl. m. *هَآوُمَا*, f. *هَآوُنَّ*; as *هَآوُمَا أَقْرَبُوا كِتَابِيَهْ*, *take, read my book*. Other varieties are: *هَآ* (like *هَبْ*), f. *هَآي*, etc.; *هَآ* (like *رَامِ*), f. *هَآي*, etc.; and *هَآكَ*, f. *هَآي*, etc.

PARADIGMS

OF THE

VERBS.

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.</i>	<i>Energ. II.</i>
Sing. 3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنْ
B f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلُنْ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلُنْ
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ
Dual 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
C 2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	...
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	...
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنْ

D

N. Ag.

N. Verbi.

Imperative.

			<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَاتِلْ	قَاتِلْ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ
f.	قَاتِلِي	قَاتِلِي	f. أَقْتُلِي	أَقْتُلَنَّ	أَقْتُلُنْ
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...
			Plur. 2. m. أَقْتُلُوا	أَقْتُلُونَ	...
			f. أَقْتُلْنَ	أَقْتُلْنَ	...

A

OF THE STRONG VERB.

TABLE II. PASSIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلُنْ
f.	قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلُنْ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلُنْ
f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلُنْ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلُنْ
Dual 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f.	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	...
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	...
f.	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلْ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلُنْ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرِقْ	فَرْقٌ
	حَسَّنَ (2. m. حَسَّنَتْ)	يَحْسِنُ	احْسِنْ	حُسُونَةٌ
				حَسَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يَقْتُلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
	تَقْبَلَةٌ	مُقَاتِلَةٌ			
Passive Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَاتِلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

ACTIVE.				
	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	أَقَمِطَرَ	إَقَمِطَرَ
D Imperf.	يَقَمِطِرُ	يَتَقَمِطِرُ	يَقَمِطِرُ	يَقَمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	أَقَمِطِرْ	إَقَمِطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِطِرٌ	مُقَمِطِرٌ
N. Verbi.	قَمِطْرَةٌ	تَقَمِطْرٌ	أَقَمِطَارٌ	إَقَمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتِلْ	اِقْتَتِلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالَ B
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقَتَالٌ	اِقْتَتَالٌ	اِقْتِلَالٌ	اِسْتَقْتَالٌ	اِقْتِلَالٌ
اُنْقَتِلْ	اُقْتَتِلْ		اُسْتَقْتِلْ	
يُنْقَتَلُ	يُقْتَتَلُ		يُسْتَقْتَلُ	
مُنْقَتَلٌ	مُقْتَتَلٌ		مُسْتَقْتَلٌ	
				C

LITERAL VERB.

PASSIVE.				
	I.	II.	III.	IV. D
Perf.	قُمِطِرَ	تُقَمِطِرَ	أَقُمِطِرَ	إَقُمِطِرَ
Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يُقَمِطِرُ	يُقَمِطِرُ
N. Pat.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِطِرٌ	مُقَمِطِرٌ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَّ	أَمَدَّ	تَمَادَّ	انْقَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِّ	يُمَدِّ	يَتَمَادِّ	يَنْقَلِّ	يَمْتَدِّ	يَسْتَمَدِّ
B	or يُمَادِّ		or يَتَمَادِّ			
Imperat.	مَادِّ	أَمِدِّ	تَمَادِّ	انْقَلِّ	اِمْتَدِّ	اِسْتَمَدِّ
		or أَمِدِّ			or اِمْتَدِّ	or اِسْتَمَدِّ
N. Ag.	مُمَادِّ	مُمَدِّ	مَتَمَادِّ	مَنْقَلِّ	مَمْتَدِّ	مَسْتَمَدِّ
	or مُمَادِّ		or مَتَمَادِّ			
N. Verbi.	مِدَاد	إِمْدَاد	تِمَاد	إِنْقِلَال	إِمْتِدَاد	إِسْتِمْدَاد
C	مِمَادَّة or مُمَادَّة		or تِمَاد			
Passive Perf.	مُودِد	أُمِد	تُمُودِد	انْقَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
Imperf.	يُمَادِّ	يُمَدِّ	يَتَمَادِّ	يَنْقَلِّ	يَمْتَدِّ	يَسْتَمَدِّ
	or يُمَادِّ		or يَتَمَادِّ			
N. Pat.	مُمَادِّ	مُمَدِّ	مَتَمَادِّ	مَنْقَلِّ	مَمْتَدِّ	مَسْتَمَدِّ
	or مُمَادِّ		or مَتَمَادِّ			

D The remaining forms present no irregularity ; e.g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَّ	يَمْدَد	مَدِّ	مَمْدَد	قَمْدِيد
Pass.	مَدَّ	يَمْدَد		مَمْدَد	
V. Act.	قَمَدَّ	يَقْمَد	قَمَدِّ	مَقْمَد	قَمَد
Pass.	قَمَدَّ	يَقْمَد		مَقْمَد	

TABLE VI. VERBUM PRIMÆ RAD. HÈMZATÆ.

A

	L	II.	III.	IV.	V.	VI.
Active Perf.	أَثَرَ	أَثَرَ	آثَرَ	آثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَأَثَرَ
Imperf.	يَأْثُرُ	يُؤَثِّرُ	يُؤَاثِرُ	يُؤَاثِرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ
Imperat.	أِثْرِ	أُثِّرْ	أُثِّرْ	أُثِّرْ	تَأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ
N. Ag.	أَثَر	مُؤَثِّر	مُؤَاثِر	مُؤَاثِر	مُتَأَثِّر	مُتَوَأَثِّر or مُتَأَثِّر
N. Verbi.	أَثَر	تَأْثِير	إِثَار	إِثَار	تَأَثَّر	تَوَأَثَّر or تَأَثَّر
					مُؤَاثِرَة	
Passive Perf.	أُسِرَ	أُثِّرَ	أُؤَثِّرَ	أُؤَثِّرَ	تُؤَثَّرَ	تُؤَوَثَّرَ or تُؤَثَّرَ
Imperf.	يُؤَسِّرُ	يُؤَثِّرُ	يُؤَاثِرُ	يُؤَاثِرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ
N. Pat.	مَأْسُور	مُؤَثِّر	مُؤَاثِر	مُؤَاثِر	مُتَأَثِّر	مُتَوَأَثِّر or مُتَأَثِّر

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	إِثْتَر	يَأْتَثِرُ	إِثْتِرْ	مُؤْتَثِّر	إِثْتَار
Pass.	أُؤْتَثِّر	يُؤُوتَثِّرُ		مُؤُوتَثِّر	
X. Act.	إِسْتَأَثَّر	يَسْتَأَثِّرُ	إِسْتَأَثِّرْ	مُسْتَأَثِّر	إِسْتِثَار
Pass.	أُسْتُؤَثِّر	يُسْتَأُوتَثِّرُ		مُسْتَأُوتَثِّر	

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HEMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَال	سَفَر	بَوَس	لَامَ	لَامَ	الَامَ
Imperf.	يَسَال	يَسَار	يَبُوس	يَلَامُ	يَلَامُ	يَلَامُ
Imperat.	اسَال	اسَار	ابوس	لَامَ	لَامَ	الَامَ
N. Ag.	سَالِل	سَافِر	بَاس	مَلَامَ	مَلَامَ	مَلَامَ
N. Verbi.	سَوَال	سَوْر	بَاس	تَلَامَ	تَلَامَ	تَلَامَ
Passive Perf.	سُئِل			لُتِمَ	لُتِمَ	لُتِمَ
Imperf.	يُسَال			يَلَامُ	يَلَامُ	يَلَامُ
N. Pat.	مَسْئُول			مَلَامَ	مَلَامَ	مَلَامَ

	V.	VI.	VII.	VIII.	X.
Active Perf.	تَلَامَ	تَلَامَ	اِنْجَاث	اِتَامَ	اِسْتَلَامَ
Imperf.	يَتَلَامُ	يَتَلَامُ	يَنْجِثُ	يَلْتَمُ	يَسْتَلِمُ
Imperat.	تَلَامَ	تَلَامَ	اِنْجِثْ	اِتْتَمِ	اِسْتَلِمِ
N. Ag.	مَتَلِمُ	مَتَلِمُ	مُنْجِثُ	مَلْتَمُ	مُسْتَلِمُ
N. Verbi.	تَلَوُ	تَلَوُ	اِنْجَاثُ	اِتْتَامُ	اِسْتَلَامُ
Passive Perf.	تُلِّمَ	تُلِّمَ	اُنْجِثَ	اُلْتِمَ	اُسْتَلِمَ
Imperf.	يَتَلَامُ	يَتَلَامُ	يَنْجَاثُ	يَلْتَامُ	يَسْتَلَامُ
N. Pat.	مَتَلَامُ	مَتَلَامُ	مُنْجَاثُ	مَلْتَامُ	مُسْتَلَامُ

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ.

	I.			II.	III.
Active Perf. 3. s. m.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
f.	هَنَاث	هَنَاث	هَنَاث	هَنَاث	هَنَاث
2. s. m.	هَنَاث	هَنَاث	هَنَاث	هَنَاث	هَنَاث
Imperf.	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي
Imperat.	اهْنِي	اهْنِي	اهْنِي	اهْنِي	اهْنِي
N. Ag.	هَانِي	هَانِي	هَانِي	هَانِي	هَانِي
N. Verbi.	هَنْ	هَنْ	هَنْ	هَنْ	هَنْ
Passive Perf.	هِنِي	هِنِي	هِنِي	هِنِي	هِنِي
Imperf.	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي
N. Pat.	مَهْنُو	مَهْنُو	مَهْنُو	مَهْنُو	مَهْنُو

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	اَهْرَأ	اَهْرَأ	اَهْرَأ	اَهْرَأ	اَهْرَأ	اَهْرَأ
Imperf.	يَهْرِي	يَهْرِي	يَهْرِي	يَهْرِي	يَهْرِي	يَهْرِي
Imperat.	اهْرِي	اهْرِي	اهْرِي	اهْرِي	اهْرِي	اهْرِي
N. Ag.	مَهْرِي	مَهْرِي	مَهْرِي	مَهْرِي	مَهْرِي	مَهْرِي
N. Verbi.	اَهْرَاء	اَهْرَاء	اَهْرَاء	اَهْرَاء	اَهْرَاء	اَهْرَاء
Passive Perf.	اهْرِي	اهْرِي	اهْرِي	اهْرِي	اهْرِي	اهْرِي
Imperf.	يَهْرِي	يَهْرِي	يَهْرِي	يَهْرِي	يَهْرِي	يَهْرِي
N. Pat.	مَهْرِي	مَهْرِي	مَهْرِي	مَهْرِي	مَهْرِي	مَهْرِي

A TABLE IX. VERBA PRIMÆ RAD. و ET ی

I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلُ	اِدُدْ
B N. Verbi.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
	عِدَّةً	رِثَّةً	ضَعَةً		
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ
N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ

IV. VIII. X.					
Active Perf.	أَوْجَبَ	أَيَسَرَ	أَتَعَدَّ	أَتَسَّرَ	أَسْتَوْعَدَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ
Imperat.	أَوْجِبْ	أَيَسِّرْ	أَتَعَدَّدْ	أَتَسَّرْ	أَسْتَوْعِدْ
N. Ag.	مَوْجِبٌ	مُيَسِّرٌ	مُتَعَدِّدٌ	مُتَسَرِّرٌ	مُسْتَوْعِدٌ
D N. Verbi.	إِجَابٌ	إِيسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِيعَادٌ
Passive Perf.	أُوجِبَ	أُيَسَّرَ	أُتَعَدَّدَ	أُتَسَّرَ	أُسْتَوْعِدَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ
N. Pat.	مَوْجِبٌ	مُيَسِّرٌ	مُتَعَدِّدٌ	مُتَسَرِّرٌ	مُسْتَوْعِدٌ

TABLE X. VERBUM MEDIÆ RAD. و

ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنْ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولُنْ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	...
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	...
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنْ
N. Ag.		N. Verbi.		Imperative.		
				Simple.	En. I.	En. II.
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنْ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنْ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولُونَ	...
			f.	قُلْنَ	قُلْنَ	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.
ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m.	سَارَ	يَسِيرُ	يَسِرْ	يَسِيرَنَّ	يَسِيرُونَ
	f.	سَارَتْ	تَسِيرُ	تَسِرْ	تَسِيرَنَّ	تَسِيرُونَ
	2. m.	سَرَتْ	تَسِيرُ	تَسِرْ	تَسِيرَنَّ	تَسِيرُونَ
	f.	سَرَتْ	تَسِيرِينَ	تَسِيرِي	تَسِيرَنَّ	تَسِيرُونَ
	1. c.	سَرَتْ	أَسِيرُ	أَسِرْ	أَسِيرَنَّ	أَسِيرُونَ
	Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَانَّ	...
	f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَانَّ	...
	2. c.	سَرَّتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَانَّ	...
	C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُونَ	...
	f.	سَرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...
	2. m.	سَرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُونَ	...
	f.	سَرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
	1. c.	سَرْنَا	نَسِيرُ	نَسِرْ	نَسِيرَنَّ	نَسِيرُونَ
D	N. Ag.	N. Verbi.	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m.	سَارَ	سِرْ	سِيرَنَّ	سِيرُونَ	
	f.	سَارَتْ	سِيرِي	سِيرَنَّ	سِيرُونَ	
			Dual. 2. c.	سِيرَا	سِيرَانَّ	...
			Plur. 2. m.	سِيرُوا	سِيرُونَ	
			f.	سِرْنَ	سِرْنَ	...

TABLE XII. VERBA MEDIÆ RAD. و ET ی. A

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m.	قِيلَ	يُقَالُ	يُقَلْ	يُقَالَنَّ	يُقَالُونَ
	f.	قِيلَتْ	تُقَالُ	تُقَلْ	تُقَالَنَّ	تُقَالُونَ
	2. m.	قِلْتُ	تُقَالُ	تُقَلْ	تُقَالَنَّ	تُقَالُونَ
	f.	قِلْتُ	تُقَالِينَ	تُقَالِي	تُقَالَنَّ	تُقَالُونَ
	1. c.	قِلْتُ	أُقَالُ	أُقَلْ	أُقَالَنَّ	أُقَالُونَ
	Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَانَّ	...
	f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَانَّ	...
	2. c.	قِلْتَا	تُقَالَانِ	تُقَالَا	تُقَالَانَّ	...
	C Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُونَ	...
	f.	قِلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	...
	2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُونَ	...
	f.	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	...
	1. c.	قِلْنَا	نُقَالُ	نُقَلْ	نُقَالَنَّ	نُقَالُونَ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبْعُوعٌ, مَبْعُوعَةٌ

A TABLE XIII. VERBA MEDLÆ RAD. و ET ی

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتَ	اِنْشَلْتَ	اِقْتَلْتَ	اِسْتَقَمْتَ
B Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	اِنْشُلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَانَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	اِنْشِيَ	اِقْتِيَ	اِسْتَقِيمَ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَمَرَ قَوْلٌ	سَايَرَ قَاوِلٌ	تَسَمَّرَ تَقْوِلٌ	تَسَايَرَ تَقَاوِلٌ
Imperf.	يُسَمِّرُ يَقْوِلُ	يُسَايِرُ يَقَاوِلُ	يَتَسَمَّرُ يَتَقْوِلُ	يَتَسَايِرُ يَتَقَاوِلُ
D N. Verbi.	تَقْوِيلٌ	تَسَمِيرٌ	مُسَايِرَةٌ	مُسَايِرَةٌ
Passive Perf.	قُولٌ	سَوِيْرٌ	تُقْوَلُ	تُسَوَّرُ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُّ N. Verbi. اِسْوَادٌ

XI. اِسْوَادٌ يَسْوَدُّ اِسْوَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,
MEDLÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونُ	يَنْدُونُ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ B
f.	نَدَوْتَ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ	تَنْدِينَ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونُ	أَنْدُونُ
Dual. 3. m.	نَدَوَا	يَنْدَوَانِ	يَنْدَوَا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	يَنْدُونُ	يَنْدُوا	يَنْدُوا	يَنْدُونُ	يَنْدُونُ
f.	نَدَوْنَ	يَنْدُونُ	يَنْدُونُ	يَنْدُونُ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونُ	تَنْدُوا	تَنْدُوا	تَنْدُنْ	تَنْدُنْ
f.	نَدَوْتُنَّ	تَنْدُونُ	تَنْدُونُ	تَنْدُونُ	تَنْدُونَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونُ	نَنْدُونُ
N. Ag.						
N. Verbi.						
Imperative.						D
				Simple.	En. I.	En. II.
Sing. m.	نَادِ	نَدُو		أَنْدُ	أَنْدُونُ	أَنْدُونُ
f.	نَادِيْهَ			أَنْدِي	أَنْدِينَ	أَنْدِينَ
Dual. 2. c.				أَنْدُوا	أَنْدَوَانِ	...
Plur. 2. m.				أَنْدُوا	أَنْدُنْ	أَنْدُنْ
f.				أَنْدُونُ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنَّ
	f. رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
	B 2. m. رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
	f. رَمَيْتِ	تَرْمِيَنَّ	تَرْمِي	تَرْمِي	تَرْمِيَنَّ	تَرْمِيَنَّ
	1. c. رَمَيْتُ	أَرْمِي	أَرْمِي	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f. رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	2. c. رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُونُ	يَرْمُونُ
	f. رَمَيْنَ	يَرْمِيَنَّ	يَرْمِيَنَّ	يَرْمِيَنَّ	يَرْمِيَانِ	...
	2. m. رَمَيْتُمْ	تَرْمُونُ	تَرْمُوا	تَرْمُوا	تَرْمُونُ	تَرْمُونُ
	f. رَمَيْتُنَّ	تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِيَنَّ	تَرْمِيَانِ	...
	1. c. رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
D Sing. m.	رَامِ	رَمَى	Sing. 2. m.	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
	f. رَامِيَّةَ		f.	أَرْمِي	أَرْمِيَنَّ	أَرْمِيَنَّ
			Dual. 2. c.	أَرْمِيَا	أَرْمِيَانِ	...
			Plur. 2. m.	أَرْمُوا	أَرْمُونُ	أَرْمُونُ
			f.	أَرْمِيَنَّ	أَرْمِيَانِ	...

TABLE XVI. VERBA TERTIÆ RAD. و ET ی, A
MEDIÆ RAD. KESRATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضَى	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِيَنَّ	يَرْضِيَنَّ
	f. رَضَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
	2. m. رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
	f. رَضَيْتِ	تَرْضِيَنَّ	تَرْضَى	تَرْضَى	تَرْضِيَنَّ	تَرْضِيَنَّ
	1. c. رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
Dual. 3. m.	رَضَيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
	f. رَضَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
	2. c. رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضُوا	يَرْضُوا	يَرْضَوْنَ	يَرْضَوْنَ
	f. رَضَيْنَ	يَرْضِيَنَّ	يَرْضِيَنَّ	يَرْضِيَنَّ	يَرْضِيَانِ	...
	2. m. رَضَيْتُمْ	تَرْضَوْنَ	تَرْضُوا	تَرْضُوا	تَرْضَوْنَ	تَرْضَوْنَ
	f. رَضَيْتُنَّ	تَرْضِيَنَّ	تَرْضِيَنَّ	تَرْضِيَنَّ	تَرْضِيَانِ	...
	1. c. رَضَيْنَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِيَنَّ	نَرْضِيَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	رَاضِ	رَضَا	Sing. 2. m.	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
	f. رَاضِيَّةَ	رَضَوَانِ	f.	أَرْضِي	أَرْضِيَنَّ	أَرْضِيَنَّ
			Dual. 2. c.	أَرْضِيَا	أَرْضِيَانِ	...
			Plur. 2. m.	أَرْضُوا	أَرْضَوْنَ	أَرْضَوْنَ
			f.	أَرْضِيَنَّ	أَرْضِيَانِ	...

A TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

PASSIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نُذِيَ	يُنْذَى	يُنْذَى	يُنْذَ	يُنْذِيَنَّ	يُنْذِيَنَّ
B f.	نُذِيَتْ	تُنْذَى	تُنْذَى	تُنْذَ	تُنْذِيَنَّ	تُنْذِيَنَّ
2. m.	نُذِيَتْ	تُنْذَى	تُنْذَى	تُنْذَ	تُنْذِيَنَّ	تُنْذِيَنَّ
f.	نُذِيَتْ	تُنْذِيَنَّ	تُنْذَى	تُنْذَى	تُنْذِيَنَّ	تُنْذِيَنَّ
1. c.	نُذِيَتْ	أُنْذَى	أُنْذَى	أُنْذَ	أُنْذِيَنَّ	أُنْذِيَنَّ
C Dual. 3. m.	نُذِيَا	يُنْذِيَانِ	يُنْذِيَا	يُنْذِيَا	يُنْذِيَانِ	...
f.	نُذِيَتَا	تُنْذِيَانِ	تُنْذِيَا	تُنْذِيَا	تُنْذِيَانِ	...
2. c.	نُذِيَتَا	تُنْذِيَانِ	تُنْذِيَا	تُنْذِيَا	تُنْذِيَانِ	...
Plur. 3. m.	نُذُوا	يُنْذَوْنَ	يُنْذُوا	يُنْذُوا	يُنْذَوْنَ	...
f.	نُذِينَ	يُنْذِينَ	يُنْذِينَ	يُنْذِينَ	يُنْذِينَ	...
D 2. m.	نُذِيْتُمْ	تُنْذَوْنَ	تُنْذُوا	تُنْذُوا	تُنْذَوْنَ	...
f.	نُذِيْتُنَّ	تُنْذِينَ	تُنْذِينَ	تُنْذِينَ	تُنْذِينَ	...
1. c.	نُذِيْنَا	نُنْذَى	نُنْذَى	نُنْذَ	نُنْذِيَنَّ	نُنْذِيَنَّ

Nom. Pat. Sing. m. مَنُذُو f. مَنُذُوَّة

مَرْمِيَّة مَرْمَى

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی.

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقَضَّى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ B
N. Ag. m.	مُقَضِّ	مُقَاضٍ	مُقْضٍ	مُتَقَضِّ	مُتَقَاضٍ
f.	مُقَضِّة	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّة	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقْضٍ	تَقَاضٍ
		قِضَاءٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقَضَّى	تُقَاضَى
Imperf.	يُقَضَّى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى C
N. Pat. m.	مُقَضَّى	مُقَاضَى	مُقْضَى	مُتَقَضَّى	مُتَقَاضَى
f.	مُقَضَّاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَّاةٌ	مُتَقَاضَاةٌ

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VII. Act.	اِنْقَضَى	يُنْقَضَى	اِنْقَضِ	مُنْقَضٍ	اِنْقِضَاءٌ
Pass.	اِنْقَضِيَ	يُنْقَضَى		مُنْقَضَى	D
VIII. Act.	اِقْتَضَى	يُقْتَضَى	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتَضِيَ	يُقْتَضَى		مُقْتَضَى	
X. Act.	اِسْتَقْضَى	يَسْتَقْضَى	اِسْتَقْضِ	مُسْتَقْضٍ	اِسْتِقْضَاءٌ
Pass.	اِسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضَى	