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A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY

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THIRD EDITION

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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 *Nakāid*) 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 'Alfīya (الألفية) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the Mufaṣṣal (المفصل) of 'el-Zamahsāri (ed. Broch, 1859); and the Lāmīyatu 'l-'Af'āl (لامية الأفعال) of 'Ibn Mālik, with the Commentary of his son Badru 'd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the Miṣbāḥu 'l-Ṭālib fī Baḥti 'l-Maṭālib (مصباح الطالب في بحث المطالب), that is, the Baḥtu 'l-Maṭālib of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirut, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled Miṣṭāḥu 'l-Miṣbāḥ (مفتاح المصباح, second edition, Beirut, 1867); and Nāṣif 'el-Yāziḡi's Faṣlu 'l-Ḥiṭāb (فصل الخطاب, 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 Linguæ 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.

THE Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

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	NAME.	FIGURE.			NUMERICAL VALUE.	
		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.		With both.
A	رَاءٌ Rā.	ر	را	... ..	200
	زَايٌ } (زَاءٌ) } Zāy.	ز	زا	... ..	7
	سِينٌ Sīn.	س	سا	... ..	60
	شِينٌ Šīn.	ش	شا	... ..	300
	صَادٌ Ṣād.	ص	صا	... ..	90
B	ضَادٌ Ḍād.	ض	ضا	... ..	800
	طَاءٌ Ṭā.	ط	طا	... ..	9
	ظَاءٌ Ḍā.	ظ	ظا	... ..	900
	عَيْنٌ ‘Ain.	ع	عا	... ..	70
	غَيْنٌ Ġain.	غ	غا	... ..	1000
	فَاءٌ Fā.	ف	فا	... ..	80
C	قَافٌ Qāf.	ق	قا	... ..	100
	كَافٌ Kāf.	ك	كا	... ..	20
	لَامٌ Lām.	ل	لا	... ..	30
	مِيمٌ Mīm.	م	ما	... ..	40
	نُونٌ Nūn.	ن	نا	... ..	50
	هَاءٌ Hā.	ه	ها	... ..	5
	وَاوٌ Wāw.	و	وا	... ..	6
	يَاءٌ Yā.	ي	يا	... ..	10

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 الْحُرُوفِ الْهَجَائِيَّةِ، or حُرُوفُ الْمُعْجَمِ) 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.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
أَلِفٌ Elif.	ا	ا	...	...	1
بَاءٌ Bā.	ب	ب	ب	ب	2
تَاءٌ Tā.	ت	ت	ت	ت	400
ثَاءٌ Thā.	ث	ث	ث	ث	500
جِيمٌ Ġim.	ج	[ج]	ج	[ج]	3
هَاءٌ Hā.	ح	[ح]	ح	[ح]	8
هَاءٌ Hā.	خ	[خ]	خ	[خ]	600
دَالٌ Dal.	د	د	...	...	4
ذَالٌ Dāl.	ذ	ذ	...	...	700

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*, **ل**, § 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** *f*, but **ق** **ق** *k**. 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.

بھ. سھ. فی. C
تھ. دھ. لھ.
گھ. عھ. لمھ.
ھجھ. فھ. یھ.

[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 **حجج** appears as **حجج**, or, in the fount used for this grammar, as **حجج**. 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, **ق**, **ق**, or even **ق**, **ق**.

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* (نُقْطَةٌ, plur. نُقُطٌ), are divided by the grammarians into *أَلْحُرُوفُ الْمَهْمَلَةُ*, the loose or free, i.e. unpointed, letters, and *أَلْحُرُوفُ الْمُعْجَمَةُ*, the bolted or fastened, i.e. pointed, letters. To the former class belong ط, ص, س, ر, د, ح and ع; to the latter خ, ذ, ز, ش, ض, ظ and غ. The letters ب, ت, ث and ن are generally distinguished as follows:

B

ب is called *أَلْبَاءُ الْمُوَحَّدَةُ*, the *ب* with one point (بْ);

ت ,, *أَلْتَاءُ الْمِثْنَاءُ مِنْ فَوْقِهَا*, the *ت* with two points above (تْ);

ي ,, *أَلْيَاءُ الْمِثْنَاءُ مِنْ تَحْتِهَا*, the *ي* with two points below (يْ)*;

ث ,, *أَلثَّاءُ الْمِثْلَتَةُ*, the *ث* with three points (ثْ).

C

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 حِجْجِجْ; دِدِدْ; رِرِرْ; سِسِسِ; صِصِصِ; طِطِطِ; عِجِجِ; etc. Also هِ or هُ by way of distinction from ة. In some old Mss. ش has only one point above, and then س takes a point below.

D

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, *أَلْحُرُوفُ الشَّفَوِيَّةُ* or *أَلشَّفَهِيَّةُ*, the labials (*شَفَا* a lip),

ظ ذ ث, *أَلْحُرُوفُ اللِّثَوِيَّةُ*, the gingivals, in uttering which the

tongue is pressed against the gum (*اللِّثَةُ*).

ص س ز, *أَلْحُرُوفُ الأَسَلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (*الأَسَلَةُ*).

* [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 *êlif makṣūra* (§ 7, rem. b): thus *رَمَى*, but *لِي*, *كِي*.]

الذُّوْلِقِيَّةُ or الحُرُوفُ الذُّدِقِيَّةُ, the liquids ن ل ر, which are pronounced with the extremity of the tongue (الذُّوْلُقُ or الذُّدُقُ).

الشَّجْرِيَّةُ, the letters ض ش ج, which are uttered through the open orifice of the lips (الشَّجْرُ).

النَّطْعِيَّةُ or الحُرُوفُ النَّطْعِيَّةُ, the letters ط د ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (النَّطْعُ or التَّطْعُ).

الحَرْفَانِ اللَّهَوِيَّانِ, the letters ق and ك, in uttering which the uvula (اللِّهَاءُ) is brought into play.

حُرُوفُ الْحَلْقِيَّةِ or الحُرُوفُ الْحَلْقِيَّةُ, the gutturals, ه غ ع خ ح أ.

The letters ي و ا are called حُرُوفُ اللَّيْنِ or الحُرُوفُ 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, C however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, ا, see § 15) is the *spiritus lenis* of the Greeks, the *h* of the Hebrews (as in *אֱמֶר*, *זֵיב*, *הַבְּאֵלָה*). 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.] D

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 الظَّاءُ الْمَشَّالَةُ.

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 grasséyé*, 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 مَضَارٍ for مَضَاعٍ, 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 con- A
founded with *êlif hêmzatum*, as 'ultu, ya'ûlu, for *ḵultu, yaḵûlu*.

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 جَنْبُ *gèmb*, عَنْبَرُ 'ambar, شَنْبَاءُ *shènbā'u*, not *gènb*, 'anbar, *shènbā'u*.

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

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 *hêmza*, see § 1, rem. *a*, and § 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E.g., لā, في *fī*, كاي *kai*, ذو *dū*, لو *lau*.

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

(a) َ *fèth* (فَتْحٌ) or *fètha* (فَتْحَةٌ), *a*, è (as in *pet*), *e* (nearly the French *e muet*); e.g. خَلَقَ *halaka*, شَمْسٌ *shèmsun*, كَرِيمٌ *kerīmun*.

(b) ِ *kèsr* (كَسْرٌ) or *kèsra* (كَسْرَةٌ), *i* (as in *pin*), ì (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e.g. بِهِ *bihī*, أَقْطُ *akḵūṭun*. D

(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. لَاهُ *lahu*, هُجَّتْ *höggètun*, عَمْرٌ *ömrun*.

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

A REM. a. The distinction between the names *fèṭḥ*, *kèsra*, *ḍamma*, and *fèṭḥa*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, נִשְׁבֵּר, קְבוּיָן. The terms نَصَب and رَفَع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. الْحَرُورِيَّةُ بِنَصَبِ الْحَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—De G.]

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

REM. c. In the oldest Mss. of the Kōr'ān, the vowels are expressed by dots (usually red), one above for *fèṭḥa*, 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 † and ى or ے 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 *è*, *e*, C *ì*, *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 غ خ ح, or the emphatic consonants ق ظ ط ض ص, *fèṭḥa* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish *å*; e.g. حَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَيْعِي *bākīya*, صَدْرٌ *ṣādrun*. 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 *î*, e.g. عِلْمٌ 'ilmun, سِحْرٌ siḥrun, قِسْرٌ kiṣrun; whilst A ḍamma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطْفٌ laṭfa, لُطْفٌ luṭfun, حُسْنٌ ḥosnun / ? ن or ḥösnun, رُغْبٌ ruḡbun, 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,—fêṭha either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ katabtu, أَكْبَرُ 'akbaru; or it becomes a B simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلٌ bel, مَرْكَبٌ merkèbun, سَمَكٌ semèkun, 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 ġarratun, مَرَّةٌ marratun, غَارَةٌ ġāratun, صُورَةٌ ṣūratun; and also in general at the end of a word.

6. The long vowels *ā*, *î*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ kāla, بَاعَ bī'a, سُوْقٌ sūkun; in which case these letters are called حُرُوفُ الْمَدِّ, *literae productionis*, "letters of prolongation." The combinations يـ and وـ must always be pronounced *î* and *ū*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *î* to that of the French *u* or German *ü*, e.g. طَوْرٌ ṭūr, طِينٌ ṭīn, nearly tōrun, 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 fêṭha; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, هَكَذَا, هَهُنَا, هَذَا, ذَلِكَ, لَكِنَّ or لَكِنْ, الْقِيَمَةُ, السَّمَوَاتُ, الْمَلَائِكَةُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small *ë*lif; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, الْمَلَائِكَةُ, الرَّحْمَنُ, اللَّهُ, السَّمَوَاتُ, الْقِيَمَةُ (the resurrection, to be carefully distinguished from

- A *ثَلَاثَةٌ*, *ثَلَاثٌ*, *ثَلَاثُونَ*, *ثَلَاثُونَ*, *ثَلَاثُونَ*, and occasionally some other vocables, such as *ثَمِينَةٌ* and *ثَمِينُونَ*; *تَعْلَى* and *تَبْرَكَ*; *رَمَضُنْ*, *سَلِيمُنْ*, and other proper names ending in *انْ*; *الشَّيْطَانُ*; *مُعَوِيَّةٌ*; *خُلْدٌ*, *مَلِكٌ*, *أَلْحَرِثُ*, *أَلْقِسِرُ*, and other proper names of the forms *فَاعِلٌ* and *أَلْفَاعِلٌ*; *دِينِرٌ*; etc. This is more common in Magribī Mss. than in others.—The long vowel *ī* is in a very few instances written defectively at the end of a word,
- B e.g. *أَلْحَافِ*, *al-Hāfī*, *أَلْعَاصِ*, *al-‘Āṣī*, *حُدَيْفَةُ بَنِ أَلْيَمَانِ*, *Hodēifetu ‘bnu ‘l-Yemānī*, for *أَلْحَافِي*, *أَلْعَاصِي*, *أَلْيَمَانِي*; *أَلْمُهْتَدِي* for *أَلْمُهْتَدِي*.*

REM. *b*. The letter *h*, preceded by *ḍamma*, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e.g. *قَارُهُ*, *Carlo*; *دُونُ بَطْرُهُ*, *Don Pedro*; *وَادِي آرُهُ*, *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 *fēṭha* does from *a* to *è* (see § 4, *a*, and § 5, *b*). This change is called *الإِمَالَةُ*, *al-‘imāla*, the “deflection” of the sound of *a* and *ā* towards that of *i* and *ī*. The Magribī Arabs actually pronounce *ā* in many cases as *ī*. Hence *رِكَابٌ* *rikāb*, *لَاكِنٌ* *lākin*, *بَابٌ* *bāb*, *لِسَانٌ* *lisān*, are sounded *rikēb*, *lēkin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written *بَايَه*, *جَيَان*, *قَنَالِس*, *بَيْرَالِه*.
- C

7. *ا* corresponds to *fēṭha*, *ي* to *kèsra*, and *و* to *ḍamma*; whence
- D *ا* is called *أُخْتُ الْفَتْحَةِ*, *the sister of fēṭha*, *ي*, *أُخْتُ الْكُسْرَةِ*, *the sister of kèsra*, and *و*, *أُخْتُ الضَّمَّةِ*, *the sister of ḍamma*. *Fēṭha* before *ي* and *و* forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e.g. *صَيْفٌ* *ṣaifun*,

* [The omission of final *ي* 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 *haufun*; but after the other letters become nearly \bar{e} (Heb. יֵ) A and \bar{o} (Heb. וֹ), e.g. سَيْفٌ *sèifun*, مَوْتُ *m^aotun* (almost *sèifun*, *mōtun*).

REM. a. After و at the end of a word, both when preceded by *ḍamma* and by *fèṭḥa*, \bar{a} is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This \bar{a} , in itself quite superfluous (*èlif otiosum*), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ *and*. It is called اَلْفُ الْوَقَايَةِ *the guarding èlif*, or اَلْاَلْفُ الْفَاصِلَةُ *the separating èlif*.

REM. b. \bar{a} at the end of a word after a *fèṭḥa* is pronounced B like \bar{a} , e.g. فَتَى *fatā*, رَمَى *ramā*, أَلَى *'ilā**, and is called, like \bar{a} itself in the same position (e.g. بَهِنَسَا *Bèhnesā*, غَزَا *ġazā*), اَلْاَلْفُ الْمَقْصُورَةُ *the èlif that can be abbreviated*, in contradistinction to the *lengthened èlif*, اَلْاَلْفُ الْمَمْدُودَةُ (see § 22 and § 23, rem. a), which is protected by *hèzma*. It receives this name because, when it comes in contact with a *hèzma conjunctionis* (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the و and \bar{a} in أَبُو \bar{a} and أَبِي before اَلْوَزِيرِ (see § 20, b) †.

REM. c. If a pronominal suffix be added to a word ending C in \bar{a} , the \bar{a} is sometimes retained according to old custom, as in رَمَاهُ or رَمِيهِ, but it is commonly changed into \bar{a} , as رَمَاهُ.

* [But \bar{a} , with the mark *ġèzma* (see § 10), as in كَيْدِي *ai* is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters \bar{a} suprascript; e.g. يَدِي كُلِّ مَعْطَاءٍ, i.e. يَدِي *yèdai*, not *yèdā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between \bar{a} and \bar{a} , pronouncing the former nearly as \bar{e} ; cf. rem. d. On the other hand many Mss., even very ancient ones, write \bar{a} where the received rules require \bar{a} . According to the grammarians *èlif maḳṣūra* is always written \bar{a} 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 \bar{a} must be considered; a “converted *Yā*” gives \bar{a} , a “converted *Wāw*” gives \bar{a} . See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in اَء we often find اَوَء instead of اَء , as حَيَوَةٌ or حَيَوَةٌ , صَلَوَةٌ or صَلَوَةٌ , زَكْوَةٌ or زَكْوَةٌ , نَجْوَةٌ , غَدْوَةٌ , مَشْكُوَةٌ , مَنْوَةٌ , and so also رَبَّوَا , رَبَّوَا for رَبَّأ , رَبَّأ ; further اِيَء for اَء in the loan-word تَوْرِيَةٌ or تَوْرِيَةٌ ; according to which older mode of writing we ought to pronounce the اَء 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*, ء *an*, اَء *in*, اِء or اِء *un*. This is called التَّنْوِينُ , the *tènwîn* or “nutation” (from the name of the letter ن *nûn*), and takes place only at the end of a word; e.g. مَدِينَةٌ *medînetan*, بِنْتٌ *bintin*, مَالٌ *mālun*. See § 308.

REM. *a.* ء takes an ا after all the consonants except ة ; as بَابًا , رِيحًا , but خَلِيفَةً . However, when it precedes a ي , no ا is written, as in هُدًى ; nor, according to the older orthography, when it accompanies a *hêmza*, as in شَيْءٌ , for which we more usually find شَيْئًا . This ء in no way affects the quantity of the vowel, which is always short: *bābān*, *rīḥān*.

C REM. *b.* To one word و is added, without in any way affecting the sound of the *tènwîn*, viz. to the proper name عَمْرُو ‘*Amr*’ (not ‘*Amrû*’), genit. عَمْرُو , accus. عَمْرًا , rarely عَمْرَوًا , [or, when the *tènwîn* 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. عَمْرٌ ‘*Omar*’, genit. and accus. عَمْرٌ . The و of عَمْرُو and عَمْرُو is, however, often neglected in old manuscripts. [Cf. the use of ا to represent *tènwîn* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the Kor'ān , the *tènwîn* is expressed by doubling the dots which represent the vowels; $\text{اَء} = \text{اَء}$, $\text{اِء} = \text{اِء}$, $\text{اِء} = \text{اِء}$.

* [The prophet said أَفْعُو for أَفْعَى , حَدَّو for حَدَّأ . Zamahsari, *Faḥk* i. 114.--De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمٌ or جَزْمَةٌ (*amputation*), ة, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلُّ *bèl*, هُمَّ *hum*, كَتَبْتُمْ *katabtum*, سَفْسَفٌ *sèfsèfa*, قُرْآنٌ *kor-'ānun* (not *ko-rānun*). It corresponds therefore to the *Shēvā* quiescens of the Hebrew, with which its other name سُكُونٌ *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ ساكنٌ *a quiescent letter*, as opposed to حَرْفٌ متحركٌ *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 ġèzma; e.g. أرَدتَّ، من ربه، أرَدتَّ، not أرَدتَّ، من ربه، أرَدتَّ :

REM. c. The same distinction exists between the words ġèzma and ġèzma, as between *fèth* and *fèthā*, etc. (see § 4, rem. a).

REM. d. Older forms of the ġèzma are ة and ة, whence the later ة, instead of the common ة or ة. In some old Mss. of the *Qor'ān* a small horizontal (red) stroke is used, = .

10. ی and و, when they form a diphthong with *fèthā*, are marked with a ġèzma, as یَوْمٌ، کَیْ، یدَیْ; but when they stand for *èlif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a ġèzma is placed even over the letters of prolongation, e.g. سِیمٌ، صَبُورٌ، قَائِلٌ; and over the *èlif maqṣūra*, e.g. هُدًى، عَلًى for هُدًى، عَلًى.

B. Tèsdīd or Sèdda.

D

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 ˆ, which is called

A **التَّشْدِيدُ**, the *tèsdîd* (*strengthening*)*; e.g. **الْكُلُّ** *el-kulla*, **كُلًّا** *kullan*, **السَّمِّ** *es-sèmmi*, **سَمًّا** *sèmmîn*, **الْمُرِّ** *el-murru*, **مُرًّا** *murrûn*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **قَوِّلَ** *kūwila* and **تُقَوِّلَ** *tukūwila*, instead of **قَوْلَ** and **تُقُولَ**, 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 consequently the *tèsdîd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *tèsdîd*, 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 *êlif hèmzatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأْسًا** *ra'āsun*, **سَأَلًا** *sa'ālun*, **نَأَاغًا** *na'āgun*.

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

D REM. e. *Tèsdîd*, 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 **اَ** the Egyptians write **أَ** instead of **أَ**; but elsewhere, at least in old manuscripts, **أَ** may stand for **أَ** as well as **أَ**. The African Arabs constantly write **أَ**, **أَ**, **أَ**, for **أَ**, **أَ**, **أَ**. In the oldest Mss. of the *Ḳor'ān*, *tèsdîd* is expressed by **اَ** or **اَ**, 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 *sédâ*; **أَ** alone may be = **أَ**, &c.

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

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

13. The *necessary tèsdīd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادٌّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (ʾamara) means *he commanded*, but أَمَّرَ (ʾammara), *he appointed some one commander*; مَرٌّ (murrun) is *bitter*, but a word مَرُّ (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 *tèsdīd* B *necessarium* scarcely ever follows the long vowels و and ي, as in مَادَّةٌ, مَارٌّ, though it is sometimes found after ا, as in تَهَوَّدَ الثَّوْبُ, يَكْتَبَانِ (see § 25). Nor does it occur after the diphthongs وِـ and يِـ, save in rare instances, like خُوَيْصَةٌ and دُوَيْبَةٌ [see § 277].

14. The *euphonic tèsdīd* 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, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت, C
 (dentals, sibilants, and liquids,) after the article أَلْ; e.g. التَّمْرُ
 ʾet-tèmru; الرَّحْمَنُ ʾar-raḥmānu; الشَّمْسُ ʾš-šèmsu; الظُّلْمُ ʾaz-ḡolmu;
 اللَّيْلُ ʾl-lèilu, or, in African and Spanish manuscripts, اللَّيْلُ.

REM. a. These letters are called الْحُرُوفُ الشَّمْسِيَّةُ, *the solar letters*, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet الْحُرُوفُ الْقَمَرِيَّةُ, *the lunar letters*, because the word قَمَرٌ, *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 ي, و, م, ل, ر, after *n* with gèzm, e.g. مِنْ رَبِّهِ *mir rabbihī*, مِنْ لَيْلٍ *min lèil*; 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 **أَنَّ** **لَا** for **أَنَّ**, **عَنْ** **مَا** for **عَمَّا**, **مِنْ** **مَنْ** or **مِنْ** **مَنْ** for **مِمَّنْ**; e.g. **لَا**, **مَنْ**, **مَا**.

REM. a. If to the above letters we add **ن** itself, as **أَنَّ تَكْتَبُ**, the mnemonic word is **يَرْمَلُونَ**.

REM. b. **أَنَّ** **لَا** is equally common with **أَلَّا**, but **مِمَّنْ**, **عَمَّنْ**, **مِمَّا**, **عَمَّا**, are hardly ever written separately; **مَنْ** **لَا**, on the contrary, always. Similarly we find **أَلَّا** for **إِنَّ** **لَا** (*if not*), **إِمَّا** for **إِنَّ** **مَا** (*if*, with

B redundant **ما**) and occasionally **أَمَّا** for **أَنَّ** **مَا** (*that*, with redundant **ما**).

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

أَرَدْتُ for **أَرَدْتُ** *aradta*; **أَتَّخَذْتُ** *attahattum* for **أَتَّخَذْتُ** *attahattum*; **بَسَطْتُ** *basattum* for **بَسَطْتُ** *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**, **خَبَطْتُ** for **خَبَطْتُ**.

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 **ثَبَّتْ** for **ثَبَّتْ**.

C. *Hemza or Nèbra.*

D 15. **Élif**, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark **ء** *hèzma* (**هَمْزٌ** or **هَمْزَةٌ**, *compression*, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called *nèbra* (**نَبْرَةٌ**, *elevation*); e.g. **أَسَدٌ**, **سَأَلَ**, **قَرَأَ**, **رَأَسَ**, **أَقْرَأَ**, **أَقْلَيْدُ**, **حَطَأٌ**, **أَمْرٌ**, **حَطَأٌ**.

REM. a. In cases where an *élif conjunctionis* (see § 19, a, b, c, and rem. d, e) at the beginning of a word receives its own vowel, the grammarians omit the *hèzma* and write merely the vowel; e.g.

أُقْتَلُ, **ابْنُ**, **أَقْرَأُ**, **الْحَمْدُ لِلَّهِ** *praise belongs to God*.

REM. b. ء is probably a small ع, and indicates that the *êlif* is to A be pronounced almost as 'ain. In African (and certain other) Mss. it is sometimes actually written ء; e.g. اَخْلَقُ, اذْ. In the oldest Mss. of the Kōr'ān, hèmza is indicated by doubling the vowel-points; e.g., الْقُرْآنُ = الْقُرَّانُ, الْمُؤْمِنُونَ = الْمُوْمِنُونَ. 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. Hèmza is written between the l and the vowel that accompanies it, or the *gèzma* (see the examples given above); but B we often find خَاسِيْنَ for خَاسِيْنَ, سَيْرٌ for سَيْرٌ (see § 16), and occasionally خَطَّأٌ or خَطَّأٌ for خَطَّأٌ, اِنَّ or اَنَّ for اِنَّ, سِئَلٌ for سِئَلٌ or سُئِلَ, and the like.

REM. d. The effect of the hèmza 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. ي and و take hèmza, when they stand in place of an *êlif* C *hèmzatum** (in which case the two points of the letter ي are commonly omitted); e.g. جِئْتُ for جِئْتُ, خَاسِيْنَ for خَاسِيْنَ, بُوسٌ for بُوسٌ, رُوِسٌ for رُوِسٌ, رُوِسٌ for رُوِسٌ.

17. Hèmza alone (ء) is written instead of أ, اِ, اِ, اِ, 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, *gā'a*, رِدَاءٌ, رِدَاءٌ, جِيءَ, *gī'a*, D رِدِيءٌ; رِدِيءٌ; سُوءٌ, *sū'un*; ضَوْءٌ, قِيءٌ, ظِمٌّ, or more commonly ظِمًّا (see § 8, rem. a); and in the middle of a word, after an *êlif productionis*, provided the hèmza has the vowel *fèṭḥa*, as اَعْدَاءُكُمْ, يَتَسَاءَلُونَ (but for اَعْدَاءُكُمْ and اَعْدَاءُكُمْ the Arabs usually write اَعْدَائِكُمْ and اَعْدَائِكُمْ).

REM. Accusatives like شَيْئًا and ظِمًّا are often written, though

* [See below, §§ 131 seq.]

A contrary to rule, **ظَمًا شَيْئًا**; and in old Mss. we find such instances as **رَدَاءٌ** for **رَدَاٌ**.

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ى**, or after a consonant with *gèzma*, e.g. **مَقْرُوَةٌ** for **مَقْرُوَّةٌ**, **مَوْثَبَاتٌ** for **مَوْثَبَاتٌ**, **تَوَامٌ** for **تَوَامٌ**, **يَسْأَلُ** for **يَسْأَلُ**; and also after *kèsra* and *ḍamma* before the **ى** and **و** of prolongation, e.g. **رُوُسٌ** for **رُوُسٌ**, **خَاطِئِينَ** for **خَاطِئِينَ**. Hèmza between *ā*, *ū*, *ā*, *ī*, *āū*, and *ūū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوَةٌ** for **مَقْرُوَةٌ**, **خَطِيئَةٌ** for **خَطِيئَةٌ** or **خَطِيئَةٌ**, **رُوُسٌ** for **رُوُسٌ** or **رُوُسٌ**, which words must always be pronounced *maḵrū'atun*, *ḥaṭī'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 connecting line; as **أَسْأَلُ** for **أَسْأَلُ**.

REM. b. A hèmza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure **و** or **ى**; as **جُونٌ** for **جُونٌ**, **سُوَالٌ** for **سُوَالٌ**, **لِيَامٌ** for **لِيَامٌ**, **مِنَّةٌ** for **مِنَّةٌ**, **سُوَالٌ** for **سُوَالٌ**.—If preceded by *ū* or *ī*, or the diphthong *ai*, the hèmza may likewise be changed into **و** or **ى**, whatever be the following vowel; as **مَقْرُوَةٌ** for **مَقْرُوَةٌ**, from **مَقْرُوَةٌ**; **فِيٌّ** for **فِيٌّ**, from **فِيٌّ**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**.—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 **رَأْسٌ** for **رَأْسٌ**, **لَوْمٌ** for **لَوْمٌ**, **بِئْرٌ** for **بِئْرٌ**; necessarily so, if the preceding consonant be an *èlif* with hèmza, as **أَمِنٌ** or **أَمِنٌ**, **أُؤْمِنُ**, **إِيْمَانٌ**, for **أَمِنٌ**, **أُؤْمِنُ**, **إِيْمَانٌ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

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

D. Waṣla.

18. When the vowels with hêmza (أُ | أُ | أُ), 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 ۞, written over the êlif, and called وَصْلٌ, or وَصَلَةٌ, or صَلَّةٌ (see § 4, rem. a), i.e. *union*; e.g. عَبْدُ الْمَلِكِ 'abdu 'l-mèliki for عَبْدُ الْمَلِكِ 'abdu êl-mèliki; رَأَيْتُ ابْنَكَ ra'èitu 'bnaka for رَأَيْتُ ابْنَكَ ra'èitu 'ibnaka.

REM. a. ۞ seems to be an abbreviation of ۞ in وَصْلٌ or صَلَّةٌ; or rather, it is the word صَلَّةٌ itself. In the oldest Mss. of the B Kōr'an the waṣl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribî Mss. the stroke is used, with a point to indicate the original vowel of the elided êlif; e.g., فِي سَبِيلِ اللَّهِ, i.e. فِي اللَّهِ; عَرَضَ الْحَيَوةِ, i.e. الْحَيَوةِ. Hence even in modern African Mss. we find ۞ ۞ ۞ ۞ instead of the usual أ.

REM. b. Though we have written in the above examples الْمَلِكِ and ابْنِكَ, yet the student must not forget that the more correct C orthography is الْمَلِكِ and ابْنِكَ. 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 wèzîr.

(b) With the اُ and أُ of the Imperatives of the first form of the regular verb; as قَالَ اسْمِعْ for قَالَ اسْمِعْ, he said, listen; قَالَ اقْتُلْ for قَالَ اقْتُلْ, he said, kill.

(c) With the اُ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the أُ of the Perfect Passive in the same forms; e.g. هُوَ انْهَزَمَ for هُوَ انْهَزَمَ, he was put to flight; وَأَسْتَعْمِلَ for وَأَسْتَعْمِلَ, and he was appointed governor; أَلَاقْتَدَارُ the being able (to do something); أَلَاانْقِرَاصِ till the downfall or extinction.

A (d) With the ة of the following eight nouns :

ابن, and ابنم or ابتم, a son.	ابنة, a daughter.
اثنان, two (masc.).	اثنتان, two (fem.).
امرؤ, or امرؤ, a man.	امراة, a woman.
است, the anus.	اسم (rarely اسم), a name.

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

B Arabic, the form المرؤ and المرأة.

REM. b. The hèmza of أيمن, oaths, is also elided after the asseverative particle ل, and occasionally after the prepositions مع and من (which then takes fèṭḥa instead of gèzma); as لاأيمن الله by God (lit. by the oaths of God), for which we may also write ليمن الله, omitting the ا altogether, or, in a contracted form, ليمر الله.

C REM. c. In the above words and forms, the vowel with hèmza is in part original, but has been weakened through constant use (as in the article, and in أيمن 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.

D REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of èlif with hèmza, as الحمد لله instead of الحمد لله. The Arabs themselves never do so, but, to indicate that the èlif is an èlif conjunctionis (see rem. f), they omit the hèmza and express only its accompanying vowel, as الحمد لله. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the èlif conjunctionis (see rem. f) is neglected, especially after the article, as بعد انقراضهم, بئس الاسم, الى الانقراض, الاقتدار, خروج عن كلام العرب ولحن فاحش.

REM. *f.* The *êlif* which takes waṣla is called **أَلِفُ الْوَصْلِ** or **هَمْزَةٌ** A
الْوَصْلِ, *êlif* or *hèmza conjunctionis*, the connective *êlif*; the opposite
 being **أَلِفُ الْقَطْعِ**, *êlif sejunctionis* or *separationis*, the disjunctive *êlif*.

20. The *êlif 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 *êlif 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 النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو الْوَزِيرِ** 'abū 'l-wèzīri, the father of the wèzīr, for *fī* and 'abū. 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 *êlif* (either according to § 19 or by poetic license). Hence **فِي الْإِبْتِدَاءِ**, in the beginning, is pronounced as if written **ذُو الْأَعْلَالِ** *ḏū al-ā'āl*, as **فَلِرِضٍ**; **فِي الْأَرْضِ** (for **فِي الْأَرْضِ**), upon the earth, as **فَلِرِضٍ**; **فِي الْأَعْلَالِ** (for **فِي الْأَعْلَالِ**), subject to change (a weak letter), as **ذُعْلَالٍ**. In the first of these examples the **ا** is an *êlif conjunctionis*; in the other two it is an *êlif separationis*, but has been changed for the sake of the metre into an *êlif conjunctionis*. The suffixes of the 1st pers. sing., **ي** and **نِي**, may assume before the article the older forms **ي** and **نِي**; e.g. **نِعْمَتِي الَّتِي** *my grace which*, **أَهْدِنِي الصِّرَاطَ** *guide me on the* D
way, instead of **نِعْمَتِي الَّتِي** and **أَهْدِنِي الصِّرَاطَ**, 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 الْمَلِكِ** *fī 'aināi 'l-mèliki*, in the eyes of the king, for **فِي عَيْنِي الْمَلِكِ** *ikhšāi 'l-kauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafāu 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent *êlif* (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramāū 'l-hiġārata*, they threw the stones; فَالْمَا رَأَوْا النَّجْمَ *fa-lammā ra'āū 'n-nèġma*, and after they saw the star. But أَوْ and لَوْ take *kèsra*, 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 *ëlif* conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kèsra*. Hence the pronouns of the B 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*; 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

C *fètha* before the article, but in other cases *kèsra*; as مِنْ الرَّجُلِ *of the man*. All other words ending in a consonant with *gèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Moĥammèduni 'n-nèbīyu*; the pronoun مَنْ, as مِنَ الْكُذَّابِ *mani 'l-kaddābu*; verbal forms like قَاتَلْتِ الرَّومَ, *as katalati 'r-Rūmu*; and particles, such as إِنْ, عَنْ, هَلْ, قَدْ, بَلْ, لَكِنْ, etc.

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

REM. b. If the vowel of a prosthetic *ëlif* 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 أَخْرَجْ; وَسَلَامٌ أَدْخُلُوا *selāmunu 'dħulū*.

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

لَا تَضْرِبَ ابْنَكَ *lā taḍriba 'bnaka*, and not لَا تَضْرِبَنِ ابْنَكَ *lā taḍribani* A 'bnaka.

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

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

(b) In the word ابْنٌ, *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 خَلْدِ سَعْدِ بْنِ عَوْفِ بْنِ عَبْدِ اللَّهِ *Zèid, 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 **أ** is retained; as زَيْدُ ابْنُ عَمْرٍو *Zèid (is) the son of C 'Amr*; عَمْرُ ابْنُ الْخَطَّابِ *'Omar (is) the son of ʿl-Haṭṭāb*.

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

REM. b. If the name following ابْنٌ be that of the mother or grandfather, the **أ** is retained; as عَيْسَى ابْنُ مَرْيَمَ *Jesus the son of Mary*; عَمَّارُ ابْنُ مَنْصُورٍ *'Ammār the (grand)son of Mansūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as مِقْدَادُ ابْنُ الْأَسْوَدِ *Mikdād the son of ʿl-'Aswad* (the real name of ʿl-'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 Mèimūn*; رِدْبَى كَطْرِبَى ابْنُ مُوسَى *Ridbā (pronounced like the word zīrbā) the son of Mūsā*.

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

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

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

(β) by the affirmative particle **لَ** truly, verily, as **لَلْحَقِّ**, for **لَلْحَقِّ***.

(d) In nouns, verbs, and the article **أَل**, when preceded by the interrogative particle **أَ**; as **أَبْنُكَ**, for **أَبْنُكَ**, is thy son—? **أَنْكَسَرَتْ**, for **أَنْكَسَرَتْ**, is it (fem.) broken? **أَتَّخَذْتُمْ**, for **أَتَّخَذْتُمْ**, have ye received? **أَلْمَاءُ**, for **أَلْمَاءُ**, is the water—? The **êlif** of the article may however be retained, so that **أَلْمَاءُ** with the interrogative **أَ** is often written **أَلْمَاءُ**.

REM. a. In this last case, according to some, when the second **êlif** has **fetha**, the two **êlifs** may blend into one with **mèdda** (see below); as **أَلْحَسَنُ عِنْدَكَ**, is *èl-Hasan in thy house?* for **أَلْحَسَنُ**; **أَلْقُرَشِيُّ أَمْرًا تَقْفِي**, he of *Korèis* or he of *Takfif*? **أَيْمُنُ اللَّهُ بِمِثْنِكَ**, is thy oath 'by God'? (see § 19, rem. b) for **أَيْمُنُ اللَّهُ**.

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 **فَسَأَلَ**, for **فَسَأَلَ**. [Cf. § 140, rem. a.]

E. *Mèdda or Matṭa.*

22. When **êlif** with **hèmza** and a simple vowel or **tènwin** (**أَ**, **إِ**, etc.) is preceded by an **êlif** of prolongation (**اَ**), then a mere **hèmza** is written instead of the former, and the sign of prolongation, **ـَ** *mèdda* or *matṭa* (**مَدَّة**, **مَطَّة** or **مَدَّة**), i.e. *lengthening, extension*), is placed over the latter; e.g. **جَاءَ سَمَاءُ** *semā'un*, **جَاءَ** *gā'a*, **يَتَسَاءَلُونَ** *yatasā'alūna*, for **جَاءَ سَمَاءُ**, **يَتَسَاءَلُونَ**.

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

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

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names **بَلْعَنْبَرٍ** for **بَلْحَرِثٍ**, **بَنُو الْحَرِثِ** for **بَنُو الْعَنْبَرِ**—De G.]

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

23. When, at the beginning of a syllable, an èlif with hêmza and fêṭḥa (أ) is followed by an èlif of prolongation or an èlif with hêmza and gëzma (إ), then the two are commonly represented in writing by a single èlif with mèdda; e.g. **إِسَاءِدٌ** for **إِسَاءِدُ**, **أَكْلُونُ** for **أَكْلُونُ**, **أَمَّنَّا** for **أَمَّنَّا** (see § 17, rem. b). In this case it is not usual to write either the hêmza, or the vowel, along with the mèdda. [But we sometimes find **إ**, see § 174.]

REM. a. **آ** is called **الْأَلْفُ الْمَمْدُودَةُ**, *the lengthened or long èlif*, in opposition to **الْأَلْفُ الْمُقْصُورَةُ**, *the èlif that can be abbreviated or shortened* (§ 7, rem. b).

REM. b. Occasionally a long èlif at the beginning of a word is written with hêmza and a perpendicular fêṭḥa, instead of with mèdda (see § 6, rem. a); e.g. **أَمَّنَّا** instead of **أَمَّنَّا** or **أَمَّنَّا**.

REM. c. Mèdda is sometimes placed over the other letters of C prolongation, **و** and **ي**, when followed by an èlif hêmzatum, only the hêmza being written (§ 17, a); as **يَسُوءُ**, **يَسُوءُ**. Also over the final vowels of the pronominal forms **هَمْ** or **هَمْ** or **هَمْ**, and the verbal termination **تُمْ**, when they are used as long in poetry; e.g. **هَمْ**, **تُمْ**.

REM. d. The mark =, often written over abbreviations of words, has nothing in common with mèdda but the form. So **تَعَالَى** for **تَعَالَى**, *He (God) is exalted above all*; **عَمَ** for **عَلَيْهِ السَّلَامُ**, *peace be D upon him!*; **صَلِّم** for **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, *God bless him and grant him peace!*; **رَضَه** for **رَضِيَ اللَّهُ عَنْهُ**, *may God be well pleased with, or gracious to, him!*; **رَحَ** or **رَحَه** for **رَحِمَهُ اللَّهُ**, *may God have mercy upon him!*; **الْخَ** for **إِلَى آخِرِهِ** or **إِلَى آخِرِهَا**, *to the end of it, i.e. etc.*; **تَنَا** for **حَدَّثَنَا**, *he narrated to us*; **أَنَا** or **نَا** for **أَخْبَرَنَا**, *he informed us*; **حَ** for **حِينَئذٍ**, *then*.—The letters **م م** are written over words or verses that have been erroneously transposed in a manuscript, for

- A **مُوخَّرٌ**, to be placed last, and **مُقَدَّمٌ**, 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 **نُسْخَةٌ**, 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, **بَيَانٌ**, explanation; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَحَّ**, it is correct, or **تَصْحِيحٌ**, correction, emendation.
- B Written over a word in the text, **صَحَّ** 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. **مَعَاً**, 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 **لَعَلَّهُ**, 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 **كُلٌّ** *kūl*, not **قُولٌ** (Heb. **קוּלָא**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn*, *ūn*, *ān*, etc.
- D **REM.** Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *ḡezma* sometimes receives a *mèdda*, as **ضَالُونَ**.]
- 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 **إِسْفَنَجٌ**, *σπόγγος*; **أَفْلَاطُونٌ**, *Πλάτων*; **الإِفْرَنْجُ**, *the Franks (Europeans)*; **إِخْسِيرٌ**, *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-kúl*, *kā-nún*, *mu'-mi-nún*, *kā-ti-bát*, *fi-rínd*, *'a-kál*, *ma-fár*, *ku-béil*, *bil-láur*, *bu-néi*.

REM. But words ending in *يَـ*, *وُـ*, *أَـ* or *آَـ*, *وُـ*, and *يَـ*, throw back the accent as far as possible in their pausal forms ; *قُرَشِيٌّ* *Ko-ra-šī-yun* becomes *Kó-ra-šī*, *نَبِيٌّ* *nè-bī-yun*, *nè-bī* ; *عَدُوٌّ* *'a-dū-wun*, *'á-dū* ; *اِقْتِنَاءٌ* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمْرَاءٌ* *ham-rā'u*, *hám-rā* ; *مَقْرُوٌّ* *mak-rū'un*, *mák-rū* ; *بَطِيٌّ* *ba-tī-un*, *bá-tī*.

(b) Monosyllables in combination with *أَـ*, *بَـ*, *كَـ*, *وَـ*, *لَـ*, and *فَـ*, which retain their original accent ; as *أَلَّا* *'a-lā*, *أَفَلَّا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hī*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mán*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lám*, *فَقَطْ* *fa-kát*, *وَقُلْ* *wa-kúl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَر* ; as *بِمَر* *bī-ma*, *لِمَر* *lī-ma*, in contrast with *بِمَا* *bī-mā*, *لِمَا* *lī-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*, *يَقُولُ* *ya-kū-lu*, *قَانُونٌ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nī-na*, *كَاتِبَاتٌ* *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبٌ* *kál-bun*, *ذُنْبٌ* *dī-bun*, *بُرٌّ* *búr'un*, *اجْلِسْ* *'iǧ-lis*, *فِرْدٌ* *fi-rín-dun*, *أَقْلٌ* *'a-kál-lu*, *مَفَرٌ* *ma-fár-* D *run*, *يَقُولَنَّ* *ya-kū-lán-na*, *قُبَيْلٌ* *ku-béi-la*, *بِتَوْرٌ* *bil-láu-run*, *بُنْيٌ* *bu-néi-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*, *كَاتِبٌ* *kā-ti-bun*, *طَلَبٌ* *tá-la-bun*, *أَيْنَمَا* *'éi-na-mā* ; *تَرَأَسُوا* *ta-rá-*

A *sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَتَبْتُمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبْتَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-la-tun*, مَسْأَلَتُهَا *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. 670–3, [also 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 غَضَعْد, 1874. This arrangement of the alphabet is called the 'Abuḡèd or 'Abḡèd, and is contained in the barbarous words:

أَبْجَدٍ هَوَزٍ حَطِيٍّ كَلْمِنَ سَعْفُضٍ قُرَشْتٍ تَخَذُ ضَطْعُ

(otherwise pronounced:

أَبْجَدُ هَوَزُ حَطِيٍّ كَلْمِنُ سَعْفُضُ قُرَشْتُ تَخَذُ ضَطْعُ

or, as usual in North Africa:

أَبْجَدٍ هَوَزٍ حَطِيٍّ صَعْفُضٍ قُرَشْتٍ تَخَذُ ظُعْشُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called الرَّقْمُ الْإِنْدِيُّ, *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	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩
Europ. :	1	2	3	4	5	6	7	8	9

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, **أَلْفَعْلُ**.

A

A. GENERAL VIEW.

1. *The Forms of the Trilateral Verb.*

33. The great majority of the Arabic verbs are trilateral (ثَلَاثِيّ), that is to say, contain three radical letters, though quadrilateral (رُبَاعِيّ) verbs are by no means rare.

34. From the first or ground-form of the trilateral and quadri-literal 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 trilateral 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.

أَفْعَالٌ XI.	تَفَاعَلٌ VI.	فَعَلَ I.
أَفْعُوْعَلٌ XII.	أَنْفَعَلَ VII.	فَعَّلَ II.
أَفْعُوْلٌ XIII.	أَفْتَعَلَ VIII.	فَاعَلَ III.
أَفْعُنَّلٌ XIV.	أَفْعَلٌ IX.	أَفْعَلٌ IV.
أَفْعُنَلَى XV.	أَسْتَفَعَلَ X.	تَفَعَّلَ V.

C

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*.

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 **أَللَّامُ** *the lām*.

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 (مُتَعَدِّ) or intransitive (غَيْرُ مُتَعَدِّ or لَا زِمْرُ) 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 بَطِرَ *to be proud and insolent*, أَدِمَ *to become whitish*, شَهَبَ *to become gray*, سَلِمَ *to be safe and sound*, مَرَضَ *to be sick*, كَبِرَ *to become old*, عَمِيَ *to be blind*; but حَسَنَ *to be beautiful*, قُبِحَ *to be ugly*, ثَقُلَ *to be heavy*, شَرُفَ *to be high or noble**, سَفَلَ *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 (لِلْمَبَالِغَةِ) 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 B beat, ضَرَّبَ to beat violently; كَسَرَ to break, كَسَّرَ to break in pieces; قَطَعَ to cut, قَطَّعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَّقَ to disperse; قَتَلَ to kill, قَتَّلَ to massacre; جَالَ or طَافَ to go round, جَوَّلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَىَ to weep much; مَوَتَ الْمَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ 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. *خَيَّمَ* to pitch a tent (*خَيْمَةٌ*), to dwell in a place, *جَيْشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *قَوَّسَ* to become bent like a bow (*قَوْسٌ*), *مَرَّضَ* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جِلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَادٌ*), *قَذَّى* to take a mote (*قَذْيٌ*) out of the eye. Compare in
- B Hebrew *יָדָב, יָדָב, יָדָב, יָדָב*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعًا 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, (*اللَّهُ أَكْبَرُ*), *مَنْ دَخَلَ ظَفَارِ حَمَرٍ* (the city of) *Zafār*, must speak *Himyaritic* (the language of *Himyar*, *حَمِيرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَهُ* to set out in any direction (*وَجْهٌ*), *شَرَّقَ* to go to the east (*الشَّرْقُ*), *غَرَّبَ* to go to the west (*الْغَرْبُ*).
- 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* (*المُشَارَكَةُ*) 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; *جَلَّدَهُ* he beat him, *جَالَّدَهُ* 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 ; **شَعَّرَهُ** he excelled him in composing poetry,
شَاعَرَهُ 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 إِلَيَّ**
الْمَلِكِ he wrote (a letter) to the king, **كَاتَبَ الْمَلِكُ** 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**
رَاسَلَ السُّلْطَانَ do. ; **جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ** he sat beside the Com-
mander of the Faithful, **جَالَسَ أَمِيرَ الْمُؤْمِنِينَ** do. ; **وَقَعَ بِهِ** he fell upon
him, attacked him, **وَأَقَعَهُ** do. ; **أَشَارَ عَلَيْهِ** he advised him, **شَاوَرَهُ** he con-
sulted 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. **خَسَّنَ** to be rough or **D**
harsh, **خَاشَنَهُ** he treated him harshly ; **حَسَّنَ** to be good or kind, **حَاسَنَهُ**
he treated him kindly ; **لَانَ** to be soft or gentle, **لَايَنَهُ** 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 **ضَعَفُ** the like or equal ; **طَارَقَ**

A to double, fold (طَرَّقَ) on fold; عَافَاكَ اللَّهُ may God keep thee safe and well, from عَافِيَةٌ robust health; سَافَرَ to go on a journey (سَفَرٌ).

REM. b. فَاعَلَ corresponds in form and signification to the Heb. קוֹיַלָּא (Arab. ā = Heb. ō); see *Comp. Gr.* p. 202 seq.

[REM. c. In a few verbs the third form is used in the sense of the fourth. Thus سَاقَطَ دَاخِلٌ (*Gl. Geog.* s.v. دَخَلَ). Zamahsari, *Fāik*, i. 197 cites بَاعَدَهُ، جَانَأَهُ، عَالَاهُ for أَبَعَدَهُ etc. Also أَبْلَغَ = أَبْلَغَ، Aghānī xiii. 52.—De G.]

44. The fourth form (أَفْعَلَّ) is formed by prefixing to the root the syllable فِ، in consequence of which the first radical loses its vowel.

45. Its signification is *factitive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجَلَسَ to bid one sit down; أَكَلَ الخُبْزَ he ate bread, أَكَلَهُ الخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى to set at liberty, to let go.

D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ he thought him, or found him to be, niggardly; أَجْبَنَهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الأَرْضَ he found the district abounding in fresh herbage.

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقُلَّ), أَوْرَقَ to put out leaves (وَرَقَ), أَثْمَرَ to bear A fruit (ثَمَرَ), أَمَطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَامَتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَبْلَى to give a proof (بَلَاةً) of his prowess in battle; أَحَسَّنَ, أَسَاءَ, to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَبْطَأَ to be slow or B tardy; أَسْرَعَ to make haste; أَعْتَقَ to run with outstretched neck; أَسَنَّ to become fullgrown (from سَنُّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*. E.g. أَقْبَلَ to advance, اذْبَرَ to retire ("recluer"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הִיבְיִין, to go to the right, and הִשְׁמִינִיָּא, to go to the left); أَشَامَ to go to Syria (الشَّامَ), ائَمَنَ to go to el-Yemèn (تِهَامَةَ), أَتَهَمَ to go to Tihāma (التَّهَمَ), ائَجَدَ to go to el-Nègd (النَّجْدَ), أَعْرَقَ to go to el-'Irāk (العِرَاقَ), أَحْرَمَ to enter the haram or sacred territory; أَصْبَحَ, أَظْهَرَ, أَمَسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْمَى, to enter upon the summer (الصَّيْفُ) or winter (الشِّتَاءُ); أَجْمَلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ), أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهُ he threw him on his face, أَكَبَّ he fell on his face, حَجَمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

- A reduced to the last farthing, *فَلَسَ*, *أَعْوَزَ*, *أَعْدَمَ*, to be reduced to utter want; *أَغِيْمَ* to become cloudy, *أَخْلَقَ* to become worn out (of a garment); *أَشْكَلَ* to become dubious or confused; *أَبَانَ* to become plain or clear; *أَمَكْنَ* to become possible.—Another shade of meaning (*السُّلب*, deprivation) may be exemplified by such words as *أَخْفَرَ*, to break one's compact with a person; *أَشْكَى* to remove one's cause of complaint; *أَعْجَمَ الْكِتَابَ* he pointed (the text of) the book, literally, took away its *عُجْمَةٌ*, obscurity or want of clearness.

REM. *d.* *أَفْعَلَ* corresponds in form and signification to the Heb. *אִכְתִּיל*, Phœn. *יקטל* (*iktāl*), Aram. *אִכְתִּיל*, *أَصْلًا*. See *Comp. Gr.* p. 204 *seq.* The Hebrew, it will be observed, has *ה* as the prefix, instead of the feebler Arabic and Aramaic *א*. Some traces of the *h* are still discoverable in Arabic; as *هَرَّاحَ* for *أَرَّاحَ* to give rest to, to let rest; *هَرَّادَ* for *أَرَّادَ* to wish; *هَرَّاقَ* for *أَرَّاقَ* to pour out (C) (*هَرَّيْكَ*) *هَنَّارَ* for *أَنَّارَ* to mark a cloth; *هَاتِ* give, for *آتِ* (rad. *أَتَى*, *هَاتَا*, to come); *هَيَّيْمَنَ* = *هَيَّيْمَنَ* to believe. Forms like *هَرَّاقَ* are treated in Arabic as quadrilaterals (see §§ 67, 69, and 118), e.g. imperf. *يُهَرِّقُ* or *يُهَرِّقُ*, *يُهَيِّمَنُ*, nom. patient. *مُهَرَّقٌ* or *مُهَرَّقٌ*, *مُهَيِّمَنٌ*.

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 *مُطَاوِعُ* 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. *تَكَسَّرَ* to be broken in pieces, *تَفَرَّقَ* to be dispersed, *تَقَطَّعَ* to be cut in pieces, *تَضَرَّبَ* to be moved or agitated; *تَخَوَّفَ* to be afraid (*خَوْفٌ* to terrify), *تَقَلَّدَ سَيْفَهُ* he girt on his sword (*قَلَدَهُ سَيْفًا*) he girt a sword upon him—another person); *تَعَبَّرَ*, *تَعَبَّرَ*, to be proud; *تَنَزَّرَ*, *تَقَيَّسَ*, to side

with *Kais* or *Nizār*, تَزَرَّقَ, تَشَيَّعَ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِقَةُ) or of the *Sī'a* (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَهَوَّدَ to become a Jew (يَهُودِيٌّ), تَمَجَّسَ to become a fire-worshipper (مَجُوسِيٌّ), تَنْصَرَ to become a Christian (نَصْرَانِيٌّ), تَتَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَتَمَّرَ to become as savage as a leopard (نَمْرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَشَجَّعَ, تَمَرَّأَ, to affect courage or manliness, B تَحَوَّبَ to constrain oneself to endure with patience; تَأَثَّمَرَ, تَحَرَّجَ, تَحَوَّبَ, تَحَنَّبَ, to abstain from, or avoid, sin or crime, تَذَمَّرَ 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 fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ 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. تَتَبَّعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), نَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, 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, تَفَوَّقَ 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, تَدَيَّرَ to take as an abode, تَبَنَّى to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَفَوَّسَ (§ 41, rem. c) we may substitute تَوَجَّهَ 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 عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَلَمْ يَتَعَلَّمْ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

C 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 الطِّبَّ he learned the art of medicine, نَعِلِمَ الطِّبَّ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِنْفَعَلَ (§ 111), whence we see its identity with the Heb. הִתְקַדַּח or הִתְקַדַּחַת and the Aram. הִתְקַדַּח, אִזְוַלָּא (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 مُطَاوَعٌ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, 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 بِالشَّيْءِ to draw a good omen from

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

the thing, تَمَاوَتْ to pretend to be dead, تَعَامَى to pretend to be blind, أَخَارَزَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (الْمُشَارَكَةُ) 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. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought with one another; كَالَمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) conversed together; جَاذَبَهُ الثَّوْبَ he tried to pull away the garment from him, تَجَاذَبَا الثَّوْبَ the two pulled the garment to and fro between them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا الْحَدِيثَ they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءَ he tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءَ the two forgot their mutual hatred; whence in the passive, تُجَوِّذَبُ الثَّوْبُ, تُنَوِّسَتِ الْبَغْضَاءُ, and تُنَوِّزَعُ الْحَدِيثُ. 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, تَعَاظَمَهُ الْأَمْرُ 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, تَتَامَّتْ إِلَيْهِ تَدَارَكَتِ الْأَخْبَارُ the tidings followed one another rapidly,

- A **فُرَيْشٌ** (*the tribe of*) *Korèis* 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. **تَمَاسَكَ** “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** **الْبِنَاءُ** *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 **تَسَاقَطَ** *to fall piece by piece*, **تَحَامَلَ** *to carry oneself with difficulty* (**فِي الْمَشْيِ**, *in walking**)].

- C REM. d. **تَفَاعَلَ** sometimes assumes the form **اِتْفَاعَلَ** (§ 111), and is consequently identical with the Heb. **הִתְקַדְּמָה** (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 **آ**, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography **ا** instead of **آ**, § 19, rem. d.

- D **52.** The seventh form has also originally, as **مُطَاوَعُ** 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. *اِنشَقَّ* to *open* (of a flower), lit. to *split itself*; *اِنكسَرَ* to *break* (intrans.), to *be broken*; *اِنقَطَعَ* to *be cut off*, to *be ended*, to *end*; *اِنكشَفَ* to *be uncovered*, to *be made manifest*, to *appear*; *اِنحطَمَ* to *become broken*, to *break into pieces*; *اِنقَالَ* 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. *اِنهَزَمَ* to *let oneself be put to flight*, to *flee*; *اِنقادَ* to *let oneself be led*, to *be docile* or *submissive*; *اِنخدعَ* to *let oneself be deceived*; *اِنجرَّ* to *let oneself be drawn* or *dragged*.

REM. a. Hence it is clear that such words as *اِنحَمَقَ*, from *حَمَقَ*, to *be stupid* or *foolish*; *اِنعدمَ* to *be non-existent* or *missing*, not to *be found*, from *عدمَ* not to *have*; *اِنهوى*, from *هوى* to *sink* C down, to *fall*; *اِنعادَ* to *be repeated*, from *عادَ* to *return*; *اِنضاقَ* to *be in straits* or *distress*, from *ضاقَ* 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 *مُطاوَعُ* of the fourth; e. g. *اِنغلقَ* to *be bolted*, from *اغلقَ* to *bolt*; *اِنطفأَ* to *be extinguished*, from *اطفأَ* to *extinguish*; *اِنصلحَ* to *be put to rights*, from *اصلحَ* to *put to rights*. [Similarly D *اِنزَعَجَ*, *اِنطلقَ*, *اِنزَعَجَ*, the last in a tradition, and so ancient, *Faik* i. 63.—De G.]

REM. c. *اِنفَعَلَ* corresponds to the Heb. *נִפְעַל*; see *Comp. Gr.* p. 215 seq.

54. The eighth form (*اِنفَعَلَ*) is formed from the first (*فَعَلَ*) by inserting the syllable *تَ* between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic *اِ* (§ 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 [اصيلا]. [For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعُ) 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 شَوَى 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*, = تَلَاقَوْا.

D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِيْتَفَكَ 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 اِقْتَصَّ, to *follow one's track, to relate*; قَفَا and اِقْتَفَى, to *follow*; اِخْطَفَ and حَطَفَ, to *snatch away, to carry off by force*.

58. The *ninth* form (أَفْعَلَّ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (أَفْعَالَّ) from the ninth by lengthening the fêṭha 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 ا (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 B *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* (الْمَبَالِغَةُ). E.g. اصْفَرَّ and اصْفَارَّ to be yellow; اسْوَدَّ and اسْوَادَّ to be black; اَبْيَضَّ and اَبْيَاضَّ to be white; اِبْرَاقَّ (from وِرَقَّ) to become purple (of a grape); اِعْوَجَّ and اِعْوَجَّجَّ to be crooked; اِضْجَمَّ and اِضْجَامَّ to be wrymouthed or wry-necked; اِحْوَلَّ to squint, اِحْوَالَّ to become verdant; اِزْوَرَّ and اِزْوَارَّ to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; C اِرْبَثَّ or اِرْبَاثَّ to be scattered or disordered; اِرْغَادَّ to become commingled, confused, or languid; اِرْقَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانَّ 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 اِفْعَلَّلَّ and اِفْعَالَّلَّ; as اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِحْوَاوَى 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 يَحْمَارُ تَارَةً وَيَصْفَرُّ 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 *Durraṭ al-ǧawwāṣ* (Const. A. H. 1299) p. 50 *seq.*

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

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اَسْلَمَ to give up, deliver over, اِسْتَسَلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اِسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اِسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اِسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اِسْتَحْيَا to preserve alive C for one's own advantage; اِسْتَجَابَ دُعَاؤَهُ He (God) answered, or accepted, his prayer, اِسْتَجَابَ 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, اِسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اِسْتَوْجَبَ he thought it was necessary (for him); اِسْتَحْسَنَ to think him, or it, good or beautiful; اِسْتَجَادَ to think it good or excellent; اِسْتَخَفَّ to think it light, to think lightly of, or despise, one; اِسْتَقَلَّ 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 **اِسْتَوْجَبَ** 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. **عَفَرَ** to *pardon*, **اِسْتَعْفَرَ** to *ask pardon*; **سَقَى** to *give one to drink*, **اِسْتَسْقَى** to *ask for something to drink, to pray for rain*; **اَذِنَ** to *permit*, **اِسْتَأْذَنَ** to *ask permission*; **غَاثَ** to *help*, **اِسْتَعَاثَ** to *call for help*; **حَضَرَ** to *be present*, **اِسْتَحَضَرَ** 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. **اِسْتَقَامَ** to *stand upright*, lit. to *hold oneself upright*; **اِسْتَكَانَ** to *be humble*, lit. to *make oneself humble, to conduct oneself humbly*; **اِسْتَحَقَّ** to *be worthy of, to deserve*, lit. to *cause something to be due to oneself as a right or desert* (**حَقٌّ**); **اِسْتَحْيَا** 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. **اِسْتَوْلَى** to *make oneself master* (**وَلِيٌّ**) of a thing, to *take possession of it*; **اِسْتَخْلَفَ** to *appoint one as deputy, successor, or caliph* (**خَلِيفَةٌ**); **اِسْتَوَزَرَ**, **اِسْتَعْمَلَ** to *appoint one as wəzīr* (**وَزِيرٌ**), *governor* (**عَامِلٌ**), or *judge* (**قَاضٍ**).—Further, **اِسْتَحْجَرَ** to *become like* (lit. to *make itself like*) *stone* (**حَجْرٌ**); **اِسْتَشَبَّ** the *she-goat became like a he-goat* (**شَبَّ**); **اِسْتَشَبَّ** the *he-camel became like a she-camel* (**شَبَّ**);

A *بَارِضًا يَسْتَسِرُّ* *انَّ الْبَعَاثَ* the kite in our country becomes a vulture
(*نَسْرٌ*, our geese are all swans).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *سَفَعَلًا*, *سَفَعِلًا*, and its passive *سَفَعِلًا*, *سَفَعَلًا*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَقَى* 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 *سَفَعَلَ*, since they are nearly identical in meaning with *سَقَلَبَ*, *سَقَلَبَ*, and *سَقَلَبَ* (IV. of *سَقَلَبَ*, *سَقَلَبَ*, and *سَقَلَبَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, 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. *أَجْدُودَى* to bear oneself erect (*جَدَا do.*); *أَحْدُودَبَ* to be arched, curved, or humped (*حَدَبَ do.*); *أَحْلُوكَ* to be jet black (*حَلَكَ do.*); *أَحْلُولَى* to be sweet (*حَلَوَ do.*); *أَخْشُوشَنَ* to become very rough (*خَشَنَ to be rough*); *أَخْضُوضَرَ* to become blackish brown or blackish green (= *أَخْضَرَ*), to become soft or tender (*خَضَرَ do.*); *أَخْضُوضَلَ* to become moist (= *أَخْضَلَ*); *أَعْرُورَى* to ride on a horse without a saddle (*عَرَى to be naked*); *أَعْشُوشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *أَعْصُوصَبَ* to be gathered together (*عَصَبَ do.*); *أَعْدُودَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *أَخْرُوطَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *أَجْلُودَ* to last long (rad. *جَلَدَ*); *أَعْلُودَ* to be heavy (*عَلَدَ to be hard*); *أَعْلُوطَ* to cling or adhere to firmly, to mount a camel (rad. *عَلَطَ*).—XIV. *أَجْحَنْشَشَ* to be big (rad. *جَحَشَ*); *أَسْحَنْكَكَ* to be dark, to be obscure (rad. *سَحَكَ*); *أَحْلَنْكَكَ* to be jet black (*حَلَكَ do.*);

أَعْلَنَكَ to be long and thick (of the hair, rad. علك); إِعْفَنَجَ to go A quickly (rad. عفج); إِعْفَنَسَسَ to have a hump in front (the reverse of أَحْدَوْدَبَ, قَعَسَ do.).—XV. إِعْلَنَدَى to be stout and strong (عَدَ to be hard); أَحْبَنَطَى 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. اَعْرَوْرَى الْفَرَسَ he mounted the horse; B أَحْلَوَلَاهُ he found it sweet (but also أَحْلَوَلَى, it was sweet).—XV. اَسْرَنَدَيْتَهُ = اَعْلَوْتَهُ Ibn Doraid, *Kit. al-Isṭikāk*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (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. بَابًا to C say baba (papa), غَرَّغَرَ to gargle, وَسَّوَسَ to whisper, زَلَّزَلَ to shake, حَمَرَ حَمَرَ 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 = شَمِعَ; جَمَهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَتَبَسَّ to hasten (perhaps connected with تَبَسَّ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head = جَلَطَ; زَحَوَلَ to make retire (زَحَلَ to retire).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ to put stockings (جَوْرَبٌ, Pers. كُورَبٌ) on one; جَلَبَبَ to put on one the garment called a جَلَبَابٌ; قَلَنَسَوَةَ and قَلَنَسَى to put on one the cap called a قَلَنَسَوَةٌ;

A قَطْرَانٌ to *pitch*, from قَطِرَانٌ *pitch*; تَمُنَطَّقُ to *put on a girdle* (مِنْطَقَةٌ); تَسْرُوَلٌ to *put on trousers or drawers* (سَرَاوِيلُ, Pers. شَلْوَارُ); تَمْدَرَعُ to *wear a مَدْرَعَةٌ or tunic*; تَمْنَدَلُ to *wipe one's fingers with a napkin* (مَنْدِيلٌ *mantile*); تَمَسْكَنُ to *affect lowliness or humility, to abase oneself* (مَذْهَبٌ *lowly, humble, poor*); تَمَذْهَبُ to *follow a sect* (مَذْهَبٌ); تَمَعْدَدُ to *assimilate oneself (in dress, etc.) to the tribe of Ma'add* (مَعْدٌ); B تَلْمَذُ to *become a pupil or disciple* (تَلْمِيذٌ, Heb. תַּלְמִיד); تَفَلْسَفُ to *philosophize* (from فَيْلَسُوفٌ, φιλόσοφος); بَيَطِرُ to *practise the veterinary art or farriery* (بَيَّاطَرٌ *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); حَمْدَلٌ to *say* الْحَمْدُ لِلَّهِ (praise belongs to God); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ حَوْلَقٌ and حَوْلَقٌ to *say* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (there is no power and no strength save in God); فَذَلِكُ 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.

فَعَلَّلَ I.
أَفْعَلَّلَ IV. أَفْعَلَّلَ III. تَفَعَّلَلَ II.

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. شَمَلَلَ to *gather ripe dates*, also to *be active or nimble*; شَمَّرَخَ to *pluck unripe dates*; دَحْرَجَ to *roll*; زَهْرَقَ to *laugh much*; هَرَوَلَ to *run quickly*.

70. The *second* form agrees in formation and signification with the *fifth* of the trilateral verb. E.g. تَجَلَّبَبَ to *put on or wear a جَلْبَابٌ*; تَدَحْرَجَ to *roll along*; تَسَلْطَنَ to *make oneself sultan* (سُلْطَانٌ), to *act as if one were sultan, to lord it over another*; تَشَيْطَنَ to *act like a devil* (شَيْطَانٌ, شَيْطَانٌ).

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. اِبْرَنْشَقَ 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; اِسْلَنْقَمَ 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. اِدْلَهَمَّ to be very dark; اِشْمَخَرَ to be very high or proud; اِضْمَحَلَ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِشْمَأَزَّ and اِشْمَأَزَّ to shudder with horror; اِطْمَأَنَّ to be at C rest (from اِطْمَأَنَّ to lean back); اِحْزَالَ to rise high; اِشْرَأَبَّ to raise the head and stretch out the neck; اِضْمَأَلَّ 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 فَعَلَ (§ 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 فَعِلَ and فَعِلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly = اِحْضَرَّ or اِحْضُورَ; صَلَحَ to be good, right, in order, = صَلَحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. 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 (*patiens*, 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, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *الْفِعْلُ الْمُبْنِيُّ (الْمَصُوغُ) لِلْفَاعِلِ*, or *عَلَى 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 *فِعْلٌ مَا لَمْ يُسَمَّرْ*
 C *فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا لَمْ يُسَمَّرْ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي لَمْ يُسَمَّرْ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْلُومُ* or *الْمَعْرُوفُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْرُوفُ (الْمَعْلُومُ) فَاعِلُهُ*
 D and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is unknown. 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 *مَرَضٌ* 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 *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ*, *intransitive verbs*, or *الْأَفْعَالُ اللَّازِمَةُ*, *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 C 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 D 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.*

C **81.** There are three numbers, the *Singular* (الْفَرْدُ, الْمَفْرَدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or الْمُثْنَى), and the *Plural* (الْجَمَاعُ, الْجَمْعُ, الْمُكْتَبَرُ); and likewise three persons, the *speaker* (first person), الْمُتَكَلِّمُ, the *individual spoken to* (second person), الْمُخَاطَبُ, and the *individual spoken of* (third person), الْغَائِبُ (*the absent*). The genders are two, namely the *masculine* (الْمَذَكَّرُ) and the *feminine* (الْمَوْثَثُ); 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 FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatae (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 ی is A called *فَعْلٌ مُعْتَلٌّ*, a *weak verb*, as opposed to *فَعْلٌ سَالِمٌ*, a *verb that is free from defect, a sound verb*. A verb which has أ for one of its radicals, or which belongs to the class *med. rad. gemin.* (y"y), is designated by the special term *فَعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَالِمٌ* 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 [مُضْمَرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مَتَّصِلٌ], 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. *Separate Pronouns.**Singular.*

	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>	...

B

Dual.

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

Plural.

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 فَ, and, the affirmative لَ, *certainly, surely*, or the interrogative أ, the vowel of the ه may either be dropped or retained; as وَهُوَ or وَهُو, وَهِيَ or وَهِي, لَ هُوَ or لَ هُوَ, لَ هِيَ or لَ هِي.

D

REM. b. The second syllable of أَنَا is regarded as short by the old poets (٠٠), except in pause, where we find both أَنَا (٠-) and أَنَّهُ*. Compare the Æthiopic *ānā*, which, in combination with the enclitic particle *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, أَنَّ, إِنَّ, إِنْ, إَنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَاأَنَا or هَاأَنْدَا *here I am* (هَاتِي، *eccome*), for هَا أَنَا ذَا. The form أَن 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 اَنْتُمْ are هُم and اَنْتُمْ, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. c). [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

Singular.

Masc.	Common	Fem.
3 p. . . .	. . .	شَتْ she.
2 p. تْ thou.	. . .	(يَـ, يِنَـ) تْ thou.
1 p. . . .	أْتُ I.	. . .

Dual.

3 p. اَـ (اِنَـ, اِـ) they two. . . .	. . .	اَتَا (اِنَـ, اِـ) they two.
2 p. . . .	اُمَا (اِنَـ, اِـ) ye two.	. . .
1 p. . . .	. . .	. . .

Plural.

3 p. اُوـ (وِنَـ, وِـ) they. . . .	. . .	اِنَـ they.
2 p. اُمُـ (وِنَـ, وِـ) ye. . . .	. . .	اِنَّـ (نَـ) ye.
1 p. . . .	اِنَا we.	. . .

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 D in poetry (*nā*) and written defectively, نَـ.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

Masc.	Common.	Fem.
3 p. هِ he.	. . .	هِي she.
2 p. . . .	تْ thou.	. . .
1 p. . . .	أُ I.	. . .

A

		<i>Dual.</i>		
		Masc.	Common.	Fem.
3 p.	ي they two.	...		ت they two.
2 p.	...		ت ye two.	...
1 p.	...		...	...
<i>Plural.</i>				
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 الْمُضَارَعَةِ**, and are comprised in the mnemonic word **نَأْتِي** or **أَنْتِي**.

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 *Ḳor'ān*, *Sūra* xlii. 3, a reading **يَتَفَطَّرْنَ** for **تَتَفَطَّرْنَ** is recorded. This must be explained as due to false analogy from the sing. In the Heb.

C

the false form has become the rule.

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

D as **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 *tésdîd*. Thus from **ثَبَّتَ**, *to stand firm*, we get **ثَبَّتْ**, **ثَبَّتُمْ**, **ثَبَّتُهُ**, for **ثَبَّتَتْ**, **ثَبَّتْتُمْ**. See § 14, *c*, rem. *b*.

REM. *b.* When the third radical is one of the letters **ث**, **د**, **ذ**, **ض**, **ط**, **ظ**, 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 آمَنَ they (women) *believed*, آمَنَّا *we believed*, for آمَنَ and آمَنَّا.

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 MOODS.

B

91. When the second radical of the Perfect has *fèthà*, it may take either *ḍamma* 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*, يَسْمُطُ or يَسِمِطُ; رَكَزَ *to stick upright into the ground*, يَرِكُزُ.

C

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 *fèthà* 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; لَحَظَ *to look at*, يَلْحَظُ; يَطْرَحُ *to throw*, يَطْرَحُ. 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; يَطْعَنُ *to say*, يَزْعُمُ; طَعَّ *to ascend*, يَطْلُعُ; صَلَحَ *to be sound, right, good*, يَصْلَحُ; بَلَغَ *to attain to, reach*, يَبْلُغُ; نَفَخَ *to blow*, يَنْفَخُ; يَنْفَخُ *to flow*, يَشْحَبُ; رَجَعَ *to return*, يَرْجِعُ; نَزَعَ *to draw or pull away*, يَنْزِعُ; يَنْزِعُ *to bray*, يَشْحَرُ. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعَقُ; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكِحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبُغُ; صَبَغَ to dye, يَصْبُغُ; فَرَّغَ to be at leisure, to have done with, يَفْرِغُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجُحُ; نَبَعَ to gush out, يَنْبُغُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ الدَّالُّ عَلَى الْغَلْبَةِ (see § 43, a), always have *damma* (the grammarian *èl-Kisā'ī* alone admitting *fètha* with a guttural), as شَعَرَهُ 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 *kèsra*, 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 رَكِنَ, يَرْكِنُ. See § 175, rem. b.

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

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

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

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

93. When the second radical of the Perf. has *ḡamma*, 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**, **יִבְהַב**, B **יִבְדֵּב**. In Heb., however, verbs in *o* usually take *a* in the Imperf., as **יִבְדֵּב**, whereas in Arabic instances like **لَبِيتُ** I became wise, **دَمَمْتُ** I became ugly, **شَرَرْتُ** I became bad, **أَشَرُّ**, **أَدَمُّ**, **أَلْبُ**, are very rare. Some authorities admit the forms **أَشَرُّ**, **أَدَمُّ**, **أَلْبُ**.

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.”

REM. *b*. In the Imperf. the pronominal *prefixes* mark the state D 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. **يُكْتُبُ** 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 el-alibbā* p. 459 states from personal observation in Yemèn and Hīgāz that in some dialects every verb **فَعَلَ** makes **يَفْعَلُ** and **يَفْعُلُ**.—De G.]

- A REM. *c.* In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* 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 *ḍamma* (verbs med. **و**). That is, one must not say **أَقُومُ**, **تُقُومُ**, **إِقْمُ** for **أَقُومُ** *etc.* nor **يَعْلَمُ** for **يَعْلَمُ**; but on the other hand the pronunciation **نَعْبُدُ** and **نَسْتَعِينُ** in Sūra i. 4, and **إِعْهَدُ** in Sūra xxxvi. 60 are recognized as
- B legitimate dialectic variations of the usual **نَعْبُدُ** *etc.* In one case, **إِخَالُ** for **أَخَالُ**, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix **ي** (**يَعْلَمُ**). Dialectically, too, the vowel of the prefix might be assimilated to a following *ḍamm*, as in **نَعْبُدُ** for **نَعْبُدُ**.

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

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

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 **يَقْتُلُ** in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indicative which end in **نِ** and **نَ** reject these syllables in the Subjunctive 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 نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination نَ or نْ (called by the grammarians اَلنُّونُ اَلْمَوْكِّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in \bar{i} or \bar{u} , the fêṭḥa of نَ or نْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِي, تَكْتُبِي, from تَكْتُبِي; يَكْتُبِي, يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fêṭḥa of نَ is absorbed by the اَ of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, يَكْتُبَانِ, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fêṭḥa of the verb unites with the initial fêṭḥa of نَ into a long \bar{a} , and in consequence the second fêṭḥa of نَ becomes kèsra: يَكْتُبَنَّ (ت) from يَكْتُبِنَ (ت).

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 نَن (يَكْتُبِنَن) was disagreeable to the ear.

REM. b. Before an *êlifû 'l-waṣl* (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as لَا تَهِينُ اَلْفَقِيرَ, *despise not the poor*, for تَهِينُنْ, from أَهَانَ, IV. هَانَ.

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

98. The *Imperative* (اَلْأَمْرُ) *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 *fèṭḥa* or *kèsra*, this vowel is *kèsra*; when with *ḍamma*, it is *ḍamma*. E.g. **أُكْتُبُ، اِضْرِبْ، اِفْعَلْ.**

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

REM. b. Fèṭḥa 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!* تَرَكَ *let alone!* دَبَابِ *creep along!* نَعَاءِ *announce the death of—!* from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קָמַחַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכַר *remember!** In quadri-literals 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 خَرَجِ *bring out!* دَرَاكِ *overtake!* = أَخْرِجُوا، أَدْرِكُوا, 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 اِضْرِبْ عُنُقَهُ *strike off his head*, is sometimes pointed without tènwin (اضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَثْنِيَّةٌ عَلَى) التَّوَكِيدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kor'ān l. 23, اَلْقِيَا with a various reading اَلْقِيْنِ.—De G.]

* [And again the phrase عَقَقْتَ 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 *damma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fètha*.

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 *fètha* in all the derived forms.

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

REM. The Imperfects of the ninth and eleventh forms, **يَقْتُلُ** and **يَقْتَلُ**, are contractions for **يَقْتَلِلُ** and **يَقْتَالِلُ**. This may be seen from the Jussives **يَقْتَلِلْ** and **يَقْتَالِلْ**, and the Imperatives **اقْتَلِلْ** and **اقْتَالِلْ**. See §§ 106 and 120.

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

105. The characteristic *êlif* of the fourth form disappears when D another letter is prefixed; as **يُقْتَلُ**, not **يُقَاتِلُ**, from **أَقَاتَلَ**.

[REM. But we find **قَدْرٌ مُوْتَفَاةٌ**, a pot set on the fire, and also **يُوْتَفِينُ**, Sîbawèih, i. 9, l. 21, where the **أ** is treated like the **و** of **يَهْرِيقُ**, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally **اِفْعَلَلْ** and **اِفْعَالَلْ**. 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 *tèsdîd*; e.g. **اَصْفَرَّرَ** for **اَصْفَرَ**, **يَصْفِرُّ** for **يَصْفِرُ**. If the last radical has no vowel, the word remains uncontracted; as **اِصْفَرَّرَتْ**, **يَصْفِرُّ**, **اِصْفَرُّ** (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 *ḍamma* instead of *fèṭha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *ḍamma*, 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 **تُوتِلَ**; and hence in the Pass. of the sixth, **تُوتِلُ**.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the *fèṭha* of the first radical changed into *ḍamma*, but also the *fèṭha* of the characteristic **ت** (which expresses the reflexive idea of these forms); e.g. **تُوتِلَ**, **تُقْتَلُ**. 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 *ḍamma*, but also the prosthetic *êlif*; e.g. **اُنُقْتِلَ**, **اُسْتُقْتِلَ**. Compare § 98 and rem. *a.*

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 **ش**, **س**, **ز**, **ذ**, **د**, **ج**, **ث**, **ت**, the characteristic **ت** of the fifth and sixth forms occasionally (in the *Ḳor'ân* 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. **اَزَيِّنَ**, **اِدَارًا**, **اِدْتَرَّ**, **اِتَّاقَلَ**, **اِتَّاعَى**,

تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَثَّرَ, تَشَاقَلَّ, تَتَابَعَ, إِطْبِرَ, إِشْمَرَ, إِسْمَعَ, إِسَاقَطَ, A
 يَتَزَكَّى, يَتَذَكَّرُ, يَطْبُرُ, يَصَدِّقُ, يَزْكِي, يَذْكُرُ; تَطْبِرُ, تَشْمَرُ, تَسْمَعُ,
 يَتَطْبَرُ, 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 اِتْمَفَسَ, to take breath.

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

112. The تَ of the fifth and sixth forms is sometimes omitted B
 in those persons of the Imperf. Act. to which تَ is prefixed (2d pers.
 sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g.
 تَقَدَّمُونَ, تَتَّبَعُونَ, تَتَّحَمَلُونَ, تَتَّكْسِرُونَ, for تَقَدَّمُونَ, تَبَاعَدُوا, تَحَمَلُوا, تَكْسَرُوا,
 [and necessarily تَتَابَعَ for تَتَابَعَ (*Fāik* i. 130)—De G.]. These
 shortened forms are sufficiently distinguished by the fêṭhas of the
 prefixed تَ and of the second radical from the same persons in the
 active voice of the second and third forms (تُبَاعَدُ, تُكْسِرُ); and by
 the fêṭha of the prefixed تَ from the same persons in the passive of C
 the second and third forms (تُبَاعَدُ, تُكْسَرُ).

113. Verbs of which the first radical is أ, و, ر, ي, 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
 اِنْمَسَ, to lie concealed,—the characteristic ن is united by tèsdîd to
 the first radical.

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

REM. b. In modern Arabic such forms as اِنَّاخَذَ (Kamil,
 p. 569, note i.), اِنْوَلَدَ, اِنْوَجَدَ, اِنصَرَ, اِنرَضَ, 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 اِمْحَقَّ or اِنْمَحَقَّ from مَحَقَّ,

A اِنْهَلَسَ, مَعْطَ from اِمْعَطَ or اِنْمَعْطَ, مَحَا from اِمْحَى or اِنْمَحَى or
مَلَّصَ from اِمْلَصَ or اِنْمَلَّصَ, مَلَّسَ from اِمْلَسَ or اِنْمَلَّسَ.

REM. These forms are sometimes assigned to the eighth form ;
اِمْتَرَطَ for اِمْتَرَطَ, اِمْتَحَى for اِمْتَحَى, اِمْتَحَقَ for اِمْتَحَقَ, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تَّ, with the initial ث into ثَّ or ثَّ. E.g. اِتَّبَعَ, for اِتَّبَعَ, from تَبَعَ ; اِتَّارَ or اِتَّارَ, for اِتَّارَ, from تَارَ ; اِتَّرَدَ or اِتَّرَدَ, from تَرَدَ ; اِتَّغَرَ or اِتَّغَرَ, from تَغَرَ.

B REM. The same assimilation is sometimes extended to the letter س, as اِسْمَعَ, for اِسْمَعَ, from سَمِعَ.

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 دَّ, and with an initial ذ into ذَّ or ذَّ. E.g. اِذْدَجَرَ, for اِذْدَجَرَ, from ذَجَرَ ; اِذْدَادَ, for اِذْدَادَ, from ذَادَ ; اِدْرَكَ, for اِدْرَكَ, from ذَرَكَ ; اِدْرَى, for اِدْرَى, from ذَرَى ; اِدْتَعَى, for اِدْتَعَى, from دَعَا ; اِدْخَرَ or اِدْخَرَ, for اِدْخَرَ, from ذَخَرَ ; اِدْكَرَ or اِدْكَرَ, for اِدْكَرَ, from ذَكَرَ ; اِدْرَعَ or اِدْرَعَ, for اِدْرَعَ, from ذَرَعَ.

C REM. a. Whether the form with دَّ or ذَّ is to be preferred, depends upon usage ; for instance, اِدْخَرَ and اِدْكَرَ are preferable to اِذْخَرَ and اِذْكَرَ, but Lane gives in his Lexicon only اِدْبَجَ, اِدْرَقَ, and اِدْرَى. The unassimilated اِذْكَرَ is also said to occur, as well as اِذْدْرَى.

D REM. b. Some grammarians extend this assimilation to the letter ز, as اِزْدَانَ, for اِزْدَانَ, from زَانَ.

REM. c. The letter ت is sometimes changed into د after an initial ج ; e.g. اِجْدَمَعَ, اِجْدَزَ, اِجْدَرَ, instead of the usual اِجْتَمَعَ, اِجْتَزَ, اِجْتَرَ.

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic **ا** **ت** is changed into **ط**, which unites with initial **ط** into **طّ**, with initial **ظ** into **ظّ** or **ظ**, and occasionally with initial **ض** into **ضّ**. E.g. **اِصْطَبَعَ**, **اِطْرَدَ**, **اِطْبَخَ**; **صَلَحَ**, **صَلَى**, **صَفَا**, **صَبَغَ**, from **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَفَى**, **اِظْلَمَ**, **اِظْلَمَ**, or **اِظْلَمَ**; **طَلَبَ**, **طَعَنَ**, **طَرَدَ**, **طَبَخَ**, from **اِطْلَبَ**, **اِطْعَنَ**, **اِطْرَدَ**, **اِطْبَخَ**, from **ظَعَنَ**, **اِظْهَرَ**, **اِظْفَرَ**, **اِظْعَنَ**; **ظَارَّ**, or **اِظْطَارَّ**, from **ظَلَمَ**; **اِضْجَعَ**, or **اِضْطَجَعَ**, from **ضَرَبَ**, or **اِضْطَرَبَ**; **ظَهَرَ**, **ظَفِرَ**, **ضَلَعَ**, from **ضَرَّ**, **اِضْطَلَعَ**, **اِضْطَرَّ**; **ضَجَعَ**.

REM. a. The letter **ص** sometimes assimilates the following **ط**; B as **اِصْبَرَ**, **اِصْفَى**, **اِصْلَى**, **اِصْلَحَ**, **اِصَادَ**, for **اِصْطَبَرَ**, 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 **ا** is unnecessary and disappears. Thus for **اِسْتَرَّ** we may have **سَرَّ** or **سَتَرَّ**; Imperf. **يَسْتَرُّ**, **يَسْتَرِّ**, or even **يَسْتَرُّ** (with a furtive *kesra* to the first radical); Part. act. **مُسْتَرٌّ** (**مُسْتَرِّ**); Inf. **سِتَارٌ** (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 *Kor'an* (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

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

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

REM. a. The **ت**, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadrilateral verb, just as in the fifth form of the trilateral (see § 112).

REM. b. As mentioned in § 45, rem. d, words like **هَرَأَى** (for **أَرَأَى**), *to pour out*, and **هَيَمَنَ**, *to believe*, are treated as quadrilaterals:

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

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 geminatæ* (لَا ي). The Arab grammarians name them اَلْفِعْلُ اَلْأَصْمُ, 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 tèsdîd. E.g. فَرَّ to flee, for فَرَّرَ; شَقَّ to split or cleave, for شَقَّقَ; مَسَّ to touch, for مَسَسَ; شَمَّ to smell, for شَمِمَ; 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 يَمِدُّ, يَمَلُّ for يَمَلِّلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمُدُّ, يَقِرُّ, يَبِيْتُ, مَلَيْتُ, قَرَرْتُ.

REM. a. Transitive verbs of this class, of the form فَعَلَّ, 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, نَمَّ to spread abroad or divulge secretly, A هَرَّ to abhor, detest, Imperf. يَبِيْتُ or يَبِيْتُ, 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 فَعَلَ and فَعِلَ sometimes occur; as صَكَكَ to be knock-kneed or weak in the hocks, مَشَّشَ to have a swelling [splint] on the pastern (of a horse), أَلَّأَلَ to smell badly, ضَبَّ to abound in lizards (ضَبٌّ), لَحَحَ to be sore (of the eye), B قَطَطَ to be curly, حَكَكَ to have its hoof worn at the edges (of a horse, etc.); لَبَّبَ to be wise or intelligent, دَمَّرَ to be ugly, شَرَّرَ to be bad, فَكَّكَ to be silly, in one's dotage, عَزَزَ to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like فَرَّرَتْ, مَدَدَتْ, ظَلَلَتْ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to C the first radical; as, رَدَّتْ, رَدَّنْ, for رَدَدَتْ, رَدَدَنْ, أَحَسَّتْ for أَحَسَسَتْ, ظَلَّتْ or ظَلَّتْ for ظَلَلَتْ, مَسَّتْ for مَسَسَتْ (compare the Aramaic form بَرَّأَتْ for بَرَّرَأَتْ) [also يَقِرُّنْ for يَقِرَّرُونْ, يَزِفُّنْ for يَزِفِّرُونْ 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 عِي, as قَصَّيْتُ for قَصَّصْتُ, اسْتَسَرَّيْتُ for اسْتَسَرَّرْتُ, a form which is not uncommon in the fifth conjugation, as تَسَرَّيْتُ, تَسَرَّرْتُ, تَقَضَّيْتُ, تَقَضَّرْتُ, تَلَعَّيْتُ, تَلَعَّرْتُ, (compare in the Hebrew Imperf. תְּסַרְרֶנּוּ for תְּסַרְרֶנּוּ); or (b) the long vowel אַ, as مَدَّاتْ for مَدَدَتْ (compare in Hebrew סָבְאוֹת, where $\bar{o} = \bar{a}$). The form described under 2 a is the usual one in modern Arabic, but in N. Africa ai becomes ī, as reddīt for رَدَّيْتُ. Such forms as أَحَسَّيْتُ for أَحَسَسْتُ also occur.—Comp. Gr. p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Faḥīh s.v. زَفَّ.]

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 *fəṭḥa* or *kəṣra*; in those that have *u*, it may be any one of the three vowels. E.g. يَعَضُّ or يَعَضِّ , يَمَلُّ or يَمَلِّ , for يَعَضُّض , يَمَلِّمَل ; يَقِرُّ or يَقِرِّ , يَحِبُّ or يَحِبِّ , for يَقِرُّر , يَحِبُّب ; يَمُدُّ , يَمِدِّ , or يَمُدُّد , يَرِدُّ , يَرِدِّ , or يَرِدُّد , for يَمُدُّد , يَرِدُّد *.

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 اِفْرِرُوا , اِفْرِرَا , اِفْرِرِي . When the usual contraction takes place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say فِرُوا , فِرَا , فِرِي —not اِفْرُوا , اِفْرَا , اِفْرِي —instead of اِفْرِرِي , etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *ا*; e.g. عَضِّ for اِعَضُّض , فِرِّ for اِفْرِرُّر , مِدِّ for اِمُدُّد .

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 (رَدِّه), عَضَّه (عَضِّه), but رَدَّهَا , عَضَّهَا , not رَدَّهَا , عَضَّهَا . In the *wasl* (§ 20) say رَدَّ الْقَوْمَ or رَدَّ الْقَوْمِ .

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, D 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 قَرَّر , تَغَرَّر , اِفْرَر , and اِفْرَار , undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

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

REM. In the Passive some of the Arabs substituted kèsra for A ðamma, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of kèsra and ðamma (technically called *الإشمام*, giving the one vowel a scent or flavour of the other), as رُدَّ, رُئِدَّ, *riüdda*, *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 *fetha* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاَصَصَّ, حَاجَجَّ, شَاقَقَّ, شَاحَحَّ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُفَرِّرٌ, not unfrequently occur. Forms like فُورِرَ, تُفَوِّرُ, and اِفْرِيرُ, 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. اُذِلَّهُ for اُذِلَّهُ, اُقِلَّهُ for اُقِلَّهُ, 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). D

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 èlif or hèmza, the weakest of the gutturals. These are called *verba hèmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, 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 hèmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ی (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as رَأَى, وَقَى, أَوَى. 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 Hèmza among their Radicals (Verba Hèmzata).*—Tables VI., VII., VIII.

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

131. If the ðlif with hèmza and gèzma, at the end of a syllable (إِ), be preceded by one of the heterogeneous vowels ðamma and kèsra, it is converted, after the ðamma, into و with hèmza (ؤ); after the kèsra, into ي with hèmza (ئ). Hence بُرِّئْتُ for بُرِّئْتُ, 1st pers. sing. Perf.

C Pass. of بَرَأَ ; يُوئِرُ for يَأْتِرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَئِرَ ; دَنُوْتُ and سَنَيْتُ for دَنَاتُ and سَنَاتُ, 2d pers. sing. masc. Perf. Act. of دَنُوْتُ and سَنَيْتُ, for دَنَأُ and سَنَأُ (see § 133).

132. The و and ي represent in these cases the sound to which the hèmza 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 *hèmza* is expressed by و, ي or by ء alone without a *kursī*, 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 hèmza is retained, not only to show their origin from أ , but also to A remind us that the syllables $\text{و}^{\text{و}}$ and $\text{ي}^{\text{ي}}$ are not to be confounded in pronunciation with و , \bar{u} , and ي , \bar{i} . The ḍamma and kèsra remain short, whilst $\text{و}^{\text{و}}$ and $\text{ي}^{\text{ي}}$ are pronounced like أ 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 hèmza (as $\text{دَنُو}^{\text{و}}$, *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 $\text{سَنِيَّت}^{\text{ت}}$, *ṣani'-ta*, not *ṣanī-ta*).

REM. a. In modern Arabic, hèmza in the middle and at the B end of words has so completely disappeared, that $\text{و}^{\text{و}}$ and $\text{ي}^{\text{ي}}$, when preceded and followed by vowels, become و and ي ; except when the former has ḍamma ($\text{و}^{\text{و}}$) and the latter kèsra ($\text{ي}^{\text{ي}}$), as explained in §§ 133-4. The modern Arab also pronounces $\text{و}^{\text{و}}$ and $\text{ي}^{\text{ي}}$ like the long vowels و , \bar{u} and ي , \bar{i} . Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [تَخْفِيفُ الْهَمْزَةِ § 17, b, rem. b]; and hence the custom, at the present day, of resolving the verba C tert. rad. hèmzatae into verba tertiae *yā*, as $\text{قَرَأ}^{\text{أ}}$ for $\text{قَرَأ}^{\text{و}}$, *to read*, $\text{قَرَأَت}^{\text{ت}}$ for $\text{قَرَأَت}^{\text{و}}$, $\text{يَقْرَأ}^{\text{أ}}$ for $\text{يَقْرَأ}^{\text{و}}$. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hīgāz in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Ḳor'ān, which was originally written down in the D Hīgāz 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 $\text{جَاك}^{\text{ك}}$, $\text{جَمِيت}^{\text{ت}}$, $\text{بوس}^{\text{س}}$ because they said *bawusa*, *ġita*, *ġāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *ġi'ta*, *ġā'aka* and this was expressed, without touching the old consonants, by writing $\text{جَاءَك}^{\text{ك}}$, $\text{جَمِيت}^{\text{ت}}$, $\text{بُوس}^{\text{س}}$. Rules for writing hèmza as $\text{و}^{\text{و}}$, $\text{ي}^{\text{ي}}$ 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 Ḳor'ān.]

- A REM. *b.* The hêmza gèzmatum over و and ي falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence اَيْسِرُ, not اِئْسِرُ, Imperat. of أَسَرَ; اَيْدُنُ, not اِئْدُنُ, Imperat. of أَدَانَ; اَوْمَلُ, not اِئْمَلُ, Imperat. of أَمَلَ; اَيْتَمَرَ, not اِئْتَمَرَ, 3d pers. sing. Perf. Act. VIII. of أَمَرَ; اَوْثَمِنَ, not اِئْثَمِنَ, 3d pers. sing. Perf. Pass. VIII. of أَمِنَ, all with êlif
- B conjunctionis (هَمْزَةُ الْوَصْلِ); اَوْمِنَ, not اِئْمِنَ, 3d pers. sing. Perf. Pass. IV. of أَمِنَ; اَوْثِرَ, not اِئْثِرَ, Infin. IV. of أَمِنَ; اَوْثِرُ, not اِئْثِرُ, 1st pers. sing. Imperf. Act. IV. of أَثَرُ, all with êlif separationis (هَمْزَةُ الْقَطْعِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the waṣl, 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
- C وَاتْمِرُوا, (from اَيْتِ, Imper. of اَتَى to come), فَادْنُ, وَأَسِرْ, فَاتِمِنَ. In other cases it is retained, and the radical hêmza is left in its altered form (ؤ, وِ); as فَاتْتَرَتْ *fā'tazarat*, بَعْدَ اتِّبَافٍ *ba'dā'ttibāfin*, اَلَّذِي يَقُولُ ائْدُنُ *al-ladhī yakūlū'dan*, اَلَّذِي ائْتِمِنَ *al-ladhī at-timīna*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *al-ladhī at-timīna*, *al-ladhī yakūlūdan*, *al-ladhī at-timīna* (as if written اَلَّذِي يَقُولُونُ, اَلَّذِي ائْتِمِنَانَا).
- D REM. *c.* اُ is always retained after fêṭḥa in the ancient language, as يَأْسِرُ; but in modern Arabic it passes into the êlif of prolongation, as يَأْكُلُ, for يَأْمُرُ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as يَأْتِكُمْ for يَأْتِكُمْ Sūra xlix. 14.] Those who used the form تَعَلَّمُ (see § 94, rem. *c*) also said تَشْتَمُ for تَشْتَمُ, from أَثَمَ.

133. In the same way, أ passes into و or ئ , when it is pronounced A with ḍamma or kèsra and preceded by fèṭḥa , or with fèṭḥa and preceded by ḍamma or kèsra ; and into ئ , when it is pronounced with kèsra and preceded by ḍamma (see § 17, *b*). E. g. بَوَسَ , for بَأَسَ , *to be brave*; يَلَائِمُ , for يَلَاءِمُ or يَلَائِمُ , *it agrees with*, Imperf. III. of لَأَمَ ; دَنُوْا , for دَنَاءِ , *agree with, be reconciled to*, Imperat. VIII. of لَأَمَ ; دُنَا , *to be mean, worthless*; يُوَثِّرُ , for يُأَثِّرُ , *an impression is made*, Imperf. Pass. II. of أَثَرَ ; إِتِّئَامُ , for إِتِّئَامُ , *Infin. VIII. of لَأَمَ* ; سُئِلَ *he B was asked*, for سُئِلَ , Perf. Pass. of سَأَلَ ; لَوِثِمَ *peace is made (between them)*, for لَوِثِمَ , Perf. Pass. III. of لَأَمَ .

REM. At the end of a word, أ , pronounced with ḍamma and preceded by fèṭḥa , is usually left unchanged; as يَهْنَأُ from يَهْنَأُ , يَقْرَأُ from يَقْرَأُ ; يَهْنِي from يَهْنِي , Imperf. Pass. II. of بَرِيءٌ instead of يَهْنُو . But the latter form is commonly used before the accusative suffixes, as يَقْرُوهُ .

134. Finally, أ pronounced with ḍamma or kèsra (أ^2 or إ^2), becomes و or ئ at the beginning of a syllable which is preceded by a syllable ending in a consonant. E. g. يَبُوسُ , for يَبَأَسُ , Imperf. of بَوَسَ ; مَسْؤُولٌ , for مَسْأُولٌ , Pass. Particip. of سَأَلَ ; يَنْئِمُ , for يَنْئِمُ , Imperf. of نَأَمَ , *to groan, to twang*; يُلْتِمُ , for يُلْئِمُ , *he acts stingily and meanly*, Imperf. IV. of لَوِمَ ; إِسْتَلِمُ , *put on armour*, Imperat. X. of لَأَمَ .

REM. أ^2 at the beginning of a word remains unchanged, except in the cases stated in § 135. E. g. إِثْرٌ , أَثْرٌ . D

135. At the beginning of a word, if an èlif productionis follows the radical أ^2 , the two èlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the èlif , or sometimes with hèmza and a perpendicular fèṭḥa (see § 6, rem. *a*); as أَمَرٌ , ءَامَرٌ , or أَمَرٌ , for أَمَرٌ , *to consult*, III. of

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

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

REM. The same change sometimes takes place even with the initial *èlif* of the third form; as **وَاحَى** *to be intimate with*, **وَازَى** *to be opposite or parallel to*, **وَاسَى** *to console*, **وَآكَلَ** *to eat along with*, C 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 **يُوَاسِي**, **يُوَاسِي**, and **يُوَاسِي**.

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

138. When preceded by **و** or **ف**, and, the Imperative **مُرْ** generally recovers its radical *èlif*, **وَأْمُرْ** or **وَمُرْ**; but not so **خُذْ** and **كُلْ**, D which make only **وَحُذْ**, **فَكُلْ**. 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; **اتَّخَذَ**, for **اِيْتَّخَذَ** (§ 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 إِزَارٌ, and **أَجَرَ**, *to give wages*, which makes **اِيْتَزَرَ** or **اِيْتَزَرَ**, *to put on an 'izār*, and **اِيْتَجَرَ** or **اِيْتَجَرَ** *to**

give alms, to receive wages; still more rarely in *أَمِنَ*, to be safe, *أَاتَمَنَ*, for *أَيْتَمَنَ*, to trust or confide in, and *أَاهَلَ*, to marry, *أَاتَهَلَ*, for *أَيْتَهَلَ*, do.—The tenth form of *أَخَذَ* may also lose its êlif and be written *أَسْتَحَذَ*.

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*, *ܬܟܕܐ*, *ܬܟܪܐ*; and with B *ܬܚܕܐ*, *ܬܟܕܐ*, if from the rad. *ܚܕܐ*.

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 fêṭha. This is particularly the case with the verb *سَأَلَ* to ask, which has *سَأَلَ* for *سَأَل*, 2d pers. sing. m. *سِئَلْتِ* [not *سَلْتِ*], *يَسْأَلُ* for *يَسْأَلُ*, *يَسْأَلُ* for *يَسْأَلُ*, *سَلْ* for *اسْأَلْ* (Imperat.), Perf. Pass. *سِئِلَ*.—Sometimes the êlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. *يَسْأَلُ* C for *يَسْأَلُ*, from *سَأَلَ*; *يَرَى* for *يَرَى*, from *رَأَى* to see; *أَلَكْ* to send, for *أَلَكْ*, whence *مَلَكْ*, for *مَلَأَكْ*, an angel (*ܡܠܐܟܐ*).

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 *وَسَأَلْ* or *وَسَلْ*, *فَسَأَلُوا*, *فَسَأَلُوا* (§ 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, tertîæ rad. *و* et *ي*).

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

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

REM. a. Eight verbs primæ rad. **و**, of the form **فَعِلَ**, have in the Imperf. **يَفْعَلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَتَّقَ** to trust or confide in, **يَتَّقُ**; **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from (what is unlawful), **يَرَعُ**; **وَرِمَ** to swell, **يَرِمُ**; **وَرَى** to be firm and hard (of fat), **يَرَى**; **وَفَّقَ** to be in good condition and handsome, **يَفِئُقُ**; **وَلَّى** to be near, to be in charge of, **يَلِي**; **وَمَتَّقَ** to love, **يَمِئِقُ**. Of these **وَرَعَ** has also dialectically the form **يُورَعُ**, and a few more admit both forms; e.g. **وَحَرَ** to be angry with, full of hatred of, **يُوحِرُ**, **يَحِرُ**; **وَعَرَ** to be rough and broken (of ground), **يُوعِرُ**, **يَعِرُ**; **وَعَرَ** to be hot, angry, **يُوعِرُ**, **يَعِرُ**; **وَلِهَ** to be stupefied with grief, to be melancholy, **يُؤَلِّهَ**, **يَلِّهَ**; **وَهَلَ** to be cowardly, to forget, **يُؤَهِّلُ**, **يَهِّلُ**.

REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **عِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, 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 **ن**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fèṭha* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَرَ** or **وَجَلَّ** to be afraid, **يُوجِرُ** or **يُوجَلُّ**; **اِجَرَ** or **اِجَلَّ** (for **اِوَجِرُ** or **اِوَجَلَّ**); **وَجِعَ** to be in pain, **يُوجِعُ**; **وَحَلَّ** to stick

in the mud, **يُوْحَلُّ**; **وَبِقَى** to perish, **يُوْبَقَى**; **وَبُوْ** to be visited by the mur- A
rain, **يُوْبُوْ**; **وَبَلٌ** to be unwholesome or insalubrious, **يُوْبَلُّ**; **وَضُوْ** to be
clean and fair, **يُوْضُوْ**. 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, **يُوْدُّ** for **يُوْدَدُ**, **اِيْدُدُ** for **اِيْدَدُ**.

REM. In verbs primæ rad. و, of which the second and third
radicals are strong, and in which the Imperf. has fêṭḥa, some Arabic
dialects change the و into ا or ی. E.g. **يُوْحَلُّ** and **يِيْحَلُّ**, for **يُوْحَلُّ**, B
from **وَجَلَّ**, to be afraid; **يَاْجَعُ** and **يِيْجَعُ** or **يِيْجَعُ** for **يُوْجَعُ**, from
وَجِعَ, to be in pain; **يَاْهَمُّ** and **يِيْهَمُّ**, for **يُوْهَمُّ**, from **وَهَمَّ**, to make
a mistake. Others even use the forms **يِيْجَلُّ**, **يِيْجَعُ**, and **يِيْهَمُّ**.

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 fêṭḥa.

وَدَعَ to let alone,	يَدَعُ ,	دَعُ .
وَذَرَ to let alone,	يَذَرُ ,	ذَرَ .
وَزَعَ to restrain,	يَزَعُ ,	زَعَ .
وَسِعَ to be wide or spacious,	يَسِعُ ,	سِعُ .
وَضَعَ to put down or place,	يَضَعُ ,	ضَعَ .
وَطَىءَ to trample upon,	يَطَأُ ,	طَأُ .
وَقَعَ to fall,	يَقَعُ ,	قَعُ .
وَهَبَ to give,	يَهَبُ ,	هَبُ .

D

REM. a. The reason why the و is elided in these verbs probably
is, that the fêṭḥa 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 ðamma precedes a vowelless و, the و is changed into ي or و productionis, according to the preceding vowel. Hence اِجَلُّ, اِيدُدُّ, for اِوَجَلُّ, Imperat. I.; اِيرَاقٌ for اِوَرِاقٌ, Perf. XI.; اِيدَاعٌ, اِستِيدَاعٌ, for اِودَاعٌ, اِستودَاعٌ, Infin. IV. and X.; اِوَجِبُ for اِيُوجِبُ, Imperf. Act. IV.; اِستودِعَ, اِوَجِبَ, for اِستودِعَ, اِوَجِبَ, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. و, the و is sometimes changed into أُ, on account of a certain repugnance of the Arabs to the sound of the syllable وُ; e.g. اُقَّتْ, for وُقَّتْ, *it is fixed or determined* (of time); اُحِيَ, for وُحِيَ, *it is revealed*.

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

C REM. يَيْسُ, *to be dry*, has يَيْبِسُ or يَيْبِسُ, and يَيْسُ, *to despair*, يَيْبَسُ or يَيْبَسُ. See § 92, rem. a. Dialectic varieties are يَابَسُ, for يَيْبِسُ, and يِيَّاسُ or يِيَّاسُ, for يَيْبَسُ. See § 143, rem.

147. In those forms in which a kèsra or ðamma precedes a vowelless ي, the ي is changed into ي or و productionis, according to the preceding vowel. Hence اِيسِرُ for اِيسِرُ, Imperat. I.; اِيسَارٌ and اِستِيسَارٌ, for اِيسَارٌ and اِستِيسَارٌ, Infin. IV. and X.; اِيوِسِرُ, اِيوَقُظُ, for اِيسِرُ, اِيوَقُظُ, Imperf. Act. IV. of اِيسِرُ and اِيقُظُ.

148. In the eighth form, و and ي are assimilated to the characteristic ت, producing ت for وُت and يُت; as اِتَّعَدَ, for اِيتَّعَدَ, اِوتَّعَدَ, *to receive a promise*; اِتَّسَّرَ, for اِيتَّسَّرَ, اِوتَّسَّرَ, *to play at hazard*.

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

tion, ا, و, ی. E.g. اَوْتَصَلَ for اِبْتَصَلَ (§ 145), A
اِئْتَسَرَ for اِئْتَسَرَ, اِئْتَسَرَ for اِئْتَسَرَ (§ 147), in the Perf.; يَأْتِصِلُ for
يُؤْتِصِلُ for يَأْتِصِلُ, يَأْتِصِلُ for يَأْتِصِلُ, 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*; تَسِعَّ 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*; تَلَا, or تَلَى, to *follow*; and in the fourth form, أَتَكَأَ
to *make one lean, to prop him up*; أَتَلَجَّ to *insert*; أَتَهَّمَّ 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 ی (verba* C
mediæ radicalis و et ی).—Tables X.—XIII.

149. *Verba mediæ rad. و et ی (called by the Arab grammarians*
أَلْفَعْلُ الْأَجْوْفُ, 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 ی is changed into that letter of prolongation which is homogeneous
to the vowel that the first radical has now assumed. E.g. D

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

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوَمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	الْيَنُوا, <i>soften,</i>	„	الْيَنُوا, do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	الْيَنَ, <i>he softened,</i>	„	الْأَنَ, do.
B	يُسْتَقِيمُ, <i>he stands upright,</i>	„	يُسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِينُ, <i>he was thought gentle,</i>	„	أُسْتَلِينُ, 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 *ا*, *و*, *ي*, 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.
	يَخْفُ, „ يَحَافُ	(يَخَوْفُ), do.
	يُقَلُ, „ يُقَالُ	(يَقُولُ), Jussive Pass. I.
	يُقِمُ, „ يَقِيمُ	(يُقَوِّمُ), Jussive Act. IV.
	أَقِلُ, „ أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُ, „ أَقِيمُ	(أَقْوِمُ), do.
D	أَقَمْتَ, „ أَقَامْتَ	(أَقْوَمْتَ), 2d p. sing. m. Perf. Act. IV.
	أَقَدْتُ, „ أَقَيْدْتُ	(أَقَوْدْتُ), do. Pass. IV.
	أُسْتَلَنْتَ, „ أُسْتَلِينْتَ	(أُسْتَلِينْتَ), do. Pass. X.
	أَقَمَنْ, „ أَقَامَنْ	(أَقْوَمَنْ), 3d p. plur. f. Perf. Act. IV.
	أَقِمَنْ, „ أَقِيمَنْ	(أَقْوِمَنْ), 2d p. plur. f. Imperat. IV.

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

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	أَقُولُ,	أَقُلُّ,	قُلُّ.	
أَسِيرُ	„ „	أَسِيرُ,	أَسِرُّ,	سِرُّ.	
أَخَوْفُ	„ „	أَخَافُ,	أَخَفُّ,	خَفُّ.	
أَهْيَبُ	„ „	أَهَابُ,	أَهَبُّ,	هَبُّ.	
أَقُولُوا	„ „	أَقُولُوا,	... قُولُوا		B
أَسِيرُوا	„ „	أَسِيرُوا,	... سِيرُوا		
أَخَوْفُوا	„ „	أَخَافُوا,	... خَافُوا		
أَهْيَبُوا	„ „	أَهَابُوا,	... هَابُوا		

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

قَوْمٌ	becomes	قَامَ,	Perf. Act. I.	
خَوْفٌ	„	خَافَ,	do.	
طَوَّلٌ	„	طَالَ,	do.	
سَيَّرٌ	„	سَارَ,	do.	
هَيَّبٌ	„	هَابَ,	do.	
أَنْقَوْدٌ	„	أَنْقَادَ,	Perf. Act. VII.	
يَنْقَوْدُ	„	يَنْقَادُ,	Imperf. do.	D
أَقْتَمِدُ	„	أَقْتَادَ,	Perf. Act. VIII.	
أَزْدِيدُ	„	أَزْدَادَ,	do.	
يَزْدِيدُ	„	يَزْدَادُ,	Imperf. do.	

REM. The forms *زِيلٌ* and *كَيْدٌ* are mentioned as being dialectically used instead of *زَالٌ* (for *زَيْلٌ*), *to cease*, and *كَادٌ* (for *كَوْدٌ*), *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 *kèsra*, the *ḍamma* is elided and the *kèsra* substituted in its place, in consequence of which the *و* or *ى* becomes *ى* productionis. E.g.

	قَوْلٌ	becomes	(قَوْلٌ)	قِيلَ,	Perf. Pass. I.
	سَيْرٌ	„	(سَيْرٌ)	سِيرَ,	do.
	أُسْتُوقُ	„	(أُسْتُوقُ)	أُسْتَيْقَ,	Perf. Pass. VIII.
B	أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ,	do.

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سَيْقَ (سوق), غَيْضَ (غيض), and the like, some Readers of the *Ḳor'ān* give the vowel *ī* an *اَشْمَامُ الضَّمِّ*, a scent or flavour of the *u*-sound (حَرَكَةٌ بَيْنَ الضَّمِّ وَالْكَسْرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* 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 قَوْلٌ (for قَوْلٌ, قَوْلٌ), حَوْكٌ (for حَوْكٌ, حَوْكٌ), بُوعٌ (for بُيعَ, بُيعَ), أُخْتَوْرٌ (for أُخْتِيرَ, أُخْتِيرَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سَيْلٌ, سَيْلٌ, *sūla*, and سُولٌ.

D REM. c. In forms like أُخْتِيرَ, أُسْتَيْقَ, some assimilate the vowel of the prosthetic *ēlif* to the following *ī*, أُخْتِيرَ, أُسْتَيْقَ, pronouncing *i* or *ū*.

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 *kèsra*, if it was *ى*. E.g.

قُمْتُ	for	قَوْمْتُ	2d pers. sing. m. Perf. Act. I.
سَرْتُ	„	سَيْرْتُ	do.

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

طَلَّتْ for طَوَّتْ, 2d pers. sing. m. Perf. Act. I.

هَبَّتْ ,, هَيَّبَتْ, do.

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

خَفَّتْ for خَوَّتْ, 2d pers. sing. m. Perf. Act. I.

مِتَّ ,, مَوَّتْ (مَوَّتَتْ), do.

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

بِعَتْ for بِيَعَتْ (بِيَعَتْ), 2d pers. sing. m. Perf. Pass. I.

لِمَتْ ,, لِيَمَتْ (لُوِمَتْ), do.

أَسْتَقَّتْ ,, أُسْتِيقَتْ (أُسْتَوِقَتْ), do. VIII.

REM. *a*. In verbs *mediæ rad. ی*, 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. *بِعَتْ* for *بِيَعَتْ* (§ 155, *a*) and *بِعَتْ*; *خَفَّتْ* for *خَوَّتْ* (§ 155, *c*).

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

157. Most *verba mediæ rad. و* take *ḍamma*, and most *verba mediæ rad. ی* *kèsra*, as the characteristic vowel of the Imperf.; e.g. from *زَالَ* (*زَوَلَ*), *to move away*, comes *يَزُولُ* (*يَزُولُ*); from *نَالَ* (*نَوَلَ*), *to give in a present*, *يَنُوءُ* (*يَنُوءُ*); from *طَالَ* (*طَوَلَ*), *to be long*, *يَطُولُ* (*يَطُولُ*, § 93); from *زَانَ* (*زَيْنُ*), *to adorn*, *يَزِينُ* (*يَزِينُ*); from *سَارَ* (*سَيْرُ*),

A *to go*, *يَسِيرُ* (*يسير*). But in some, which are of the form *فَعِلَ*, the Imperf. takes *fetha* (§ 92); e.g. from *زَالَ* (*زيل*), *to cease*, comes *يَزَالُ* (*يزيل*); from *نَالَ* (*نيل*), *to get, obtain*, *يَنَالُ* (*ينيل*); from *شَاءَ* (*شيء*), *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 *مَوْتٌ*, *موتت*, Heb. *מת*, Syr. *ܡܘܬܐ*) in the Perfect, and *أَمُوتُ* (Heb. *מת*, Syr. *ܡܘܬܐ*) in the Imperfect, though *مُتَّ*, *يَمَاتُ*, and B also *يَمِيْتُ*, are mentioned by the lexicographers.

158. In verba mediæ rad. *و* et *ى*, 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 *مُتَّت*, *مُتَّم*, from *مَاتَ* (*موت*) *to die*; *بِتَّ*, for *بُتَّت*, from *بَاتَ* (*بيت*) *to pass the night*; *صَنَّ*, for *يُصَنَّ*, from *صَانَ* (*صون*) *to guard*; *بِنَّا*, for *يُبْنِنَا*, and *يَبْنِنَا*, 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 *وَو*, 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 (*قُوْوَلٌ* and *تُقُوْوَلٌ*). Hence we write *قُوْوِلٌ*, *تُقُوْوِلٌ*, not D *قُوْوَلٌ*, *تُقُوْوَلٌ*. For the same reason, no coalition takes place in the same forms of verba mediæ rad. *ى*, which are always written, for example, *بُوْبِعٌ* and *تُبُوْبِعٌ*. See § 11, rem. *a*.

160. Some verba mediæ rad. *و*, and a few mediæ rad. *ى*, of the form *فَعِلَ*, are inflected throughout like strong verbs; as *أَوْدَ* *to be curved or bent*, Imperf. *يَأُوْدُ*; *سَوَدَ* *to be black*, Imperf. *يَسُوْدُ*, IV. *أَسُوْدَ*; *عَوَرَ* *to be one-eyed*, Imperf. *يَعُوْرُ*, IV. *أَعُوْرَ*; *صَوَفَ* *to be woolly*, Imperf.

يَصُوفُ; *حَوَلَ* to squint, Imperf. *يَحُولُ*, IV. *أَحْوَلَ*; *عَوَزَ* to be wanting, A Imperf. *يَعُوْزُ*, IV. *أَعُوْزَ*; *صَيَدَ* to have a particular disease (*صَيْدٌ*, the glanders), said of a camel, Imperf. *يَصِيْدُ*; *جَيَدَ* to have a long, slender neck, Imperf. *يَجِيْدُ*; *غَيَدَ* to be tender and flexible, Imperf. *يَغِيْدُ*; *هَيْفَ* to have a slender waist, Imperf. *يَهِيْفُ*.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. *أَثَابَ* or *أَثَوْبَ*, to reward, from *ثَابَ* to return; *أَرَاَحَ* or *أَرُوْحَ*, to perceive the smell or odour of a B thing, from *رَاحَ* do.; *أَغَامَ* or *أَغِيْمَ*, to be cloudy, from *غَامَ* do.; *أَخَالَ* or *أَخِيْلَ*, 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 *اجْتَوْرَ* to be neighbours, from the rad. *جَارَ*; *إِزْدَوَجَ* to pair, to marry or intermarry, from the rad. *زَاجَ*; *اعْتَوْرَ* to borrow, from the rad. *عَارَ*; *اعْتَوْنَ* 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 *اسْتَجَوْبَ*, to give an answer, grant a prayer, from the rad. *جَابَ*; *اسْتَصَابَ* or *اسْتَصَوْبَ*, to consider right, from the rad. *صَابَ*; *اسْتَقْوَسَ* to be bent with age, from *قَوْسٌ* a bow; *اسْتَنَوَّقَ* to become like a D she-camel (*نَاقَةٌ*). Similarly, from verba med. rad. *ي*, *اسْتَمِيْسَ* to become like a he-goat (*تَيْسٌ*); *اسْتَفِيْلَ* to become like an elephant (*فِيْلٌ*).

REM. a. On *اسْتَاعَ* or *اسْطَاعَ*, shortened from *اسْتَعَا*, to obey, to be able to do, X. of *طَاعَ*, and on the secondary *أَسْطَاعَ*, 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 ی, see §§ 240-1.

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

A C. Verbs of which the Third Radical is **و** or **ى** (*verba tertiæ radicalis* و *et ى*; **الْفِعْلُ النَّاقِصُ** *the defective verb*).—Tables XIV.—XVIII.

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

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

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

B (c) Verba tertiæ rad. **و** of the form **فَعِلَ**; as **رَضِيَ** *to be pleased with*, for **رَضَوُ** (§ 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 **سَرَوُ** *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:—

(a) The third radical maintains its power as a consonant between the vowels \check{a} — \bar{a} (**وَا**, **يَا**, **وَا**, **يَا**), \check{u} — \bar{a} (**وَا**, **يَا**), \check{u} — \bar{a} (**وَا**, **يَا**), \check{i} — \bar{a} (**يَا**, **يَا**), \check{i} — \bar{a} (**يَا**, **يَا**); as also when the preceding syllable ends with a consonant. E.g. **غَزَوَا**, **رَمَيَا**, **سَرَوَا**, **يَغْزَوَانِ**, **يَغْزَوَانِ**; **رَضِيَ**, **رَضِيَ**, **رَمَى**, **رَمَى**; **غَزُو**, **غَزُو**, **غَزُو**, **غَزُو**; **رَضِيَ**, **رَضِيَ**, **رَمَى**, **رَمَى**.

D **رَضَوَانِ**. The letter **و** between the vowels \check{i} — \bar{a} (**وَا**) and \check{i} — \bar{a} (**وَا**) always passes into **ى**; as **رَضِيَ**, **غَزِيَ**, for **رَضَوُ**, **غَزَوُ**. The letter **ى** is never found between the vowels \check{u} — \bar{a} , \check{u} — \bar{a} .

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

might have said *غَزَاتَا* and *رَمَاتَا*, they followed the received fem. sing. A in adopting *غَزَاتَا* and *رَمَاتَا*. The form *رَمَاتَا* 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 *ī* and *ū*, and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely *وُو* into *و*, as *سَرُوَا* for *سَرُوُوا*, *يَعْرُوَان* and *يَعْرُوَا* for *يَعْرُوُون* and *يَعْرُوُوا*; *يُو* into *و*, as *رَضُوا* for *رَضِيُوا*; *يُوِي* into *ي*, as B *تَغْرِي* and *تَغْرِي* for *تَغْرِيِين* and *تَغْرِيِي*; *يُوِي* into *ي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*; *يُوِي* into *ي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*; *يُوِي* into *ي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*; *يُوِي* into *ي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*.

REM. The 2d pers. sing. fem. Imperat. *أَغْرِي* may be pronounced either *'uǧzī*, with the pure sound of the *u* (as in the masc. *'uǧzu*), or *'iiǧzī*, with the *إِشْمَام* (see §§ 123, rem., and 154, rem. a), owing to the influence of the *ī* in the second syllable.

β. Into a diphthong; namely *وُو* into *وُو*, as *غَزُوَا* for *غَزُوُوا*; C *يُو* into *وُو*, as *رَمُوَا* for *رَمِيُوا*, *يَرْضُون* and *يَرْضُوا* for *يَرْضِيُون* and *يَرْضِيُوا*; *يُوِي* into *يِي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*; *يُوِي* into *يِي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*; *يُوِي* into *يِي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*; *يُوِي* into *يِي*, as *تَغْرِيِين* and *تَغْرِيِي* for *تَغْرِيِيِين* and *تَغْرِيِيِي*.

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 *غَزَوْتَ = فَعَلْتَ*, or after dropping a short vowel, as in *يَرْمِي* for D *يَرْمِي = يَفْعَل*. 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 *ي* become letters of prolongation, that is to say, *وُو* *uw* and *يِي* *iy* pass into *وُو* *ū* and *يِي* *ī*. E.g. *سَرَوْتَ* for *سَرَوْتَ*, *خَزِيْت* for *خَزِيْت*, *رَضِيْت* for *رَضِيْت* (from *رَضِي* for *رَضُو*, according to §§ 166, a, and 168).

A (b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs وُـ and یُـ. E.g. غَزَوْتُ, *gazawta*, for *gazawta*; رَمَيْتَ, *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 (وُـ for وَوـ, یُـ for یَیـ and یُـ for یُوـ, یُـ for یُـ), it is vocalised in three different ways.

- (a) وُـ *aw* and یُـ *ay* become \bar{a} , but for the sake of distinction we write اَـ for *aw*, and یَـ (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوُ, رَمَى for رَمَى, یَغْزَى for یَغْزَى and یَغْزَى, یُرْمَى for یُرْمَى and یُرْمَى.
- (b) وُـ *uw* becomes وُـ \bar{u} ; as یَسْرُو, یَغْزُو, for یَسْرُو, یَغْزُو.
- (c) یُـ *iy* becomes یَـ \bar{i} ; as تَرْمَى for تَرْمَى.

(b) The third radical is elided:—

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. یَغْزُو (یَغْزُو), اَغْزُو (اَغْزُو); اِرْمَى (اِرْمَى), اِرْمَى (اِرْمَى); اِرْضَ (اِرْضَ), اِرْضَ (اِرْضَ)*.

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مَفْعَلٌ, 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. رَامِ for رَامِي and رَامِي for رَامِي; غَازِ for غَازِي and غَازِي for غَازِي; رَاضِ for رَاضِي and رَاضِي for رَاضِي; مَغْنِي for مَغْنِي and مَغْنِي for مَغْنِي; etc.

168. It has been already mentioned (§ 166, *a*) that when the third radical is و, it passes between the vowels \bar{i} — \bar{a} (وِـ) and \bar{i} — \bar{a}

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

(وا-) 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 above rules permit. Consequently, we get
from رَضِيَ (for رَضُوا) the forms رَضِيَ، يَرْضَى، ارْضَى، تُرَضِينَ، رَضِيَتْ،
رَضِيَتْ، تُرَضِينَ، غَزِيَ، غَزِيَتْ، غَزِيَتْ.

169. Final و is changed into ی in all the derived forms of the B
verb; as اِسْتَرَضَى، اِسْتَرَضَى، اِنْجَلَى، تَرَضَى، تَجَلَّى، اَغْزَى، رَضَى، غَزَى.

REM. The ninth and eleventh forms conform to this rule, in-
stead of contracting the two wāws into و. The Arabs say اِرْعَوَى to
abstain or refrain, for اِرْعَوَوْا، and not اِرْعَوَّ (اَفْعَلَّ، see § 59, rem. a).

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

REM. a. The form مَعْرُومٌ is occasionally found in verba tert.
rad. و, instead of مَعْرُورٌ; e.g. اَرْضٌ مَسْنُونَةٌ or اَرْضٌ مَسْنُونَةٌ, *irrigated*
land, from سَنَا to irrigate, Imperf. يَسْنُو; اَنَا اَللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا،
I am (like) the lion, whether attacked or attacking, from اَعَادَا عَلَيَّ to D
run at, to attack, Imperf. يَعْدُو (عَادِيًّا in rhyme for اَعَادِيًّا).

REM. b. For verbs final و and ی as compared with the corre-
sponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 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 êlif hèmzatum and a و or ی among their radicals;
the *second* of those in which the letter و or ی occurs twice.

A REM. There is no trilateral verb that has more than one radical hèmza.

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

(a) Verba hèmzata and primæ rad. و or ي ;

(b) Verba hèmzata and secundæ rad. و or ي ;

(c) Verba hèmzata and tertîæ rad. و or ي .

Each of these admits of two varieties, according to the position of the êlif hèmzatum.

B **173.** The first sort consists of (a) verba secundæ rad. hèmzatae, as *وَأَرَّ* to frighten; and (β) verba tertîæ rad. hèmzatae, as *وَدَأَّ* to smooth, *وَطِئَ* to tread upon. Such words follow in their inflection both the classes to which they belong; e.g. Imperf. *يَطِئُ*, *يَدَأُّ*, *يَتَرُّ* (§§ 132—3, and 142, 144).

REM. The Imperf. of *يَيْئَسُ*, to despair, is *يَيْئَسُ*, more rarely *يَيْئِسُ* or *يِيئَسُ*, [also *يِيئَسُ* and *يِيئِسُ*]; its Imperat. *إِيئَسُ*, rarely *إِيئِسُ*. See § 146, rem.

C **174.** The second sort is divided into (a) verba primæ rad. hèmzatae, as *أَبَّ* or *آبَّ* (for *أَوَّبَ*) to return, *آلَّ* or *آلَّ* (for *أَوَّلَّ*) to return; and (β) verba tertîæ rad. hèmzatae, as *سَاءَ* (for *سَوَّءَ*) to illtreat, *جَاءَ* (for *جِيءَ*) to come, *شَاءَ* (for *شِيءَ*) 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.	أَبْتٌ	سَوْتُ	جِئْتُ	شِئْتُ
Imperf.	يُؤَبُّ	يَسُوِّءُ	يَجِيءُ	يَشِيءُ
Imper.	أَبُّ	سُوِّ	جِي	شَا
Perf. pass.	إِيَّبَ	سِيءَ	جِيءَ	شِيءَ

175. The third sort is divided into (a) verba primæ rad. hèmzatae, as *أَتَى* to come, *أَبَى* to refuse, *أَسَى* to grieve or mourn; and (β) verba secundæ rad. hèmzatae, 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.	أَتَى,	أَتَتْ,	أَتَيْتَ ;	يَأْتِي ;	إِيتِ (§ 132, rem. b) ;	آتٍ A
	أَبَى,	أَبَتْ,	أَبَيْتَ ;	يَأْبَى ;	إِيبَ ;	آبٍ.
β.	نَأَى,	نَأَتْ,	نَأَيْتَ ;	يُنَأَى ;	إِنَاءَ ;	نَاءٍ.

REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **ت** (compare § 137, and the Syriac form **ܐܬܝܢܐ**), 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 **ر**, from **رَأَى** to see (§ 176); **فِه** for **ف**, from **وَفَى** to keep faith (§ 177).

REM. b. The verb **أَبَى**, imperf. **يَأْبَى**, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms **يَأْبَى**, **يُبْئَى**, and **يِبْئَى** [§ 94, rem. c], as being occasionally used.

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

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرِيَان	تَرِيَان	تَرِيَان	تَرِيَان	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

S.	يَر	تَر	تَر	تَرَى	أَر
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَر

Imperative.

S. m. **رِه** or **ر** (§ 175, rem. a), f. **رَى**; D. c. **رِيَا**; P. m. **رُوا**, f. **رَيْنَ**.

REM. a. The Perf. Act. of **رَأَى** almost always retains the *hèmza*, which may however be transposed, **رَأَى**; [for **رَأَيْتَ** some say **رَيْتَ**]. The Imperf. **يَرَأَى** and the Imperat. **أَرَأَ** are used dialectically.

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

REM. *c.* In the fourth form, when it signifies *to show*, the hêmza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; 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*, وَلَى *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 سَوَى *to roust*, 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 C classes primæ and tertîæ rad. و or ي. E.g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقَى; قَه or قِ (§ 175, rem. *a*).
 وَلَى, وَلَتْ, وَلَيْتَ; يَلَى; لَهُ or لِ.
 وَجَى, وَجَتْ, وَجَيْتَ; يُوَجَى; اِوَجَ (for اِوَج).

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

D سَوَى, سَوَتْ, سَوَيْتَ; يَسُوَى; اِسْوَى.
 قَوَى, قَوَتْ, قَوَيْتَ; يَقُوَى; اِقْوَى.
 حَيَى, حَيَتْ, حَيَيْتَ; يَحْيَى; اِحْيَى.
 عَيَى, عَيَتْ, عَيَيْتَ; يَعْيَى; اِعْيَى.

REM. *a.* We write يَحْيَا, يَعْيَا, not يَحْيَى, يَعْيَى, 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 رُوِيَ; see the Gloss. to Tabarî. D. G.]

حَى for حَيِّى ; (b) in the Imperf. I., as يَحَيِّى, يَحَيِّى, يَحَيِّى; (c) in the A
 nomen actionis II. (§§ 80 and 202, rem.), تَحْيِيَةٌ for تَحْيِيَةٌ; (2) of the
 elision of the second ي in the Perf. and Imperf. X., when it sig-
 nifies *to feel shame*, as اسْتَحَى, اسْتَحَى, for اسْتَحَى. اسْتَحَى. — عَيَّى
 also admits of being contracted into عَى, and يَعَى into يَعَى. — The
 forms حَى and عَى 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. يَيَّى *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 وَاى *to promise*. The former are inflected like أَسَرَ and شَوَى (§ 179),
 e.g. أَوَى, أَوَتْ, أَوَيْتَ, أَوَيْتِ, أَوَيْتُمْ, أَوَيْتُنَّ; the latter like سَالَ and وَقَى (§ 178),
 e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ	
D.	وَأَيَّا	وَأَاتَا	وَأَيْتُمَا	وَأَيْتُمَا		D
P.	وَأَوَا	وَأَيْنَ	وَأَيْتُمُوهُ	وَأَيْتُنَّ	وَأَيْنَا	

Imperf. Indicative.

S.	يَأَى	تَأَى	تَأَى	تَأَيْنَ	أَأَى
D.	يَأَيَانَ	تَأَيَانَ	تَأَيَانَ	تَأَيَانَ	
P.	يَأُونُ	يَأَيْنَ	تَأُونُ	تَأَيْنَ	نَأَى

A

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَايَا	أَيَّ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايِنَ	تَاوَا	تَايِنَ	نَا

Imperative.

B

S. m.	اِ or اُ	(§ 175, rem. a),	f. اِي	; D. c. اِيَا	; P. m. اُوا	, f. اَيْنَ.
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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	لَسْنُ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. *לֵיז*, *he is*, Aramaic *לֵיז, לֵיז, לֵיז*; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيَّسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ 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 *lā 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 *وَلَاتِ حِينَ مَنَاصٍ*] the indeclinable لَاتِ, which corresponds to the Aramaic *לַיַת, לַיַת, לַיַת*, compounded of *לַי* and *לַיַת, לַיַת*.

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

II. The Verbs of Praise and Blame.

A

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

B

REM. a. Instead of *نِعْمَ* we may say *نِعِمَّ*, *نَعِمَّ*, and *نَعِمَرًا*, which last is obviously the original form. In like manner *بِئْسَ* admits of the forms *بِئْسَسَ*, *بِئْسَسَا*, and *بِئْسَسُوا*. If followed by *مَا*, we may write *نِعْمَ مَا* or *بِئْسَ مَا*, and *نِعِمَّ مَا* or, by contraction, *نَعِمَّمَا*.

REM. b. These forms are to be explained as follows. (1) Every Arabic verb of the form *فَعَلَ* or *فَعِلَ* may also be pronounced *فَعَلَّ*; as *رَضِيَ* for *رَضِيَ*, *عَلِمَ* for *عَلِمَ*, *ضَجِرَ* for *ضَجِرَ*, *دَبِرَ* for *دَبِرَ*, *بَدِخَ* for *بَدِخَ*, *قَصَرَ* for *قَرُبَ*, *قَرُبَ* for *قَرُبَ*, *حَسُنَ* for *حَسُنَ*, *شَهِدَ* for *شَهِدَ* and *شَهِدَ* for *شَهِدَ*, *رَضِيَ* for *رَضِيَ*, *كُرِمَ* for *كُرِمَ*,—a contraction which is sometimes extended to the passive *فُعِلَ*, as *مُطِيَ* for *مُطِيَ* (from *مَطَا*). Hence *نِعِمَّ* and *بِئْسَ* become *نَعِمَّ* and *بِئْسَسَ*. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as *شَهِدَ* for *شَهِدَ*, *ذَهَبَ* for *ذَهَبَ*. Hence *نِعِمَّ* for *نِعِمَّ*, *بِئْسَ* for *بِئْسَ*. (3) The form *فَعَلَ*, which has been thus attained, may take an additional *kèsra* to lighten the pronunciation (*فَعِلَّ*); as *ذَهَبَ* for *ذَهَبَ*. Hence *نِعِمَّ*, *بِئْسَ* [or rather, according to *Comp. Gr.* p. 166, *شَهِدَ* becomes *شَهِدَ* by assimilation of the vowels, and the latter may then be shortened to *شَهِدَ*, as the former may be shortened

D

A to **شَهَدَ**].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* (“to do”) for *gabīra* (compare **عَمِلَ**), and, when the second radical is guttural, *mēhra* (“to have pity upon,” **رَحِمَ**) for *maḥīra*, *sēhna* (“to be hot,” **سَخِنَ**) for *sahīna* or *sahūna*, see *Comp. Gr.* l.c.

REM. c. Other verbs of this class are **حَبَّ** or **حُبَّ**, *to be pleasing* or *charming* (contracted from **حَبِبَ**)*; **حَسَنَ**, usually contracted into **حُسْنٌ**, *to be good or excellent*; **سَاءَ**, *to be bad or evil*; **بَعَدَ**, commonly contracted into **بُعْدٌ**, *to be far off*; and **سَرَعَ** or **سُرِعَ**, *to be quick* (contracted from **سَرَعُ**). The first of these is frequently combined with the demonstrative **ذَا** (§ 340), and forms the indeclinable **حَبْدًا**, *lovely, charming, or excellent, is* —.

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 التَّعَجُّبِيَّةُ** (*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 بِزَيْدٍ**, 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. [For **أَكْثَرُ بِسَعْدٍ** a poet says **كَأَثَرُ بِسَعْدٍ**, *Hamāsa* p. 670; comp. § 43, rem. c. D. G.]

REM. b. Verbs of surprise are, generally speaking, formed only from trilateral 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 بِزَيْدٍ 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 بَيْسَ, or in meaning, like the substantive verb كَانَ to be (from كَانَ زَيْدٌ قَائِمًا, *Zeid was standing up*, we cannot say مَا أَكُونُ زَيْدًا قَائِمًا or (أَكُونُ بَزِيدٍ 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 بِالدَّوَاءِ, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives B of the form أَفْعَلٌ (as سَوْدٌ to be black, أَسْوَدٌ; حَوِيلٌ to squint, أَحْوَلٌ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral 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 شَغَلَ to be busy; مَا أَزْهَاهُ, *how proud or vain he is!* from زَهِيَ to be proud or vain; مَا أَمَقَّتَهُ عِنْدِي, *how hateful he is to me!* from مَقَّتَ 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 وَلَى to be near; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, *how wily he is!* from اِحْتَالَ to practise an artifice or wile, VIII. of حَالَ to be shifted or changed; مَا أَخْصَرَهُ, *how short, or shortened, it is!* from اخْتَصَرَ 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, أَحْمَقٌ, مَا أَبْيَضَ هَذَا الثَّوْبَ, *how white this piece of cloth is!* from اَبْيَضَ to be white, أَبْيَضٌ.

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 أَشَدَّ أَبَاهُ or مَا أَشَدُّ بِأَبِيهِ, *how strong his father is!* مَا أَحْلَاهُ, *how sweet it is!* مَا أَغْنَاهُ, *how rich he is!* But if formed from verba med.

A rad. **و** et **ي**, they follow the inflection of the strong verb; as **مَا أَقْوَلُ بِهِ** or **مَا أَقْوَلُهُ**, *how well he speaks!* **مَا أَجْوَدُهُ** 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 حُمْرَتُهُ**, *how red it is!* **مَا أَنْقَى بَيَاضُهُ**, *how pure white it is!* **مَا أَكْثَرَ قَاتِلَتُهُ**, *what a pretty brown it is!* **أَحْبَبَ بِسْمَرَتِهِ**, *how often he takes a siesta!* **مَا أَجْوَدَ جَوَابُهُ** or **مَا أَجْوَدُ بِجَوَابِهِ**, *how good his reply is!* and not **مَا أَحْمَرُهُ**, **مَا أَبْيَضُهُ**, **مَا أَسْمَرُ بِهِ**, **مَا أَقِيلُهُ**, **مَا أَجْوَبُهُ**, or **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 أَحْسِنَهُ**, **مَا أَمْلِحَهُ**, and **مَا أَحْيَلَاهُ**.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

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

	Masc.	Common.	Fem.
	3. p. هُ <i>him.</i>	...	هَا <i>her.</i>
	2. p. كَ <i>thee.</i>	...	كِ <i>thee.</i>
	1. p. ...	نِي <i>me.</i>	...

<i>Dual.</i>			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُما <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
<i>Plural.</i>			
3. p. هُمْ <i>them.</i>	. . .	هُنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	. . .	كُنَّ <i>you.</i>	B
1. p. . . .	نَا <i>us.</i>	. . .	

REM. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *يـ* 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 *يـ*, as happens with the noun (see § 316, *b*); and also *نُونُ الْعِمَادِ*, the *supporting n*, because it serves as a sort of prop or support to the *يـ*, which is regarded as the essential portion of the suffix. C

REM. *b.* The *ḍamma* of *هُ*, *هُمَا*, *هُم*, and *هُنَّ*, is changed after *ـيـ*, *يـ*, and *يـ*, into *kèsra*; as *يَأْتِيهِ*, *يَأْتِيهِمْ*, *يَأْتِيَهُنَّ*, *he will come to him, to them; come to them* (dual m. and f.), *to them* (plur. fem.); *لَمْ تَرْضِيهِ* *thou (fem.) hast not been pleased with him.*

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

REM. *d.* Old and poetic forms are: *يـ* and *نِي* (*هُم* or *هِم*), *كُم*. See § 89, 1, rem. *c*, and § 20, *b* and *d*. [The pausal forms *يـ* and *نِيـ*, see Vol. ii. § 228, rem. *b*. Instead of *ك* some dialects have *ش*; see Lane and the *Moh̄it*. 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 *نَصَرُوا* they helped, *نَصَرُونِي* they helped me.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* 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. *كُمْ*, when it is followed by another suffix (see § 187); as *يُرِيكُمْوَهُمْ* he shews them to you.

C (c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *نَ* 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 *كَسَرْتِيهِ* for *كَسَرْتِيهِه*, thou hast broken it.

D (e) The *ي* of the 3d pers. masc. sing. Perf. in verba tertiae rad. *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *ا*; as *رَمِيَهُ* (§ 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 we occasionally find such contractions as *مَكْنِي* for *مَكْنِنِي* (Sūr. xviii. 94), *تَأْمَنَّا* for *تَأْمَنْنَا* (Sūr. xii. 11).]

[REM. In case of the suffixes ك, كم etc. being affixed to the A Jussive of a verb *tertiæ* ك, the two ك are assimilated; the latter loses its *gèzma*, the ك of the suffix takes *tèsdîd*, as *يُدْرِكُكُمْ*.]

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*, *أَعْطَانِيهِ*, *he gave thee, it, to me*; *أَعْطَيْتَكَهُ*, *I gave it to thee*; *يَكْفِيكُمْ*, *he will suffice thee against them* (will be sufficient to protect thee B against them); *أَنْزَلِمُكُمْوَهَا*, *shall we compel you (to receive) it?*

[REM. Combinations like *أَعْطَاهَاهُ*, *he gave him to her*, *أَعْطَاهُوهَا*, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But *أَعْطَاهُهُ* 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 *إِيَّآ* *'iyā* (which never occurs alone). The following are the compound pronouns thus formed :

<i>Singular.</i>			C
Masc.	Common.	Fem.	
3. pers. <i>إِيَّاهُ</i>	...	<i>إِيَّاهَا</i>	
2. pers. <i>إِيَّاكَ</i>	...	<i>إِيَّاكِ</i>	
1. pers. ...	<i>إِيَّايَ</i>	...	
<i>Dual.</i>			
3. pers. ...	<i>إِيَّاهُمَا</i>	...	D
2. pers. ...	<i>إِيَّاكُمَا</i>	...	
1. pers. ...	...	...
<i>Plural.</i>			
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 **ي**, instead of **ى**, because all nouns ending in **ا** take that form. See § 317, rem. *a.*

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

189. These suffixes compounded with **إِيَّآ** 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 **أَعْطَانِيَّ إِيَّاهُ**, instead of **أَعْطَانِيهِ**, *he gave it to me.*

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

C REM. *a.* The suffix attached to **إِيَّآ** 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 إِيَّايَ**, to distinguish it from **أَعْطَانِيهِ** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ إِيَّاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

D REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with **إِيَّآ**, and at the same time appending the pronominal suffix to the verb; as **وَإِيَّايَ فَاتَّقُونَ**, *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 **النَّعْتُ**, A
quality, *descriptive epithet*.

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

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

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

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

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, **الْمُضْمَرُ** and **الضَّمِيرُ**, are D
elliptical expressions, for **الْمُضْمَرُ بِهِ** and **الضَّمِيرُ بِهِ**, as the above
translation shows.

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 رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either

B *deverbal*, that is, derived from verbs, as قَسَمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *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 أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفٌ *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 مَاءٌ *water*, is not derived from مَاهَ *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَاهَ

D is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ *to be skilled in horsemanship*, the root of فَرَسٌ *a horse*, but a denominative from it.

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

(1) اِسْمٌ جَامِدٌ *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 رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to اِسْمٌ مُشْتَقٌّ *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 مُجَرَّدٌ 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 مَزِيدٌ فِيهِ *a noun that is augmented by additional letters*, as عَلَّامَةٌ *a very learned man*, اِحْرَاجًا *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, *النوع*).

(4) The اِسْمٌ اَلْجِنْسِيٌّ may be either (a) اِسْمٌ عَيْنِيٌّ *a noun denoting a concrete object*, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or (b) اِسْمٌ اِسْمٌ مَعْنِيٌّ *a noun denoting an abstract idea*, as عِلْمٌ *knowledge*, جَهْلٌ *ignorance*. The same terms may be applied to adjectives; رَاكِبٌ *riding*, is an اِسْمٌ عَيْنِيٌّ, but مَفْهُومٌ *understood*, an اِسْمٌ مَعْنِيٌّ. C

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

(6) The اِسْمٌ اَلْعَلَمِيٌّ may also be either (a) اِسْمٌ *a name*, in its strictest sense, as جَعْفَرٌ, عَمْرُوٌ, بَيْثِينَةٌ; or (b) اِسْمٌ كُنْيَةٌ, i.e. a name compounded with اَبُو, *father of*, as اَبُو الْعَبَّاسِ, or اُمٌّ, *mother of*, as اُمُّ كُتَيْبٍ, or اِبْنٌ, *son of*, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, *daughter of*,

A as **بِنْتُ هِنْدٍ**; or (c) a **لَقَبٌ**, a surname, which may be either a nickname (**نَبْرٌ**), as **بَطَّةٌ** *Duck* or *Bottle*, **أَنْفُ النَّاقَةِ** *Camel's-nose*, **بَبَّةٌ** *Bebba* (imitation of a sound), or an honourable epithet, as **زَيْنُ الْعَابِدِينَ**, *the pride or glory of those that worship (God)*, **شَمْسُ الْعَالِي**, *the sun of virtues*. The **كُنْيَةٌ** is also employed in reference to animals, as **أَبُو أَيُّوبَ**, *Job's father*, the "patient" camel; **أَبُو الْحَصِينِ**, *the father of the little fort*, the fox; **أُمُّ عَامِرٍ**, *the female hyæna*; **أَبْنُ عَرِيسٍ**, *the weasel*; **بِنْتُ طَبَقِي**, *the tortoise*.

B (7) An **إِسْمٌ عَلَمٌ** may likewise be either (a) **مُفْرَدٌ**, *simple*, consisting of a single word, as **أَوْسٌ**, **عَنْتَرَةٌ**; 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*), **تَأَبَّطَ شَرًّا** (*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 **بَعْلَبُكُ**, *Ba'al-bèk*, **مَعْدِيكَرِبٌ**, *Ma'di-karib*, **سَيبُوَيْهٍ**, *Siba-wèih*; or (γ) **مُضَافٌ وَمُضَافٌ إِلَيْهِ**, a substantive governing another in the genitive, as **أَبُو ذُوَيْبٍ**, **أَمْرُو الْقَيْسِ**, **عَبْدُ مَنَافٍ**.

D (8) Finally, an **إِسْمٌ عَلَمٌ** 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 اسْمٍ عَيْنٍ**, as **تَوْرٌ** (*a bull*), **أَسَدٌ** (*a lion*); (β) **مَنْقُولٌ عَنِ اسْمٍ مَعْنَى**, as **فَضْلٌ** (*excellence*), **إِيَّاسٌ** (*giving, gift*); (γ) **مَنْقُولٌ عَنِ صِفَةٍ**, as **حَاتِمٌ** (*judging*), **نَائِلَةٌ** (*bestowing*); (δ) **مَنْقُولٌ عَنِ فِعْلٍ**, as **يَشْكُرُ**, **شَمْرٌ**; (ε) **مَنْقُولٌ عَنِ صَوْتٍ**, as **بَبَّةٌ** (see above, 6, c); and (ζ) **مَنْقُولٌ عَنِ مُرَكَّبٍ** (see above, 7, b).

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

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

(b) *Nomina agentis*, **أَسْمَاءُ الْفَاعِلِ**, and *nomina patientis*, **أَسْمَاءُ 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 B substantives.

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

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

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

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

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

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

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

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

(c) *Nomen vasis*, **إِسْمُ الْوِعَاءِ**, the noun that expresses the *vessel* which contains anything.

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

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

(f) *Nomen deminutivum*, اِلِاسْمُ الْمَصْغَرُ 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.

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.

196. The *nomina verbi*, which may be derived from the ground- C 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, فَمَّهَ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلٌ.
2. فَرِحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلٌ,
جَوَى, شَلَّ.
3. حَلَفَ, سَرَقَ, حَرِمَ, ضَحِكَ, كَذَبَ, فَعِلٌ.
- D 4. فَسَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعِلٌ.
5. رَضِيَ, سَمِنَ, ثَقُلَ, صَغُرَ, عَظُمَ, كَبُرَ, فَعِلٌ.
6. وُدٌّ, سَخَطٌ, شَرِبَ, شَكَرَ, زَهَدَ, شُغِلَ, جُبِنَ, فَعِلٌ.
7. سُرِيَ, هُدِيَ, فَعِلٌ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَهُ, فَعَلَةٌ.
9. سَكَاهَ, عَظَمَهُ, صَبَعَهُ, غَلَبَهُ, فَعَلَةٌ.

A

10. **فَعَلَّةٌ**, as **سَرِقَةٌ**.

11. **فَعَلَّةٌ**, as **نُشْدَةٌ**, **عِصْمَةٌ**, **حَمِيَّةٌ**.

12. **فَعَلَّةٌ**, as **سُورَةٌ**, **أُدْمَةٌ**.

[13. **فَعَلَّةٌ**, as **غُلْبَةٌ** (also written **غَلْبَةٌ**).]

[13*. **فَعَلَّةٌ**, as **جِبَلَّةٌ**.]

14. **فَعَلَى**, as **تَقْوَى**, **دَعْوَى**.

[15. **فَعَلَى**, as **مَرَطَى**, **جَمَزَى**.]

16. **فَعَلَى**, as **ذِكْرَى**.

B

17. **فَعَلَى**, as **رُجْعَى**, **بُشْرَى**.

[18. **فَعَلَى**, as **غَلْبَى** (or **غَلْبَى**).]

[19. **فَعَلَاءٌ**, as **رَهْبَاءٌ**, **رَغْبَاءٌ**.]

[19*. **فَعَلَاءٌ**, as **رُهْبَاءٌ**.]

[20. **فَعَلَانٌ**, as **زَيْدَانٌ**, **شَتَّانٌ**, **لَيَّانٌ**.]

21. **فَعَلَانٌ**, as **شَتَّانٌ**, **نَزْوَانٌ**, **هَيْجَانٌ**, **طَوْفَانٌ**, **جَوْلَانٌ**, **خَفَقَانٌ**.

22. **فَعَلَانٌ**, as **رِضْوَانٌ**, **نِسيَانٌ**, **حِرْمَانٌ**.

C

23. **فَعَلَانٌ**, as **كُفْرَانٌ**, **غُفْرَانٌ**, **شُكْرَانٌ**, **رُجْحَانٌ**.

[24. **فَعَلُوتٌ**, as **رَهْبُوتٌ**, **رَحْمُوتٌ**, **جَبْرُوتٌ**.]

[24*. **فَعَلُوتَى**, as **رَهْبُوتَى**, **رَحْمُوتَى**, **جَبْرُوتَى**.]

25. **فَعَالٌ**, as **رَوَاحٌ**, **نَفَاذٌ**, **نَفَادٌ**, **ذَهَابٌ**, **فَسَادٌ**, **صَلَاحٌ**.

26. **فَعَالٌ**, as **إِيَاءٌ**, **نِفَارٌ**, **شِرَادٌ**, **إِيَابٌ**, **قِيَامٌ**, **نِكَاحٌ**, **حِجَابٌ**, **كِتَابٌ**.

D

27. **فَعَالٌ**, as **نُعَابٌ**, **نُعَاتٌ**, **أَزَارٌ**, **مُشَاءٌ**, **زُكَامٌ**, **سَعَالٌ**, **سُؤَالٌ**, **مِرَاحٌ**.

28. **فَعَالَةٌ**, as **زَهَادَةٌ**, **صَحَامَةٌ**, **فَصَاحَةٌ**, **جَزَالَةٌ**, **نَظَافَةٌ**, **ظَرَافَةٌ**.

29. **فَعَالَةٌ**, as **صِيَانَةٌ**, **عِبَادَةٌ**, **سِفَارَةٌ**, **كِتَابَةٌ**.

[30. **فَعَالَةٌ**, as **خُفَارَةٌ**, **بُعَايَةٌ**.]

31. **فَعَالِيَةٌ**, as **رَكَانِيَةٌ**, **عِلَانِيَةٌ**, **طَمَاعِيَةٌ**, **كَرَاهِيَةٌ**.

- A 32. **فَعُولٌ**, as **قَبُولٌ**, **وَلُوعٌ**, **وَقُودٌ**, **وَضُوءٌ**.
 33. **فَعُولٌ**, as **قُدُومٌ**, **لُزُومٌ**, **جُحُودٌ**, **عُدُوٌّ**, **وَرُودٌ**, **دُخُولٌ**, **خُرُوجٌ**.
 [33*. **فَعُولَةٌ**, as **أَلْوَكَةٌ**.]
 34. **فَعُولَةٌ**, as **عُدُوبَةٌ**, **صُعُوبَةٌ**, **سُهُولَةٌ**.
 [35. **فَعُولِيَّةٌ**, as **لِصُوصِيَّةٌ**, **خُصُوصِيَّةٌ**.]
 [36. **فَعُولِيَّةٌ**, as **شُيُوخِيَّةٌ**, **جُهُولِيَّةٌ**, **خُصُوصِيَّةٌ**.]
 37. **فَعِيلٌ**, as **رَحِيلٌ**, **ذَمِيلٌ**, **أَزِيرٌ**, **نَعِيبٌ**, **نَعِيقٌ**, **صَهِيلٌ**.
 B 38. **فَعِيْلَةٌ**, as **حَمِيَّةٌ**, **شَكِيَّةٌ**.
 39. **مَفْعَلٌ**, as **مَفَرٌّ**, **مَحْمَلٌ**, **مَحْبَسٌ**, **مَدْخَلٌ**.
 40. **مَفْعَلٌ**, as **مَحِيضٌ**, **مَصِيرٌ**, **مَسِيرٌ**, **مَوْعِدٌ**, **مَوْثِقٌ**, **مَرْجِعٌ**, **مَكْبَرٌ**,
مَجِيءٌ.
 [41. **مَفْعَلٌ**, as **مَهْلِكٌ**.]
 42. **مَفْعَلَةٌ**, as **مَرَضَاءٌ**, **مَوَدَّةٌ**, **مَرَمَّةٌ**, **مَحْمَدَةٌ**.
 43. **مَفْعَلَةٌ**, as **مَأْوِيَّةٌ**, **مَسِيرَةٌ**, **مَوْجِدَةٌ**, **مَعْرِفَةٌ**, **مَرْجِعَةٌ**, **مَحْمِدَةٌ**,
مَرْتَبَةٌ.
 C [44. **مَفْعَلَةٌ**, as **مَعْدَرَةٌ**, **مَهْلِكَةٌ**.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called **مُصَدَّرٌ مِيمِيٌّ**, 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 D from the Lexicon.

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

1. **فَعْلٌ**, 2. **فَعَلٌ**, 28. **فَعَالَةٌ**, 33. **فَعُولٌ**, 34. **فَعُولَةٌ**.

(a) **فَعْلٌ** is the abstract noun from *transitive* verbs of the forms

→ **فَعَلَ** and **فَعِلَ**; as **قَتَلَ** to kill, **قَتْلٌ** killing or being killed (§ 201);
فَهَمَ to understand, **فَهْمٌ** understanding, insight; **خَطَفَ** to snatch, **خَطْفٌ**.

(b) **فُعُولٌ** is the abstract noun from *intransitive* verbs of the form A **فَعَلٌ**; as **قَعَدٌ** and **جَلَسٌ** to *sit*, **فُعُودٌ** and **جُلُوسٌ** *sitting*; **خَرَجٌ** to *go out*, **خُرُوجٌ** *going out*.

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

(d) **فُعَالَةٌ** and **فُعُولَةٌ** are the abstract nouns from verbs of the form **فَعَلٌ**; as **جَزَلٌ** to *be thick and large, to be of sound judgment*, **جَزَالَةٌ** *firmness or soundness of judgment*; **سَرَوٌ** to *be generous*, **سَرَاوَةٌ** *generosity*; **خَشِنٌ** to *be rough*, **خُشُونَةٌ** *roughness*; **سَهْلٌ** to *be smooth*, **سُهُولَةٌ** *smoothness*.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرٌّ**, **نَفَرٌ**, **شَرَدٌ**, to *flee*, **فِرَارٌ**, **نِفَارٌ**, **شِرَادٌ**; **جَمَحٌ** to *become refractory, to run away with his rider (of a horse)*, **جِمَاحٌ**; **نَارٌ** to *flee from, shun with horror*, **نَوَارٌ**; **أَبَى** to *refuse*, **إِبَاءٌ**. Those that express SICKNESS or AILMENT of any kind have 27. **فُعَالٌ**, as **عَطَسٌ** to *sneeze*, **عَطَاسٌ**; **سَعَلٌ** to *cough*, **سَعَالٌ**; VIOLENT OR CONTINUOUS MOTION, 21. **فَعْلَانٌ**, as **طَارٌ** to *fly*, **طَيْرَانٌ**; **جَرَى** to *run*, **جَرِيَانٌ**; **خَطَرَ** to *lash the tail, to brandish*, **خَطَرَانٌ**; **بَرَقَ** to *gleam*, **بَرِقَانٌ**; **وَمَضَ** to *flash*, **وَمِضَانٌ**; **خَفَقَ** to *palpitate*, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فَعِيلٌ**, as **رَحَلَ** to *travel*, **رَحِيلٌ**; **دَبَّ** to *creep*, **دَبِيبٌ**; **رَسَمَ** to *gallop (of a camel)*, **رَسِيمٌ**; **ذَمَلَ** to *trot (of a camel)*, **ذَمِيلٌ**; **وَجَفَ** to *be agitated, palpitate, run quickly*, **وَجِيفٌ**; **بَرَقَ** to *gleam*, **بَرِيقٌ**; **وَمَضَ** to *flash*, **وَمِيزٌ**; SOUND, 27. **فُعَالٌ** and 37. **فَعِيلٌ**, as **نَعَبَ** to *croak*, **نُعَابٌ** and **نَعِيبٌ**; **شَهَقَ** to *sob, to bray*, **نَهَتَ**; **نَهَيْقٌ** and **نُهَائِقٌ**; **نَهَقَ** to *bray*, **صَهِيلٌ**; **صَهَلٌ** to *neigh*, **صَهِيلٌ**; **صَاحَ** to *cry out*, **صِيَاحٌ**; **صَرَخَ** to *cry out for help*, **صُرَاخٌ**; **نَبَحَ** to *bark*, **نُبَاحٌ**; **بَكَى** to *weep*, **بُكَاءٌ**; **عَوَى** to

A *howl*, عَوَّأَ ; تُغَا to *bleat*, تُغَا ; 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 *em̄ir*, إِمَارَةٌ the office of *em̄ir* ; وَلِيَ to be in charge or command of, وِلَايَةٌ, governorship ; نَابَ to take one's place, act as deputy, نِيَابَةٌ 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 فَرِقٌ, to be afraid, فَرَقٌ ; جَهَرَ, to be plain, open or public, has جِهْرٌ or جِهَارٌ, but جِهْرٌ, to be unable to see in the sunlight, جِهْرٌ, and جِهْرٌ, to be loud, جِهَارَةٌ ; شَرَفَ, to surpass or excel in rank or nobility, has شَرَفٌ, but شَرِيفٌ, to be high or prominent, شَرِيفٌ, and شَرِيفٌ 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), حَكَمٌ ; 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 رَفْعَةٌ, but in the sense of to have a loud voice, رَفَاعَةٌ ; وَجَدَ, to find, usually has وَجْدَانٌ, but when it means to be wealthy, جِدَّةٌ, 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 تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after

في هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ A
 الْقُرْآنِ in this year *el-Ma'mūn* publicly adopted the doctrine of the
 Kor'ān's having been created.

REM. There are also nomina verbi that have always a passive signification; as سُورُورُ joy, gladness, from سَرَّ to be glad; وَجُودٌ existence, from وَجِدَ 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. B

2. تَبْصِرَةٌ, تَفْرِقَةٌ, تَكْمِلَةٌ, تَقْدِمَةٌ, تَكْرِمَةٌ, تَذَكِيرَةٌ, تَفْعِلَةٌ,
 تَرْكِيَةٌ, تَذَكِيَةٌ, تَجْزِيَةٌ, تَهْنِئَةٌ, تَضَرَّةٌ, تَسْرَةٌ.

[3. تَضَرَّةٌ, تَسْرَةٌ, تَهْلِكَةٌ, تَفْعِلَةٌ.]

4. تَكَرَّرٌ, تَرْدَادٌ, تَصَدَاقٌ, تَهْتَانٌ, تَهْطَالٌ, تَصْهَالٌ, تَفْعَالٌ,
 تَسْيَارٌ, تَطَوَّافٌ, تَجَوَّالٌ, تَوَمَّاضٌ.

[5. تِمْتَالٌ, تَبْكَاءٌ, تَشْرَابٌ, تِمَشَاءٌ, تِلْقَاءٌ, تَبْيَانٌ, تَفْعَالٌ, C

تِنْضَالٌ. Of these examples some allow only the two first, pointing the others as examples of تَفْعَالٌ.]

[6. قِضَاءٌ, قِدَامٌ, خِرَاقٌ, فِسَارٌ, عِلَامٌ, كِلَامٌ, كِذَابٌ, فِعَالٌ,
 كِبَارٌ, حِمَالٌ.]

[7. خِطِيٌّ, قَلِيٌّ, خَلِيفِيٌّ, خِصِيصِيٌّ, حِثِيثِيٌّ, فِعْيَلِيٌّ,
 رِمِيًّا, قَتِيئِيٌّ, فِخَيْرِيٌّ, دِلِيكِيٌّ, مِكِيئِيٌّ.] D

[8. مِكِيئَاءٌ, خِصِيصَاءٌ, فِعْيَلَاءٌ.]

To these may be added تَهْلُوكٌ, تَفْعُولٌ. 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 ;
 تَفْعُولٌ for تَفْعُولٌ.

III. 1. مُفَاعَلَةٌ. 2. فَعَالٌ.

[3. فَعِيَالٌ, as ضَيْرَابٌ. [4. مِرَاءٌ, قِتَالٌ, as فَعَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفَعَّلٌ. [2. تَفَعَّلٌ, as تَحَمَّالٌ, تَمَلَّقٌ, تَمَلَّقٌ, تَمَلَّقٌ.]

B VI. 1. تَفَاعَلٌ. [2. تَفَاعَلٌ, as تَفَاوَتْ.]

[3. تَفَاعَلٌ, as تَفَاوَتْ.]

VII. اِنْفَعَالٌ. VIII. 1. اِنْتَعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قِتَالٌ.]

IX. اِفْعَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيَالٌ. XII. اِفْعِيَالٌ.

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 ; تَفَعَّلَةٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفَعَّلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فَعِيَالٌ and فَعِيَالَةٌ are usually ascribed to I., but as their use is لِقَصْدِ الْمِبَالِغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a

D 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 tésdid are akin to the Heb. infin. absol. קָפַל (קָפַל, קָפַל), to Heb. substantives like נְשָׁלוּם, and to the Eastern Aramaic infin. קָפַלְי; whereas تَفَعَّلٌ, تَفَعَّلٌ, تَفَعَّلٌ and تَفَعَّلَةٌ are, strictly speaking, the infinitives, not of فَعَلٌ, but of an obsolete تَفَعَّلٌ, akin to نَشِدِيلٌ, تَدِيلٌ, تَدِيلٌ, and are represented in the

cognate dialects by such substantives as **تَبْلِيَّت**, **تَبْمُول**, **تَبْرِيْد**, **تَبْرِيْد**, **تَبْرِيْد**, **تَبْرِيْد**, **تَبْرِيْد**, etc.*—In III. **فِعَالٌ** 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, **فَعَّالٌ**. 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 Arabs alone use **فَعَّالٌ**, who shorten the Perf. and Imperf. into **فَعَّلَ**, or **يَفْعِلُ**, **فَعَّلَ**, **يَفْعِلُ**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّلٌ** is sometimes ascribed to III., as **تَرَمَّأَ**; and **تَرَمَّأَ** to VI., as **حَجَّيْرِي**, (**تَحَاجَزُوا**) **حَجَّيْرِي**, (**تَهَاجَرُوا**) **هَجَّيْرِي**, (**تَرَامَوْا**) **رَمَّيَا**.

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

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

- I. 1. **فَعْلَلَةٌ**, as **دَحْرَجَةٌ**, **سَرْهَفَةٌ**, **حَوْقَلَةٌ**, **جَهْوَةٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**, **زَنْزَلَةٌ**, **قَلْقَلَةٌ**, **زَنْزَلَةٌ**.
 2. **فَعْلَالٌ**, as **دِحْرَاجٌ**, **سِرْهَافٌ**, **حِيقَالٌ**, **سِلْقَاءٌ**, **زِلْزَالٌ**, **قِلْقَالٌ**, **زِلْزَالٌ**, **قِلْقَالٌ**.
 [3. **فَعْلَالٌ**, as **زِلْزَالٌ**, **قِلْقَالٌ**.]
 II. **تَفَعَّلٌ**, as **تَدَحْرُجٌ**.
 III. **أَفْعَلَالٌ**, as **أَحْرِنَجَامٌ**.
 IV. **أَفْعَلَالٌ**, as **أَطْمِئْنَانٌ**, **أَفْشَعْرَارٌ**. [The irregular form **طُهْمَانِيْنَةٌ** is rather to be considered as a substantive, **أِسْمٌ مَصْدَرِيٌّ**.]

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

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

A of the trilateral verb). The form **فَعْلَالٌ** seems to be restricted to reduplicated verbs, like **زَلْزَلٌ**.—A variation of the fourth form is presented to us in the word **طِعْنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعُنٌ**, which comes from **طَعْنَنٌ** = **اطْعَنَنٌ**.

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

B **REM. a.** Those nouns, of which the first and second radicals are pronounced with *fêṭḥa*, undergo no contraction; as **سَدَدٌ**, **عَلَلٌ**, **مَلَلٌ**, **غَصَصٌ**.

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

205. The formation of nouns from the *verba hêmzata* takes place 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.

	عِدَةٌ	from	وَعَدٌ ,	Imperfect	يَعِدُ ,	Imperat.	عِدْ
	عِظَةٌ	„	وَعِظٌ	„	يَعِظُ	„	عِظْ
	دَعَةٌ	„	وَدَعٌ	„	يَدَعُ	„	دَعْ
D	زِنَةٌ	„	وَزَنٌ	„	يَزِينُ	„	زِنْ
	دِيَةٌ	„	وَدَى	„	يَدِي	„	دِ

The termination **ة**, 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 **فَعْلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرَ**; **وَجَنٌ**, **يَجِنُ**, **وَجَنَ**. Others have both forms;

A unchanged; as *ثَوَارٌ* from *ثَاوَرٌ*, *جَوَارٌ* from *جَاوَرٌ*, *سَوَارٌ* from *سَاوَرٌ*, *عَوَانٌ* from *عَاوَنٌ*, *لَوَامٌ* from *لَاوَمٌ*, *قَاوَمٌ* from *قَاوَمٌ*, *عَاوَنٌ* from *عَاوَنٌ*.

210. Peculiar to verba mediæ rad. و et ی is the nominal form *فَعْلُولَةٌ*, in which ی always takes the place of the second radical; as *دِيمُومَةٌ* from *دَامٌ* (*دوم*), *قَائِدُودَةٌ* from *قَادٌ* (*قود*), *كَيْنُونَةٌ* from *كَانَ* (*كون*), *شَاخُوشُوخَةٌ* from *شَاخٌ* (*بين*), *بَيْنُونَةٌ* from *بَانَ* (*سود*), *سَيُودُودَةٌ* from *سَادٌ* (*صير*), *غَيْبُونَةٌ* from *غَابَ* (*غيب*), *قَيْلُولَةٌ* from *قَالَ* (*قيل*).

REM. Some grammarians regard *فَعْلُولَةٌ* as the original form. The impossible *صَيْرُورَةٌ*, *شَيْخُوخَةٌ*, were, they say, first changed into *صِيرُورَةٌ*, *شِيخُوخَةٌ*, and then altered, on account of the discord between *ī* and *ū* in successive syllables, into *صَيْرُورَةٌ*, *شَيْخُوخَةٌ*. Others look upon *فَعْلُولَةٌ* as a contraction for *فَيْعْلُولَةٌ*, so that *دِيمُومَةٌ* was originally *دَيْوُومُومَةٌ*, by assimilation *دَيْمُومَةٌ*, and then shortened *دَيْمُومَةٌ* (like *مَيْتٌ* for *مَيْتٌ*); but there is no verbal form *فَيْعَلَّ*, with which such a nomen verbi could be connected. The rare substantive forms *سُودِدٌ* (or *سُودِدٌ*) from *سَادٌ*, to be chief or ruler, and *عُوطُطٌ* from *عَاطٌ* to desire the male (of a she-camel); the cognate forms *فَيْضُوضَاءٌ* and *فَيْضُوضَى*, *فَيْوُوضَى*, *فَيْوُوضَاءٌ* and *فَيْبُوضَى*, *فَيْبُوضَاءٌ*, mixture, confusion; and the analogy of the Aramaic verbal form *ܕܘܒܝܠܝܐ* (as *ܗܘܝܒܝܐ*) and the Heb. *דביליא* (as *דבילין*, *דבילין*, *קדמים*, *רדמים*),—all combine to prove that *فَعْلُولَةٌ* comes directly from a quadriliteral *فَعْلَلٌ*.

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination *ة* is appended to the noun by way of compensation (compare § 206). E.g. *إِفَادَةٌ* and *إِسْتِقَادَةٌ* for *إِفَاوَمٌ* and *إِسْتِقَاوَمٌ*; *إِقَامَةٌ* and *إِسْتِقَامَةٌ* for *إِقَاوَمٌ* and *إِسْتِقَاوَمٌ*; and *إِسْتِفَادَةٌ* and *إِسْتِقَادَةٌ*.

REM. Nouns of the fourth form without the *ë* very rarely A occur; e.g. اِقَامٌ in the K̄or'an, Sūr. xxi. 73 (for اِقْوَامٌ, اِقْوَامٌ or اِقَامٌ); اِرَاءٌ (for اِرَاءٌ) from اَرَى to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertiæ rad. و et ي, the third radical is retained, when the second immediately precedes it and is vowelless; as غَشِيَانٌ, رِضْوَانٌ, فَرِيٌّ, زَهْوٌ, رَمِيٌّ, غَزْوٌ. If the second radical be و and the third ي, an assimilation takes place in the form بَوِيٌّ, طَوِيٌّ, زَوِيٌّ, حَوِيٌّ, for لَوِيٌّ, طَوِيٌّ, زَوِيٌّ, حَوِيٌّ, as حَيٌّ, زَيٌّ, حَيٌّ, فَعَلٌ.

213. In nouns from verba tertiæ rad. و et ي of the forms فَعَلٌ, 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 ي) rejects its *ḍamma*, throws back the *tênwin* upon the *fetha* of the second radical, and becomes quiescent. E.g. جَلًا for جَلِيٌّ (جَلُوٌّ), لَطِيٌّ for لَطِيٌّ, لَطِيٌّ [or رِضًا] for رِضِيٌّ (رِضُوٌّ), سَرِيٌّ for سَرِيٌّ, هُدِيٌّ for هُدِيٌّ (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. و of the form فَعَلَةٌ, the و C is changed, after the elision of its *fetha*, into *ëlif productionis*; as شَكْوَةٌ for شَكَاةٌ, زَكْوَةٌ for زَكَاةٌ, حَيْوَةٌ for حَيَاةٌ, صَلْوَةٌ for صَلَاةٌ.

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

REM. *b*. In the same way as حَيَاةٌ for حَيْوَةٌ, we find مَرَضَاةٌ for مَرَضِيَّةٌ (مَرَضُوَّةٌ), مَرْتَاةٌ for مَرْتِيَّةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form D فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into وّ; as عَلُوٌّ, دُنُوٌّ, for عَلُوٌّ, دُنُوٌّ. But, if these forms come from verba tertiæ rad. ي, the و productionis is changed, through the influence of the third radical, into ي, and combines with it into يّ, whilst, at the same time, the *ḍamma* of the second radical becomes a *kèsra*; as رُقِيٌّ, اَوِيٌّ, for مَضِيٌّ, رُقِيٌّ, اَوِيٌّ.

A **مُضَوِّ** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتِيَّ** for **أَتِيَّ**, **أَوِيَّ** for **أَوِيَّ**, **عَتِيَّ** for **عَتِيَّ**; just as in the plural of substantives we find **عَصِيَّ**, **قَسِيَّ**, **دَلِيَّ** for **عَصِيَّ**, **قَسِيَّ**, **دَلِيَّ**, from **عَصَا**, **قَوْس**, **دَلْو**.

216. If the noun from a verb *tertiæ rad.* **ي** be of the form **فَعِيلٌ**, the **ي** productionis of the second syllable combines with the B radical **ي** into **يَّ**; as **هُوِيَّ** for **هُوِيَّ**, from **هُوَى**. 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 **يَّ**.

217. In the *nomina verbi* of the forms **فَعَالٌ**, **فِعَالٌ**, and **فُعَالٌ**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hèmza*; as **بُكَاءٌ**, **بِنَاءٌ**, **خَفَاءٌ**. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as **إِرْتَجَاءٌ**, **إِنْجِلَاءٌ**, **إِعْطَاءٌ**; C **إِرْعَوَاءٌ**, **إِحْوِيَاءٌ**, **إِسْتِدْعَاءٌ**; and in that of the third, when it has the form **فَعَالٌ**, as **نَادَى** from **نَادَى**. This change is caused by the preceding long *fèthā*.

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفَعَّلَةٌ** (§ 202, rem.), as **تَعَزِيَّةٌ**, **تَسْلِيَّةٌ**. In those of the fifth and sixth forms, the influence of the third radical D (always **ي**, § 169) converts the *ḍamma* of the penult syllable into *kèsra*, and the syllables **يَّ** are contracted into **ـِ** (according to § 167, *b*, β). Hence **تَجَلَّلٌ** for **تَجَلَّلِيَّ** (**تَجَلَّلِيَّ**), **تَوَالٍ** for **تَوَالِيَّ** (**تَوَالِيَّ**).

(B) *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 **فَعْلٌ** is always selected in the first form of the A trilateral verb, **تَفْعِيلٌ** in the second, and **فِعْلَالٌ** in the first form of the quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فِرَّةٌ**, **تَغْلِيْبَةٌ**, **اِسْتِنْسَاقَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكِشَافَةٌ**, **تَغَافُلَةٌ**, **تَقَلُّبَةٌ**, **اِكْرَامَةٌ**, **اِحْزَانَةٌ**, **تَرْوِيْحَةٌ**, **اِفْشَعْرَارَةٌ**, **اِدْحَاجَةٌ**, **اِسْتِعَانَةٌ**, **اِقَامَةٌ**, **مُقَاتَلَةٌ**, **تَسْلِيَةٌ**, **عِيْمَةٌ**, **دَحْرَجَةٌ**, **دِحْرَاجَةٌ**, *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 B snuffing, rolling, being rolled, shuddering, once.* These nouns are called **اَسْمَاءُ اَلْمَرَّةِ**, *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 **عَدُوَّةٌ**, **قَوْمَةٌ**, **وَعْدَةٌ**, **لَقِيٌّ**, **رَمَى**, **اَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** and **لَقِيَ** from **رَمِيَةٌ**, **اَتِيَةٌ**.

REM. b. If the verbal noun happens to end in **ة**, the feminine C termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** *one*, as **رَحِمَهُ رَحْمَةً وَاحِدَةً**, *he had pity or compassion upon him once*; and so with **دَحْرَجَةً**, **اِسْتِعَانَةً**, **اِقَامَةً**, **مُقَاتَلَةً**, **تَسْلِيَةً**, **عِيْمَةً**.

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. **نَصْرَاتٌ**.

REM. d. Other verbal nouns are but rarely used in this way; D as **اِتِّبَانَةٌ**, **لِقَاءَةٌ**, **رُؤْيَةٌ**, **حِجَّةٌ**, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

(γ) *The Nomina Speciei or Nouns of Kind.*

220. The **اِسْمُ التَّوَعُّعِ** or *noun of kind*, has always the form **فِعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نِيْمَةٌ**, **مِيْتَةٌ**, **قَتْلَةٌ**, **طِيْمَةٌ**, **قَعْدَةٌ**, **رِكْبَةٌ**, **جِلْسَةٌ**, or

A way of sitting, riding, sitting, eating, killing, dying, sleeping. E.g. *هُوَ حَسَنُ الْكُتْبَةِ* he is good as to his manner of writing, he writes a good hand, *قُتِلَ قِتْلَةً سَوْءًا* he was killed in a miserable way, *بُئِسَتْ الْمَيِّتَةُ* 't is a wretched death!

REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as *صُرْعَةً*, way of being thrown (from horseback), e.g. *سَوْءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصَّرْعَةِ* 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 *عِذْرَةٌ* manner of excusing oneself, from *اعْتَذَرَ* to excuse oneself; *خِمْرَةٌ* mode of veiling oneself, from *اخْتَمَرَتْ* she put on the *خِمَارٌ* or *yashmak*; *عِمَّةٌ* way of putting on a turban, from *تَعَمَّرَ* or *اعْتَمَرَ* to put on a turban (*عِمَامَةٌ*).

REM. b. If the nom. verbi has the form *فِعْلَةٌ*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمَيْتُهُ حَمِيَّةَ 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 النَّشْدَةِ*, *حَمَيْتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. 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 (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ* (*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 *fèthā*, if the Imperfect has *fèthā* or *ḍamma*, but *kèsra*, if the Imperfect has *kèsra*. 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 نَهَلَ to drink, imperf. يَنْهَلُ; مَصْرَعٌ the time when, or place where, one is thrown down or slain, from صَرَعَ to throw down, imperf. يَصْرَعُ; 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.

REM. a. These nouns are called **أَسْمَاءُ الظَّرْفِ**, 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 *ḍamma*, take, notwithstanding, *kèsra*; viz.

1. مَجْزِرٌ the place where animals are slaughtered, slaughterhouse or shambles. C
2. مَرْقُؤٌ 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. مَفْرِقٌ of division, in particular, where the hair divides in different directions, the crown of the head.
10. مَنِيْتُ 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 *fèṭha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مَنْخَرٌ**, **مَنْخَرٌ**, and even **مَنْخُورٌ**.

- B The verb **جَمَعَ**, *to collect*, which has *fèṭha* in the imperf., also makes **مَجْمَعٌ** or **مَجْمِعٌ**, *a place of collecting, meeting or assembling*. The vowel of the first syllable is variable in **مَخْدَعٌ**, also **مُخْدَعٌ** and **مِخْدَعٌ**, *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'ān*; and **مَطْرَفٌ** *a robe with ornamental borders*.

- C REM. *c*. The *kèsra* of the second syllable distinguishes in many cases the *nomina temp. et loci* from the **مَصْدَرٌ مِيمِيٌّ**, which, as a general rule, takes *fèṭha* in the second syllable. Thus **مَجْلَسٌ**, **مَقْرٌ**, **مَضْرِبٌ**, **مَحْبِسٌ**, **مَحْمِلٌ**, are *nomina verbi* or infinitives; whilst **مَقْرٌ**, **مَضْرِبٌ**, **مَحْبِسٌ**, **مَحْمِلٌ**, are *nomina temporis* or *loci*.

- D 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 **מִשְׁאָב**, **מִצָּב** (**מִנְצָב**), **מִקְוֵה** (**מִקְוֵה**), **מִרְכָּב** (**מִרְכָּב**), **מִבְּנֵי** (**מִבְּנֵי**).

222. Nouns of time and place, formed from *verba primæ rad.* **و** et **ی**, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsra* in the second syllable. E.g. **مَوْزِدٌ** *watering-place*, from **وَرَدٌ** *to go down (to draw water)*, imperf. **يُرِدُّ**; **مَوْعِدٌ** *the time or place of a promise or appointment, fixed time or place*, from **وَعَدٌ** *to promise*, imperf. **يَعِدُّ**;

مَوْضِعٌ *the place where anything is put, a place*, from وَضَعَ to put down, A
 to place, imperf. يَضَعُ; مَوْجِلٌ *a place that is dreaded*, from وَجَلَ to be
 afraid, imperf. يَوْجَلُ; مَوْحِلٌ *a slough or quagmire*, from وَحَلَ to
 stick in the mud, imperf. يَوْحَلُ; مَيْسِرٌ *a game at hazard*, from يَسَرَ
 to play at hazard, imperf. يَيْسِرُ.

REM. Here the مُصَدَّرٌ مِيهِيٌّ 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, مَوْحِلٌ.

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
 kèsra, 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 (يَقُومُ); مَغَاصٌ (مَغُوصٌ) *diving-place*, C
 from غَاصَ to dive, imperf. يَغُوصُ (يَغُوصُ); مَخَافٌ (مَخُوفٌ) and
 مَهَابٌ (مَهِيْبٌ), *a place that is dreaded*, from خَافَ to fear, imperf.
 يَخَافُ (يَخُوفٌ), and هَابٌ to fear, imperf. يَهَابُ (يَهِيْبٌ); مَقِيْلٌ (مَقِيْلٌ)
place of resting at mid-day, from قَالَ to sleep at mid-day, imperf. يَقِيْلُ
 (يَقِيْلُ).

REM. The مُصَدَّرٌ مِيهِيٌّ has in this case regularly the form with
 ā in the second syllable, as مَابٌ, مَالٌ, مَعَادٌ, return (from آَبَ for D
 أَوَبَ, etc.), مَشَاعٌ *being divulged or published* (from شَاعَ for شَيْعَ);
 but many verba med. ي take in preference the form with ī, as
 مَبِيْتٌ or مَبَاتٌ, مَبِيْعٌ or مَبَاعٌ, مَحِيْضٌ or مَحَاِضٌ, مَسِيْلٌ or مَسَالٌ,
 مَعِيْشٌ or مَعَاِشٌ, مَكِيْلٌ or مَكَالٌ, مَقِيْلٌ or مَقَالٌ, مَمِيْلٌ or مَمَالٌ.
 See § 208.

224. Those formed from verba tertiiæ 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 فُعِلُّ from the same verbs (§ 213). E.g. مَنجَى (مَنْجُو، مَنْجَى) *place of refuge*, from نَجَا to escape, imperf. يَنْجُو; مَرْعَى (مَرْعَى) *pasture-ground*, from رَعَى to pasture or graze, imperf. يَرَعَى; مَثْوَى (مَثْوَى) *the place where one stops*, from ثَوَى to stop, imperf. يَثْوَى; مَأْوَى (مَأْوَى) *do.*, from أَوَى to go or resort to a place, imperf. يَأْوَى; مَطْوَى (مَطْوَى) *a fold*, from طَوَى to fold, imperf. يَطْوَى; مَثْنَى (مَثْنَى) *a bend*, from ثَنَى to bend, imperf. يَثْنَى.

REM. The مصدرٌ مِيمِيٌّ 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 (مَغْوَرَةٌ) *a cave*; مَرْعَاءٌ (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *ḍamma* instead of *fetha*; 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*, مَرِيكَةٌ *a place where people perish, a desert*. Peculiar is مَظِنَّةٌ *the place where a thing is supposed to be*, from ظَنَّ to think, suppose, imperf. يَظُنُّ.

REM. The مصدرٌ مِيمِيٌّ is liable to the same variations, though مَفْعَلَةٌ is the normal form, as مَسْعَبَةٌ *hunger*. For example: مُحَمَّدَةٌ,

مَرْتِيَةٌ, مَغْفِرَةٌ, مَعْتَبَةٌ, مَظْلَمَةٌ; مَذْمَةٌ, مَحْمِدَةٌ, مَذْمَةٌ; مَذْمَةٌ, in preference to مَرْتِيَةٌ, M
 or مَقْدَرَةٌ, مَأْرَبَةٌ; مَعْدِرَةٌ; مَحْمِيَةٌ; (مَرْتِيَةٌ) مَرْتَاةٌ.

226. Some nouns of time and place, derived from verba prima rad. و et ى, take the form مِفْعَالٌ (see § 228). E.g. مِيْلَادٌ *time of birth*, from وَكَدٌ *to bear*; مِيْعَادٌ *appointed time [or place]* for the fulfilment of a promise, from وَعَدٌ *to promise*; مِيْعَاتٌ *appointed time [or place for the performance of some action]*, from وَقَّتْ *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'rāy* = مَرَعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلَّى *a place of prayer* (صَلَّى *to pray*); مُصْبِحٌ, مُمَسِيٌّ, *the time of entering upon the morning or evening* (أَصْبَحَ, أَمَسَى, *to enter upon the time of morning or evening*); مُدْخَلٌ, 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 or time of meeting* (التَقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (أَسْتَهَلَ *the new moon appeared*); مُدْحَرَجٌ *a place where one rolls anything* (دَحَرَجَ *to roll*); مُحْرَنْجَمٌ *a place where (camels) are crowded together* (أَحْرَنْجَمَ *to be gathered together in a crowd*). D

REM. The same form is also used as a مَصْدَرٌ مِيمِيٌّ from the derived forms of the trilateral verb and from the quadrilateral; e.g. مُجْرَبٌ *the being tried or tested* = تَجْرِبٌ or تَجْرِيَةٌ; مُنْدَى *the*

A *letting* (camels) graze in the interval of their being watered = تَنْدِيَةٌ; *the rending in pieces* = تَمَزِيْقٌ; *the guarding carefully* = مُوَقِّيٌّ; *fighting* = مُقَاتَلٌ or مُقَاتَلَةٌ; *the making a raid or foray* = إِغَارَةٌ; *affliction* = مُصَابٌ; *إِصَابَةٌ*; *turning or tossing to and fro* = تَقَلُّبٌ; *انْقِلَابٌ*; *the pressing heavily on, wronging* = تَحَامُلٌ; *to make a clashing or ringing sound* = مُصَلِّصٌ; *إِلَى اللَّهِ مِنْهَا الْمَشْتَكِي وَالْمَعُولُ*; *to God is (our) complaint of this event (وقیعة) and (on Him) is (our) reliance.*

B (ε) *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 الْأَلَةِ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَلٌ*, and *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time

C by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ی, they remain uncontracted. E.g. *مِبْرَدٌ*, a file, from *بَرَدٌ*, to file; *مِبْضَعٌ*, a lancet, from *بَضَعٌ*, to cut; *مِشْرَطٌ* and *مِشْرَاطٌ*, a lancet; *مِقْرَاضٌ*, a pair of scissors; *مِفْتَحٌ* or *مِفْتَاحٌ*, a key; *مِشْرَحٌ* and *مِسْرَحَةٌ*, a comb; *مِحْجَمَةٌ*, a cupping-glass; *مِكْسَحَةٌ* and *مِكْنَسَةٌ*, a broom; *مِقْصٌ* (for *مِقْصَصٌ*), a pair of scissors; *مِسْلَةٌ*, a packing-needle; *مِثْرَةٌ*, an iron instrument for marking a camel's foot (from *أَثَرٌ*); *مِیْبَرَةٌ*, a pad placed under a horse's saddle (from *وَكْرٌ*); *مِیْسَمٌ*, a branding-iron (from *وَسَمٌ*); *مِیْزَانٌ*, a balance or pair of scales (from *وَزَنٌ*); *مِرْوَحٌ* and *مِرْوَحَةٌ*, a fan; *مِقْوَدٌ*, a bridle or halter; *مِرْوَدٌ*, a small probe for applying kohl to the eyes; *مِخِیْطٌ*, a needle; *مِصِیْدٌ* and *مِصِیْدَةٌ*, a net or snare; *مِرْقَاةٌ* (for *مِرْقِيَةٌ*), a staircase or ladder; *مِصْفَاةٌ*, a strainer; *مِكْوَاةٌ*, a branding-iron or cautery.

REM. a. A very few have the form *مُفَعَّل* or *مُفَعَّل*; as *مُنْخَل*, A
a sieve; *مَنْصَل*, *a sword*; *مُغْزَل* = *مِغْزَل*, *a spindle*; *مُسَعَط* = *مِسْعَط*,
an instrument for introducing medicine into the nose; *مُدَق* = *مُدَق*,
a pestle or mallet; *مُجَمَّر* = *مِجْمَر*, *a censer*. The form *مُغْزَل* is
also used.

REM. b. The corresponding Hebrew nouns have *־* and *־*, as
well as *־*, in the first syllable; e.g. *מִזְרָק*, *מְלַקְחִים*, *מִזְלָג*, *מִפְתִּיחַ*, B
מְזַמְרֵה.

(ξ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*,
nomina agentis, and *أَسْمَاءُ الْمَفْعُولِ*, *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
trilateral 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 *كُتِبَ*; D
خَادِمٌ *serving, a servant*, from *خَدِمَ* *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 *وُجِدَ*, *to be found, to*
exist; *مَجْنُونٌ* *mad, a madman*, from *جَنَّ*, *to be possessed, to be mad*.

REM. a. When formed from *فَعَلَ* and the *transitive فَعَلَ* (as
رَهَبَ *to fear*, *رَكِبَ* *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. **خَادِمٌ**, **كَاتِبٌ**, **حَاكِمٌ** (see above), **عَالِمٌ** a scholar, **رَاهِبٌ** an ascetic. But if from the *intransitive* **فَعِلَ** and from **فَعُلَ**, 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, **جَابِنٌ** 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 **جَدْلَانٌ**, *gladsome, cheery*, **جَبَانٌ** *cowardly*, **جَوَادٌ** *bountiful, generous*, and **ضَيِّقٌ** *narrow*. [Comp. however § 232, rem. 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 **قُمِرَ قَاتِمًا**, for **قُمِرَ قِيَامًا**; 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*; **شِعْرٌ = مَشْعُورٌ**, *knowledge, perception*; **وَعْدٌ = مَوْعُودٌ**, *promising, a promise*; **عُسْرٌ = مَعْسُورٌ**, *affluence*, opposed to **عُسْرٌ = مَعْسُورٌ**, *penury, distress*; **رَفْعٌ = مَرْفُوعٌ**, *to trot quickly* (of a camel); **مَوْضُوعٌ = مَوْضُوعٌ** *to trot easily* (do.); **خَفْضٌ = مَخْفُوضٌ**, *to go gently* (do.); **مَجْلُودٌ = مَحْضُولٌ**, *being in existence, being got or acquired*; **جَلَادَةٌ = جَلَادَةٌ**, *hardiness, sturdiness, endurance*. The fem. **مَفْعُولَةٌ** is likewise occasionally so used, as **مَصْدُوقَةٌ = مَوْعُودَةٌ**, **مَشْعُورَةٌ**, **مَحْلُوفَةٌ**; **صِدْقٌ = كَذِبٌ = مَكْذُوبَةٌ**, *the telling of the truth*, opposed to **كَذِبٌ = مَكْذُوبَةٌ**, *lying*; and also a cognate form **مَفْعُولَاءٌ**, as **مَحْلُوفَاءٌ**, **مَشْعُورَاءٌ**.

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. **رَاكِبًا = كَلِمَتُهُ مُشَافَهَةٌ**; **رَاكِبًا = كَلِمَتُهُ مُشَافَهَةٌ**, *I came to him riding hard*, = **رَاكِبًا = كَلِمَتُهُ مُشَافَهَةٌ**.

I spoke to him face to face (lit. *lip to lip*), = مُشَافِهًا ; لَقِيْتَهُ عِيَانًا , A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا ; قَتَلْتَهُ صَبْرًا , *I slew*
him in cold blood (lit. *bound, confined or held*, so that he could not
 resist or escape), = مَصْبُورًا ; رَجُلٌ عَدْلٌ , اِمْرَأَةٌ عَدْلٌ , رَجُلٌ عَدْلٌ ,
a just man, a just woman, just men, = عَادِلٌ , عَادِلَةٌ , عَادِلُونَ ; مَاءٌ غَوْرٌ ,
water which sinks into the ground, = غَائِرٌ ; دِرْهَمٌ ضَرَبَ الْاِمْمِيرِ , ا
dirham struck by the em̄ir, = مَضْرُوبُ الْاِمْمِيرِ ; هُمْ خَلْقُ اَللّٰهِ , they are B
the creatures (lit. *the creation*) of God, = مَخْلُوقٌ اَللّٰهِ .

REM. d. فَاعِلٌ is the Aram. קַיִילָא , صَلَّالָא , and Heb. קַיִילָא (with
 ō for ā). The form مَفْعُولٌ does not occur in either of these
 languages, the Heb. using instead of it فَعُولٌ = קַיִילָא , and the
 Aram. فَعِيْلٌ = קַיִילָא (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived
 from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِاَسْمَاءِ الْفَاعِلِ C
 وَالْمَفْعُولِ , *adjectives which are made like, or assimilated to, the par-*
ticiples, viz. in respect of their inflection. Of these the following
 are the principal.

- | | |
|-----------|---------------|
| 1. فَعُلٌ | 9. فَعَالٌ |
| 2. فَعَلٌ | 10. فُعَالٌ |
| 3. فَعِلٌ | 11. فَعِيْلٌ |
| 4. فَعْلٌ | 12. فُعُولٌ |
| 5. فَعْلٌ | 13. فُعْلَانٌ |
| 6. فَعْلٌ | 14. فَعْلَانٌ |
| 7. فَعْلٌ | 15. فُعْلَانٌ |
| 8. فَعْلٌ | 16. أَفْعَلٌ |

232. Most of these adjectives come from neuter verbs, and
 express, partly, a quality inherent and permanent in a person or

- A thing,—which is their most usual signification (see § 38),—and, partly, a certain degree of intensity. Examples: 1. **صَعْبٌ** *difficult*, from **صَعَبٌ**; **سَهْلٌ** *easy*, from **سَهْلٌ**; **عَذْبٌ** *sweet*, from **عَذَبٌ**; **ضَخْمٌ** *large*, from **ضَخَمَ**; **طَفْلٌ** *tender*, from **طَفَّلَ**; **شَهْمٌ** *strong, hardy, acute, clever*, from **شَهَرَ**; **قَدْرٌ** *unclean*, from **قَدَّرَ**.
2. **قَدْرٌ** *brave*, from **بَطَّلَ**; **حَسَنٌ** *handsome*, from **حَسَّنَ**; **قَدْرٌ** from **قَدَّرَ**. 3 and 4. **جَدِيلٌ**, **فَرِحٌ**, *glad*, from **فَرِحَ**; **جَدِيلٌ**, **أَشْرٌ**, **بَطِرٌ**, *proud*, from **قَدَّرَ**.
- B *self-conceited and insolent*, from **أَشْرٌ** and **بَطِرٌ**; **وَجِعٌ** *in pain*, from **وَجَعٌ**; **حَبِطٌ** *having a swollen stomach*, from **حَبِطَ**; **دَنَسٌ** *dirty*, from **دَنَسَ**; **رَدٌ** **شَجِيءٌ**, **جَوِيءٌ** *in grief*, from **شَجِيَ** (for **جَوِيءٌ**); **جَوِيءٌ**, **دَنَسٌ** (for **رَدِيءٌ**) *perishing*, from **رَدِيَ**; **حَفٌ** *having his foot or hoof chafed*, from **حَفِيَ**; **وَجٌ** *do.*, from **وَجِيَ**; **فَطِنٌ**, **فَطِنٌ**, *clever, intelligent*, from **فَطِنَ**; **وَجٌ** *do.*, from **وَجِيَ**; **فَطِنٌ**, **فَطِنٌ**, *awake*, from **يَقِظُ**, **يَقِظُ**; **حَزِنٌ**, **حَزِنٌ**, *sorry*, from **حَزِنَ**; **فَطِنٌ**, **فَطِنٌ**, *timid, cautious, wary*, from **حَذِرَ**; **نَدَسٌ**, **نَدَسٌ**, *intelligent*, from **نَدَسَ**; **عَجَلٌ**, **عَجَلٌ**, *quick, in haste*, from **عَجَلَ**; **قَدْرٌ**, **قَدْرٌ** from **قَدَّرَ**; **حَشِنٌ** *rough, harsh*, from **حَشَنَ**; **طَهْرٌ** *clean, pure*, from **طَهَّرَ**.
- C **خَرِقٌ** *liberal*; **طِفْلٌ**, *small, young*, from **طَفَّلَ** *to be tender*; **جَلٌ** *large, coarse, fat*, from **جَلَّ**; **دَقٌّ** *fine, thin*, from **دَقَّ**. 6 and 7. **مَرٌّ** *hard*, from **صَلَبَ**; **حَلْوٌ** *sweet*, from **حَلَوُ**; **مَرٌّ** *bitter*, from **مَرَّ**; **عَمْرٌ**, **عَمْرٌ**, *inexperienced, untaught*, from **عَمَرَ**; **جُنُبٌ** *polluted*, from **جَنَّبَ**.
- D **عَمْرٌ**, **عَمْرٌ**, *inexperienced, untaught*, from **عَمَرَ**; **جُنُبٌ** *polluted*, from **جَنَّبَ**. 8. **عَمْرٌ** *breaking, crushing, bruising*, from **عَطَمَ**; **عَمْرٌ** *perfidious, treacherous*, from **عَدَرَ** *to forsake, abandon, betray*; **بَدٌ** *remaining in one place, abundant*, from **بَدَّ**, **بَدَّ**; **زَكْنٌ** *knowing*, from **زَكَنَ**.
9. **جَبَانٌ** *cowardly*, from **جَبَنَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **جَوَادٌ** *liberal*, from **جَادَ**; **حَصَانٌ** *chaste*, from **حَصَنَتُ**; **كَهَامٌ** *blunt*, from **كَهَمَ**, **كَهَمَ**. 10. **شَجَاعٌ** *brave*, from **شَجَعَ**; **ضَخَامٌ** *large*, from

فُرَاتٌ *noble*, from كُرَمٌ; حَسَنٌ *handsome*, from حَسَنٌ; قُرَاتٌ *sweet* (of water), from قُرْتُ; حَرَاقٌ *salt* (of water), from حَرَقٌ *to burn*; طَوَالٌ *long, tall*, from طَالَ; [قَدَارٌ *a cook*, from قَدَرَ *to cook*]. 11. بَخِيلٌ *stingy, niggardly*, from بَخَلَ; كَثِيرٌ *much, many, numerous*, from كَثَرَ; شَرِيفٌ *noble*, from شَرَفٌ; كَرِيمٌ *noble*, from كَرَمٌ; ضَعِيفٌ *weak*, from ضَعَفٌ; طَوِيلٌ *long, tall*, from طَالَ; غَلِظٌ *thick, coarse*, from غَلَطَ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ; سَلِيمٌ *safe*, from سَلِمَ; مَرِيضٌ *sick*, from مَرَضَ; سَقِيمٌ *sick*, from سَقَمَ; خَفِيفٌ *light, agile*, from خَفَفَ; جَلِيلٌ *great, glorious*, from جَلَلٌ; دَقِيقٌ *small, slender, paltry*, from دَقَّ. 12. أَكُولٌ *gluttonous*, from أَكَلَ; كَذُوبٌ *addicted to lying*, from كَذَبَ; قَوُولٌ *talkative* [or *ready to speak*], from قَالَ; قَوُولٌ or قَوُولٌ *ready to do*, from فَعُولٌ; دَفُوعٌ *pushing, thrusting or kicking violently*, from دَفَعَ; عَطُوفٌ *moved by affection or pity*, from عَطَفَ; جَسُورٌ *daring*, from جَسَرَ; جَهُولٌ *ignorant, foolish*, from جَهَلَ; حَصُورٌ *continent, impotent*, from حَصَرَ. 13. سَكْرَانٌ *drunk*, from سَكَرَ; غَضَبَانٌ *angry*, from غَضِبَ; عَطْشَانٌ *thirsty*, from عَطَشَ; غَرَبَانٌ *hungry*, from غَرَبَ; شَبَعَانٌ *satisfied with food*, from شَبِعَ; رَيَّانٌ *satisfied with drink*, from رَوَى; خَزِيَانٌ *ashamed*, from خَزِيَ. 14. نَدَمَانٌ *repentant*, from نَدِمَ. 15. عُرْيَانٌ *naked*, from عَرَى. 16. أَبْجَجٌ *having a clear space between the eyebrows, bright, open, cheerful in countenance*, from بَلَجَ; أَشْمٌ *having a high, straight nose*, from أَشَمَّ; أَهَيْفٌ *having a slender waist*, from هَيْفَ; أَذْقِنٌ *having a long chin* (ذَقْنٌ); أَحْدَبٌ *humpbacked*, from حَدَبَ; أَعُورٌ *one-eyed*, from عَوَرَ; حَوَلٌ *squinting*, from حَوَلَ; أَصَمٌ *deaf*, from صَمَّ; أَحْمَقٌ *foolish, stupid*, from حَمَقَ; أَحْرَقٌ *unskilful, clumsy, stupid*, from خَرَقَ; أَشْنَعٌ *unseemly, ugly, foul*, from شَنَعَ; أَحْمَرٌ *red*, أَحْوَدٌ *black*, أَبْيَضٌ *white*, أَصْفَرٌ *yellow*.

A REM. a. As is shown by the above examples, the forms **فَعْلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِلٌ** and **فَعُلٌ** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعِلَ** intrans.; **فَعَالٌ** and **فُعَالٌ** mainly from **فَعَلَ**; **أَفْعَلٌ** chiefly from **فَعِلَ** intrans., sometimes from **فَعَلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعِلَ** intrans. or **فَعَلَ** (see § 230, rem. a); e.g. **آمِنٌ** *safe, secure*, = **أَمِينٌ** or **أَمِنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرْتُ**; **حَامِضٌ** *sour, acid*, from **حَمَضَ** or **حَمِضَ**.

C REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَقْتُولٌ** *slain* = **مَقْتُولٌ**; **جَرِيحٌ** *wounded* = **مَجْرُوحٌ**; **ذَبِيحٌ** *slaughtered, a victim*, = **مَذْبُوحٌ**; **خَضِيبٌ** *dyed* = **مَخْضُوبٌ**; **مَأْسُورٌ** *bound, a prisoner*, = **مَأْسُورٌ**; **كَحِيلٌ** *rubbed with kohl* = **مَكْحُولٌ**; **أَسِيرٌ** *bound, a prisoner*, = **مَأْسُورٌ**. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.*

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, 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 **أَبْنِيَّةُ الْمُبَالَغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِيلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**, **كَبِيرٌ**, **كَرِيمٌ**; and so also in substantives, as **رَغِيْفٌ**, **شَعِيرٌ**, **بَعِيرٌ**, **رَغِيْفٌ**, **شَعِيرٌ**, **بَعِيرٌ**, **رَغِيْفٌ**, **شَعِيرٌ**, **بَعِيرٌ**.

* [**رَسُولٌ** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, 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, **فَعِلٌ**, as **חָדַשׁ** = **חָדַשׁ**; **فَعِلٌ**, as **חָנַן** =
דָּסַר; **فَعِلٌ**, as **וָגַר** = **וָגַר**; **فَعَالٌ**, as **גָּדַל** (*ō* for *ā*); **فَعוּלٌ**, as
אָסַר, **אָסַר**; **فَعִילٌ**, as **אָסַר**, **אָסַר**.

233. From verbal adjectives of the form **فَاعِلٌ**, as well as from
 some others, is derived an adjective **فَعَّالٌ**, which approaches very
 nearly in meaning to **فَعוּלٌ** and **فَعִילٌ**, since it adds to the signification B
 of its primitive the idea of intensiveness or of habit. Hence it is
 called **اِسْمُ الْمُبَالَغَةِ**, *the noun of intensiveness*. E.g. **أَكَلَ** *eating*, **أَكَّالٌ**
a glutton, = **أَكُوּلٌ**; **كَذَبَ** *lying*, **كَذَّابٌ** *a (habitual) liar*, = **كَذُوْبٌ**;
دَفَعَ *pushing, thrusting, repelling*, **دَفَّاعٌ** *pushing, etc., violently*, = **دَفُوْعٌ**;
سَأَلَ *asking*, **سَعَّالٌ** *importunate, a beggar*, = **سَوُوْلٌ**; **شَارِبٌ** *drinking*,
شَرَّابٌ *drinking much, addicted to wine*, = **شَرُوْبٌ**; **عَالِمٌ** *knowing, learned*, C
عَلَّامٌ *very learned*; **بَكَ** *weeping*, **بَكَآءٌ** *weeping much*; **هَائِبٌ** *fearing*,
هَيَّابٌ *timid*.

REM. a. The nouns which indicate professions and trades have
 usually this form; as **عَطَّارٌ** *a druggist*, **طَبَّاحٌ** *a cook*, **خَبَّازٌ** *a baker*,
خَيَّاطٌ *a tailor*, **نَجَّارٌ** *a carpenter*, **سَقَّاءٌ** *a water-carrier*, **جَنَّانٌ** *a*
gardener, **رِءَّاسٌ** *a seller of sheeps' heads*, **صَرَّافٌ** *a money-changer or*
banker, **بَنَّاءٌ** *a builder or architect*, **حَمَّالٌ** *a porter*. Compare in
 Hebrew and Aram. **חָפּוּס**, **חָפּוּס**, **חָפּוּס**, etc. D

REM. b. Other intensive adjectives, less common than **فَعَّالٌ**, are
 1. **فَعَّالٌ**, 2. **فَعִילٌ**, 3. **فَعוּלٌ** or **فَعוּלٌ**, 4. **فَعَّلٌ**, and 5. **فَاعוּלٌ**; as
 1. **حَسَّانٌ**, **وَضَّاءٌ**, *very handsome*, **كُرَّامٌ**, *very noble*, **كُبَّارٌ**, *very large*,
قُرَّاءٌ *one who devotes himself to reading (the sacred writings)*, **دَفَّاعٌ**
a strong propeller or repeller, a great rush (of water or of people);
 2. **شَرَّيبٌ**, **سَكِّيرٌ**, **خَمِّيرٌ**, *addicted to wine, drunken*, **ضَلَّيلٌ**, *going astray*,

- A wandering; عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيقٌ *very liberal*, صَرِيحٌ *one who throws down often or violently*, a wrestler; دَرِيٌّ *glistening intensely* (also دَرِيٌّ, the only instance of the form فَعِيلٌ, except مَرِيقٌ); 3. فَرُوقٌ *timid*, مَرُوقٌ *everlasting*, سَتُوقٌ or سَتُوقٌ *bad* (of money), سَبُوحٌ or سُبُوحٌ *all-pure, all-glorious*, قُدُوسٌ or قُدُوسٌ *most holy*; 4. حَوَّلٌ, قَلَّبٌ, *shifting, turning, knowing, cunning*, حَلَبٌ *deceitful*; 5. فَارُوقٌ *timid*, جَاوِسٌ *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. مَدْفَعٌ *thrusting or pushing much*, مَزْحَمٌ *pushing or pressing much*, مِصْدَمٌ *a brave warrior*, مِحْرَبٌ, مِحْرَابٌ, *do.*, مِطْعَنٌ, مِطْعَانٌ, *thrusting with the spear*, مِهْذَرٌ, مِهْذَارٌ, *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ, *eating much or giving much to eat*, هِطَابٌ, مِطْعَمٌ, *hospitable*, مِقُولٌ, مِقْوَالٌ, *talkative, eloquent*, مِفْرَاحٌ *cheerful*, مِذْعَانٌ *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, daring*, مِثْكَارٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَاتٌ *bearing female children*, مِعْطَاءٌ *very liberal*, مِثْثَارٌ, مِثْثِيرٌ, *very talkative*, مِعْطَارٌ, مِعْطِيرٌ, *using perfumes*, مِسْكِينٌ *mean, poor* (مِسْكِينٌ, مِسْكِينٌ).—
- D Similar, too, is the use of such forms as تَفْعَلَةٌ, تَفْعَالٌ or تَفْعَالٌ, and تَفْعَالٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ, *given to play or sport*; تَلْقَامٌ, تَلْقَامٌ, تَلْقَامٌ, *swallowing big morsels, greedy*; تَضْرَابٌ *covered by the stallion* (of a she-camel), تَلْقَاعٌ *talking much and foolishly*, تَكْدَابٌ *mendacious*, تَلِيمَاطٌ *fickle*, تَقْوَلَةٌ *loquacious*, تَعْلِمَةٌ *very learned*.

* [To this class belongs also مُنْتِنٌ, مُنْتِنٌ, مُنْتِنٌ *stinking*. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A
of being strengthened in their meaning by the addition of the
termination **ـة**, which is here used, as the grammarians say,
لِلْمُبَالَغَةِ, to signify intensiveness, or **لِتَأْكِيدِ الْمُبَالَغَةِ**, 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; **دَاهٍ** crafty, **دَاهِيَةٌ**; **دَاعٍ** calling or summoning, an emissary or
missionary, **دَاعِيَةٌ**; **دَاعِيَةٌ** clever, crafty; **دَاعِيَةٌ** B
دَاعِيَةٌ a deep investigator (compare in Heb. קִדְּוֹת from קִדְּוָה);
from **فَعُلٌ**, as **فُعَلَةٌ**, **فُعَلَةٌ** breaking in pieces, crushing to bits,
طَلَعَةٌ always on the watch, **صُرَعَةٌ** throwing down or prostrating often,
سُؤْلَةٌ asking often, begging, **ضُحْكَةٌ** prone to laughter, **قَوْلَةٌ** loquacious,
نَوْمَةٌ given to sleep, **لَوْمَةٌ** abusive, **عَيْبَةٌ** finding fault; from **فَعِيلٌ**,
فَعِيلَةٌ, as **كَرِيمَةٌ**, **عَقِيلَةٌ**, noble, excellent; from **فَعُولٌ**, as
فُعُولَةٌ, as **مَنْوَنَةٌ** taunting (one) with favours (conferred on him),
كُذُوبَةٌ lying, **مَلُوءَةٌ** tired of, disgusted with, **هَيُوبَةٌ**, **فُرُوقَةٌ**, timid; from **فَعَّالٌ** C
فَعَّالَةٌ, as **رَحَّالَةٌ** a great genealogist, **نَسَّابَةٌ** a great traveller,
فَهَّامَةٌ very quick of comprehension, **وَقَّاعَةٌ** ill-natured,
slanderous, **قَوَّالَةٌ** very talkative, **جَمَّاعَةٌ** a great collector, **صَنَّاجَةٌ** an
excellent player on the cymbals or harp (**صَنْجٌ**); from **فَعَّالٌ**, as
فَعَّالَةٌ, as **صُرَّاعَةٌ** prostrating or throwing down very often, **كُرَّامَةٌ** very generous
or noble, **لُقَّاعَةٌ** talking much and rashly or foolishly; from **فَعِيلٌ**,
فَعِيلَةٌ, as **خَلِيفَةٌ** very contrarious; from **فَعُولٌ**, as **فُعُولَةٌ**, as
فُرُوقَةٌ very timid; from **فَاعُولٌ**, as **فَاعُولَةٌ**, as **فَاعُولَةٌ** D
فَاعُولَةٌ very wary or cautious, **فَارُوقَةٌ** very timid; from **مِفْعَالٌ**,
مِفْعَالَةٌ, as **مِفْعَالَةٌ** very unjust, **مِفْعَالَةٌ** very bold in attacking,
مِهْدَارَةٌ talking much and sillily; from **تَفْعَالٌ**,
تَفْعَالَةٌ, as **تَلْعَابَةٌ** addicted to play or sport, **تَقَوَّالَةٌ** loquacious,
تَعْلَامَةٌ very learned, **تَعْجَابَةٌ** causing great wonder or marvel, **تَلْقَامَةٌ** swal-
lowing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

REM. *b.* Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **يَكْذِبُ** *lying, false* (of a stream that dries up in summer), from **ذَابَ** = **كَاذَبَ**; **يَكْذِرُ** *fierce, cruel*, perhaps connected with **كَاسِرٌ** *breaking in pieces*; **يَأْتِنُ** (for **يَأْتِنَانُ**) *lasting, perennial*, = **وَاتِنٌ**; and even these have lost their original signification, and are used as simple adjectives.

235. No **أَسْرُ 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*; C **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 **ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ**; *then, after that, your hearts became hard*, D **أَشَدَّ قَسْوَةً** (*like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدَّ قَسْوَةً** = **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* (**أَكْثَرُ تَطْهِيرًا**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* *preserving better*, from *سَلَّمَ*, II. of *سَلِمَ* to *be safe*; *أَقَامَ* *confirming or establishing better*, from *أَقَامَ*, IV. of *قَامَ* to *stand upright*; *أَثَبْتُ* *making more firm or sure*, from *أَثَبْتُ*, IV. of *ثَبَّتَ* to *be firm*; *أَخَوْفَنِي* *causing me greater alarm about*, from *خَوْفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنَ عَلَيَّ* *giving more help towards*, from *أَعَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبُ* *making depart more quickly*, from *أَذْهَبُ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَاهُمَا* *that of the two which relaxes, or loosens, more*, from *أَرْخَى*, IV. of *رَخَوُ* or *رَخِيَ* to *be flaccid* or *flabby*; *أَبْقَى عَلَيَّ* *more merciful to*, from *أَبَقَى*, IV. of *بَقِيَ* to *remain, last*; *أَهَيْبُ* *inspiring more fear or respect*, from *أَهَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفُ مِنْ* *more just than*, from *أَنْصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطَوَّلُ* *causing to last longer*, from *أَطَالَ*, IV. of *طَالَ* to *be long*;
- C *أَحْيَى* *preserving alive better*, from *أَحْيَى*, IV. of *حَيَى* to *live*; *أَظَلُّ مِنْ* *giving more shade than*, from *أَظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجُودُ* *causing to be better*, from *أَجَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَعْطَى* *giving more freely*, from *أَعْطَى* to *give*, IV. of *عَطَا*; *أَوْلَى* *bestowing more liberally*, from *أَوْلَى* to *bestow*, IV. of *وَلَى*;
- D *أَكْرَمُ* *showing greater honour to*, from *أَكْرَمَ*, IV. of *كْرَمَ* to *be noble*; *أَفْقَرُ مِنْ* *more desert than*, from *أَفْقَرَ* to *be desert*, IV. of *قَفَرَ*; *أَفْلسُ مِنْ* *poorer than*, from *أَفْلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحَوْلُ مِنْ* *more crafty than*, from *أِحْتَالَ*, to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* *more easily led, or more docile, than*, from *أَنْقَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعَلُ* formed from the passive voice: *أَهْيَبُ*, *أَخَوْفُ*, *أَخْشَى*, *more feared*

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعَذُرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمْقَتُ more hated or hateful; أَخْصَرُ shorter (from عُنِيَ or VIII. . اِعْتَمَ .); أَخْتَصِرُ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحْمَقُ 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.	مُفَعَّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعِلٌ	C
III.	مُفَاعِلٌ	مُفَاعِلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعِلٌ	
IV.	مُفَعِّلٌ	مُفَعِّلٌ	IX.	مُفَعَّلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعِّلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعِلٌ	XI.	مُفَعَّلٌ	....

Quadrilateral Verb.

I.	مُفَعِّلٌ	مُفَعِّلٌ	III.	مُفَعِّلٌ	مُفَعِّلٌ	D
II.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	IV.	مُفَعِّلٌ	مُفَعِّلٌ	

REM. a. 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 quadriliteral, in which the second and third radicals have $_$ instead of $_$.

REM. *b.* The preformative $_$ takes in Arabic the vowel $_$, in Heb. and Aram. $_$ (e.g. $_$ = $_$ = "מהת"), but the Æthiopic seems to have retained the original vowel in its prefix $_$: *ma*, as $_$: (*ma'ámmēz*) *oppressor* ($_$); $_$: (*makwánnēn*) *judge* ($_$); $_$: (*manáfēk*) *sceptic, heretic* ($_$); $_$: (*már'ed*) *causing to tremble, dreadful* ($_$); $_$: (*máfrī*) *fruitful* ($_$); $_$: (*mastámhēr*) *imploring mercy* ($_$); $_$: (*matárgwēm*) *an interpreter* ($_$).

237. In the formation of verbal adjectives from verba mediæ rad. geminatae, the rules laid down in § 120 are to be observed. Hence $_$ becomes $_$ (see § 13, rem.); $_$, $_$; etc.

238. In the formation of verbal adjectives from the verba hêmzata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write $_$ for $_$ (§ 135), $_$ for $_$ (§ 133), $_$ or $_$ for $_$, $_$ for $_$, $_$ for $_$ (§ 133), $_$ for $_$ (§ 131).

D REM. *a.* $_$ preceded by *kèsra* becomes $_$; as $_$ for $_$.

REM. *b.* Final hêmza, preceded by $_$ and $_$, admits of assimilation; as $_$ or $_$, $_$ or $_$, $_$ or $_$. See § 17, *b*, rem. *b*.

239. In the formation of verbal adjectives from verba primæ rad. $_$, the rule laid down in § 147 must be observed; as $_$ for $_$.

240. In the nomina agentis of the first form of verba mediæ A rad. و et ی, the place of the middle radical is occupied by a ی with hêmza (arising, according to § 133, out of أ); as قَائِلٌ (for قَائِلٌ), سَائِرٌ (for سَائِرٌ), instead of قَاوِلٌ, سَايِرٌ.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as عَاوِرٌ, صَايِدٌ.

REM. b. The form قَائِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָמַ for קָמַ), as شَانِكٌ for شَاكٌ, B in the phrase شَانِكُ السِّلَاحِ or شَاكُ السِّلَاحِ, *bristling with weapons*; مَاَهُ for مَائَهُ, in the phrase مَاَهُ الْفُؤَادِ or مَاَهُ الْفُؤَادِ, *water-hearted, cowardly, stupid*; هَائِرٌ feeble, for هَائِرٌ لَاعٌ; هَائِعٌ timid or greedy, for هَائِعٌ لَاعٌ; شَاهٌ sharp (of sight), for شَائَهُ; سَاسٌ corroded or decayed (of a tooth), for سَائِسٌ; طَاعٌ obedient, for طَائِعٌ; طَافٌ going about, for طَائِفٌ; طَانٌ clayey, for طَائِنٌ*. Sometimes the second radical C is transposed; as شَاطِ, جَالِ, لَاعِ, هَارِ, مَاهِ الْفُؤَادِ, شَاكِي السِّلَاحِ, لَاتِ, شَاهِ.

REM. c. In the form فَعُولٌ the medial و is usually changed into وُ; as نُوومٌ, صُوُولٌ, قُوُولٌ, نُوومٌ, صُوُولٌ, قُوُولٌ.

241. In the nomina patientis of the first form of verba mediæ A rad. و, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as مَخُووفٌ, for مَخُووفٌ, from مَخُووفٌ. The same thing takes place in verba mediæ rad. ی, with this difference, that (to indicate the elision of the radical ی) the damma is changed into kèsra, and, in consequence, the و production is into a ی; as مَبِيعٌ, instead of مَبُوعٌ, from مَبِيعٌ.

* [A poet even allows himself to say سَارَهَا for سَائِرَهَا (from سَيْرٌ); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

A REM. The forms مَدُوُوفٌ, مَصُوُونٌ, and مَقُوُودٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزْيُوتٌ, مَدْيُونٌ, مَخْبُوطٌ, مَبْيُوعٌ, مَكْيُومٌ, مَكْيُولٌ, مَغْيُومٌ, مَكْيُولٌ, مَبْيِعٌ, مَخْبِيطٌ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ي, become by transposition فَيْعِلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ or مَيِّتٌ, *dead*, for مَوِيَّتٌ, مَيِّتٌ, مَاتٌ (مَاتٌ); [عَيْلٌ *dependent for sustenance*, for عَيْوُلٌ (عال)]; هَيِّنٌ or هَيِّنٌ (لَانَ) لَيِّنٌ, لَيِّنٌ, soft, easy, for لَيِّنٌ or لَيِّنٌ; نَيِّرٌ or نَيِّرٌ (نَوِيَّفٌ) نَيِّفٌ, easy, contemptible (هَوِيِّنٌ); نَيِّرٌ, *exceeding* (نَوِيَّفٌ); نَيِّرٌ, *good* (بَيِّنٌ); نَيِّرٌ, *wicked* (سَوِيءٌ); نَيِّرٌ, *clear* (بَيِّنٌ); نَيِّرٌ, *straight, right, tall*, (خَيِّرٌ). The verb قَامَ has قَوِيْمٌ 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. مَبَايِنٌ, مَبَايِنٌ, like مَبَايِنٌ, مَبَايِنٌ, and not مَبَايِنٌ, مَبَايِنٌ.

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 tertîæ rad. و et ي,

if the second radical be pronounced with fêḥa, the **ى** and **و** (which **أ** is converted into **ى**) reject their vowel or tènwīn, and assume the nature of the ėlif maḳṣūra (§ 7, rem. b). If the form be one that admits of complete declension, the tènwīn is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as **مُوَلَّى** for **مُوَلَّى**, **مُعْطَى** for **مُعْطَى** (**مُعْطُو**); (b) adjectives of the form **أَفْعَل**, as **أَرْمَى** for **أَرْمَى**, **أَبْنَى** for **أَبْنَى**, **أَرْضَى** for **أَرْضَى** (**أَرْضُو**), **أَحْلَى** for **أَحْلَى** (**أَحْلُو**). Compare § 167, a, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

B

(a) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The **أَسْمَاءُ 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, **الْحَمَامُ**, the genus pigeon or the whole number of pigeons spoken of; **بَطَّةٌ** a duck or drake, from **بَطٌّ** the duck; **بَقْرَةٌ** one head of cattle (bull or cow), from **بَقَرٌ** cattle; **تَمْرَةٌ** a fruit, from **تَمْرٌ** fruit; **تَمْرَةٌ** a date, from **تَمْرٌ** dates; **بَصَلَةٌ** an onion, from **بَصَلٌ** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَبٌ** gold; **تَبْنَةٌ** a straw, from **تَبْنٌ** 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 **أَسْمَاءُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَمَكَةٌ** a dish of fish (ġl-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **التَّاءُ لِلتَّخْصِصِ** (Zamahšarī, *Fāik*, i. 331, 417, ii. 323. D. G.]

- A Examples of artificial or manufactured objects are very rare; e.g. *لَبْنَةٌ* or *لَبْنَةٌ* a brick, from *لَبْنٌ* or *لَبْنٌ* bricks; *سَفِينَةٌ* a ship or boat, from *سَفِينٌ* shipping, boats.

REM. b. Similar forms in Heb. are: *שֵׁעָרָה*, *שֵׁעָרָה*; *נֶצֶחַ*, *נֶצֶחַ*; *נִיץ*, *נִיץ*; *שִׁירָה*, *שִׁירָה*; *שִׁיר*, *שִׁיר*; *שִׁירָה*, *שִׁירָה*; *שִׁירָה*, *שִׁירָה*.

(β) *The Nomina Abundantiæ 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 *مَفْعَلَةٌ*, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. *مَأْسَدَةٌ*, *مَذْءَبَةٌ*, *مَسْبَعَةٌ* a place abounding in lions (*أَسَدٌ*), wolves (*ذئبٌ*), beasts of prey (*سَبْعٌ*); *مَفْعَاةٌ*, *مَحْوَاةٌ* or *مَحْيَاةٌ*, a place abounding in snakes (*حَيَّةٌ*), vipers (*أَفْعَى*); *مَقْتَاةٌ*, *مَبْطَخَةٌ*, a bed of melons (*بَطِيخٌ*), cucumbers (*قِثَّاءٌ*); *مَرْمَنَةٌ*, a place where pomegranates (*رَمَانٌ*) grow abundantly.

REM. a. From quadrilaterals this formation is rare; as *مَعْقَلَةٌ*, *مَعْقَرَةٌ*, a place abounding in foxes (*عَقْرَبٌ*, *تَعْلَبٌ*), scorpions (*عَقْرَبٌ*).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without *أَرْضٌ*; as *مُجْعَلَةٌ*, *مُضَبَّةٌ* (a place) abounding in lizards (*ضَبٌّ*), black beetles (*جَعَلٌ*), *مُقْتَنَةٌ* (a spot)

- D producing cucumbers. Similarly from quadrilaterals, *مُعْقَرِبَةٌ*, *مُعْعَلِبَةٌ*, *مُورِنَةٌ* (a place) abounding in foxes, scorpions, chameleons (*حَرَبَاءٌ*), hares. Also from XII. *مُعْلُولِبَةٌ* (a spot) producing many trees.

REM. c. The use of nouns of the form *مَفْعَلَةٌ* to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as *أَوْلَادٌ مَجْبَنَةٌ مَبْحَلَةٌ* children are a cause

of cowardice and niggardliness (in their parents); *مَطِيْبَةٌ*, *مَحْسَنَةٌ*, A
مَخْبِيَةٌ, a cause of good health, joy or happiness, evil or ill-feeling;
مَجْلَبَةٌ لِلسَّقَامِ a cause of bringing on or producing disease;
مَقْوَدَةٌ إِلَى الْأَذَى joking leads to annoyance; 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. *مِثْبَرٌ* a needle-case, from *إِبْرَةٌ* a needle; B
مِحْلَبٌ a milk-pail, from *حَلَبٌ* or *حَلِيْبٌ* milk; *مِلْبِنٌ* a milk-pail, from *مِلْبِنٌ* milk, or a brick-mould, from *لَبْنَةٌ* a brick; *مِبوئَةٌ* a urinal, from *بَوٌّ* urine; *مِبرْقَةٌ* a spittoon, from *بِرَاقٌ* saliva.

REM. A very few take the form *مُفْعَلٌ* or *مُفْعَلَةٌ* (see § 228, rem.); as *مُدْهَنٌ* or *مُدْهَنَةٌ* an oil-jar, from *دُهْنٌ* oil; *مُحْرَضَةٌ* = *مِحْرَضَةٌ* a vessel for keeping *حُرْضٌ*, i.e. the plants from which alkali or potash is obtained; *مُكْحَلَةٌ* a phial for keeping *كُحْلٌ* or eye-salve C
(*كُحْلٌ*), to be carefully distinguished from *مِكْحَلٌ*, the *mīl* (*مِيلٌ*) or instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, *الْأَسْمَاءُ الْمُنْسُوبَةُ*, or simply *النِّسَبَاتُ* (relations), are formed by adding the termination *يٌّ* 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. *أَرْضِيٌّ* earthly, from *أَرْضٌ* the earth; *شَمْسِيٌّ* solar, from *شَمْسٌ* the sun; *جَوِّيٌّ* aërial, from *جَوٌّ* the air, the sky; *حَسَنِيٌّ* descended from *el-Hasan* (*الْحَسَنُ*); *تَمِيمِيٌّ* belonging to the tribe of *Tēmīm* (*تَمِيمٌ*); *دِمَشْقِيٌّ* born or living at *Damascus* (*دِمَشْقٌ*);

- A **مِصْرِيٌّ** *Egyptian*, from **مِصْرٌ** *Egypt*; **سَعْدِيٌّ** *a freedman of Sa'd* (سَعْدٌ); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حِسِّيٌّ** *relating to sense* (حِسٌّ), *perceptible by one of the senses*; **عَقْلِيٌّ** *intellectual*, from **عَقْلٌ** *the intellect*; **شَرْعِيٌّ** *legal, legitimate*, from **شَرْعٌ** *the law*; **عُرْفِيٌّ** *according to common use and wont* (عُرْفٌ); **قِيَاسِيٌّ** *according to analogy* (قِيَاسٌ); **مَجُوسِيٌّ** *belonging to, or one of, the Magūs or fire-worshippers*
- B **مَالِكِيٌّ** *belonging to, or one of, the sect of Mālik* (مَالِكٌ); **طَوِيلِيٌّ** from **طَوِيلٌ** *long*; **خَيْرِيٌّ** from **خَيْرٌ** *good*; **إِنِّي** 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).

- REM. b. The nomina relativa derived from adjectives properly express “belonging to the class designated by such and such an adjective.” [However, in such words as **أَخْرَجِيٌّ**, **أَحْمَرِيٌّ**, **أَتَاوِيٌّ**, **دَوَارِيٌّ** the termination **ِيٌّ** has, according to some, a corroborative or intensifying force (لِلمَبَالِغَةِ). D. G.]
- C

REM. c. This termination is common in Heb. (m. **יָיִ**, f. **יָיָ** and **יָיַ**), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִבְרִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐረሲ**: (harrāsī) *a ploughman*, **መሐሪ**: (mahḥārī) *compassionate*, from the obsolete **ሐረሲ**: (= **ሐረሲ**, **ሐረሲ**) and **መሐር**:; whilst **āwī** and **āy** are the usual relative terminations, as **ጠገራዊ**: (mēdrāwī) *terrestrial*, **ክርስቲያኖሳዊ**: (krēstīyānāwī) *Christian*, **አየላዊ**: (‘aiyāwī) or **አየላ**: (‘aiyā) *like* (from **አይ**: ‘ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **אֵי**, **אֵי**, in general use; as **מִצְרַיִם** *Egyptian*, **מִזְרַב** *eastern*.

D

250. In forming the *nomina relativa*, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals **و** and **ى**, and to the vocalisation. A

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations **ة**, **ية**, and **ية**, are rejected; as **مَكَّة** *Mekka*, **مَكِّي**; **الْبَصْرَةُ** *el-Baṣra*, **بَصْرِي**; **الْكُوفَةُ** *el-Kūfa*, **كُوفِي**; **أَفْرِيْقِي**, **أَفْرِيْقِيَّة** *Africa*, **صِقْلِي**; **صِقْلِيَّة** *Sicily*, **مَلْطِي**, **مَلْطِيَّة** *Malatya*; **السَّنَّة** *the corpus of traditions relating to the ways and habits of Muḥammad*, **سَنِّي**; **الْقِبْلَةُ** *the kibla or direction of Mekka*, to which the Muslim turns in praying, **قِبْلِي**; **كَوَّة** *a window*, **كَوِّي**; **خَاصِّ** *refined*, **عَامِّي** *vulgar*, from **الْخَاصَّة** *distinguished persons, the higher classes*, and **الْعَامَّة** *the common people, the vulgar*; **عِدَّة** *a promise*, **عِدِّي**; **زَنَّة** *weight, measure*, **زَنِي**. B

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 **شِيَّة** (from **وَشِي**), **وَشَوِي**, [or **وَشَوِي** (on the second **و** see §§ 258 and foll.). The forms **وَشِي** [or **وَشِي**] are mentioned by the grammarians, and also the very irregular **عِدَوِي** from **عِدَّة**, [and **شِيَوِي** from **شِيَّة** (Hammād in 'Anbārī's *Nozhat el-'alibba* 52. D. G.). C

252. 1, (a) The feminine termination **ى** is rejected in nouns that have *four* or more letters, besides the **ى**; as **حُبَارِي** *a bustard*, **حُبَارِي**; **جُمَادِي** *Ġumādū*, the name of two months, **جُمَادِي**. (b) But if the nouns ending in **ى** fem. have only *three* letters besides the D

* [Lane has **شِيَعِي**; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

- A **ى**, two cases are to be distinguished. (a) If the second letter has a vowel, the **ى** is rejected; as **جَمَزَى** a swift ass, **جَمَزَى**; **بَرَدَى** *Barādū*, the name of a river, **بَرَدَى**. (β) If the second letter is without a vowel, the **ى** may either be rejected (which is preferable), or changed into **و**; as **حَبَلَى** pregnant, **حَبَلَى** or **حَبَلَوَى**; **قُرْبَى** relationship, **دُنْيَوَى** or **دُنْيَى**; **قُرْبَوَى** or **قُرْبَى**; **الدُّنْيَا** the (present) world, **دُنْيَى** or **دُنْيَوَى**.—
- 2, (a) The letter **ى** is likewise rejected in nouns that contain four or more letters besides the **ى**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call **أَلْفُ الْأَلْحَاقِ** or the appended *ʿlif* (i. e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e. g. **ذِفْرَى** to give it the form of **دِرْهَمٌ**, **قُبُوبَاءٌ** to assimilate it to **قِرْطَاسٌ**); as **حَبْرَكَى** a bug or tick, **حَبْرَكَى**; **قَبْعَثْرَى** a big, stout camel, **قَبْعَثْرَى**; **بَاقِلَى** or **بَاقِلَى**, the bean, **بَاقِلَى** or **بَاقِلَى**. (b) But if such
- C nouns have only three letters besides the **ى**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلْقَى** a sort of heath, **عَلْقَوَى** or **عَلْقَى**; **أَرْطَى** a sort of shrub or small tree, **أَرْطَوَى**.

REM. In 1, β, and 2 β, a third form is admissible, viz. **دُنْيَاوَى**, as **حَبَلَاوَى**, **قُرْبَاوَى**, **دُنْيَاوَى**, **عَلْقَاوَى**, **أَرْطَاوَى**; but **دُنْيَاوَى**, with *h̄emza*, is a vulgarism.

- D **253.** The terminations **ى** and **ِيَّة** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جُعْفَى** belonging to *Makkī*, **جُعْفَى** (**مَكِّي**), names of men); **مَكِّي**; **مَرِي** belonging to *Almería* (**الْمَرِيَّة**) in Spain; **إِسْكَندَرِي** a native of *Alexandria* (**الإسْكَندَرِيَّة**). Similarly, from substantives like **كُرْسَى** a chair, a seat, and **بَرْدَى** a bullrush, the relative adjectives are **كُرْسِي** and **بَرْدِي**.

254. The plural terminations **ُونَ** and **َات**, and the dual termi-

nation **اِنَان**, are rejected; as **اِثْنَان** *two*, **اِثْنِي** *relating to two, dualistic*; **A**
اَلْحَرَمَانِ *the two harams* (or sacred territories of Mèkka and èl-Medina),
حَرَمِي *two men named Kais*, **قَيْسِي** *the Muslims*,
زَيْدُون *men of the name of Zèid*, **زَيْدِي** *women of the*
name of Hind, **هِنْدِي**; **عَرَفَات** 'Arafāt, the name of a place, **عَرَفِي**.

REM. a. It need hardly be remarked that this rule does not
 apply to proper names ending in **اِنَان** and **وُن**, as **عِمْرَان** 'Imrān,
زَيْدُونِي *Zèidin*, **حَلِيلَانِي** *Habilān*; **B**
عِمْرَانِي *Imrānī*.

REM. b. It is only in later times that such forms are possible
 as **عِشْرِينِي** *from عِشْرُونَ twenty*, instead of **عِشْرِي**; **مِئِينِي** *from*
مِئُونَ *plur. of مِئَةٌ a hundred*, for **مِئَوِي**; **اِثْنِي** *dualistic*, from
اِثْنَان *two*, instead of **ثَنَوِي** or **اِثْنِي**.

REM. c. Foreign names of towns, ending in **اِنَان**, sometimes
 change this termination in Arabic into **وُن**, at other times retain **C**
 it. In the former case the termination is rejected, in the latter it
 is preserved; as **قَنْسَرِينِي** *Qinnèsrīn*, **قَنْسَرِي**, but **قَنْسَرِين**;
يَبْرُون *Yèbrīn*, **نَصِيبِينِي**, **نَصِيبِين**, but **نَصِيبِي**, **نَصِيبُون**;
يَبْرِينِي, but **يَبْرِين**.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. **اَلْحِيْرَةُ**; **دَارَانِي**, **دَارِيَا**; **اَلْبَحْرِيْن**, **اَلْبَحْرَانِي**; **D**
اِصْطَخْرِي, **اِصْطَخْرِي**; **رَازِي**, **اَلرِّي**; **بَغْشُوْر**; **حَارِي**;
سِجْزِي, **سِجْسْتَان**; **قَرَوِي**, **اَلْقَيْرَوَان**; **مَرُوْزِي**, **مَرُو** (اَلشَّاهْجَان)
اَذْرَبِيْجَان; **طَبْرَانِي**, **طَبْرِيَّة** *Tiberias*; **طَبْرِي**, **طَبْرِسْتَان**; **لَرِي**, **لَرِسْتَان**;
مَرُوِي, **اِصْطَخْرِي**, **حَمِيْرِي**. We may, however, use **اَذْرَبِي** or **اَذْرَبِي**;
حَرْنَانِي or **حَرَانِي**—**حَرَان** makes either **حَرَانِي** or **حَرْنَانِي**;

- A **دَرَابَجْرُدُ** or **دَرَابَجْرُدٌ** has **دَرَاوَرْدِيٌّ**, as well as the regular formation ;
[**مَانِيٌّ** *Manes* makes **مَنَانِيٌّ**, **مَنَوِيٌّ** and **مَانِيٌّ**. D. G.]

REM. e. Quite peculiar are: **تَهَامِيٌّ** (with the art. **الْتَهَامِيٌّ**), fem. **تَهَامِيَّةٌ**, from **تِهَامَةٌ**, *Tihāma*; **شَامِيٌّ** (with the art. **الْشَامِيٌّ**), fem. **شَامِيَّةٌ**, from **الشَّامُ** *Syria*; and **يَمَانِيٌّ** (with the art. **الْيَمَانِيٌّ**), fem. **يَمَانِيَّةٌ**, from **الْيَمَنُ** *el-Yemèn*; instead of **تَهَامِيٌّ**, **شَامِيٌّ**, and **يَمِنِيٌّ**, which are also used. The forms **تَهَامِيٌّ**, **شَامِيٌّ**, and **يَمَانِيٌّ** likewise occur. Comp. the words **ثَمَانِيٌّ** and **رَبَاعِيٌّ** and **شَنَاحِيٌّ** (= **شَنَاحِيٌّ**).

- 255.** The letter **ي** in words of the forms **فَعِيلَةٌ** and **فُعَيْلَةٌ**, when not derived from verba mediæ rad. geminatæ or infirmæ (**و** or **ي**), is rejected, the **كسرة** of **فَعِيلَةٌ** being at the same time changed into **fetha*** ;
C as **فَرِيضَةٌ** a statute, **فَرَضِيٌّ**; **جَزِيرَةٌ** an island, or **الْجَزِيرَةُ** *Mesopotamia*, **جَزْرِيٌّ**; **صُبَيْعَةٌ**, **جُهَيْنَةٌ**; **سَفِينَةٌ** a ship, **سَفِينِيٌّ**; **مَدِينَةٌ**, **مَدْنِيٌّ**; **الْمَدِينَةُ** *el-Medīna*, **جَزْرِيٌّ** (tribes), **جُهَيْنِيٌّ**, **صُبَيْعِيٌّ**. But, if they come from verba mediæ rad. geminatæ or mediæ **و** vel **ي**, they remain unchanged; as **حَقِيقَةٌ** reality, **حَقِيقِيٌّ**; **حَدِيدَةٌ** a piece of iron, an iron tool, **حَدِيدِيٌّ**; **قَلِيلَةٌ** a small jug, **قَلِيلِيٌّ**.—In the forms **فَعِيلٌ** and **فُعَيْلٌ**, the **ي** is rejected only when
D the third consonant of the radical is **و** or **ي**; as **عَدِيٌّ**, **عَدِيٌّ** (tribes), **عَدَوِيٌّ**, **عَدَوِيٌّ**; **عَلِيٌّ**, **عَلِيٌّ** (men), **عَلَوِيٌّ**, **عَلَوِيٌّ**. Otherwise it remains unchanged, as **تَمِيمٌ** (a tribe), **تَمِيمِيٌّ**; **عَقِيلٌ** (a man), **عَقِيلِيٌّ**; **زَبِيدٌ** (a town), **زَبِيدِيٌّ**; **نُمَيْرٌ** (tribes), **نُمَيْرِيٌّ**, **عُقَيْلِيٌّ**.

* [According to Zamahšarī, *Fārik* i. 160 the same thing happens to the **و** of the form **فَعُولَةٌ**, as in **شَنَائِيٌّ** (**شَنَيْيٌّ**) from **شَنُوَةٌ**, **غَضَبِيٌّ** from **غَضْبَةٌ**. Comp. also *Mufaššal* 90, l. 7 and *Sibawēh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ *nature*, طَبِيعِيٌّ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from
 مَدَنِيٌّ *belonging to el-Medīna*), جَزِيرِيٌّ *belonging to Algeziras in*
 Spain (to distinguish it from جَزَرِيٌّ *Mesopotamian*); عَمِيرِيٌّ, سَلِيمِيٌّ,
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes); خُرَيْبِيٌّ from خُرَيْبَةٌ (a place); قُرَيْشِيٌّ,
 تَقِيفِيٌّ, عَتَيْكِيٌّ; فُقَيْمِيٌّ, سَلْمِيٌّ, هُدَلِيٌّ, قُرَشِيٌّ, فُقَيْمِيٌّ, سَلْمِيٌّ, هُدَلِيٌّ
 (tribes), عَتَيْكِيٌّ, ثَقَفِيٌّ, خُرَيْفِيٌّ *autumn*, خُرَيْفِيٌّ.—نَبِيٌّ, a prophet, B
 makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

REM. b. Words of the form فَيْلٌ (for فَعِيلٌ, § 242) from radicals
 mediae و et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form فَيْلٌ; as سَيِّدٌ *a lord or master*,
 سَيِّدِيٌّ; طَيِّبٌ *good*, طَيِّبِيٌّ. But طَيِّئٌ (a tribe) has طَيِّئِيٌّ.—The
 same remark applies to every penultimate double ي with kèsra
 (ي); as أَسِيدٌ, dimin. of أَسْوَدٌ, *black*, أَسِيدِيٌّ; حَمِيرٌ, dimin. of حَمَارٌ, C
an ass, حَمِيرِيٌّ. [But أَسِيدٌ as a tribal name has أَسِيدِيٌّ.]

256. The ي productionis of the nomen patientis in verba tertiæ
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèṭḥa; as مَرْمُومِيٌّ *thrown*, مَرْمُومٌ. But
 many grammarians prefer to reject both the ي productionis and the
 radical ي, so that the relative adjective coincides in form with the
 nomen patientis, مَرْمُومِيٌّ. D

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from
 verba tertiæ و (§ 244), is rejected, and the second radical takes fèṭḥa
 instead of ḍamma; as عَدُوَّةٌ, *a female enemy*, عَدُوٌّ. Many, however,
 form عَدُوِّيٌّ from both عَدُوٌّ and عَدُوَّةٌ.

A II. *Changes of the Final Radicals و and ی.*

258. The *êlif maḵṣūra* (ا or ی, § 7, rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination *ی*; as *فَتَى* a youth, *فَتَوَى*; *رَحَى* a mill, *رَحَوَى*; *عَصَا* a staff, *عَصَوَى*; *قَدَى* a mote, *قَدَوَى*. But if the noun has *four* letters, the final *ی* (ا does not occur in such words in good Arabic) may either be changed
B into و, which is the better form, or be rejected; as *أَعشى* *purblind*, *أَعشَوَى*; *مَلهى* *play*, or *مَلهى* a musical instrument, *مَلهَوَى* or *مَلهى*; *مَعنى* *meaning*, *مَعنَوَى* or *مَعنى*. If the noun contains *five* or more letters, the *ی* is always rejected; as *مُصطفى* *chosen*, *مُصطفى*.—The same rules apply to the final *ی* of radicals *tertiæ* و et *ی*, which falls away in some nouns after *kèra* (see § 167, b, β); but it must be borne in mind that the missing *ی* is to be counted as one of the letters
C of the word, and also, if it be changed into و, that the *kèra* always becomes *fèṭha*. E.g. *عمى* (for *عمى*) *blind*, *عمَوَى*; *شجى* (for *شجى*) *sorrowful*, *شجَوَى*; *قاضى* (for *قاضى*) a judge, *قاضى* (which is the preferable form) or *قاضَوَى*; *معتدى* (for *معتدى*) *مُعتَدى*, *مُعتَدى* (for *مُعتدى*) *مُستَعلى*, *مُستَعلى* (for *مُستَعلى*), *مُستَعلى*, *مُستَعلى*.

REM. a. The addition of the feminine termination *ة* does not
D affect the rule of formation; as *دَوَاة* an inkhorn or writing-case, *دَوَوَى* one who carries an inkhorn; *حَمَاة* *Hamā* (حَمَامَة), *حمَوَى*; *حَانَاة*, a district in Palestine, *شَرَوَى*; *مِرْقَاة* a ladder, *مِرْقَوَى*; *حَانِيَة* a wine-shop, *حَانَوَى* or *حَانَى* a vintner.

REM. b. Such forms as *دَوَاتَى* for *دَوَوَى*, *مَعنَوَى* for *مَعنَوَى*, and *مُصطفى* for *مُصطفى*, are modern and corrupt.

259. The hèmza of the termination آء (the *êlif mèmâdûda*, § 23, A rem. a), is always changed into و ; as عَدْرَاءٌ a virgin, عَدْرَاوِيٌّ ; أَبِيضَاءٌ (a town in Persia), بَيْضَاوِيٌّ ; خُنْفَسَاءٌ the black beetle, خُنْفَسَاوِيٌّ ; زَكَرِيَاءٌ Zachariah, زَكَرِيَاوِيٌّ . But in the termination آء , whether the hèmza be sprung from an original radical و or ي , or be not a radical but merely the so-called $\text{هَمْزَةُ الْإِلْحَاقِ}$ (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into و ; as تَأْتِي the letter B تَأْتِي , رِدَائِيٌّ , رِدَائِيٌّ a garment, رِدَائِيٌّ , كِسَائِيٌّ , كِسَائِيٌّ a robe, كِسَائِيٌّ , سَمَائِيٌّ , سَمَائِيٌّ the heaven, سَمَائِيٌّ , رِدَائِيٌّ , رِدَائِيٌّ , تَأْتِيٌّ , تَأْتِيٌّ , كِسَائِيٌّ , كِسَائِيٌّ , سَمَائِيٌّ , سَمَائِيٌّ or تَاوِيٌّ , رِدَاوِيٌّ , رِدَاوِيٌّ , كِسَاوِيٌّ , كِسَاوِيٌّ , سَمَاوِيٌّ , سَمَاوِيٌّ ; عَلْبَاءٌ a large sinew in the neck, عَلْبَاءٌ , حِرْبَاءِيٌّ , حِرْبَاءِيٌّ a male chameleon, حِرْبَاءِيٌّ , بَاقِلَاءٌ the bean, بَاقِلَاءِيٌّ , عَلْبَاءِيٌّ , عَلْبَاءِيٌّ , حِرْبَاءِيٌّ , حِرْبَاءِيٌّ , بَاقِلَاءِيٌّ , بَاقِلَاءِيٌّ or عَلْبَاوِيٌّ , عَلْبَاوِيٌّ , حِرْبَاوِيٌّ , حِرْبَاوِيٌّ , بَاقِلَاوِيٌّ , بَاقِلَاوِيٌّ . On the contrary, if the hèmza be an original أ , it always remains unaltered; as قُرَّاءٌ (rad. قَرَّأ), قُرَّائِيٌّ .

REM. The termination آء is very rarely dropped in proper C names; as حَرُورِيٌّ , جَلُولِيٌّ , حَرُورَاءٌ , جَلُولَاءٌ (places), حَرُورِيٌّ , جَلُولِيٌّ .—In a few cases too the letter ن is substituted for the hèmza; as رُوحَانِيٌّ (a place), رُوحَانِيٌّ ; بَهْرَانِيٌّ (a tribe), بَهْرَانِيٌّ ; صَنْعَاءٌ (a city in el-Yèmen), صَنْعَانِيٌّ ; with which compare the Hebrew forms נִשְׁלָזִי , נִשְׁלָזִי , from נִשְׁלָז .

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as أَبٌ , أَخٌ , حَمٌّ , لُغَةٌ , 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 أَبَوَانٌ , dual أَبَوَانٌ) a father, أَبَوِيٌّ ; أَخٌ (for أَخَوَانٌ , du. أَخَوَانٌ) a brother, أَخَوِيٌّ ; حَمٌّ (for حَمُوٌّ) a husband's father or brother, حَمَوِيٌّ ;

- A **لُغَةٌ** (rad. لغو) *a dialect*, **لُعُوٌّ**; **لِثَّةٌ** (rad. لثى) *the gum*, **لِثَوِيٌّ**; **مِئَةٌ** (rad. مائة) *a hundred*, **مِئَوِيٌّ**; **أَمَةٌ** (rad. امو) *a female slave*, **أَمَوِيٌّ**; **سَنَةٌ** (rad. سنو) *a year*, **سَنَوِيٌّ**; **ابْنٌ** (for **بَنَى**, du. **أَبْنَانٌ**) *a son*, **أَبْنَوِيٌّ** or **بَنَوِيٌّ**; **إِسْمٌ** (rad. سمو) *a name*, **إِسْمِيٌّ** or **سُمُوِيٌّ** (from **سَمَّرَ**); **أَسْتٌ** (rad. سته) *podex*, **أَسْتِيٌّ** or **سَتَهِيٌّ** (from **سَتَهَ**) or **سَهِيٌّ** (from **سَهَ**); **يَدٌ** (for **يَدِيٌّ**, du. **يَدَانِ**) *a hand*, **يَدِيٌّ** or **يَدَوِيٌّ**; **دَمٌ** *blood*, **دَمِيٌّ** or **دَمَوِيٌّ**; **عَدٌ** *tomorrow*, **عَدِيٌّ** or **عَدَوِيٌّ**.

REM. a. **أُخْتٌ**, *a sister*, and **بِنْتُ**, *a daughter*, make **أُخْتِيٌّ** and **بِنْتِيٌّ**, as well as **أَخَوِيٌّ** and **بَنَوِيٌّ**.—**شَفَةٌ**, *a lip*, has the three forms **شَفَوِيٌّ**, **شَفَهِيٌّ**, or **شَفِيٌّ**; **حِرٌّ**, *vulva*, makes **حِرِيٌّ** or **حِرْحِيٌّ** (from **حِرْحَ**).—**شَاءٌ** (**شَاءَ**) has **شَاوِيٌّ**, **شَاهِيٌّ** and **شَاءِيٌّ**.

- REM. b. Where the original form was **فُعَلٌ**, some retain the **فُعَلِيٌّ**; as **حِرْحِيٌّ**, **سُمُوِيٌّ**, **عَدَوِيٌّ**, **دَمَوِيٌّ**, **يَدِيٌّ**.

- 261.** The third radical **و** or **ى** of the forms **فُعَلٌ** and **فُعَلَةٌ** is retained unchanged; as **نَحْوٌ** *grammar*, **نَحْوِيٌّ** *a grammarian*; **ظَبِيٌّ** *a gazelle*, **ظَبِيٌّ**; **عَزْوَةٌ** *a foray*, **عَزَوِيٌّ**; **رِشْوَةٌ** *a bribe*, **رِشَوِيٌّ**; **عُرْوَةٌ** *a handle*, **عُرَوِيٌّ**; **قَرْيَةٌ** *a village*, **قَرِيٌّ**; **دُمِيَّةٌ** *an image*, **دُمِيٌّ**. But if the final **ى** of **فُعَلَةٌ** be changed into **و**, the second radical takes fèthā, as **قَرَوِيٌّ**, **دَمَوِيٌّ**, **قَرَوِيٌّ**, from **قَرْيَةٌ**, **دُمِيَّةٌ**, and **قَنِيَّةٌ** *a possession*; a rule which is extended by some to words in which the third radical was originally **و**, as **عَرَوِيٌّ**, **رِسَوِيٌّ**, **عَرَوِيٌّ**, from **عَزْوَةٌ**, etc.—If the second radical in such nouns be a **و** or **ى**, combining with the third radical into **وِيٌّ**, this **وِيٌّ** is resolved into its original consonants, the second radical takes fèthā, and final **ى** is converted into **و**; as **طَوِيٌّ** (for **طَوِيٌّ**) *a fold*, **طَوَوِيٌّ**; **حَيٌّ** (for **حَيٌّ**) *living*, **حَيَوِيٌّ**; **لَيَّةٌ** *a*

twist or turn, لَوَوِيٌّ; حَيَّةٌ a snake, حَيَوِيٌّ.—In words of the form A *فُعَالَةٌ*, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِيٌّ; but final ي is changed into hèmza, as سِقَايَةٌ a *drinking-vessel*, سِقَايِيٌّ, عِظَايَةٌ a *sort of lizard*, عِظَايِيٌّ.—Words of the form آيَةٌ a *sign*, نَائِيَةٌ a *place where cattle, etc., rest at night*, رَائِيَةٌ a *banner*, make آيِيٌّ, آيِيٌّ, or آوِيٌّ, etc.

REM. a. بَدْوٌ, a *desert*, makes irregularly بَدْوِيٌّ (instead of B *بَدَوِيٌّ*) an *inhabitant of the desert*, a *Bèdawī*.

REM. b. Nouns of the forms فَعِيلٌ, فَعِيْلَةٌ, فَعِيْلٌ, etc. from *verba tertiæ rad.* و et ي, reject the ي productionis and change a radical ي into و; as غَنِيٌّ: غَنَوِيٌّ (a town), ضَرَوِيٌّ, قُصِيٌّ, قُصَوِيٌّ; أُمِيَّةٌ (a man's name), أُمَوِيٌّ (rarely أُمِيِّيٌّ and, though very incorrectly, أُمَوِيٌّ). See §§ 255–6. C

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fèthā; as مَلِكٌ a *king*, مَلِكِيٌّ; كَبِدٌ the *liver*, كَبِدِيٌّ; شَقْرَةٌ (a tribe), شَقْرِيٌّ; نَمْرِيٌّ, صَدْفِيٌّ, أَلْتَمِرُ, أَلْتَمِرُ (tribes), دَوَلِيٌّ. But in فَعِلٌ, the kèsra may be retained, as إِبِلٌ *camels*, إِبِلِيٌّ or إِبِلِيٌّ. D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of èl-Medīna) the forms تَغْلِبِيٌّ and يَثْرِبِيٌّ are admissible, though تَغْلِبِيٌّ and يَثْرِبِيٌّ are preferred; أَذْرَعَاتُ makes أَذْرَعِيٌّ; مَنَبِجٌ, مَنَبِجَانِيٌّ and اَنْبَجَانِيٌّ, as well as مَنَبِجِيٌّ.

A **263.** Kèsra or damma of the penultimate consonant is changed into fèṭḥa in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و; as جَزْرِيٌّ, الْجَزِيرَةُ; غَنِيٌّ, غَنَوِيٌّ (see the preceding §§).

REM. Of rare and arbitrary changes, such as بُصْرِيٌّ from الْأَبْصَرَةُ, حَرَمِيٌّ from الْحَرَمِ the sacred territory of Mèkka, ذَهْرِيٌّ from ذَهْرٌ time, اِمْسِيٌّ from اَمْسِ yesterday, a grammar can take no account.

264. If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ اِسْنَادِيٌّ) or (تَرْكِيْبٌ اِسْنَادِيٌّ), as تَأْتَبَطُ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيٌّ, mixed compound) as مَعْدِيكِرِبٌ, a man's name, بَعْلَبَكٌ, قَالِبَقَلَا, the towns of Ba'albèk and Kālīkālā,—then the second word is omitted, and the termination يٌّ appended to the first; as مَعْدِيٌّ, بَرَقِيٌّ, تَأْتَبِطِيٌّ, بَعْلَبَكِيٌّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبٌ father, اِبْنٌ son, اُمٌّ mother, or بِنْتُ daughter, it is rejected, and يٌّ appended to the governed word; as بَكْرِيٌّ, اَبُو بَكْرٍ; اِبْنُ الزَّبِيْرِ; اَزْرَقِيٌّ, اِبْنُ الْاَزْرَقِ; بِيَهْسِيٌّ, اَبُو بِيَهْسٍ; حَنْفِيٌّ, اَبُو حَنْفِيَّةَ زَبِيْرِيٌّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as

* Compare the nickname of one of the Earls of Douglas, Archibald Bell-the-cat.

in *غُلَامٌ حُسَيْنٍ*, the slave of *Hosèin*,—the first word is rejected, and A
the second takes *حُسَيْنِيٌّ*; as *حُسَيْنِيٌّ*. (b) But if the idea of definiteness
is no longer present to the mind of the speaker, then: (α) in cases
where no uncertainty can arise as to the person intended, *حُسَيْنِيٌّ*
is attached to the first word, and the second is omitted; as *فَخَرُّ الدِّينِ*,
عُبَيْدِيٌّ, *عَبِيدُ اللَّهِ*; *نِظَامِيٌّ*; *نِظَامُ الْمَلِكِ*; *تَقْوِيٌّ*; *تَقْوَى الدِّينِ*; *فَخَرِيٌّ*;
تَيْمِيٌّ, *تَيْمِرُ اللَّاتِ*; *أَنْفِيٌّ*; *أَنْفُ النَّاقَةِ* (*Camel's-nose*, nickname of a man); B
عَبْدِيٌّ, *عَبْدُ الْقَيْسِ*; *مَرْءِيٌّ* or *إِمْرِيٌّ*, *أَمْرُ الْقَيْسِ*; *سَعْدِيٌّ*, *سَعْدُ الْعَشِيرَةِ*;
[*وَادِيٌّ*, *وَادِي الْقُرَى*]; but (β) if uncertainty might arise by so doing,
the first is omitted, and the termination added to the second; as
وَادِيٌّ; *مَنَافِيٌّ*, *عَبْدُ مَنَافٍ*; *أَشْهَلِيٌّ*, *عَبْدُ الْأَشْهَلِ*; *مُطَلِبِيٌّ*, *عَبْدُ الْمُطَلِبِ*;
أَزْدِيٌّ, *أَزْدُ شَنْوَةَ*. *حِجَارِيٌّ*, *حِجَارِ*, *Guadalaxara* in Spain, makes
شَنْوَاتِيٌّ or *شَنْوِيٌّ* (from the assimilated form *شَنْوَةَ*).

REM. a. In the case of the *مُرَكَّبَاتٌ مَزْجِيَّةٌ*, some allow a C
double formation, from both parts of the word; e.g. from *رَامِهْرَمَزُ*,
رَامِيٌّ هُرْمَزِيٌّ. In later times it became very common to form the
nisba from the whole compound word, as *رَامِهْرَمَزِيٌّ*, *بَعْلَبَكِيٌّ*; and
this license was extended to innumerable names which fall under
the class B. For example: from *بَيْتُ سَوَانِيٍّ*, *بَيْتُ سَوَا*, with the
article *الْبَيْتِ سَوَانِيٌّ*; from *تَلُّ عُنْكَرَا* and *تَلُّ مَنَسَ* and D
دَارُقُطْنِيٌّ, *دَارُ الْقُطْنِ*; from *عَيْنَ زَرْبِيٍّ*, *عَيْنَ زَرْبِيٍّ*; *تَلَمَّسِيٌّ*;
from *دَيْرُ الْعَاقُولِ*, *دَيْرُ عَاقُولِيٍّ*; from *نَهْرُ تَيْرِيٍّ*, *نَهْرُ تَيْرِيٍّ*; from *مَرْوُ الرُّودِ*,
مَرْوُ رُودِيٍّ; from *وَادِيَّ آشٍ*, *Guadix* in Spain, *وَادِيَّ آشِيٍّ*; from
تَاجُ مُلْكِيٍّ, *تَاجُ الْمَلِكِ*; *عَبْدُ مَلِكِيٍّ*, *عَبْدُ الْمَلِكِ*. To this stage of
the language, too, belong such words as *ذُو النَّوْنِ* from *ذُنُونِيٌّ* (a

A family in Spain); **أَبُو مَالِكٍ** from **بُومَالِكِيٍّ** [*بلعدوية* a woman of the *Bènu 'Adī* (§ 21, c, footn.)]; **بُوجِدِيٍّ** an *ignoramus* (Fr. *abécédaire*), from **اِبْجَد** 'abuǧèd, 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** *Hadramaut*; **عَبْدَرِيٍّ**

B from **عَبْدُ الدَّارِ** (a family in Mèkka); **عَبْقَسِيٍّ** from **عَبْدُ الْقَيْسِ** (a tribe); **عَبْشَمِيٍّ** from **عَبْدُ شَمْسٍ** (a tribe); **رَأْسُ عَيْنٍ** from **رَسَعْنِيٍّ** *Rās-'ain*; **شُبْرِيٍّ** from **شُرْبَلَالِيٍّ** (a village in Egypt); **الطَّبْرَخَزِيٍّ**, the name of a poet, whose mother was from **طَبْرِسْتَانُ**, and his father from **خَوَارَزْمُ**.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but C always from the singular; e.g. **فَرَضِيٍّ** *acquainted with the divine institutions*, from **فَرِيضَةٌ**, plur. **فَرَائِضُ**; **حَصِيرِيٍّ** *a seller of mats*, from **حَصِيرٌ**, plur. **حُصَرٌ**; **صَحْفِيٍّ** *one who makes mistakes in reading manuscript*, also a learner or student, from **صَحِيفَةٌ** *a written sheet, a letter, a book*, plur. **صُحُفٌ** or **صَحَائِفٌ**. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D e.g. **أَنْمَارِيٍّ** (plur. of **نَمِرٌ** *a leopard*) the tribe of 'Anmār, **كِلَابٌ**; **كِلَابِيٍّ**; **هَوَازِنُ** (a tribe), (plur. of **كَلْبٌ** *a dog*), the tribe of *Kilāb*, **كِلَابِيٍّ**; **هَوَازِنُ** (a tribe), **مَعَاْفِرِيٍّ**; **مَعَاْفِرِيٍّ** (the name of a city, *Ctesiphon*, properly the plur. of **مَدِينَةٌ**), **مَدَائِنِيٍّ**, **الْأَنْصَارُ** *the Helpers* (of Muḥammad, epithet of the tribes of *el-'Aus*, **الْأَوْسُ**, and *el-Hazraǧ*, **الْحَزْرَجُ**, at *el-Medina*), **أَنْصَارِيٍّ**; **الْأَعْرَابُ** *the Arabs of the desert*,

أَعْرَابِيٌّ; [أَحْلَافُ] *the confederate tribes*, أَحْلَافِيٌّ, as 'Omar is called in a A tradition; [أَبْنَاءُ] *the Persian colonists in el-Yemèn*, أَبْنَاوِيٌّ. 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. أَنْمَاطٌ (plur. of نَمَطٌ) *rugs*, أَنْمَاطِيٌّ *a maker or seller of rugs*; كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيٌّ *a bookseller*; حُصُرٌ (plur. of حَصِيرٌ) *mats*, حُصْرِيٌّ *a maker or seller of mats*; قَوَارِيرٌ (plur. of قَارُورَةٌ) *glass bottles*, قَوَارِيرِيٌّ *a dealer in B bottles*; مَنَاخِلٌ (plur. of مَنخَلٌ) *sieves*, مَنَاخِلِيٌّ *a maker or seller of sieves*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; مَشَاعِلِيٌّ *a bearer of the cresset called مَشْعَلَةٌ*; خَرَائِطٌ (plur. of خَرِيطَةٌ) *pouches or bags*, خَرَائِطِيٌّ *one who makes or sells them*; جَرَائِحٌ (pl. of جَرِيحَةٌ) *wounds*, جَرَائِحِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from C His essential nature*; فَرَاضِيٌّ = فَرَضِيٌّ; صَحْفِيٌّ = صَحْفِيٌّ.—Similar forms in Syriac, of early date, are نَعْمَا, *belonging to women*, from نَعْمَا, plur. of نَعْمَا, *a woman*, and صَهْبَا from صَهْبَا, plur. of صَهْبَا.

266. Biliteral particles may double their second consonant or not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمِّيٌّ or كَمِيٌّ; لَمْ *not*, لَمِيٌّ or لَمِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوْ *if*, لَوِيٌّ; or else a fêṭha is inserted between the two wāws, as لَوَوِيٌّ. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيْ *that*, كَيَوِيٌّ; فِي *in*,

A **فِيَوِيٌّ**. If the second letter be a quiescent *ḥlif*, there is inserted between it and the termination **ِيٌّ** a *hēmza*, which may be changed into a *و*; as **لَا** *not*, **لَاءِيٌّ** or **لَاوِيٌّ**. The pronoun **مَا** *what?* forms **مَائِيٌّ** and **مَاهِيٌّ**.

267. We have seen above (§§ 231, 232) that the termination **َانُ** or **َانٌ** 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 **تِيَهَانٌ** *daring, reckless*; **صِيَتَانٌ** or **صِيَتَانٌ**, *strong, robust*; **جِيَبَانٌ** *clamorous, vociferous*; **إِنْفِيَحَانٌ** *corpulent*; **أُسْحِلَانٌ** or **مُسْحِلَانٌ** *tall or straight-haired*; **مَلَكَعَانٌ** *vile, sordid*; **كُذْبِدَانٌ** and **مَكْدَبَانٌ** or **مَكْدَبَانَةٌ**, *mendacious*. Hence we may form from many nouns a relative adjective ending in **َانِيٌّ**, as the grammarians say, **لِتَأْكِيدِ** **النَّسْبَةِ**, *to strengthen the relation*; e.g. from **مَنْظَرٌ**, *aspect, appearance*, the ordinary *nisba* is **مَنْظَرِيٌّ**, but **مَنْظَرَانِيٌّ** is **حَسَنُ الْمَنْظَرِ** = *good-looking*. So: **شَعْرَانِيٌّ** *having much or long hair* (**شَعْرٌ**), **لِحْيَانِيٌّ** *having a long beard* (**لِحْيَةٌ**), **رَقَبَانِيٌّ** (**رَقَبَةٌ**) *having a large head of hair* (**رَقَبَةٌ**), **جِسْمَانِيٌّ** (**جِسْمٌ**) *having a large head of hair* (**رَقَبَةٌ**) *bull-necked* (**رَقَبَةٌ**), **إِنْفِيَحَانِيٌّ** (**جِسْمٌ**) *large in the body* (**جِسْمٌ**), **أُسْحِلَانِيٌّ** *tall or long-bearded*, **مُسْحِلَانِيٌّ** *tall or straight-haired*, **حَوْصَلَانِيٌّ** (**حَوْصَلَةٌ**) *having a large crop or craw* (**حَوْصَلَةٌ**), **نَفْسَانِيٌّ** [**نَفْسَانِيٌّ**], **صَيْدَلَانِيٌّ** (**نَفْسٌ**) *smiting with the evil eye* (from **نَفْسٌ** in the sense of *eye*), **صَيْدَانِيٌّ** *a drugseller* (from original **صَنْدَلَانِيٌّ** *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. **فَاكِهَانِيٌّ** *a fruiterer*, **بَاقِلَانِيٌّ** *one who sells beans*, **بَاقِلَانِيٌّ** or **بَاقِلَانِيٌّ**, **فَاكِهَانِيٌّ** *one who sells sesame*, instead of **فَاكِهَانِيٌّ**, **بَاقِلَانِيٌّ** or **بَاقِلَانِيٌّ**.

بِقِلَاوِيٍّ, and سُمِيْمِيٍّ ; جَوَانِيٍّ inner, interior, private, بَرَانِيٍّ outward, A external, public ; فَوْقَانِيٍّ upper, تَحْتَانِيٍّ lower ; رُوْحَانِيٍّ spiritual (ذَوْدَلْب), جَسَدَانِيٍّ corporeal, (لِصَعْلَب), رِبَانِيٍّ relating to light, رِبَانِيٍّ learned and devout (رِبَانِيٍّ).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فَعَالِيٍّ ; as رُوَاسِيٍّ having a B large head ; اُنْفَانِيٍّ, اُذْنَانِيٍّ, عَضَادِيٍّ, having a large or long nose, ears, arms ; اِيَارِيٍّ, سَتَاهِيٍّ. Another rare form is exemplified by شَدَقْمَرٌ and اَسْتَهْ = اَشْدُقْ and سَتَهْمٌ.

(ε) *The Abstract Nouns of Quality, اَسْمَاءُ الْكَيْفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic C 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. اَلْاِلٰهِيَّةُ [and اَلْاِلٰهَانِيَّةُ D. G.] *the divine nature, Godhead* (اَلْاِلٰهُ God) ; اِنْسَانِيَّةُ humanity (اِنْسَانٌ a human being) ; اَلرَّبُّوْبِيَّةُ Lordship, Godhead (اَلرَّبُّ) ; وَصْفِيَّةُ, اِسْمِيَّةُ, D substantivity, adjectivity, from اِسْمٌ, a substantive, and وَصْفٌ, an adjective ; مُتَمَكِّنٌ اَمْكِنِيَّةُ the belonging to the fully-inflected class of nouns ; مَاهِيَّةُ substance, quiddity (مَا what?) ; مَائِيَّةُ wateriness (مَاءٌ water) ; جَمْعِيَّةُ totality ; شَاعِرِيَّةُ what constitutes the being a poet, the poetic mind or temperament ; مَفْهُومِيَّةُ the capability of being understood, intelligibility ; اَلْحَنْفِيَّةُ what constitutes being a Hanafite, the school of

A *the Hanèfites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination **وَت**, borrowed from the Aramaic **ܩܘܬܐ**, is similarly employed; as **الْإِهْوَاتُ** *divinity*, (اَلْاِهْوَاتُ), **نَاسُوْتُ** *humanity* (اَلنَّعْمُوْتُ), **مَلَكُوْتُ** *kingdom* (مَلَكُوْت), **جَبْرُوْتُ** *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (٤) *The Diminutive.*

269. The diminutive, **اَلْاِسْمُ الْمَصْغَرُ** or **اَلتَّصْغِيرُ**, and **اَلْاِسْمُ الْمَحْقَرُ** or **اَلتَّكْبِيرُ**, when formed from a *trilateral* noun (**اَلْاِسْمُ الْمَكْبُرُ** or **اَلتَّكْبِيرُ**), takes the form **فُعَيْلٌ**; as **رَجُلٌ** *a man*, **رَجَيْلٌ**; **كَلْبٌ** *a dog*, **كَلَيْبٌ**; **عَمْرُو** *Amr* (a man's name), **عَمَيْرٌ**; **جَبَلٌ** *a hill*, **جَبَيْلٌ**. When the noun is *quadrilateral*, it takes the form **فُعَيْعِلٌ**; as **عَقْرَبٌ** *a scorpion*, **أَرْطَى** *a kind of tree*, **أَرْطَيْطٌ** (for **أَرْطَيْطَى**). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is **فُعَيْعَيْلٌ**; as **عُصْفُورٌ** *a sparrow*, **عُصْفَيْفِيرٌ**; **مِفْتَاحٌ** *a key*, **مِفْطَيْحٌ**.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as **أَبِيٌّ**, **أَخِيٌّ**, **بَنِيٌّ**) or contempt (as **عَدِيٌّ**), and even enhancement (**لِلتَّعْظِيمِ**, as **دُوَيْبِيَّةٌ** *a great misfortune*, **صَدِيْقٌ** *a terrible year of drought or dearth*, **خَيْرٌ** *the very best*, **صَدِيْقٌ** *a special friend*), [**الدَّهِيْمَاءُ** *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 **فُعَيْعِلٌ**; as **أَزْرَقٌ** *blue*, **أَزْرَيْقٌ**; **مِعْطَفٌ** *a mantle*, **مِعْطَيْفٌ**. See however § 283.

REM. c. The first syllable of the form **فَعِيلٌ** is occasionally A pronounced with *kèsra* instead of *damma*, when the second radical of the primitive is **ي**; as **بَيْيْتُ**, **شَيْيٌ**, **شَيْيَخٌ**, **شَيْيَةٌ**, **بَيْيْتٌ**, for **بَيْتٌ**, **شَيْخٌ**, **شَيْخَةٌ**, **بَيْتٌ**, from **بَيْتٌ**, **شَيْخٌ**, and **نَابٌ** (for **نَيْبٌ**).

REM. d. Traces of this diminutive form in Aramaic are **ܠܘܕܝܡܢܐ**, **ܟܠܟܘܠܐ**, a youth (**ܘܠܝܡܐ**, from **ܘܠܡܐ**), and **ܟܘܠܐܠܐ** a fawn (**ܘܠܐܠܐ**, from **ܘܠܐܠܐ**). In Hebrew we may perhaps consider as such, **זַעֲזַעִים** *little, a little* (**זַעֲזַעִים**), **בְּלִיטָה** a band of fugitives, **נְשִׁפּוֹן** the *cerastes*, a sort of snake (**נְשִׁפּוֹן**), and **אַמְיִנּוֹן** (from **אַמְנּוֹן**, a con- B temptuous diminutive, like **אַלְאַחִיִּל**). If so, the vowel **י** must be regarded as a weakening of **י** (orig. **י**), like **בְּלִיטָה** for **בְּלִיטָה** (**בְּלִיטָה**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قَفِيفَةٌ**, the diminutive of **قَفَّةٌ**, a basket, is sounded *k'fifè* or *g'fifè*,—in post-biblical Hebrew **קַפִּיפָה** and **קַפִּיפָה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **אֲלֵדֵי**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **قَبِيلٌ** a little before, **بُعِيدٌ** a little after, **فَوْوقٌ** a little above, **دَوْنٌ** 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 D which have already the measure of a diminutive, as **جَمِيْلٌ**, a kind of small bird, **كُمَيْتٌ** a bay horse.

270. When the noun contains *five* letters, of which the fourth is *strong*, or more than five, the diminutive **فَعِيلٌ** is commonly formed from the first four, and the rest are rejected; as **سَفْرَجَلٌ** a quince,

A *عُنَيْكِبٌ*; *عَنْكَبُوتٌ*; *عُنَيْدِلٌ*; *عَنْدَلَيْبٌ*; *سَفِيرَجٌ*; *أَبِيرِقٌ*; *إِسْتَبْرَقٌ* thick gold-brocade, *دُحَيْرَجٌ*; *مُتَدَحْرِجٌ* rolling oneself, *مُتَسَكِّمِلٌ* trying to render perfect, *مُفَعِّنِسٌ*; *مُخَيَّرٌ* (for *مُخَيِّرٌ*), and not *مُخَيَّرٌ*; *مُخَيَّرٌ* chosen, *مُفَيَّعِسٌ* having a hump in front, *مُفَيَّعِسٌ*.

B REM. a. The rule as to quinqueliterals like *سَفْرَجَلٌ* is not always strictly observed. Thus *جَحْمَرِشٌ* a fat, lazy, old woman, *فَرْزُدُقٌ* a burnt cake, and *قُدْعَمِلٌ* a big camel or a little, ugly woman, are said to make either *فُرَيْزِقٌ*, *جَحِيرِشٌ*, *قُدَيْعِمٌ*, *فُرَيْزِدٌ*, *جَحِيمِرٌ*, *قُدَيْعِلٌ*.

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 *مُتَسَكِّمِلٌ*, 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 *عَلَنْدَى*, a sort of thorn, is either *عَلَيْدٌ* or *عَلَيْدٌ* (for *عَلَيْدَى*); of *قَلَنْسَوَةٌ*, a sort of cap, *قَلَيْسِيَّةٌ* or *قَلَيْسِيَّةٌ*; of *حَبْنَطَى*, short and big-bellied, *حَبِيْطٌ* or *حَبِيْطٌ* (for *حَبِيْطَى*).

D REM. c. The termination *أَنْ*, 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, *زُعَيْفِرَانٌ*; *أَفْعَوَانٌ* a male snake, *أَفْعِيَانٌ*.

REM. d. Nouns containing five or more consonants do not exceed the form *فُعَيْعِلٌ*, as *قَرَعْبَلَانَةٌ* a tick, *قُرَيْعَبَةٌ*; 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,

ى may be inserted immediately before the last letter; as سُفَيْرِيحٌ, A
عُنَيْكِبٌ, مُكَيْمِلٌ, and the like.

271. The feminine terminations *ة*, *ى*, and *َاء*; the relative termination *ى*; the ending *ان* in adjectives of which the feminine is *فَعْلَى*, and in proper names; the dual and plural terminations *ان*, *ون*, and *ات*; and the second syllable of the plural form *أَفْعَالٌ*; are all disregarded. The diminutives must be formed out of the B preceding consonants, and these terminations added to them. E.g. *قَلْعَةٌ* a castle, *قَلِيعَةٌ*; *طَلْحَةُ* (a man's name), *طَلِيحَةٌ*; *مَسْلَمَةٌ* (a man's name), *مَسْلِمَةٌ*; *حُبْلَى* pregnant, *حُبَيْلَى*; *سَلْمَى* (a woman's name), *سَلْمِي*; *حُمَيْرَاءُ* red, *حُمَيْرَاءُ*; *عَبْقَرِيٌّ* (from a place called *عَبْقَرٌ*, supposed to be inhabited by the *ginn*) *demoniacal, mighty, perfect, عَبْقَرِيٌّ*; *بَصْرِيٌّ* belonging to *el-Başra*, *بُصَيْرِيٌّ*; *سَكْرَانٌ* (fem. *سَكْرَى*) *drunken*, C *سُكَيْرَانٌ*; *سَلْمَانٌ* (a man's name), *سَلِيمَانٌ*; *مُسْلِمَانٌ* two Muslims, *مُسْلِمَانٌ* Muslim women, *مُسْلِمُونَ* Muslims, *مُسْلِمَاتٌ* Muslim women, *مُسَيْلِمَاتٌ*; *أَجْمَالٌ* camels, *أَصْحَابٌ* companions, *أَلْفَاظٌ* words, *أَبْيَاتٌ* verses, *أَبْيَاتٌ*, *أَلْفَاظٌ*, *أَصْحَابٌ*, *أَجْمَالٌ*.

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 D *قَرَقَرِيٌّ* the back, *قُرَيْقُرٌ*; *لُعَيْزِيٌّ* a riddle, *لُعَيْزِيٌّ*. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the *ى*, may be omitted; as *حُبَارَى* a bustard, *حُبَيْرَى* or *حُبَيْرٌ* (for *حُبَيْرِيٌّ*).

REM. b. Other plurals, besides *أَفْعَالٌ*, of the class called *جُمُوعُ الْقَلَّةِ* (see § 307) form their diminutives regularly; viz. *أَفْعَلٌ*, as *غُلَيْمَةٌ* boys, slaves, *غُلَيْمَةٌ*; *وَلَدَةٌ* children, *وَلِيدَةٌ*; *فُعْلَةٌ*, as

- A **أَكْلَبُ** *dogs*, **أَكْيَلِبُ**; **أَضْلَعُ** *ribs*, **أُضْيَلَعُ**; and **أَفْعَلَةٌ**, as **أَجْرِبَةٌ** *bags*, **أُجْبِرِبَةٌ**; **أَعْمِدَةٌ** *pillars*, **أُعْمِدَةٌ**; **أَغْلَمَةٌ** *boys, slaves*, **أُعْغِلَمَةٌ**; **أُصَيْبَةٌ** *children*, **أُصَيْبِيَّةٌ**. In regard to the **جَمُوعُ الْكثْرَةِ** (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*, **شُوَيْرُونَ**, from **شَاعِرٌ**, **شُوَيْرٌ** (see § 277); **دُورٌ** *houses*, **دُوَيْرَاتٌ**, from **دَارٌ**, **دُوَيْرَةٌ** (see § 274). Or we may have recourse to the **جَمْعُ الْقَلَّةِ**, if such exist; e.g. **فَتَى**, **فَتَى**, from **فَتَى**, **فَتِيَانٌ** *youths*, **فَتِيُونَ**, **فَتِيَانٌ**, if such exist; e.g. **فَتَى**, **فَتَى**, from **فَتَى**, **فَتِيَانٌ**, or **فَتِيَةٌ**, from the plural **فَتِيَةٌ**, **فَتِيَةٌ**; **أَذِلَّةٌ** *base fellows*, **أَذِلَّةٌ**, from **أَذِلَّةٌ**, **أَذِلَّةٌ**, from **أَذِلَّةٌ**, **أَذِلَّةٌ** (see § 278), or **أَذِلَّةٌ** (for **أَذِلَّةٌ**), from the plural **أَذِلَّةٌ** (for **أَذِلَّةٌ**).

- 272.** The termination **ان** in *triliteral* 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 **فُعَيْعِيٌّ**; as **سُلْطَانٌ** *power, a sultan*, **سُلَيْطِينٌ**; **سِرْحَانٌ** *a wolf*, **سُرَيْحِينٌ**; **شَيْطَانٌ** *a devil*, **شَيْيَاطِينٌ**; **رَوَيْحِينٌ** *sweet basil*, **رَوَيْحِينٌ**.

- 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*, **عَبِيدُ اللَّهِ**, *Obèidu 'llāh*; **مَعْدِيكَرْبُ**, **مَعْدِيكَرْبُ**; **حَضْرَمَوْتُ**, **حَضْرَمَوْتُ**; **بُعَيْلَبُكُ**, **بُعَيْلَبُكُ**.

274. If a diminutive be formed from a *triliteral 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), **هِنَيْدَةٌ**; **شَمْسٌ** *the sun*, **شَمَيْسَةٌ**; **دَارٌ** *a house*, **دَوَيْرَةٌ**; **سِنٌّ** *a tooth*, **سِنِينَةٌ**; **إِبِلٌ** *camels*, **إِبَيْلَةٌ**; **غَنَمٌ** *a flock of sheep* or *goats*, **غَنِيمَةٌ**; **عَيْنٌ** *an eye* or *fountain*, **عَيْنَةٌ** or **عَيْنَةٌ** (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ةَ is not appended to the diminutive, in order to avoid ambiguity. E. g. شَجَرٌ *trees*, شُجَيْرٌ, but شَجْرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقْرَةٌ *an ox or cow*, بُقَيْرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ةَ for the same reason; e. g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ةَ 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 حَرِيبٌ; دِرْعٌ *a coat of mail*, دَرِيعٌ; ذَوْدٌ *a herd of she-camels*, ذَوَيْدٌ; عَرَبٌ *Arabs*, عَرِيبٌ; قَوْسٌ *a bow*, قَوَيْسٌ; نَعْلٌ *a shoe*, نَعِيلٌ; [عَرُوسٌ *a bride*, عَرِيسٌ; قَلْمُوسٌ *a young she-camel*, قُلَيْصٌ, D. G.]; whilst قَدَامٌ *the front*, and وَرَاءٌ *the rear or back*, have قَدَائِمَةٌ, and وَرَائِيَّةٌ (for وَرَيْبِيَّةٌ). قَوْمٌ *one's people or tribe*, which is masc. and fem., has قَوَاِمٌ or قَوَاِمَةٌ; C but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رَهِيْطٌ and نَفِيْرٌ. عُرْسٌ *a wedding-feast*, is usually masculine, and therefore has عُرَيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from *verba mediæ rad. geminatae* are resolved; as تَلٌّ *a hill*, تَلِيْلٌ; طَسٌّ *a cup* (Fr. *tasse*), طَسِيْسٌ; مَدَّةٌ *time*, 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*, بَوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَيْيْبٌ; رِيْحٌ (رُوْحٌ) *wind*, رِيِيْحٌ; مُيْسِرٌ (مِيْسِرٌ) *rich*; مُوسِرٌ; قَوِيْمَةٌ (قَوِيْمَةٌ) *price, value*; رُوِيْحَةٌ; مَوِيْزِيْنٌ (مَوَزَانٌ) *a pair of scales*.

A REM. شَيْءٌ, a thing, commonly makes سُوءٌ (for سُوءٌ), and vulgarly سُوءَةٌ, instead of شَيْءٌ. From بَيْتٌ a house, شَيْخٌ an old man, عَيْنٌ an eye or fountain, بَيْضَةٌ an egg, and ضَيْعَةٌ a farm, may be formed بُيُوتٌ, سُوءِيخٌ, سُوءِيخَةٌ, بُيُوضَةٌ, and ضُيُوعَةٌ, but the regular forms are preferable. Conversely, عِيدٌ, a festival, though derived from the radical عود, makes عِيدٌ, following the plural أَعْيَادٌ.

277. If the second letter be either a servile èlif, or an èlif, the B origin of which is unknown, it is changed into و; as شَاعِرٌ a poet, سُوءِعِرٌ; دَاهِيَةٌ a calamity, دُوَيْهِيَةٌ; فَارِسٌ a horseman, فُوَيْرِسٌ; خَاتَمٌ a signet-ring, خَوَيْمٌ; دَابَّةٌ an animal, دُوَيْبَةٌ (for دُوَيْبَةٌ); عَاجٌ ivory, عُوَيْجٌ; صَابَةٌ a certain bitter tree, صُوَيْبَةٌ.

REM. a. Words of the form فَاعِلٌ, in which the initial letter is و, change it into أ in forming the diminutive; e.g. أُوَيْصِلٌ, وَاصِلٌ, not وُوَيْصِلٌ. In other cases this change is optional, as in أُرِيقٌ for C أُرُقٌ, formed according to § 283 from أُرُقٌ.

REM. b. Words of the form دُوَيْبَةٌ sometimes substitute لَ for مِي, to lighten the pronunciation, as دُوَابَةٌ and سُوَابَةٌ, the latter for سُوَيْبَةٌ, from شَابَةٌ a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong مِي into مِي; as غُلَامٌ a youth, a slave, غُلَيْمٌ; ظَلِيمٌ a male ostrich, ظَلِيمٌ; طَعِيمٌ food, طَعِيمٌ; أَكُولٌ a glutton, أَكِيلٌ; ظَلِيمٌ a male ostrich, ظَلِيمٌ; فَتَى a youth, فَتَى; جَدُولٌ a brook, جَدِيلٌ; أَسْوَدٌ black, أَسِيدٌ; فَتَى a youth, فَتَى; عَصَا a staff, عَرِيَّةٌ; رَحَى a mill, رَحِيَّةٌ; عُرْوَةٌ a handle, عَرِيَّةٌ.

REM. a. The forms جَدِيُولٌ and أَسِيدُودٌ are also used.

REM. b. In words of which the second and third radicals are contracted into مِي, these letters must be separated, and treated according to this rule and § 276; e.g. طُوِيٌّ (طُوِيٌّ) a fold, طُوِيٌّ; حَيْيَةٌ a snake, (حَيْيَةٌ), حَيْيَةٌ.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as **يَحْيَى** *Yahyā (John)*, **يُحَى** (for **يَحْيَى**); **أَحْوَى** *black*, **أُحَى** (for **أَحْيَى**); **صَبِيٌّ** *a boy*, **صَبِي** (for **صَبِيٌّ**); **عَدُوٌّ** *an enemy*, **عُدَى** (for **عَدِيٌّ**); **عَطَاءٌ** *a gift, pay*, **عُطَى** (for **عُطِيٌّ**); **سَمَاءٌ** *the sky or heaven*, **سَمِيَّةٌ**; **إِذَاوَةٌ** *a small water-skin*, **إِذَاوِيٌّ**; **مُعَاوِيَةٌ** (a man's name), **مُعِيَّةٌ** (for **مُعِيَّةٌ**); **أَدِيَّةٌ** (for **أَدِيَّةٌ**).

REM. Instead of **أُحَى**, some say **أَحْيُو** (accus. **أَحْيَوِيٌّ**, like B **أَسِيدُو**, § 278, rem. a), others **أَحِي** (accus. **أَحِيَّ**, for **أَحْيِيٌّ**, like **أَسِيد**, § 278), and others still, but irregularly, **أُحَى**.—From **مُعَاوِيَةٌ** the forms **مُعَوِيَةٌ** and **مُعِيَّةٌ** 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*, **وَعِيدَةٌ**; **جِدَّةٌ** *affluence*, **وَجِيدَةٌ**; **وَشْبَةٌ** *being spotted, spots*, **وَشْبَةٌ**.

REM. They are distinguished by the **ة** from the diminutives of the form **فَعْلٌ** in the same verbs; such as **وَعِيدٌ** from **وَعَدٌ**, 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**; **مَوْيٌ** and **مُويَةٌ** *water*, **مُويَةٌ**; **حَرِيحٌ** *vulva*, **حَرِيحِيٌّ**; **يَدٌ** *a hand*, **يَدِيَّةٌ**; **شَاةٌ** *a sheep or goat*, **شَاهِيَّةٌ**; **شَفَةٌ** *a lip*, **شَفِيَّةٌ**; **أَمَةٌ** *a maidservant*, **أَمِيَّةٌ**; **لُغَةٌ** *a dialect*, **لُغِيَّةٌ**; **سَنَةٌ** *a year*, **سَنِيَّةٌ** and **سَنِيَّةٌ**; **هَنَةٌ** *a thing*, **هَنِيَّةٌ**, **هَنِيَّةٌ**, and **هَنِيَّةٌ**.

REM. a. **فَمٌ**, *mouth*, of which the radical is **فُوهُ** or **فَوهُ**, forms its diminutive accordingly, **فُويَةٌ**.

REM. b. A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, نَوِيْسٌ; هَارٌ (for هَآتِرٌ, § 240, rem. b) *feeble*, هَوِيْرٌ; شَاكٌ (for شَاكٌ) *bristling (with weapons)*, شُوَيْكٌ; مَيِّتٌ (for مَيِّتٌ, § 242) *dead*, مَيِّتٌ; خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been خَيْرٌ, مَيِّتٌ, شُوَيْكٌ, هَوِيْرٌ, أَنِيْسٌ.

[Words of the form فَاعِلٌ retain in the diminutive the termination

ـ, as فَوِيضٌ from قَاضٍ *a judge*, رُوَيْعٌ from رَاعٍ *a pastor*. D. G.]

B 282. Those nouns which, after having lost their third radical, take a prosthetic ðlif, reject the ðlif, and recover their original letter.

E.g. اسْمٌ *a name*, سَمِيٌّ; ابْنٌ *a son*, بَنِيٌّ; اسْتٌ *the anus*, سَتِيْهَةٌ.

REM. The diminutives of أُخْتٌ *sister*, بِنْتٌ *daughter*, and هَنْتٌ *a thing*, are formed like those of أَخٌ, ابْنٌ, and هَنْةٌ, and distinguished

in the first two by the fem. termination; أُخِيَّةٌ, بِنِيَّةٌ, هَنْيَّةٌ (see § 281).

C 283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. مِعْطَفٌ; هَمِيْمٌ, هَمَامٌ; سَوِيْدٌ, اَسْوَدٌ; قَضِيٌّ, قَاضٍ; حَمِيْدٌ, حَامِدٌ; حَرِيْثٌ, حَارِثٌ; قَرِيْطُسٌ, قَرِطَاسٌ; عَصِيْفِرٌ, عَصْفُوْرٌ; اَرِيْقٌ or وَرِيْقٌ, اَوْرَقٌ; نَفِيْعٌ, نَافِعٌ; [مُعَيْدِيٌّ, مَعْدِيٌّ]. This sort of diminutive is called تَصْغِيْرُ التَّرْخِيْمِ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـة, this termination falls away; e.g. حَارِثَةٌ (a name), حَرِيْثٌ. (b) Fem. nouns in ـى and ـاء reject these terminations and take ـة; as حَمِيْلَةٌ, حَمِيْلَةٌ; حَمِيْرَةٌ, حَمِيْرَةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُوَيْجِلٌ; A
 عَشِيَّةٌ *smoke*, دُوَيْحِنٌ; مَغْرِبٌ *sunset*, مَغِيرِبَانٌ; عَشِيٌّ or عَشِيَّةٌ
nightfall, عَشِيَّةٌ, عَشِيَّةٌ, عَشِيَّانٌ, عَشِيَّانٌ, and عَشِيَّانٌ; إِنْسَانٌ
a human being, أَنْسِيَانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur.
 لَيَالٍ for لَيَالِي); بَنُونَ *sons* (plur. of ابْنٌ); أَصْلَانٌ (derived
 from the plur. of أَصِيلٌ *the evening*), أَصِيلَانٌ, أَصِيلَالٌ, and أَصِيَالٌ.
 Further, دِينَارٌ *a dīnār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, B
a collection of poems, a public office or bureau, دُوَيْوِينٌ, as if from
 دِنَارٌ and دِيَوَانٌ (see § 305, II., rem. b); دِيَبَاجٌ *brocade*, دِيَبِيَّجٌ or
 دِيَبِيَّجٌ, as if from دِيَبَاجٌ.

(η) *Some other Nominal Forms.*

285. (a) The form فَعْلَةٌ frequently means a *small piece* of C
 anything; as فِلْدَةٌ, قِطْعَةٌ, *a piece*, كِسْرَةٌ *a fragment*, جِدْوَةٌ *a firebrand*,
a live coal, خِرْقَةٌ *a rag*, فِرْقَةٌ *a sect*, حِصَّةٌ *a portion*, خِطَّةٌ *a piece of*
land, an allotment.—(b) The form فَعْلَةٌ is often used to signify a *small*
quantity, such as can be contained in a place at once; as قُبْضَةٌ *a*
handful; أَكْلَةٌ, لُقْمَةٌ, مُضْغَةٌ, *a morsel, a mouthful*; بُلْعَةٌ, جُرْعَةٌ, *a gulp*,
a sup or sip; شُرْبَةٌ *a draught (of water)*. It also denotes *colour*; as
 حُمْرَةٌ *redness*, صُفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish* D
brown.

286. (a) The form فَعَالٌ indicates *vessels and implements*; as
 إِنَاءٌ, وَعَاءٌ, *a vessel*, جِرَابٌ *a bag*, حِلَابٌ *a milk-pail*, خِلَالٌ *a wooden pin*,
 سِقَاءٌ *a water-skin*, شِرَاكٌ *the thong or strap of a sandal*, لِبَاسٌ *a garment*,
 إِزَارٌ, رِدَاءٌ, certain garments, لِحَافٌ *a coverlet, a pelisse*.—(b) The form
 فَعَالٌ denotes *diseases*; as حَمَامٌ *a fever*, زُكَامٌ *a cold*, سَعَالٌ *a cough*,

A ^ا صُدَاعٌ a headache, طُحَالٌ, كُبَادٌ, disease of the spleen (طِحَالٌ), of the liver (كَبِدٌ)*.

287. (a) The form فِعَالَةٌ indicates a post or office; as كِتَابَةٌ the post of secretary (كَاتِبٌ); وِلايَةٌ, عِمَالَةٌ, the post of governor (عَامِلٌ); إِمَارَةٌ the office of *emīr* (أَمِيرٌ); خِلَافَةٌ the caliphate; نِيَابَةٌ deputyship
 B (نَائِبٌ); قِيَادَةٌ the post of general (قَائِدٌ); عِرَاقَةٌ 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; قُصَاصَةٌ, قُصَاةٌ, parings; قُمَامَةٌ, كُنَاسَةٌ, sweepings; رُضَاضَةٌ brayed or pounded fragments; كُسَارَةٌ broken pieces; قُطَاعَةٌ cuttings; عَجَالَةٌ a little food got ready in haste; عَفَاوَةٌ a small quantity
 C 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 بُرَائٌ, قُمَامٌ, رُضَاضٌ, كُسَارٌ, حُطَامٌ, دُقَاقٌ, فُتَاتٌ.

288. The form فُعَالَةٌ (the feminine of فُعَالٌ, § 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. بُرَادَةٌ a vessel or stand for cooling water; حَرَّاقَةٌ a fire-ship, a galley; رَعَادَةٌ, رَعَادَةٌ, دَبَابَةٌ, engines of war; طَرَّاحَةٌ a mattress or cushion, a fishing-net; زَرَّاقَةٌ a short javelin; طَرَّادَةٌ a spear, a bolt; حَرَّاضَةٌ a

* [According to D. H. Müller (*Aṣma'ī's Kitāb al-Farḡ*, p. 26 seqq.) the forms فُعَالٌ, فُعَالَةٌ and فَعِيلٌ are often used to denote excretions, as spittle or phlegm بُصَاقٌ, لُعَابٌ, مُجَاجٌ, مُجَاجَةٌ, رُوَالٌ, رُعَامٌ, رُعَامٌ (رُعَامٌ), لُعَامٌ; sweat رُعَافٌ حَمِيمٌ, حَمِيمٌ, رَشِيحٌ, صَوَاحٌ; blood issuing from the nose رُعَافٌ; excrements سُلَاحٌ; sperma سُلَالَةٌ; drippings قُطَارَةٌ. D. G.]

place where potash is made (by burning the plants called حُرْضُ); A
 جِصَّاصَةٌ a place where gypsum or plaster (جِصٌّ) is made; كَلَّاسَةٌ a
 chalk-pit or quarry (كَلْسٌ); مَلَّاحَةٌ a salt-pan or salt-mine (مِلْحٌ);
 قَيَّارَةٌ a well of bitumen (قَارٌ); جَبَّاسَةٌ a place where gypsum is found
 or prepared; زَرَاعَةٌ 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 B
 a camel that draws water, an irrigating machine, a water-wheel;
 سَانِيَةٌ, a water-wheel and the camel that works it; رَاوِيَةٌ, 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 C
 classes; (a) those which are only masculine (مُذَكَّرٌ); (b) those which
 are only feminine (مُؤَنَّثٌ); (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 (مُؤَنَّثٌ حَقِيقِيٌّ),
 as امْرَأَةٌ a woman, نَاقَةٌ a she-camel; or unreal, unnatural (غَيْرُ
 حَقِيقِيٌّ), or tropical (مَجَازِيٌّ), as الشَّمْسُ the sun, نَعْلٌ a shoe or D
 sandal, ظُلْمَةٌ 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 (المؤنث المعنويُّ) are:—

(a) All common nouns and proper names which denote females,
 as أمٌّ a mother, عَرُوسٌ a bride, عَجُوزٌ an old woman, [خَادِمَةٌ a female

A *servant*]; مَرِيْمٌ *Mary*, هِنْدٌ *Hind*, سَعَادٌ *Su'ād*, زَيْنَبٌ *Zèinèb* [; or that are represented as females, as سَعُوبٌ *Death*, ذُكَاةٌ *the Sun*].

(β) Proper names of countries and towns, because the common nouns اَرْضٌ *أَرْضٌ*, بُقْعَةٌ *بُقْعَةٌ*, مَدِينَةٌ *مَدِينَةٌ*, بَلَدَةٌ *بَلَدَةٌ*, and قَرْيَةٌ *قَرْيَةٌ*, are feminine*; as مِصْرٌ *Egypt*, مَوْحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *el-Irāk*, هَجْرٌ *هَجْرٌ*, فُلُجٌ *فُلُجٌ*, دَابِقٌ *دَابِقٌ*, وَأَسِطٌ *مِنَى*; but they may also be inflected B as diptotes, and are then feminine, as مِصْرٌ *مِنَى*, etc.

REM. The names of the quarters or directions, as اَمَامٌ *أَمَامٌ*, the front, وَرَاءٌ *وَرَاءٌ*, the rear, may also be treated as feminine, following the gender of جِهَةٌ *جِهَةٌ*.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ *ريحٌ*, wind, and نَارٌ *نَارٌ*, fire, are feminine; as قَبُولٌ *قَبُولٌ* the east wind, دَبُورٌ *دَبُورٌ* the west wind, شَمَالٌ *شَمَالٌ* the north wind, جَنُوبٌ *جَنُوبٌ* the south wind; سَعِيرٌ *سَعِيرٌ*, جَحِيمٌ *جَحِيمٌ*, blazing fire, [جَهَنَّمٌ] *سَقَرٌ*, لُظَى *لُظَى*, hell-fire. Except اِعْصَارٌ *اِعْصَارٌ* a dust-storm with whirlwinds, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدٌ *يَدٌ* a hand, رِجْلٌ *رِجْلٌ* a leg or foot, عَيْنٌ *عَيْنٌ* an eye, أُذُنٌ *أُذُنٌ* an ear, سِنٌّ *سِنٌّ* a tooth, كَتِفٌ *كَتِفٌ* a shoulder, سَاقٌ *سَاقٌ* a shank, رَحِمٌ *رَحِمٌ* the womb, اِسْتٌ *اِسْتٌ* the anus.

D REM. رَأْسٌ *رَأْسٌ* the head, وَجْهٌ *وَجْهٌ* the face, أَنْفٌ *أَنْفٌ* the nose, فَمٌّ *فَمٌّ* the mouth, صَدْرٌ *صَدْرٌ* the breast, ظَهْرٌ *ظَهْرٌ* the back, [خَدٌّ] *خَدٌّ* the cheek,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ *رَحِمٌ*, when it means *relationship*. [قَدَمٌ *قَدَمٌ* is sometimes masc. and so كَفٌّ *كَفٌّ*.]

* [Some admit also the use of the masculine gender, because the word مِصْرٌ *مِصْرٌ* is masc., بَلَدٌ *بَلَدٌ* masc. or fem. See Muḳaddasī, 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 إِبِلٌ camels, ذَوْدٌ a herd of she-camels, غَنَمٌ sheep or goats.

b. Feminine by form (أَلْمَوْتُ اللَّفْطِيُّ) are:—

(α) Nouns ending in ةَ ; as جَنَّةٌ a garden, ظُلْمَةٌ darkness, حَيَاةٌ, or حَيَوَةٌ, life.

(β) Nouns ending in ىَ or اَ (ëlif maḥṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى a claim, a demand, نَجْوَى a secret, لَوْمَى blame, أُرْبَى misfortune, ذِكْرَى memory, دِفْلَى the oleander, ذِفْرَى the prominent bone behind the ear, مِعْرَى goats, بُهْمَى barley-grass, الدُّنْيَا the world, رُؤْيَا a vision or dream, بُشْرَى good news, حَمَى a fever.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْرَى, and بُهْمَى, regard C them as masculine, the ى being considered as an أَلِفُ الْحَاقِ [§ 252].

(γ) Nouns ending in آَ, when that termination does not belong to the root; as صَحْرَاءُ, بَيْدَاءُ, a plain or desert, ضَرَاءُ harm, mischief, بَغْضَاءُ hatred, قَاصِعَاءُ a jerboa's hole, كِبْرِيَاءُ glory (of God), pride (of man), حَيْلَاءُ vainglory, arrogance, سَيْرَاءُ a sort of striped cloth.

REM. A few nouns ending in ةَ, and those verbal adjectives D to which ةَ 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*), عَلامَةٌ very learned, رَاوِيَةٌ a traditinary.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A	<p>أَرْضُ <i>the earth, the ground, the floor.</i></p> <p>بَيْتٌ <i>a well.</i></p> <p>حَرْبٌ <i>war.</i></p> <p>خَمْرٌ <i>wine.</i></p> <p>دِرْعٌ <i>a coat of mail.</i></p> <p>دَلْوٌ <i>a bucket.</i></p>	<p>عَقْرَبٌ <i>a scorpion.</i></p> <p>عَيْرٌ <i>a caravan.</i></p> <p>فَأْسٌ <i>an axe.</i></p> <p>الْفِرْدَوْسُ <i>Paradise.</i></p> <p>أَفْعَى <i>a viper.</i></p> <p>[قِدْوَمٌ <i>an adze.</i>]</p> <p>كَأْسٌ <i>a cup.</i></p> <p>[كَرْشٌ or كَرِشٌ <i>the maw.</i>]</p> <p>مَنْجُونٌ <i>a water-wheel.</i></p> <p>مَنْجَنِيْقٌ <i>a catapult.</i></p> <p>مُوسَى <i>a razor.</i></p> <p>نَارٌ <i>fire.</i></p> <p>نَعْلٌ <i>a shoe or sandal.</i></p> <p>نَفْسٌ <i>the soul.</i></p> <p>نَوَى <i>a traveller's destination.</i></p>
B	<p>دَارٌ <i>a house.</i></p> <p>رَحَى <i>a mill.</i></p> <p>رِيْحٌ <i>wind.</i></p> <p>الشَّمْسُ <i>the sun.</i></p> <p>ضَبْعٌ <i>a hyæna.</i></p> <p>[طَاغُوْتٌ <i>idol.</i>]</p> <p>عَرَوْضٌ <i>metre.</i></p>	
C	<p>عَصَاٌ <i>a staff.</i></p> <p>عُقَابٌ <i>an eagle.</i></p>	

REM. Of these حَرْبٌ, خَمْرٌ, دِرْعٌ, دَارٌ, دَلْوٌ, رِيْحٌ, ضَبْعٌ, مَنْجَنِيْقٌ, مُوسَى, and 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 موسى, regard the word of course as masculine.

D 292. Masculine or feminine are:—

(a) Collective nouns (أَسْمَاءُ الْجِنْسِ), chiefly denoting animals and plants, which form a nomen unitatis; e.g. حَمَامٌ pigeons, شَاةٌ 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).

(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.), تَجَرُّ *a company of merchants*, رَكْبٌ *a company of way-*
farers, 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 الْأَلْفُ, or هَذَا الْأَلْفُ, *this elif*.

(d) The nomina verbi (*maṣḍar*). One may say أُوجِعَنِي ضَرْبُكَ B
and أُوجِعْتَنِي 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 اِسْمٌ; 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 النَّاقِصَةُ, كَانَ النَّاتِمَةُ). Such mere words are treated like proper
names, and therefore do not take the article, as مَاءٌ هَذَا or مَاءٌ هَذِهِ,
this word ماءٌ (water).

(f) A considerable number of nouns, of which the following are
those that most frequently occur.

[إِبْطٌ *the armpit* (gen. masc.).]

إِزَارٌ *an article of dress.*

آلٌ *the mirage.*

بَشَرٌ *a human being, human*
beings.

بَطْنٌ *the belly* (gen. masc.).

[بَعِيرٌ *camel* (gen. masc.).]

إِبْهَامٌ *the thumb or great toe*
(gen. fem.).

تُدَىٌ *a breast (mamma).*

* [This seems to be the explanation of صَوْتُ being used as a fem.
noun, *Hamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A **تَعَلَّبُ** *a fox.*
جَنَاحٌ *a wing (gen. masc.).*
حَالٌ *state, condition (gen. fem.).*
حَانُوتٌ *a booth, a shop.*
 [**خَيَالٌ** *a phantom.*]
أَرْبَبٌ *a hare (gen. fem.).*
دُكَّانٌ *a shop.*
- B **ذِرَاعٌ** [*cubit (gen. fem.).*]
ذَنْوَبٌ *a large bucket.*
رُوحٌ *spirit, soul [when signi-
 fying a celestial being always
 masc.]*
 [**زُقَاقٌ** *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.*
سُرَى *journeying by night.*
سِكِّينٌ *a knife (gen. masc.).*
سِلَاحٌ *a weapon, weapons.*
- D **سُلْطَانٌ** [*prop. authority, hence
 power, a sovereign.*]
سَلْمٌ *peace.*
سَلْمٌ *a ladder.*
سَمَاءٌ *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.*
ضَحَى *the forenoon.*
ضَرْبٌ *white honey.*
 [**ضِرْسٌ** *a tooth.*]
طَبَاعٌ *nature, natural disposi-
 tion [gen. fem.].*
طَرِيقٌ *a road.*
عَجْزٌ *the hinder part, the rump
 [gen. fem.].*
عُرْسٌ *a wedding, a marriage.*
عَسَلٌ *honey.*
 [**عَنْبَرٌ** *ambergris.*]
عُنُقٌ *the neck.*
عَنْكَبُوتٌ *a spider (gen. fem.).*
فَرَسٌ *a horse [gen. fem.].*
فُلْكَ *a ship.*
 [**فِهْرٌ** *a stone for bruising per-
 fume.*]
قِدْرٌ *a pot, a kettle (gen. fem.).*
قَفَا *the nape of the neck.*
قَلْبِيْبٌ *a well.*
قَوْسٌ *a bow (gen. fem.).*
كَبْدٌ *the liver.*

كَرَاعٌ *the tibia or shin-bone.*

لِسَانٌ *the tongue.*

لَيْلٌ *the night (gen. masc.).*

مِسْكٌ *musk (gen. masc.).*

مَعَى *an intestine (gen. masc.).* A

مِلْحٌ *salt (gen. fem.).*

[مُلْكٌ *dominion.*]

[هُدًى *the right direction.*]

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore-arm,* سَمَاوَةٌ *a roof or ceiling,* and usually عُرْسٌ *a wedding-feast,* are masculine. B

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 mouth,* and مَرْكَبٌ *a boat or ship,* are used as feminine; whilst عَضُدٌ *the upper arm,* كَتِفٌ *the shoulder,* [كَرِشٌ *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.* C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations مَيِّةٌ, مَيِّةٌ, or مَيِّةٌ (§ 290, b).

REM. Only مَيِّةٌ is appended to the masculine without farther affecting the form of the word; مَيِّةٌ and مَيِّةٌ 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 مَيِّةٌ; as عَظِيمٌ *great,* عَظِيمَةٌ; ضَارِبٌ *striking,* ضَارِبَةٌ; فَرِحٌ *glad,* فَرِحَةٌ; نَدَمَانٌ *repentant,* نَدَمَانَةٌ; مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother;* فَتًى (for فَتًى) *a young man,* فَتَاةٌ (for فَتَاةٌ) *a young woman.* D

[REM. a. The hêmza of the termination مَيِّةٌ of nouns derived from verbs tertîæ و or ي may be replaced, before ة, by the radical letter, as سَمَاوَةٌ from سَمَاءٌ, سَقَايَةٌ from سَقَاءٌ, *a water-carrier,* but the

- A forms with hêmza, as ^{هَـ}سَقَاءَةٌ, ^{هَـ}غَزَاءَةٌ, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. ^{هَـ} is a compromise in orthography between the original ^{تَـ}, *at*, the old pausal form ^{هَـ}, *ah*, and the modern ^{هَـ}, *a*, in which last the *h* 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 ^{ـى} are formed:—

(a) From adjectives of the form ^{نَـ}فَعْلَانُ, the feminine of which is ^ىفَعْلَى; as ^{نَـ}غَضَبَانُ *angry*, ^ىغَضِبَى; ^{نَـ}سُكْرَانُ *drunk*, ^ىسُكْرَى; ^{نَـ}شَبَعَانُ *sated*, ^ىشَبَعَى; ^{نَـ}شَبَعَانُ *hungry*, ^ىشَبَعَى; ^{نَـ}ظَمَّانُ *thirsty*, ^ىظَمَّانَى; ^{نَـ}عَطْشَانُ *thirsty*, ^ىعَطْشَى; ^{نَـ}مَلَّانُ *full*, ^ىمَلَّانَى; ^{نَـ}خَشْيَانُ *timid, fearing*, ^ىخَشْيَى.

- (b) From adjectives of the form ^{فَعْلٌ}أَفْعَلٌ, when they have the *superlative* signification, and are defined by the article or by a following genitive, in which case the feminine is ^ىفَعْلَى; as ^{فَعْلٌ}الْأَكْبَرُ *the largest*, ^ىالْأَكْبَرَى; ^{فَعْلٌ}الْأَصْغَرُ *the smallest*, ^ىالْأَصْغَرَى; ^{فَعْلٌ}الْأَعْظَمُ *the greatest*, ^ىالْأَعْظَمَى; ^{فَعْلٌ}كُبْرَى الْمَدِينِ *the largest of the cities*, ^ىكُبْرَى الْمَدِينِ; ^{فَعْلٌ}الْعَظْمَى.

REM. a. Adjectives of the forms ^{نَـ}فَعْلَانُ and ^{نَـ}فَعْلَانٌ form their feminine by adding ^ةـة; as ^{نَـ}سَيْفَانُ *tall and slender*, ^ةسَيْفَانَةٌ; ^{نَـ}عُرْيَانُ *naked*, ^ةعُرْيَانَةٌ.

- D REM. b. The feminine of ^{أَوَّلٌ}الْأَوَّلُ (for ^{أَوَّلٌ}الْأَوَّلُ or ^{أَوَّلٌ}الْأَوَّلُ) *the first*, is ^{أَوَّلَى}الْأَوَّلَى; that of ^{آخِرٌ}الْآخِرُ (for ^{آخِرٌ}الْآخِرُ) *other, another, آخرى*. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral ^{أَحَدٌ}أَحَدٌ, *one*, has ^{أَحَدَى}أَحَدَى.

REM. c. There are some feminine adjectives of the form ^ىفَعْلَى, not superlatives, without any corresponding masculines; as ^ىأُنْثَى *female, feminine*, ^ىحُبْلَى *pregnant*, ^ىرُبَّى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in **أَيَّ** are formed from adjectives of the form **A** **أَفْعَلٌ**, which have not the comparative and superlative signification; as **أَصْفَرٌ** *yellow*, **صَفْرَاءٌ**; **أَجْمَرٌ** *of pleasing aspect*, **جَهْرَاءٌ**; **أَحْدَبٌ** *hump-backed*, **حَدْبَاءٌ**. Many of these adjectives are not in actual use in the masculine; as **هَطَلَاءٌ** *heavy and continuous (rain)*, **حَسَنَاءٌ** *beautiful*, **شَوْكَاءٌ** *rough to the feel (a new dress)*, **أَلْعَرَبُ الْعَرَبِيَّةُ** *the Arabs of pure race*.

REM. The form **فَعْلَاءٌ** sometimes serves as feminine to **فَعْلَانٌ**, **B**
e.g. **جَدْلَانٌ** *joyful*, **جَدْلَاءٌ**; **حَيْرَانٌ** *perplexed, amazed*, **حَيْرَى** and **حَيْرَاءٌ**.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) **فَعُولٌ**, when it has the meaning of **فَاعِلٌ** (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 **C** **أَمْرَاءٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful man*, **رَجُلٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful woman*; **أَمْرَاءٌ كَذُوبٌ** *a lying man*, **رَجُلٌ كَذُوبٌ** *a lying woman*; **رَأَيْتُهَا صَبُورًا** *she was patient*; **كَانَتْ صَبُورًا** *I saw that she was, or I thought her, patient*; [**بَقْرَةٌ شَبُوبٌ** *a full grown antelope*]. But if no substantive or pronoun be expressed, **فَعُولٌ** makes a feminine **فَعُولَةٌ**, and also if it has the meaning of **مَفْعُولٌ**; as **رَأَيْتُ صَبُورَةً** *I saw a patient (woman)*; **مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ** *he has not a D she-camel to ride, nor one to carry loads, nor one for milking, where* **رَكُوبَةٌ** and **حَلُوبَةٌ** = **مَرْكُوبَةٌ** and **مَحْلُوبَةٌ**, whilst **حَمُولَةٌ** = **حَامِلَةٌ**.

REM. a. Exceptions are rare; as **عَدُوٌّ** *hostile, an enemy, fem.* **عَدُوَّةٌ**; [and again, **فِي الْبَيْتِ لَا حَلُوبَ فِي الْبَيْتِ** *there is no milch-ewe in the tent*, as we read in the tradition of Umm Ma'bad, **نَاقَةٌ صَبُوتٌ** or **صَعُوتٌ** and **شَاةٌ جَزُوزٌ** *a shorn sheep*. D. G.]

A [REM. *b.* Hence the fem. nouns **صُعُودٌ** *an acclivity*, **كُودٌ** *a mountain-road difficult of ascent*, **حُدُورٌ** 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*, **أَمْرَأَةٌ جَرِيحٌ** *a wounded woman*, **فَتَاةٌ قَتِيلٌ** *a murdered woman*; but **رَأَيْتُ قَتِيلَةَ الْحُرُورِيَّةِ** *I saw (the woman) whom the Harūrīs had murdered*; **هَذِهِ أَكِيلَةٌ سَبَعٌ** *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 **نَصِيرٌ** *a helper*, **نَصِيرَةٌ**; **شَفِيعٌ** *an intercessor*, **شَفِيعَةٌ**; **عَفِيفٌ** *temperate, chaste*, **عَفِيفَةٌ**; **مَرِيضٌ** *sick*, **مَرِيضَةٌ**.

REM. Exceptions in either case are rare. For example: **فَعَلَةٌ** *a praiseworthy way of acting*, = **مَحْمُودَةٌ**; **خَصَلَةٌ ذَمِيمَةٌ** *a blameworthy habit*, = **مَذْمُومَةٌ**; and, on the other hand, **مَلْحَفَةٌ جَدِيدٌ** *a new wrapper*, **إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ** *verily God's mercy is nigh unto them who do well*.

(*c*) **مَفْعَلٌ**, **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. **أَمْرَأَةٌ مَعْشَرٌ** *an obstinate, self-willed woman*; **نَاقَةٌ مَذْعَانٌ** *a docile she-camel*; **جَارِيَةٌ مَعْطَارٌ**, or **جَارِيَةٌ مَعْطِيرٌ**, *a young woman who uses much perfume*; but **رَأَيْتُ مَعْطَارَةً** *I saw (a woman) who uses much perfume*.

REM. Exceptions are rare; as **مِسْكِينٌ** *poor*, **مِيقَانٌ** *speaking the truth*, fem. **مِسْكِينَةٌ**, **مِيقَانَةٌ** [; but **أَمْرَأَةٌ مِسْكِينٌ** is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. **قَلْبٌ**, **عَمٌّ**, **عَدْلٌ**, **دَنْسٌ**, **جُنُبٌ**, **جَدْبٌ**, **بُورٌ**, **مَحْضٌ**, **وَعْرٌ** 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 **ـة**, 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**, **عَاقِرٌ**, barren, **كَاعِبٌ**, **نَاهِدٌ**, having swelling breasts, **مِعْصِرٌ**, **عَارِكٌ**, menstruating, [مِيلَاتٌ] Ibn Hišām 15, last l. R. S.] **طَالِقٌ** divorced, **عَاطِلٌ** without ornaments, **حَاسِرٌ** with the head and bust naked, **مُرْضِعٌ** giving suck, **مُتَمِّمٌ** bearing twins, **مُطْفِلٌ** having a child or a young one with her, **مُشِدِنٌ** having a fawn with her, **مُجِرٌ** having a whelp with her, [حَصَانٌ chaste, رَزَانٌ staid, عَانِسٌ unmarried and of middle age] and likewise **مُرَاسِلٌ**, **مُطَرِّقٌ**, **مُعْضَلٌ**. But if they designate the said action or state as beginning, actually in progress, or about to begin (**صِفَةٌ حَادِثَةٌ**), they form a feminine in **ـة**; as **هِيَ حَائِضَةٌ الْيَوْمَ** she is menstruating to-day; **هِيَ طَالِقَةٌ غَدًا** she will be divorced to-morrow; **لِكُلِّ حَامِلَةٍ تَمَامٌ** 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.

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 **ـَانِ** to the singular (omitting, of course, the *tènwin*); as **كِتَابٌ** a book, **كِتَابَانِ**; **رِشَاءٌ** a fawn, **رِشَاءَانِ** or **رِشَائِنِ**.

A REM. *a.* If the singular ends in ة, ة is changed into ت (see § 294, rem.); as أُمَّة *a nation*, أُمَّتَانِ. But أَلْيَةُ *a buttock*, and خُصْيَةٌ *a testicle*, usually make أَلْيَانِ and خُصْيَانِ.

REM. *b.* If the singular ends in a quiescent ي (يَ or يِ), which was originally يِ *mobile* (compare § 167, *a, β, a*), it becomes so again in the dual; as فَتَى *a youth*, for فَتَيَانِ; رَحَى *a mill*, رَحَيَانِ; حَمَى *interdicted ground*, حَمَيَانِ; مَرْمَى *a butt for shooting*, مَرْمَيَانِ; مَرْمِيَانِ; قُتُوبَى *a legal opinion*, قُتُوبَيَانِ; حُبْلَى *pregnant*, حُبْلَيَانِ; حُبْلَيَانِ; حُبَارَى *a bastard*, حُبَارَيَانِ. From حَمَى the form حَمَوَانِ is said to occur.

If the singular ends in a quiescent ا (أَ or اِ), which was originally و *mobile* (compare § 167, *a, β, a*), the و is restored in the dual; as عَصَا *a staff*, for عَصَوَانِ; عَصَا *the nape of the neck*, قَفَوَانِ.—If the singular of a quadriliteral noun ends in a quiescent يِ, which was originally a و, the و is *not* restored in the dual, but becomes يِ *mobile*, as مِلْهَى *a musical instrument* (from لَهَا for لَهَوَ), مَسْمَى; أَعْشَيَانِ (عَشَوَ for عَشَى), مِلْهَيَانِ; مَسْمَيَانِ; مُرْضَى *rendered contented* (from مُرْضَوَ for مُرْضَى), مُرْضَيَانِ. A solitary exception seems to be مَذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مَذْرَى.

REM. *c.* The hêmza of the termination آءِ, denoting the feminine (§ 296), becomes و; as بَطْحَاءٌ *a wide water-course or bottom*, صَفْرَاءٌ; حَمْرَاءٌ *red*, حَمْرَوَانِ; صَحْرَاءٌ *a desert*, صَحْرَوَانِ; بَطْحَاوَانِ; صَفْرَاوَانِ. Forms like حَمْرَاءَانِ, صَحْرَاءَانِ, and even صَحْرَايَانِ, are, however, said by some to be admissible.—In the termination آءِ, when sprung from a radical و or يِ, the hêmza may either be retained or changed into و, though the former is preferable; as كِسَاءٌ *a dress* (for كِسَاوُ), كِسَاءَانِ or كِسَاوَانِ; رِدَاءٌ *a mantle* (for رِدَايُ), رِدَاءَانِ or رِدَاوَانِ. Some, however, admit the forms رِدَايَانِ

and كِسَايَانِ (comp. § 294, rem. a). In the case of a هَمْزَةٌ أَلِئْحَاقِي A (see § 259), the better course is to change it into و; as عَلْبَاءٌ, حِرْبَاءَانِ or حِرْبَاوَانِ, حِرْبَاءَانِ or حِرْبَاوَانِ. If the hêmza of أَاءٌ be radical, it cannot be changed into و; as قُرَّاءٌ (from قَرَّأَ), قُرَّاءَانِ or قُرَّاءَانِ (from وُضِّئَ), قُرَّاءَانِ.—In words of five or more letters, the rejection of the terminations ي and ـَاءٌ is admissible; as خَوْزَلِيّ a sluggish mode of walking, خَوْزَلَانِ; زَبْعُرِيّ having a hairy face, زَبْعُرَانِ; قَبْعُورِيّ a big, stout camel, قَبْعُورَانِ; قَاصِعَاءٌ a jerboa's hole, قَاصِعَانِ; خُنْفَسَاءٌ a black beetle, خُنْفَسَانِ; instead of خَوْزَلِيَّانِ, خَوْزَلِيَّانِ, قَبْعُورِيَّانِ, قَبْعُورِيَّانِ, قَاصِعَاوَانِ, and خُنْفَسَاوَانِ. B

REM. d. If a ي has been elided in the singular after a kèsra and before a ðamma with tènwin (see § 167, b, β), it is restored in the dual; as رَامِرٌ, for رَامِيٌّ, رَامِيَّانِ; رَاضٍ, for رَاضِيٌّ, رَاضِيَّانِ; شَجٍ, for شَجِيٌّ, شَجِيَّانِ (compare § 166, a).—In like manner, an elided و C is restored in the dual of some words; as أَخُوٌّ, أَبُوٌّ (for أَخٌ, أَبٌ), حَمُوٌّ, حَمُوَّانِ (for حَمٌ, أَخٌ, أَبٌ), حَمَوَانِ (rarely أَخَانِ), أَبَوَانِ, حَمُوٌّ and حَمُوَّانِ (for بَنِيٌّ and إِسْمٌ and ابْنٌ). ابْنَتَانِ or ابْنَتَانِ (for ابْنَةٌ and ابْنَةٌ) have ابْنَانِ, ابْنَتَانِ; دَمِيَّانِ, دَمِيَّانِ (for دَمٌ and دَمٌ) have دَمَانِ, دَمَانِ, rarely يَدِيَّانِ, يَدِيَّانِ, دَمِيَّانِ, still more rarely دَمَوَانِ and دَمِيَّانِ. هَمْنٌ makes حِرَانِ; هَمْنٌ or هَمْنَانِ.

REM. e. If the third radical has been elided before ة in the D singular, it is not restored; as أُمَّةٌ, for أُمَّوَةٌ, أُمَّتَانِ; لُغَةٌ, for لُغُوَةٌ, لُغَتَانِ; لُغْنَانِ, for لُغْنَةٌ, لُغْنَتَانِ; شَفَّةٌ, for شَفَّةَةٌ, شَفَّتَانِ; سَنَةٌ, for سَنَةٌ, سَنَتَانِ; هَمْنَةٌ, for هَمْنَةٌ, هَمْنَتَانِ.

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 جَلَمَانِ, or مَقَصَّانِ, 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 *تَغْلِيْبٌ*, *the making it prevail over the other*. For example :
 أَبَوَانِ *father and mother*, from أَبٌ *father* ; أَخَوَانِ *brother and sister*, from أَخٌ *brother* ; الْقَمَرَانِ *the sun and moon*, from الْقَمْرُ *the moon* ; الْمَشْرِقَانِ *the east and west*, from الْمَشْرِقُ *the east* ; [الْعِرَاقَانِ *Baṣra and Kūfa* ; الرَّقَّتَانِ *Raḥka and Rāfika* ; الْفُرَاتَانِ *the Euphrates and Tigris** ;] الْحَسَنَانِ *el-Ḥasan and el-Ḥosèin*, from الْحَسَنُ *el-Ḥasan* (the elder son of 'Alī) ; الْعُمَرَانِ 'Omar 'ibn el-Ḥaṭṭāb and 'Abū Bèkr, from عُمَرُ 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasī*, "heaven and earth," *ahanī*, "day and night," *uśāsau*, "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* ; أَلْجَدِيدَانِ or أَلْجَدَّانِ *the two new ones* for *the night and the day* ; الْأَصْغَرَانِ *the heart and the tongue* ; الْكَرِيمَتَانِ *the two eyes* ; الْأَخْبَثَانِ *urine and dung* or *sleeplessness and disquietude of mind* ; الرَّافِدَانِ *the Tigris and Euphrates*. D. G.]

REM. *h.* The dual is sometimes formed from broken plurals (§ 300, *b*), or from أَشْبَاهُ الْجَمْعِ (§ 290, *a*, *ε*), to designate two bodies or troops (فِرْقَتَانِ or جَمَاعَتَانِ) of the objects in question. E.g. اِبِلَانِ *two herds of camels* (اِبِلٌ), 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 Hiṣām, p. 121, l. 16. R. S.]

goats (غَمْرٌ), جِمَالَيْنِ two herds of he-camels (from جِمَالٌ, pl. of A
 جَمَلٌ), لِقَاحَيْنِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقْحَةٌ);
 بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلٍ between the (collected) spears of (the tribes
 of) Mālik and Nahšal (from رِمَاحٌ, pl. of رُمْحٌ); الْأُصُولُ the
 fundamental principles of theology (أُصُولُ الدِّينِ) and of law
 (أُصُولُ الفِئْهَةِ), from أُصُولٌ, pl. of أَصْلٌ a root; [comp. in Hebrew
 הַדְּתָיִם].

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 com-
 pound be indeclinable and the second declinable, the latter takes
 the termination -انِ; as مَعْدِي كَرِبَانِ, مَعْدِي كَرِبٌ. But if both
 parts be indeclinable, as in سَيبَوِيهِ,—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 سَيبَوِيهِ, two men called C
 Sibawèih 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, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū
 Zēid, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubèir. But in
 the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the
 second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

D

300. There are two kinds of plurals in Arabic.

(a) The one, which has only a single form, is called الْجَمْعُ
 الصَّحِيحُ, or الْجَمْعُ الْمَصْحُوحُ, the sound or perfect plural (*pluralis
 sanus*), and الْجَمْعُ السَّلَامَةُ, or الْجَمْعُ السَّلَامِيُّ, 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 الْمَكْسَرُ,

A or جَمْعُ التَّنْكِيسِ, *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 وَنٌ 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 B end in ة, by adding ات to the sing., as مَرْيَمٌ *Mary*, مَرْيَمَاتٌ.

REM. a. If the singular ends in ĕlif maḥṣūra, with or without tènwin (يَ or يِ),—or in kèsra with tènwin (يِ), arising out of يِ (§ 167, b, β),—or in a quiescent يِ preceded by kèsra (يِ), arising out of يِ,—then the rules laid down in § 166, b, a and β, and § 167, a, β, c, are to be observed. E.g. مُصْطَفَى, for مُصْطَفَى (C § 245), *chosen*, مُصْطَفُونَ, for مُصْطَفِيُونَ, and in the oblique cases مُصْطَفِينَ, for مُصْطَفِيِينَ; مُوسَى *Moses*, مُوسُونَ for مُوسِيُونَ; قَاضٍ, for قَاضِيُونَ, *a judge*, قَاضُونَ, for قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيِينَ; اَلْحَافِي, for اَلْحَافِي, *the barefooted*, اَلْحَافُونَ, for اَلْحَافِيُونَ; حُبْلَى *pregnant*, حُبْلِيَاتٌ; اَلصُّغْرَى *the smallest*, for اَلْحَافِيُونَ; اَلصُّغْرِيَاتُ; سَمَانِيٌ *a quail*, سَمَانِيَاتٌ.

REM. b. The gèzma of the middle radical in feminine substantives of the forms فَعْلَةٌ and فَعْلَةٌ, فِعْلٌ and فِعْلَةٌ, derived from roots which are not mediæ radicalis geminatae or mediæ و vel يِ, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha. E.g. دَعْدٌ *Da'd*, دَعْدَاتٌ; اَرْضٌ *the earth, the ground*, اَرْضَاتٌ; جَفْنَةٌ, قَصْعَاتٌ, *a dish*, جَفْنَةٌ, قَصْعَةٌ; عِبْلَاتٌ, *Abla*, عِبْلَةٌ; (أَبْرَاطَاتٌ); غَدَوَاتٌ, *a coming in the morning*, غَدَوَةٌ; قَرِيَّاتٌ, *a village*, قَرِيَّةٌ; هِنْدَاتٌ or هِنْدَاتٌ, *Hind*, هِنْدٌ; كِسْرَاتٌ or كِسْرَاتٌ, *a fragment*, كِسْرَةٌ; سِدْرَاتٌ or سِدْرَاتٌ, *the lotus-tree*, سِدْرَةٌ; جُمَّلٌ *Guml*, جُمَّلَاتٌ or

جُمَلَاتٌ ; ظُلْمَةٌ *darkness*, ظَلَمَاتٌ or ظَلَمَاتٌ ; غُرْفَةٌ *an upper chamber*, A
 غُرْفَاتٌ or غُرَفَاتٌ. In the forms فِعْلٌ and فُعْلَةٌ, the gèzma may also
 be retained, as كِسْرَاتٌ, ظَلَمَاتٌ, [غُرْفَاتٌ]; but in فُعْلَةٌ this can
 be done only by poetic license, as رَفَضَاتٌ from رَفَضَةٌ *looseness or*
slackness (of the joints), زَفْرَاتٌ from زَفْرَةٌ *a sigh*. Names of men of
 the form فُعْلَةٌ have likewise فِعْلَاتٌ, as طَلْحَةٌ *Talha*, طَلْحَاتٌ ;
 حَمَزَةٌ *Hamza*, حَمَزَاتٌ. The word عُرْسٌ or عُرْسٌ, *a wedding or*
marriage, has عُرْسَاتٌ.—In فُعْلَةٌ, if the third radical be و, the form B
 فِعْلَاتٌ is not admissible, as ذُرُوءَةٌ *a summit*, ذِرْوَاتٌ or ذِرَوَاتٌ (but not
 ذِرْوَاتٌ). A rare exception is جِرْوَاتٌ from جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فِعْلَاتٌ is likewise disapproved. One
 may say لِحِيَاتٌ, as كِسْرَاتٌ, but not لِحِيَاتٌ, instead of which one
 uses لِحَى. R. S.]—In فُعْلَةٌ, if the third radical be ي, the form
 فِعْلَاتٌ is inadmissible, as رُقِيَةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقِيَاتٌ, C
 كُلْيَاتٌ (but not رُقِيَاتٌ, رُقِيَاتٌ).—If the middle radical be و or ي,
 the gèzma of these three forms is retained ; as جَوَزَةٌ *a nut*, جَوَزَاتٌ ;
 رَوْضَةٌ *a garden*, رَوْضَاتٌ ; بَيْضَةٌ *an egg, a helmet*, بَيْضَاتٌ ; عَيْبَةٌ *a fault*,
 عَيْبَاتٌ ; دِيمَةٌ (for دِيمَةٌ) *a lasting, still rain*, دِيمَاتٌ ; بَيْعَةٌ (for بَيْعَةٌ)
a church, بَيْعَاتٌ ; دَوْلَةٌ (for دَوْلَةٌ) *a turn of fortune, a vicissitude*,
 دَوْلَاتٌ. The vowel fèthā is, however, admitted dialectically*,
 especially in the form فُعْلَةٌ, as جَوَزَاتٌ, بَيْضَاتٌ, دِيمَاتٌ, بَيْعَاتٌ, D
 دَوْلَاتٌ.—Substantives of the forms فُعْلَةٌ, derived from verbs med.
 rad. gemin. always retain the gèzma ; as ذَرَّةٌ *a mote*, ذَرَّاتٌ ; سَدَّةٌ
a charge or attack, سَدَّاتٌ ; عِدَّةٌ *a certain number, a few*, عِدَّاتٌ ;
 سُرَّةٌ *a navel*, سُرَّاتٌ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخْمَاتٌ (not ضَخِمَاتٌ) ; سَهْلَةٌ *easy*, سَهْلَاتٌ ; عُلْجَةٌ *fat*

* [Viz. in the dialect of Hudèil, according to Zamahsari, *Fàrik*,
 i. 43. D. G.]

A *and strong, عُلَجَاتٌ, حُلُوتٌ sweet, حُلُوتٌ. Exceptions are, رَبْعَةٌ of middle stature, رَبْعَاتٌ or رَبَعَاتٌ, and لَجْبَةٌ having little milk (of a sheep or goat), لَجَبَاتٌ.*

REM. c. If و and ي, as third radicals, reject their fêṭḥa in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَوَةٌ or صَلَاةٌ, prayer (for صَلَوَةٌ), صَلَوَاتٌ, قَنَاةٌ, a cane, spear, tube (for قَنَوَةٌ), قَنَوَاتٌ; قَتَاةٌ, a young woman (for قَتَايَةٌ), قَتَايَاتٌ; قَتِيمَةٌ, قَتِيمَاتٌ; قَتِيمَاتٌ, thrown (for قَتِيمَةٌ), قَتِيمَاتٌ (compare § 167, a, β, a, with § 166, a).

B

REM. d. If the third radical has been elided in the sing. before ة, it may be restored in the plural or not, according to usage.

E.g. عِصَّةٌ (for عِضْوَةٌ or عِضْبَةٌ) a thorny tree, عِضْوَاتٌ and عِضْبَاتٌ;

C سنَةٌ (for سَنَوَةٌ or سَنَهَةٌ) a year, سَنَوَاتٌ and سَنَهَاتٌ; شَفَّةٌ (for شَفْهَةٌ or شَفْوَةٌ) a lip, شَفْهَاتٌ or شَفْوَاتٌ; أَمَةٌ (for أَمَوَةٌ) a female slave, أَمَوَاتٌ or أَمَاتٌ; هَنَةٌ (for هَنَوَةٌ), a thing, هَنَوَاتٌ or هَنَاتٌ; طَبَّةٌ (for طَبْوَةٌ) the point of a weapon, طَبَّاتٌ; بُرَّةٌ (for بُرَوَةٌ) an armlet, a ring, بُرَّاتٌ; نُبَّةٌ (for نُبْوَةٌ) a troop or band, نُبَّاتٌ; لَثَّةٌ (for لَثِيَةٌ) the gum, لَثَّاتٌ; رِئَةٌ (for رِئِيَةٌ) a lung, رِئَاتٌ; مِئَةٌ (for مِئِيَةٌ) a hundred, مِئَاتٌ; ابْنَةٌ or بِنْتُ—مِئَاتٌ, a daughter, makes بِنَاتٌ; and أُخْتُ (for أُخْوَةٌ), a sister, أُخَوَاتٌ.

D REM. e. The hêmza in the terminations آءٌ and آءٌ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءٌ, دَكَّاءٌ, بَرْقَاءٌ, سَمَاءٌ, are formed صَحْرَاوَاتٌ, دَكَّاءَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَاوَاتٌ.—Words of five or more letters sometimes reject the terminations ي and آءٌ (see § 299, rem. c); as حُبَارَى, حُبَارِيَاتٌ or حُبَارَاتٌ; قَاصِعَاءٌ a jerboa's hole, قَاصِعَاتٌ.

302. The pluralis sanus masc. is formed from:—

(a) Proper names of men (excepting those which end in ة, as

(طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُمَيْدٌ, عُمَيْدُونَ, عُثْمَانُونَ, عُثْمَانٌ, 'Othmān, عُبَيْدٌ, عُبَيْدُونَ, 'Obèid (dimin. of عَبْدٌ, 'Abd), رَجِيْلٌ (dimin. of رَجُلٌ a man), رَجِيْلُونَ, شُوَيْعِرٌ (dimin. of شَاعِرٌ) an inferior poet, شُوَيْعِرُونَ.

(b) Verbal adjectives which form their fem. by adding ةٌ.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُلٌّ viz. أَكْتَعُ, أَجْمَعُ, etc. have also the plur. san. masc., though by their fem. sing. جَمَعَاءُ, B كَتَعَاءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. G.]

(d) The relative adjectives in سِيٌّ.

(e) The words اِبْنٌ (for بَنِيٌّ) a son, عَالِمٌ one of the four classes of created beings, اَرْضٌ the earth, اَهْلٌ one's family, اِوَزٌ the goose, اَرْضُونَ (of a thing); which make اَرْضُونَ, اَرْضُونَ, اَرْضُونَ C (rarely اَرْضُونَ), اَهْلُونَ, اِهْلُونَ and اِوَزُونَ (used only in the construct state اِوَزُونَ, see § 340, rem. c)*.

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively. D

REM. c. To the words enumerated under (e) may be added عَلِيُونَ, the highest heavens, and اَوْلُو or اَلُو (construct form of

* In a poem of ʿen-Nābiḡa (Ahlw. App. 13, vs. 5) we find تَبَعُونَ from تَبِعٌ, and in the commentary on the Dīw. of Hudèil, p. 120, last l. بُوهُونٌ from بُوهُ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِيْنَ and بَلَغَتْ مَنَا الْبَلِغِيْنَ, لَقِيَتْ مِنْهُ الْبَرِحِيْنَ.

- A **أُولُونَ**, 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, **حُشٌّ** a *privy*, **حُشُونٌ**; **هَنْ** a *thing*, **هَنُونٌ**; **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخُونٌ**, from **أَبٌ** and **أَخٌ**.

- 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 **حَرَّةٌ** a *stony, volcanic district*, **حَرُونٌ** (and, very irregularly, **أَحَرُونٌ**); **عِصَّةٌ** a *thorny tree*, **عِصُونٌ**; **رِئَةٌ** a *lung*, **رِئُونٌ**; **كُرَّةٌ** a *ball, a sphere*, **كُرُونٌ**; **قُلَّةٌ** a *stick used by children at play*, **قُلُونٌ** [cas. obliq. **قَلِينٌ**]; **سَنَةٌ** a *year*, **سِنُونٌ**. From the oblique case of this last word, viz. **سِنِينٌ**, arises a secondary formation **سِنِينٌ**, [like **مِثِينٌ** § 325, rem. a. Comp. also ii. § 108].

- REM. e. In proper names of the class **مُرَكَّبٌ مَزْجِيٌّ** (§ 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 **مَعْدِيكِرْبُونٌ**; but **سَبِيوِيَهٌ** and **تَابَّطُ شَرَّاءٌ**, which are wholly indeclinable, form **ذَوُو سَبِيوِيَهٍ** and **ذَوُو تَابَّطُ شَرَّاءٍ**, *men called Sibawèih and Ta'abbata sarran*. Construct compounds, like **عَبْدٌ مَنَافٍ**, **أَبُو زَيْدٍ**, and **إِبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَافٍ**, **أَبَاءُ زَيْدٍ**, and **إِبْنَاءُ الزُّبَيْرِ**, *men called 'Abd Menāf, 'Abū Zèid, and 'Ibnu 'z-Zubèir*; but in the case of compounds with **أَبٌ**, **إِبْنٌ**, etc., it is also allowable to say **أَبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **إِبْنٌ**, 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 **بِنْتُ** or **إِبْنَةٌ**); e.g. **إِبْنُ عَرِسٍ** a *weasel*, **إِبْنُ مَاءٍ** a *water-fowl*, **إِبْنُ نَعِشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرِسٍ**, etc.

[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 فِعْلُ الْقَلْبِ; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. شِبْهُ الْجَمْعِ, أَصْحَابُ الْبُرْدِ, صَاحِبُ الْبَرِيدِ or أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقُلُوبِ; أَصْحَابُ الْبُرْدِ or أَفْعَالُ الْبُرْدِ; بَيْتُ أَلْمَالِ; لَيَالِي الْجَمْعِ has لَيْلَةُ الْجُمُعَةِ; أَصْحَابُ الْبَرِيدِ; بَيْوتُ الْأَمْوَالِ; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in ـة; as زَيْنَبُ *Zeinèb*, زَيْنَبَاتُ; هِنْدُ *Hind*, هِنْدَاتُ; عَزَّةُ *Azza*, عَزَّاتُ; طَلْحَةُ *Talha* (a man's name), طَلْحَاتُ (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in ـة; as ظَبِيَّةُ *a gazelle*, ظَبِيَّاتُ; قَرْيَةٌ *a village*, قَرْيَاتُ; عَلَّامَةٌ *a very learned man*, عَلَّامَاتُ.

(b) Feminine adjectives, the masculine gender of which has the C pluralis sanus.

(c) Feminine nouns in ـى and ـاء; as حُبْلَى *pregnant*, حُبْلِيَّاتُ; ذِكْرَى *memory*, ذِكْرِيَّاتُ; ضَرَّاءُ *distress*, ضَرَّرَاتُ (§ 301, rem. e); حُبَارَى *a bustard*, حُبَارِيَّاتُ.

(d) The names of the letters, which are usually feminine (§ 292, b); as أَلْفٌ *an òlif*, أَلْفَاتُ; مِيمٌ *an m*, مِيمَاتُ.

(e) The names of the months; as الْمَحْرَمُ *the Moharram*, D شَوَّالَاتُ, شَوَّالٌ; رَمَضَانَ *Ramaðan*, رَمَضَانَاتُ; مُحْرَمَاتُ.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as تَعْرِيفٌ *a definition*, تَعْرِيفَاتُ; إِقْطَاعٌ *a feof*, إِقْطَاعَاتُ; إِصْطِلَاحٌ *a technical term*, إِصْطِلَاحَاتُ.

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**, **تَوَالِيفٌ** (compare § 136); **تَأْرِيخٌ** a date, an era, a chronicle, **تَوَارِيخٌ**; **تَبَارِيحٌ** distresses, difficulties; **تَبَاشِيرٌ** annunciations, prognostics; **تَعَاجِيبٌ** wonders, marvels; **إِرْجَافٌ** a false rumour, **أَرَاجِيفٌ**; **إِسْنَادٌ** a chain or series of authorities, **أَسَانِيدٌ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقٌ** an awning, a tent, **سُرَادِقَاتٌ**; **بِمَارِسْتَانٌ** a hospital, **بِمَارِسْتَانَاتٌ**; **شَادُرَوَانٌ** a jet d'eau, a fountain, **شَادُرَوَانَاتٌ**; **أَغَا** an Aga, **أُسْتَوَاتٌ** **أُسْتَاذٌ** (for **أُسْتَاذٌ**) a teacher, **أَسْتَوَاتٌ**; **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**; **حَمَّامٌ** a warm bath, **حَمَّامَاتٌ**; **جَمَادٌ** an inanimate or inorganic thing, **جَمَادَاتٌ**; **حَيَوَانٌ** a living thing, an animal, **حَيَوَانَاتٌ**; **عَقَارٌ** landed property, **عَقَارَاتٌ**; **مَاجَرَى** an event or occurrence (lit. **مَا 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**; **عَيْرٌ** a caravan of loaded camels, **عَيْرَاتٌ** or **عَيْرَاتٌ**; **سَمَاءٌ** the sky or heavens, **سَمَوَاتٌ** (though this word is also masc.); **أَرْضٌ** the earth or ground, **أَرْضَاتٌ** (see § 301, rem. b); **مَنْجُونٌ** a waterwheel, **مَنْجُونَاتٌ**; **عُرْسٌ** or **عُرْسٌ** a wedding or marriage, **عُرْسَاتٌ**. From **أَرْبَعِينَ** a collection of forty traditions is formed **أَرْبَعِيَّاتٌ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتٌ** entities (from **كَائِنٌ** being); **مَوْجُودَاتٌ** beings (from **مَوْجُودٌ** found, existing); **مُخْلُوقَاتٌ** creatures (from **مُخْلُوقٌ** created); **مُصَنَّفَاتٌ** literary compositions, works (from **مُصَنَّفٌ** arranged, classified);

مَجَلَّدَاتٌ *bound books, volumes* (from مَجَلَّدٌ *covered with skin, A bound*).

(j) All diminutives, except those specified in § 302, a; as جَبِيلٌ *a hillock*, جُبَيْلَاتٌ; 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. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as تَحْفَةٌ *a present*, تُحْفٌ; رُكْبَةٌ *a knee*, رُكْبٌ; غَرَّةٌ *the white spot, or blaze* (Germ. *Blässe*), on a horse's forehead, غَرٌّ; قُبْبٌ *[a leather tent,] a dome*, قُبَّةٌ; أُمَّةٌ *a nation*, أُمَّرٌ; غُرْرٌ *a form*, صُورٌ; كُورَةٌ *a district* (Gr. *χώρα*), كُورٌ; جُدْوَةٌ *a fire-brand*, جُدْيٌ (for جُدْيٌ or جُدْوٌ, § 213); كَلْيَةٌ *a kidney*, كَلْيٌ (for كَلْيٌ); [بُهْمٌ *courageous*, بُهْمَةٌ].
2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as أَلْعُظْمَى *the largest*, أَلْكَبَرَى; أَلصُّغْرَى *the smallest*, أَلصُّغْرُ; أَلْعُظْمَى *the greatest*, أَلْعُظْمُ; أَلْأُولَى *the first* (fem. of أَلْأَوْلُ), أَلْأَوْلَى; أَلْعُلَى *the highest*, أَلْعُلَى.

REM. Similarly أُخْرَى *other, another* (fem. of آخِرٌ, see D § 295, rem. b), آخُرٌ, without tènwin.

3. فُعْلَةٌ (especially from verba mediæ rad. و), فُعْلَةٌ, rare; as دَوْنَةٌ *a turn of fortune, a dynasty*, دَوْنٌ; نَوْبَةٌ *a turn*, نَوْبٌ; قَرْيَةٌ *a village*, قُرَى (for قُرَى, § 213); لِحْيَةٌ *a beard*, لَحَى (for لَحَى); حَلِيَّةٌ *a trinket*, حَلَى (for حَلَى).

A *Plur. Fract.*II. *فُعَلٌ*.*Sing.*

1. *أَفْعَلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* red, *حُمُرٌ*; *أَحْدَبٌ* humpbacked, *حُدْبٌ*; *أَصَمٌ* deaf, *صُمٌّ*; *أَبْيَضٌ* white, *بَيْضٌ* (for *بَيْضٌ*); *أَسْوَدٌ* black, *سُودٌ* (for *سُودٌ*); *أَعْمَى* blind, *عَمَى*.

B 2. *فَعَلَاءٌ*, fem. of *أَفْعَلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءٌ* yellow, *صَفْرٌ*; *عَرَجَاءٌ* lame, *عُرْجٌ*; etc. [Accordingly *بَيْدَاءٌ* a desert has *بَيْدٌ*.]

REM. *بِتَعَاءٌ*, *بِصَعَاءٌ*, *كِتَعَاءٌ*, *جَمَعَاءٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* all), make *بِتَعٌ*, *بِصَعٌ*, *كِتَعٌ*, *جَمَعٌ*, without *tènwin* [§ 309, a, δ], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C 3. *فَعَالٌ*, *فِعَالٌ*, *فُعَالٌ*, derived from verba med. rad. و; as *عَوَانٌ* a middle-aged married woman, *عَوْنٌ* (for *عَوْنٌ*); *نَوَارٌ* timid, retiring (of a woman), *نُورٌ*; *بَوَانٌ* the pole of a tent, *بُونٌ*; *أَوَارٌ* heat, *سُورٌ*; *سَوَارٌ* a bracelet, *خُونٌ*; *أَوْرٌ*. [They may be contractions from original *فُعَلٌ*, as e.g. *سَوَاكٌ* a tooth-stick, has certainly both *سُوكٌ* and *سَوُوكٌ*. R. S.]

D 4. *فَاعِلٌ*, derived from verba med. rad. و; as *عَائِدٌ* having newly had young, *عَوْدٌ* (for *عَوْدٌ*); *عَائِطٌ* [and *حَائِلٌ* farrow,] not bearing young for some years, *عُوطٌ* [or *عَيْطٌ*, *حُويلٌ*]. [Also in some other cases, as *فُرَهُ* from *فَارَهُ* and *بُزِلٌ* from *بَازِلٌ*. They may, however, be contractions from *فُرَهُ* and *بُزِلٌ* (comp. III. 5, rem.). D. G.]

[REM. *نَوُوقٌ* a she-camel has *نَاقَةٌ*.]

III. *فُعَلٌ*.

1. *فَعَالٌ*, *فِعَالٌ*, *فُعَالٌ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. *فُعْلٌ* continued.

Sing.

geminatæ or verba tertiæ rad. و et ي; as رَدَاحٌ a large bowl or dish, رُدْحٌ; قَدَالٌ the neck, قُدُلٌ; سَيَالٌ a mimosa tree, سَيْلٌ; خُمْرٌ a veil, خِمَارٌ; فُرُشٌ a bed, فِرَاشٌ; كِتَابٌ a book, كُتُبٌ; حِصَانٌ a stallion, حُصْنٌ; سَوَاكٌ a tooth-stick, سُوكٌ; شِيَارٌ Saturday, شَيْرٌ; كُرَاعٌ the shinbone of an animal, كُرْعٌ; قُرَادٌ a tick, قُرْدٌ.

B

REM. Exceptions are حِجَاجٌ the bone over the eye, حُجْجٌ; عِنَانٌ a rein, عُنُنٌ. [A rare case is اُنْثَى from اُنْثَى female, as though it were formed from اِنَاثٌ.]

2. *فِعِيْلٌ*, *فَعِيْلَةٌ*, *فَعُوْلٌ*, not derived from verba tertiæ rad. و et ي; as سَرِيْرٌ; كُتُبٌ; كَثِيْبٌ a sandhill, قُضْبٌ; قَضِيْبٌ a twig or rod, سُرُرٌ; سَفِيْنَةٌ a ship, سَفْنٌ; مَدِيْنَةٌ a city, مُدُنٌ; عَمْدٌ a pillar, عَمُوْدٌ; صَحِيْفَةٌ a leaf or page, صُحُفٌ; رَسُوْلٌ a message, a messenger, رُسُلٌ.
3. *فَعِيْلٌ*, *فَعُوْلٌ*, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي; as نَذِيْرٌ one who warns, نُدُرٌ; صَبُوْرٌ patient, صَبْرٌ; ذَلُوْلٌ docile, [a dromedary,] ذُلُّلٌ; غِيُوْرٌ jealous, غَيْرٌ; بِيُوْضٌ laying many eggs, بِيُضٌ.
4. *فَعْلٌ*, *فَعِلٌ*, *فَعَلَةٌ*, *فَعَلٌ*, rare; as سَحْلٌ a thin, white piece of cloth, سَحْلٌ; اَسْدٌ a lion, اَسْدٌ; فَلَكَ a sphere, the heavens, فُلُكٌ; وَثْنٌ an idol, وَثْنٌ; بَدَنَةٌ a victim for sacrifice, بَدْنٌ; حَشْبَةٌ a piece of wood, حُشْبٌ; اَجْمَةٌ a brake or thicket, اُجْمٌ; نَمْرٌ a leopard, نَمْرٌ; حَشِنٌ rough, حُشْنٌ; ضَبْعٌ a hyæna, ضَبْعٌ.

A *Plur. Fract.*III. *فَعُلٌ* continued. *Sing.*

5. *فَاعِلٌ*, rare; as *تَاجِرٌ* a merchant, *تُجْرٌ*; *بَازِلٌ* a full-grown camel, *بَزْلٌ*.

REM. The form *فَعُلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminata; e.g. *كُتِبٌ* (for *شِيرٌ* [شِيرٌ], *عُدْرٌ* [بُشْرٌ], *أُسْدٌ*, *رُسُلٌ*, *قُضْبٌ*, *كُتِبٌ* (for *بِيضٌ*, instead of which *بُوضٌ* is sometimes used), *نَيْبٌ* full-grown she-camels (for *نَيْبٌ*), from *نَابٌ* (for *نَيْبٌ*). Forms like *لَذِيذٌ* pleasant, *لَذٌّ*, *ذُبَابٌ* the common fly, *ذُبٌّ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fêṭha, as *سَرِيرٌ*, *سُرٌّ*; *جَدِيدٌ* new, *جُدُدٌ* or *جُدٌّ*.

B

IV. *فَعُلٌ*.

- C 1. *فَعْلَةٌ*; as *قِطْعَةٌ* a piece, *قِطْعٌ*; *حِكْمَةٌ* a maxim, *حِكْمٌ*; *لِمْةٌ* a lock of hair, *لِمٌّ*; *سِيرَةٌ* mode of walking, manner of living, character, *سِيرٌ*; *إِسْوَةٌ* an example or pattern, *إِسْوٌ* (for *إِسْوٌ*); *بِنْيَةٌ* a building, *بِنْيٌ*, [*رِشْوَةٌ* a bribe, *رِشَا* or *رِشَى*].
2. *فَعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *بَدْرَةٌ* a skin for milk, *بَدْرٌ*; *هَضْبَةٌ* a shower of rain, *هَضْبٌ*;
D *تَارَةٌ* a time, *تَيْرٌ*; *قَامَةٌ* a fathom, *قَيْمٌ*; [*ثَلَّةٌ* a flock of sheep, *ثَلَلٌ*].

V. *فَعَالٌ*.

1. *فَعَالٌ* (not primæ or secundæ rad. *ى*), *فَعُلٌ*, *فَعُلٌ*; as *بَحْرٌ* a sea,

* [Again, *سُدْفٌ* Persian curved bows (Tabarî, i. 957, l. 1) is said to be the plural of *سُدْفَاءٌ*. R. S. It may be a poetical license for *سُدْفٌ*. For, as a rule, just as the form *فَعُلٌ* may be changed into *فَعُلٌ* (على مذهب التعويض), so *فَعُلٌ* may be replaced by *فَعُلٌ*.]

Plur. Fract.

A

V. فَعَالٌ continued.

Sing.

بِحَارٌ ; ثَوْبٌ a piece of cloth, a dress, ثِيَابٌ ; ظَبْيٌ a gazelle,
 طَبَّاءٌ ; قِدْحٌ an arrow, قِدَاحٌ ; ذئْبٌ a wolf, ذُنَابٌ ; رِيحٌ a wind,
 رِيَّاحٌ ; ظِلٌّ a shade, a shadow, ظِلَالٌ ; رُمْحٌ a spear, رِمَاحٌ ;
 خُفٌّ a boot, خِفَافٌ.

2. فَعْلَةٌ, فَعْلَةٌ (rare), فَعْلَةٌ ; as قَصْعَةٌ a dish, قِصَاعٌ ; مَرَّةٌ an occasion, B
 a time, مِرَارٌ ; رَوْضَةٌ a garden, رِيَاضٌ ; ضَيْعَةٌ a farm, ضِيَاعٌ ;
 لِقْحَةٌ a milk-camel, لِقَاحٌ ; رُقْعَةٌ a scrap of cloth or paper,
 a note, رِقَاعٌ ; بُقْعَةٌ a low-lying, level district, بِقَاعٌ ; قُبَّةٌ a
 dome, قِبَابٌ.

REM. نِسَاءٌ, a woman, has a plural of this form, نِسَاءٌ.

3. فَعْلٌ, فَعْلَةٌ, not derived from verba mediæ rad. geminatæ or C
 tertîæ rad. و et ي ; as جَبَلٌ a hill, جِبَالٌ ; جَمَلٌ a he-camel,
 جِمَالٌ ; رَقَبَةٌ the neck, رِقَابٌ ; ثَمَرَةٌ a fruit, ثِمَارٌ ; حَسَنٌ, fem.
 حَسَنَةٌ, handsome, حَسَانٌ.
4. فَعْلٌ ; as رَجُلٌ a man, رِجَالٌ ; سَبْعٌ a beast of prey, سِبَاعٌ ; ضِبْعٌ
 a hyæna, ضِبَاعٌ.
5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives ; as صَعْبٌ difficult, صِعَابٌ ; D
 عَذْبٌ sweet, عِذَابٌ ; صَلْبٌ hard, صِلَابٌ.
6. فَعْلٌ ; as رَطْبٌ fresh ripe dates, رِطَابٌ ; رَبْعٌ an early born
 camel's colt, رَبَاعٌ ; هَبْعٌ a late born camel's colt, هِبَاعٌ.
7. فَعْلَى, not fem. superlatives ; as اُنْثَى female, اِنَاثٌ ; حُنْثَى
 a hermaphrodite, حِنَاثٌ.

A *Plur. Fract.*V. *فَعَالٌ* continued. *Sing.*

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نُدْمَانٌ* *repentant*, *نِدَامٌ*; *خُمَصَانٌ* *lean, slim*, *خِمَاصٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَى*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *غَضْبَانٌ* *angry*, *غَضَابٌ*; *رِيَّانٌ*, f. *رِيَّاءٌ*, *satisfied with drink*, *رَوَاءٌ*.

B

10. *فَعِيعِلٌ*, fem. *فَعِيعِلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *كِرَامٌ*; *شِرَافٌ*, *مَرِيضٌ* *sick*, *مِرَاضٌ*; [*ضِعَافٌ* *feeble*, *ضِعَافٌ*]; *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طِيَالٌ*); *لَتِيمٌ* *base*, *لِتَامٌ*, *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *جِيَادٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خِيَارٌ*.

C

REM. From words *tertiæ rad.* *و* et *ى* this form is rarely used; as *نَقِيٌّ* *pure*, *نِقَاءٌ*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فِصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ*, *نِهَالٌ*, *نَهَالٌ* *drinking, thirsty*, *نَاهِلٌ*; *تَجَارٌ*, *تَجَارٌ* *a merchant*, *تَاجِرٌ*; *قِيَامٌ*, *قِيَامٌ* *standing*, *نَائِمٌ* *sleeping*, *نِيَامٌ*; *رَاعٍ* (for *رَاعِيٌّ*) *a shepherd*, *رِعَاءٌ*; *رِعَاءٌ*, *رِعَاءٌ* *fat*, *رِوَاءٌ*.

D

[REM. a. Rare cases are *جِيَادٌ* from *جَوَادٌ* *a courser*; *بِطَاحٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عِجَافٌ* from *أَعْجَفٌ* fem. *عَجْفَاءٌ* *lean*; *عِشَارٌ* and *نِفَاسٌ* from *عِشْرَاءٌ* and *نُفْسَاءٌ*.]

[REM. b. The plural *فَعَالٌ* is said to occur in a few words (see *Ḥarīrī*, *Dorrat*, ed. Thorb. 97 seq. and *Hafāgī*'s comm.

Plur. Fract.

A

V. *فَعَالٌ* continued. *Sing.*

141 seq.) as *بُسَاطٌ* from *بُسِطٌ* a she-camel with her own calf, *تُنَائَةٌ* from *تُنِيٌّ* a sheep or goat in the second year, *رُخَالٌ* from *رِخْلٌ* or *رِخْلٌ* a ewe lamb, *رُدَالٌ* from *رَذَلٌ* mean, *رُعَاءٌ* from *رَاعٌ* a shepherd, *صَبَاءٌ* from *صَابِيٌّ* a Sabian (see the Gloss. to *Ṭabari*). Some say that it is another form for *فَعَالٌ*, others B that it is really a collective (*اِسْمٌ جَمْعٌ*). D. G.]

VI. *فُعُولٌ*.

1. *فُعُولٌ*, *فُعُلٌ*, *فُعَلٌ*; as *بَحْرٌ* a sea, *بُحُورٌ*; *نَفْسٌ* the soul, *نُفُوسٌ*; *كَهْلٌ* a middle-aged man, *كُهُولٌ*; *ضَرْسٌ* a molar tooth or grinder, *ضُرُوسٌ*; *جِلْدٌ* a skin, *جُلُودٌ*; *جُنْدٌ* a military force, C *جُنُودٌ*; *بِرْدٌ* a robe, *بُرُودٌ*; *جَيْشٌ* an army, *جَيُوشٌ*; *جَيْدٌ* the neck, *دَلِيٌّ* (for *دَلْبِيُّ*); *دَلْوٌ* a bucket, *دَلِيٌّ* (for *دَلْوِيٌّ*); and, by assimilation of the vowels, *دَلِيٌّ*, *دَلِيٌّ* (comp. § 215).

REM. a. From words med. rad. *و* of the forms *فُعُولٌ* and *فُعُلٌ* this plural is rare; e.g. *فُوجٌ* a troop, *فُووجٌ*; *حَوْلٌ* a year, *حُوُولٌ* (or *حُوُولٌ*). *قَوْسٌ* a bow, usually makes *قُوسِيٌّ* or *قَسِيٌّ*, D as if from *قَسُوٌّ*.

REM. b. In words med. rad. *ي* the vowel of the first syllable is sometimes assimilated to the second radical, as *بَيْتٌ* a house, *بَيُوتٌ* or *بِيُوتٌ*; *شَيْخٌ* an old man, a chief, a doctor, *شَيُوخٌ* or *شِيُوخٌ*; *عَيْنٌ* an eye, *عَيُونٌ* or *عِيُونٌ* (comp. § 269, rem. c).

2. *فُعُولٌ*, *فُعَلٌ*; as *أَسَدٌ* a lion, *أُسُودٌ*; *نَدَبٌ* a scar, *نُدُوبٌ*; *كَيْدٌ*

A *Plur. Fract.*VI. *فُعُولُ* continued. *Sing.*

the liver, كُبُودٌ ; وَعَلٌ *a mountain-goat*, وَعُوْلٌ ; مَلِكٌ *a king*,
 مُلُوكٌ ; نَابٌ (for نَيْبٌ) *a canine tooth*, نَيْوَبٌ ; عَصَاٌ *a staff*,
 عَصِيٌّ (for عَصَوِيٌّ), or by assimilation عِصِيٌّ ; دَمٌ *blood* (for
 دِمِيٌّ or دِمِيٌّ), (دَمَوٌ, دَمِيٌّ).

B

REM. From words med. rad. و of the form فَعَلٌ this plural is rare ; as سَاتٌ (for سَوَقٌ) *a stem or trunk*, سَوُوْقٌ (or سَوُوْقٌ).

3. فَعْلَةٌ, فَعْلَةٌ, rare ; as بَدْرَةٌ *a skin for milk, a purse of money*,
 بُدُوْرٌ ; حَقْبَةٌ *a period of time*, حَقُوْبٌ ; خُرْبَةٌ *a hole*, خُرُوْبٌ ;
 دَوَاةٌ *a casket*, حَقُوْقٌ ; شَعْفَةٌ *a top or summit*, شَعُوْفٌ ;
 C *an inkhorn*, دَوِيٌّ or دَوِيٌّ.

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و
 vel ى ; as وَقِفٌ *standing*, وَقُوْفٌ ; جَالِسٌ *sitting*, جَلُوْسٌ,
 قَاعِدٌ, جَالِسٌ ; شَاهِدٌ *a witness*, شُهُودٌ ; عَاتٌ *proud, wicked*, عَتِيٌّ (for
 عَتَوِيٌّ) or عَتِيٌّ ; بَكٌَّ *weeping*, بَكِيٌّ or بَكِيٌّ.

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib* ;

D

ظَرِيْفٌ from ظَرُوْفٌ *elegant*.]

VII. *فُعَلٌ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et
 ى (with rare exceptions) ; as سَاجِدٌ *prostrating oneself*, سَجَدٌ ;
 نَائِمٌ *sleeping*, نَوْمٌ and نَيْمٌ ; سَامِرٌ *conversing at night*, سَمِرٌ ;
 صَائِمٌ *fasting*, صَوْمٌ and صَيْمٌ ; سَائِلٌ *pregnant*, سَوَلٌ and سَيْلٌ ;

Plur. Fract.

A

VII. **فَعَّلُ** continued. *Sing.*

[**طَلَّقَ** *repudiated*, **طَالِقٌ**; **حَائِضٌ** *menstruating*, **حَائِضٌ**; **غَائِبٌ** *absent*, **غَائِبٌ**; **غَزِيٌّ** *a soldier*, **غَزِيٌّ** (for **غَزِيٌّ** or **غَزُوٌّ**, § 213).

2. **نَوَّحٌ** *mourning*, **نَائِحَةٌ** fem. of the preceding; as **فَاعَلَةٌ**.

REM. a. The substitution of *kèsr* for *damm* is allowable in the first syllable of **فَعَّلُ** from verba med. و et ي, in which case the و must be changed into ي; as **خَوَّفَ** for **خَيَّفَ** from **خَائِفٌ** *fearing*; **صَيَّمَ** from **صَائِمٌ** *fasting*; etc.

[REM. b. Anomalous is **عَزَّلُ** from **أَعَزَّلُ** *having no weapon*.]

VIII. **فُعِّلُ**.

فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي [or med. gem.] (with rare exceptions); as **حُكَّامٌ** *a judge*, **حَاكِمٌ**; **تَابِعٌ** *a follower*, **تَبَاعٌ**; **صَانِعٌ** *an artisan*, **صَنَّاعٌ**; **كَافِرٌ** *an unbeliever*, **كُفَّارٌ**; **جَاهِلٌ** *ignorant*, **جُهَّالٌ**; **نَائِبٌ** *a deputy*, **نَوَّابٌ**; **نَوَّابٌ** *sleeping*, **نَوَّامٌ**; **غَزِيٌّ** *a soldier*, **غَزَائٌ**; **جَانٌ** *an offender*, **جَنَّائٌ**; **جَنَّائٌ** [*].

IX. **فَعَّلَةٌ**.

1. **فَاعِلٌ**, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as **فَاعِلٌ** *a workman*, **فَعَلَةٌ**; **كَافِرٌ** *an unbeliever*, **كُفْرَةٌ**; **كَامِلٌ** *perfect*, **كَمَلَةٌ**; **سَاحِرٌ** *a conjuror*, **سَحْرَةٌ**; **بَارٌّ** *pious, dutiful*, **بَرَّةٌ**; **طَائِعٌ** *obedient*, **طَاعَةٌ** (for **طَوَّعَةٌ**); **بَائِعٌ** *selling*, **بَاعَةٌ** (for **بَيْعَةٌ**).

* [**فُلَّالٌ** *defeated, fugitives*, properly pl. of **فَالٌ**, is by usage pl. of **فُلٌّ**. R. S.]

A *Plur. Fract.*IX. *فَعَلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from *verba med. و* sometimes remains uncontracted in the plural; as *جَائِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَائِكٌ* a weaver, *حَوَاكَةٌ* or *حَوَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

- B [2. *فَعِيلٌ* rare, as *خَبِيثٌ* bad, *خَبِيثَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاءٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فَعَلَةٌ*.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from *verba tertiæ rad. و* et *ى*; as *عَازٍ* a soldier, *عُزَاةٌ* (for *عُزَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضَيَّةٌ*); *رَآوٍ* a reciter, rehearser, or *traditionary*, *رَوَاةٌ* (for *رَوِيَّةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جَنِيَّةٌ*); *سَاعٍ* a manager, *سَعَاةٌ*. [And so in the dialect of Hijâz *الصَّبَاةُ* (*Sabians*) for *الصَّابِثُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بَارٍ* from *بُرَاةٌ* a falcon.]

D XI. *فَعَلَةٌ*.

1. *فُعَلٌ*, not derived from *verba tertiæ rad. و* et *ى*; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *عُصْنٌ* a branch, *عِصْنَةٌ*; *دُبٌّ* a bear, *دِيبَةٌ*; *كُوزٌ* a jug, *كِوَزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.
2. *فُعَلٌ*, *فُعَلٌ*, with the same restriction, rare; as *تُورٌ* an ox, *تِوْرَةٌ* or *تِيرَةٌ*; *زَوْجٌ* a husband or wife, *زِوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. *فَعَلَةٌ* continued. *Sing.*

man, *شَيْخَةٌ*; *غرْدٌ* a truffle, *غَرْدَةٌ*; *رَطْلٌ* soft, lax, flaccid, *رَطْلَةٌ*;
an ape, *قِرْدَةٌ*; *قَطٌّ*, *هَرٌّ* a tom-cat, *هَرَّةٌ*, *قَطَطَةٌ*; *دِيكٌ* a cock,
دِيكَةٌ; *فَيْلٌ* an elephant, *فَيْلَةٌ*.

XII. *فَعَلَةٌ*.

B

1. *فَعَلٌ*; as *نَوْرٌ* a bull, *ثَيْرَةٌ*; *شَيْخٌ* an old man, *شَيْخَةٌ*.
2. *فَعَلٌ*; as *وَلَدٌ* a child, *وَلْدَةٌ*; *جَارٌ* (for *جَوْرٌ*) a neighbour, *جِيرَةٌ*;
level ground, *قَيْعَةٌ*; *أَخٌ* (for *أَخُو*) a brother, *إِخْوَةٌ*; *فَتَى*
 (for *فَتَى*) a youth, *فَتِيَّةٌ*.
3. *فَعَالٌ*; as *غَزَالٌ* a gazelle, *غَزْلَةٌ*; *غُلامٌ* a youth, a slave,
شَجْعَةٌ brave, *شُجاعٌ*; *غَلْمَةٌ*.
4. *فَعِيلٌ*; as *صَبِيٌّ* (for *صَبِيُو*) a boy, *صَبِيَّةٌ*; *جَلِيلٌ* thick, coarse,
big, great, *جَلَّةٌ*; *خَصِيٌّ* a gelding, a eunuch, *خَصِيَّةٌ*.

C

REM. *إِمْرَأَةٌ* a woman, has a plural of this form, *نِسْوَةٌ*.

[The plural *فَعَلَةٌ* varies in almost all cases with *فِعْلَانٌ*. R. S.]

XIII. *أَفْعَلٌ*.

D

1. *فَعْلٌ*, not derived from verba mediæ rad. *و* et *ي*; as *بَحْرٌ*
a sea, *أَبْحَرٌ*; *نَفْسٌ* the soul, *أَنْفَسٌ*; *فَلْسٌ* a copper coin, *أَفْلَسٌ*;
اَسْطَرٌ a line of writing, *أَسْطَرٌ*]; *أَضْبٌ* a lizard, *أَضْبٌ* (for *أَضْبٌ*);
أَدْلٌ (for *أَدْلِيٌّ* or *أَدْلُوٌّ*); *دَلْوٌ* a bucket, *أَدْلٌ*; *أَوْجَةٌ* the face, *أَوْجَةٌ*;
أَظْبٌ (for *أَظْبِيٌّ*); *يَدٌ* (for *يَدِيٌّ*) the hand,
أَيْدِيٌّ (for *أَيْدِيٌّ*).

A *Plur. Fract.*XIII. **أَفْعَلٌ** continued. *Sing.*

REM. Exceptions are, for example, **ثَوْبٌ** a piece of cloth, a garment, **أَثْوَبٌ** or **أَثُوبٌ**; **قَوْسٌ** a bow, **أَقْوَسٌ** or **أَقُوسٌ**; **سَيْفٌ** a sword, **أَسَيْفٌ**; **عَيْنٌ** an eye, a fountain, **أَعَيْنٌ**.

2. Feminine quadrilaterals, not ending in **ة**, which have a quiescent letter (long vowel) between the second and third radicals; as **ذِرَاعٌ** the arm, **أَذْرَعٌ**; **عَنَاقٌ** a female kid, **أَعَنَّقٌ**;

B **يَمِينٌ** the right hand, an oath, **أَيَمْنٌ**; **شِمَالٌ** the left hand, **أَشْمَلٌ**; **لِسَانٌ** the tongue*, **أَلْسَنٌ**; **عُقَابٌ** an eagle, **أَعْقَبٌ**.

3. **فَعْلٌ**, **فُعْلٌ**, **فَعْلٌ**, not derived from verba mediæ rad. **و** et **ى**, rare; as **جَبَلٌ** a hill, **أَجْبَلٌ**; **زَمَنٌ** time, **أَزْمَنٌ**; **عَصَا** (for **عَصَوٌ**) a staff, **أَعَصَى** (for **أَعَصُوٌ** or **أَعَصَى**); **رِجْلٌ** a leg or foot, **أَرَجَلٌ**; **أَقْفَلٌ**, **أَقْفَلٌ** a lion's cub, **أَشْبَلٌ**; **ذئبٌ** a wolf, **أَذُوبٌ**; **قُفْلٌ** a lock, **أَقْفَلٌ**.

C REM. **بِرٌّ**, a well, has **أَبُورٌ** and, by transposition, **أَبْرٌ**.
From radicals mediæ **و** et **ى** occur, for example, **دَارٌ** a house, **أَدُورٌ**, **أَدُورٌ**, and, by transposition, **أَدْرٌ**; **سَاقٌ** the shank, **أَسُوقٌ**, **أَسُوقٌ**; **نَارٌ** fire, **أَنُورٌ**; **نَابٌ** (for **نَيْبٌ**) a canine tooth, **أَنِيبٌ**.

4. **فَعْلَةٌ**, rare; as **أَكْمَةٌ** a hillock, **أَكْمٌ**; **رَقَبَةٌ** the neck, **أَرَقَبٌ**; **أَمَةٌ** a maidservant, (for **أَمَوَةٌ**), **أَمٌ** (for **أُمَى**); **نَاقَةٌ** a she-camel, **أَنِيقٌ**, and **أَنِيقٌ**, whence, by transposition, **أَنِيقٌ** and, dialectically, **أَوْنِقٌ**.

REM. **أَفْعَلٌ** occurs now and then in a few other forms; as **نَمْرٌ** a leopard, **أَنَمْرٌ**; **سَبْعٌ** a beast of prey, **أَسَبْعٌ**; **ضَلَعٌ** a rib, **أَضْلَعٌ**; **نَهْرٌ** day, **أَنَهْرٌ**; **غُرَابٌ** a raven, **أَغْرَبٌ**; etc.

* [If fem.; for if masc. it has **السِّنَةُ** (XV. 1), according to "El-Mubarrad 50, l. 5 seq. D. G.]

Plur. Fract.

A

XIV. أَفْعَالٌ.

Sing.

1. Triliterals of all forms, especially فَعْلٌ, rarely فَعْلٌ (see no. 2) and فَعْلٌ; as قَدَمٌ a footstep, أَقْدَامٌ; طَلْلٌ a vestige or trace, نَابٌ; أَبْوَابٌ; بَابٌ (for بَوْبٌ) a door, أَبْنٌ (for نَيْبٌ) a canine tooth, an old she-camel, أَبْنٌ (for بَنَى) a son, أَبْنَاءٌ; أَبٌ (for أَبُو) a father, أَبَاءٌ; بَيْتٌ a well, أَبَارٌ or, by transposition, أَبَارٌ; رَأْيٌ idea, belief, opinion, آرَاءٌ or آرَاءٌ; B حِمْلٌ a load, أَحْمَالٌ; عِيدٌ a festival, أَعْيَادٌ; إِبْطٌ the armpit, أُذُنٌ or أُذُنٌ; أَحْكَامٌ; حُكْمٌ; أَفْعَالٌ; قُفْلٌ; أَبَاطٌ an ear, آذَانٌ; حُرٌّ free, أَحْرَارٌ; إِسْمٌ (for سُمُو) a name, أَسْمَاءٌ; عَضُدٌ the arm, أَعْضَادٌ; عِنَبٌ grapes, أَعْنَابٌ; إِبِلٌ a herd of camels, آبَالٌ; نَمِرٌ a leopard, أَنْمَارٌ; فَخِذٌ a thigh, أَفْحَادٌ; فَرْخٌ the young of a bird, أَفْرَاخٌ; أَلْفٌ a thousand, آلَافٌ; أَبْرَارٌ; فَنٌّ a branch, أَفْتَانٌ; رُطْبٌ fresh C ripe dates, أَرْطَابٌ.

2. فَعْلٌ, from verba mediæ rad. و et ي, and primæ rad. و; as ثَوْبٌ a dress, أَثْوَابٌ; سَيْفٌ a sword, أَسْيَافٌ; يَوْمٌ a day, أَيَّامٌ (for أَيَّوَامٌ); وَقْتُ time, أَوْقَاتٌ; وَهْمٌ a fancy, a notion, a mistake, أَوْهَامٌ.

REM. شَيْءٌ, a thing, makes أَشْيَاءَ, and not (as one would D naturally expect) أَشْيَاءَ.

3. فَاعِلٌ, rare; as نَاصِرٌ a helper, أَنْصَارٌ; شَاهِدٌ a witness, أَشْهَادٌ; أَصْحَابٌ pure, أَطْهَارٌ; صَاحِبٌ a companion, a friend, أَصْحَابٌ; فَاتِرٌ tepid, أَفْتَارٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. *أَفْعَالٌ* continued. *Sing.*

rare; as *أَشْرَافٌ* noble, *مَيِّتٌ* or *مَيْتٌ* (for *مَوَيْتٌ*, § 242),
dead, *أَمْوَاتٌ*.

REM. *أَفْعَالٌ* occurs now and then in a few other forms;
 as *أَعْدَاؤٌ* an enemy, *أَعْدَاءٌ*; *فُلُوٌ* a weaned foal, a colt, *أَفْلَاجٌ*;
أَجْنَانٌ a right hand, an oath, *أَيْمَانٌ*; *جَنَانٌ* the heart, *أَجْنَانٌ*.

B XV. *أَفْعَلَةٌ*.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms *فَعَالٌ*, *فِعَالٌ*, and *فَعَالٌ*;
 as *جَنَاحٌ* a wing, *أَجْنَحَةٌ*; *طَعَامٌ* food, *أَطْعَمَةٌ*; *زَمَانٌ* time,
أَزْمَنَةٌ; *دَوَاءٌ* physic, *أَدْوِيَةٌ*; *غِذَاءٌ* food, *أَغْذِيَةٌ*; *لِسَانٌ* the tongue*,
أَلْسِنَةٌ; *حِمَارٌ* an ass, *أَحْمِرَةٌ*; *إِلَهٌ* a god, *أَلِهَةٌ* (for *أَلِهَةٌ*);
أَمَامٌ an 'imām or priest, *أَيْمَةٌ* or *أَيْمَةٌ* (for *أَيْمَةٌ*); *فِنَاءٌ* a courtyard,
أَفْنِيَةٌ; *فُؤَادٌ* the heart, *أَفْتَدَةٌ*; *غُرَابٌ* a raven, *أَغْرِبَةٌ*; *غُلَامٌ* a youth,
أَعْمِدَةٌ; *عَمُودٌ* a pillar, *أَزَقَّةٌ*; *زُقَاتٌ* a lane, a strait, *أَغْلِمَةٌ*;
رَغِيفٌ a cake of bread, *أَرْغَفَةٌ*; *قَضِيبٌ* a branch, a rod, *أَقْضِبَةٌ*;
كَثِيبٌ a sand-hill, *أَكْثِبَةٌ*; *قَفِيرٌ* a certain measure, *أَقْفَرَةٌ*.

2. *فَعِيلٌ*, verbal adjectives, derived from verba mediæ rad.

- D geminatae or ultimæ rad. *و* et *ى*; as *عَزِيزٌ* mighty, glorious,
أَعِزَّةٌ (for *أَعِزَّةٌ*); *عَفِيفٌ* temperate, chaste, *أَعْفَفَةٌ*; *شَحِيحٌ*
niggardly, stingy, *أَشْحَةٌ*; *حَبِيبٌ* dear, *أَحَبَّةٌ*; *صَبِيٌّ* a boy
 (for *صَبِيٌّ*), *أَصْبِيَّةٌ*; *نَجِيٌّ* a confidant, *أَنْجِيَّةٌ*; *عَبِيٌّ* stammering,
أَعْبِيَّةٌ.

* [If masc.; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued. *Sing.*

3. أَفْرِيحَةٌ, rare; as فَرِيحٌ *the young of a bird*, أَفْرِيحَةٌ; نَعْلٌ *a shoe*, أَنْعَلَةٌ; نَجْدٌ *a high land*, أَنْجَدَةٌ; زُرٌّ *a button*, أَنْجَدَةٌ; بُرْجٌ *a tower*, أَبْرَجَةٌ; جُحْرٌ *the hole of a reptile*, أَجْحَرَةٌ. B

4. فَعْلٌ, rare; as طَبَقٌ *a cover or lid*, أَطْبِقَةٌ; زَادٌ (for زَوْدٌ) *provisions*, أَزْوِدَةٌ; خَالَ (for خَوْلٌ) *an uncle (by the mother's side)*, أَخْوَلَةٌ; قَفَا (for قَفَى or قَفْوٌ) *the back of the neck*, أَقْفِيَةٌ; [أَحْيِيَةٌ *vulva*, أَأَحْيِيَةٌ]; نَدَى *moisture, dew*, أَنْدِيَةٌ; خُزْزٌ *a buck-hare*, أَخْزَزَةٌ (for أَخْزَزَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سِحَاءَةٌ C or سَحَايَةٌ *a sealed strip of paper (with which a letter is bound)*, أَنْدِيَةٌ; وَأِدٍ *a watercourse*, وَأُودِيَةٌ; نَادٍ *an assembly*, وَأَسْحِيَةٌ.

XVI. فَوَاعِلٌ*.

1. فَاعِلٌ; as خَاتِمٌ *a signet-ring*, خَوَاتِمٌ; طَابَعٌ *a seal*, طَوَابِعٌ; طَابِقٌ *a pot, a crucible*, طَوَابِقٌ; قَالِبٌ *a mould*, قَوَالِبٌ.
2. فَاعِلٌ, substantives; بَاعِثٌ *a motive or cause*, بَوَاعِثٌ D حَافِرٌ *a hoof (of a horse or ass)*, حَوَافِرٌ; جَانِبٌ *a side*, جَوَانِبٌ; كَاهِلٌ *the space between the shoulders*, كَوَاهِلٌ; غَارِبٌ *the top of a*

* [By the influence of و the preceding Fèthā 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. صَوَاتِقُ, عَوَارِضُ, عَوَارِمُ, كَوَاكِبُ. D. G.]

A *Plur. Fract.*XVI. فَوَاعِلُ continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; سَاحِلُ the seashore, سَوَاحِلُ; شَوَاهِدُ an example, شَوَاهِدُ.

3. فَاعِلٌ, verbal adjectives, applicable to men, rare; as فَارِسٌ a horseman, فَوَارِسُ; تَابِعٌ a follower, تَوَابِعُ; نَاقِصٌ hanging the head, نَوَاقِصُ; هَوَالِكٌ perishing, هَوَالِكُ; خَالِفٌ remaining behind, خَوَالِفُ.

B

4. فَاعِلٌ, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as حَامِلٌ pregnant, حَوَامِلُ; نَاهِدٌ menstruating, حَوَائِضُ; طَوَالِقٌ divorced, طَوَالِقُ; نَاهِدٌ having swelling breasts, نَوَاهِدُ.

C

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ fruit, فَوَاكِهُ a thunderbolt, صَاعِقَةٌ; نَادِرَةٌ a rarity, a witticism, a joke, نَوَادِرُ; أَنَسَةٌ cheerful, sociable, أَوَانِسُ; صَاحِبَةٌ a female companion, صَوَاحِبُ; خَاصَّةٌ distinguished people, the upper classes, خَوَاصُّ (for خَوَاصِصُ); عَامَّةٌ common people, the vulgar, عَوَامُّ (for عَوَامِرُ); فَوَائِدٌ gain, profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارٍ (for جَوَارِيُ, see no. XXIII., rem.);

D

نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحٍ (for نَوَاحِيُ).

REM. Initial و is changed into أ; as وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِيَةٌ custody, a guard, أَوَاقٍ (for وَوَاقِيُ), which is also the plural of أَوْقِيَةٌ = أَوْقِيَّةٌ an ounce.

Plur. Fract.

A

XVI. فَوَاعِلُ continued. *Sing.*

6. فَاعِلَاءٌ; as حَائِيَاءٌ, دَامَاءٌ, قَاصِعَاءٌ, نَافِقَاءٌ, holes of the jerboa, حَوَاتٍ (for حَوَاتِي), دَوَامٍ (for دَوَامِم), قَوَاصِعُ, نَوَافِقُ, قَوَاصِعُ, سَابِيَاءٌ a caul, (سَوَابِي) سَوَابٍ.

XVII. فَعَائِلُ.

Fem. quadrilaterals, of which the third letter is servile or quiescent B
(a long vowel), whether they have the fem. termination ة -, or
not; as سَحَابَةٌ a cloud, سَحَابٌ; رِسَالَةٌ an embassy, a letter,
a treatise, رِسَائِلُ; ذُوَابَةٌ a lock of hair, ذُوَابٌ; جَعَالَةٌ or جَعِيلَةٌ
wages, جَعَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ; صَحِيفَةٌ a written
leaf, a letter, a book, صَحَائِفُ; صَفِيحَةٌ a board or plank, a
slab, صَفَائِحُ; كَرِيمَةٌ noble, كَرَائِمُ; ذَبِيحَةٌ slaughtered, a
victim, ذَبَائِحُ; حَلُوبَةٌ a milch-camel, حَلَائِبُ; شِمَالٌ the north C
wind, شِمَائِلُ; شِمَالٌ the left hand, شِمَائِلُ; جَزُورٌ a she-camel
for slaughter*, جَزَائِرُ; عَجُوزٌ an old woman, عَجَائِرُ; ذُنُوبٌ
a large bucket, ذُنَائِبُ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ
a young camel, أَفَائِلُ; ضَمِيرٌ a pronoun, ضَمَائِرُ; [دَلِيلٌ a proof,
D دَلَائِلُ; وَصَائِدٌ a court, وَصَائِدٌ]; حَاجَةٌ a want or need, a thing,
affair or business, حَوَائِجُ; حُرَّةٌ a second wife, حُرَائِرُ; حُرَّةٌ
a free woman, حُرَائِرُ; [كَنَنَةٌ a daughter in law, كَنَائِنُ];
مَرَائِرُ الشَّجَرِ bitter kinds of trees, from مَرَّةٌ]; لَيْلٌ the night,
لَيَائِلُ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*

XVIII. فَعْلَانُ.

Sing.

1. فُعْلٌ, from radicals mediæ و و; as حُوتٌ, نُونٌ, *a fish*, حَيْتَانُ, نِينَانٌ; سُورٌ *a wall*, سِيرَانٌ; عُوْدٌ *a piece of wood, a branch*, دِيدَانٌ; دُوْدٌ *a worm*, دِيدَانٌ.
- B 2. فَعْلٌ; as خَرَبٌ *a male bustard*, خَرِبَانٌ; وَصَعٌ *a kind of small bird*, وَصَعَانٌ; وَرَلٌ *a lizard*, وَرْلَانٌ; تَاجٌ (for تَوَجٌّ) *a crown*, تَاجَانٌ; بَابٌ *a door*, بَابَانٌ; جَارٌ *a neighbour*, جِيرَانٌ; نَارٌ *fire*, نِيرَانٌ; فَتَى (for فَتَى) *a youth*, فَتِيَانٌ; أَخٌ (for أَخُو) *a brother*, إِخْوَانٌ.
- C 3. فُعْلٌ; as صُرْدٌ *a kind of bird*, صِرْدَانٌ; نُعْرٌ *a nightingale*, نِعْرَانٌ; جِرْدٌ *a field-rat*, جِرْدَانٌ; خُرَزٌ *a buck-hare*, خِرْزَانٌ; جَعْلٌ *a black beetle*, جَعْلَانٌ.
4. فَعَالٌ, and more rarely فَعَالٌ and فَعَالٌ; as غَلَامٌ *a boy, a slave*, غِلْمَانٌ; غُرَابٌ *a raven*, غِرْبَانٌ; عُقَابٌ *an eagle*, عِقْبَانٌ; ذَبَابٌ *a fly*, ذِبَابَانٌ; غَزَالٌ *a gazelle*, غِزْلَانٌ; شِهَابٌ *a firebrand, a meteor*, شِهْبَانٌ; صَوَارٌ *a herd of wild cattle*, صِيرَانٌ.
- D 5. فَعْلٌ and فَعْلٌ, rare; as عَبْدٌ *a slave*, عِبْدَانٌ; وَعْدٌ *a slave*, وَعْدَانٌ; ثَوْرٌ *a bull*, ثِيرَانٌ; ضَيْفٌ *a guest*, ضَيْفَانٌ; فَارٌ *a mouse*, فِيرَانٌ; رَأْلٌ *a young ostrich*, رِئْلَانٌ; صِنُوٌ *one of two or more trees growing from a single root*, صِنْوَانٌ; قِنُوٌ *a bunch of dates*, قِنْوَانٌ; نِيرٌ *a yoke*, نِيرَانٌ.
6. فَعِيلٌ, rare; as قَضِيبٌ *a branch*, قَضِبَانٌ; ظَلِيمٌ *a male ostrich*,

Plur. Fract.

A

XVIII. فَعْلَانٌ continued. Sing.

خَصِيٌّ ; صَبِيَّانٌ (for صَبِيُوٌّ) a boy or child, ظَلْمَانٌ ; خَصِيَّانٌ gelding, a eunuch, خَصِيَّانٌ.

[7. فَعُولٌ, rare ; as خُرُوفٌ a lamb, خِرْفَانٌ.]

8. كُعَيْتٌ, جَمِيْلٌ, فُعَيْلٌ, فُعَيْلَةٌ, not diminutives, rare ; as تَمْلَانٌ, تَمِيْلَةٌ a sort of wild cat, كَمِيْلَةٌ ; جَمْلَانٌ, جَمِيْلَانٌ, كَمِيْلَانٌ, كَمِيْلَاتٌ, nightingale, B

9. فَعْلَانٌ, rare ; as شَقْدَانٌ a male chamæleon, شَقْدَانٌ ; كَرَوَانٌ a bustard, وَرْشَانٌ ; وَرْشَانٌ a wood-pigeon, كَرَوَانٌ.

10. فَاعِلٌ, rare ; as حَائِطٌ a wall, حَيْطَانٌ ; جَانٌّ a spiritual being of the class called أَلْحِنُّ, جِنَانٌ.

REM. اِمْرَأَةٌ (for اَمْوَةٌ), a maidservant, has اِمْرَأَاتٌ ; and اِمْرَأَةٌ, a woman, an irregular plural نِسْوَانٌ.

XIX. فُعْلَانٌ.

1. فَعْلٌ, more rarely فُعْلٌ ; as سَقْفٌ a roof, سَقْفَانٌ ; وَغْدٌ a slave, وَغْدَانٌ ; وَغْدَانٌ, وَغْدَانٌ ; عَبْدٌ a slave, عَبْدَانٌ ; ظَهْرٌ the back, the short side of a wing-feather, ظَهْرَانٌ ; بَطْنٌ the belly, the long side of a wing-feather, بَطْنَانٌ ; [حَبٌّ grain, حَبَّانٌ] ذَنْبٌ a wolf, ذُؤْبَانٌ ; دِينٌ a bunch of dates, قُنُوَانٌ ; زِقٌّ a skin for water, etc., زِقَّانٌ. D

2. فَعْلٌ ; as بَلَدٌ a town, بُلْدَانٌ ; بَرَقٌ, حَمَلٌ, a lamb, بَرَقَانٌ, بَرَقَانٌ ; ذَكَرٌ a male, ذُكْرَانٌ.

3. فِعَالٌ, rare ; as زُقَاتٌ a lane, a strait, زُقَّانٌ ; شَجَاعٌ brave, شَجَعَانٌ ; شَهَابٌ a firebrand, a meteor, شُهَبَانٌ ; حَوَارٌ an unweaned foal of a camel, حَوْرَانٌ.

A *Plur. Fract.*XIX. *فُعْلَانٌ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيْفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيْبٌ* a twig or rod, *قُضْبَانٌ*; *كَثِيْبٌ* a sand-hill, *كُثْبَانٌ*; *ظَلِيْمٌ* a male ostrich, *ظُلْمَانٌ*; *خَلِيْلٌ* a friend, *خُلُلَانٌ*; *قَرِيْبٌ* a channel for irrigation, *قُرِيَانٌ*; *صَبِيْبٌ* a boy or child, *صُبِيَانٌ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from verba mediæ rad. و et ي; as *رَاكِبٌ* a rider, *رُكْبَانٌ*; *صَاْحِبٌ* a companion, *صُحْبَانٌ*; *فَارِسٌ* a horseman, *فُرْسَانٌ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهْبَانٌ*; *شَابٌ* a youth, *شُبَّانٌ*; *رَاعٍ* a shepherd, *رُعِيَانٌ*.

6. *أَفْعَلٌ*, fem. *فَعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانٌ*; *أَصْلَعٌ* bald, *صُلْعَانٌ*; *أَصْرٌ* deaf, *صُمَانٌ*; *أَعْوَرٌ* blind of one eye, *عُورَانٌ*; *أَبْيَضٌ* white, *عُيْمَانٌ* (for *بِيضَانٌ*); *أَعْمَى* blind, *عُمِيَانٌ*.

C

REM. The forms *فُعْلَانٌ* and *فُعْلَانٌ* 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 *عُورَانٌ*, blind of one eye, from *أَعْوَرٌ*, and *حُورَانٌ*, unweaned foals of camels, from *حُوَارٌ*, we find *عِيرَانٌ* and *حِيرَانٌ*. [*حِشَّانٌ* and *حِشَّانٌ* a garden has *حُشٌّ* or *حَشٌّ*.]

D

XX. *فَعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatae or tertiæ rad. و et ي; as *فَقِيْرٌ* poor, *فُقَرَاءٌ*; *أَمِيْرٌ* a commander or chief, *أُمَرَاءٌ*; *رَئِيْسٌ* a chief, *رُؤَسَاءٌ*; *بَخِيْلٌ* stingy, *بُخَلَاءٌ*; *ظَرِيْفٌ* witty, *ظُرَفَاءٌ*; *حَكِيْمٌ* wise,

Plur. Fract.

A

XX. **فُعَلَاءٌ** continued. Sing.

a philosopher or sage, a physician, **حُكَمَاءٌ**; **نُجَبَاءٌ** noble, **نَجِيبٌ** ; **بَيْنَاءٌ** clear, plain, eloquent, **بَيْنٌ**.

2. **فَاعِلٌ**, some masc. adjectives, with the same restrictions as above; as **عَالِمٌ** learned, **عُلَمَاءٌ**; **جَاهِلٌ** ignorant, **جُهَلَاءٌ**; **شَاعِرٌ** a poet, **شُعَرَاءٌ**; **عَاقِلٌ** wise, **عُقَلَاءٌ**; **صَالِحٌ** good, right, **صُلَحَاءٌ**.

B

REM. Examples of rarer cases are: **سَمَحٌ** liberal, **سُمَحَاءٌ**; **جَوَادٌ** liberal, **جُودَاءٌ**; **جَبَانٌ** cowardly, **جُبْنَاءٌ** (from **جَبِينٌ**); **أَسِيرٌ** a prisoner, **أَسِيرَةٌ** (from **أَسْرَاءٌ**); **وُدُودٌ** loving, **وُدُدَاءٌ**.—**خَلِيفَةٌ**, a successor, a deputy, a caliph, usually makes **خَلَائِفٌ** in the former senses, and **خُلَفَاءٌ** in the last.

C

XXI. **أَفْعَلَاءٌ**.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertîæ rad. و et ي; as **صَدِيقٌ** a friend, **أَصْدِقَاءٌ**; **قَرِيبٌ** a relative, **أَقْرَبَاءٌ**; **أَخْلَافٌ**, **أَحْبَابٌ**, **أَخِلَاءٌ** (for **أَحْبَابٌ**); **أَخِلَاءٌ** (for **أَحْبَابٌ**); **أَقْرَبَاءٌ**; **أَقْرَبَاءٌ**; **أَقْرَبَاءٌ** a physician, **أَطِبَّاءٌ**; **أَطَبَّاءٌ** strong, **أَشْدَاءٌ**; **هَيِّنٌ** (for **هَوِينٌ**) D light, easy, **أَهْوَنَاءٌ**; **لَيِّنٌ** (for **لَيْيْنٌ**) smooth, easy, **أَلْيَنَاءٌ**; **بَيْنٌ** clear, plain, eloquent, **أَبْيَنَاءٌ**; **غَنِيٌّ** rich, **أَغْنِيَاءٌ**; **عَمِيٌّ** stuttering, stammering, **أَعْمِيَاءٌ**; **وَلِيٌّ** a friend, a weli or saint, **أَوْلِيَاءٌ**; **تَقِيٌّ** pious, **أَتْقِيَاءٌ**; **سَخِيٌّ** liberal, **أَسْحِيَاءٌ**; **شَقِيٌّ** wretched, **أَشْقِيَاءٌ**; and similarly, **بَرِيٌّ** for **بَرِيٌّ**, quit of, exempt from, **أَبْرِيَاءٌ**; **نَبِيٌّ** for **نَبِيٌّ**, a prophet, **أَنْبِيَاءٌ**.

D

A *Plur. Fract.*XXII. *فَعْلَى*. *Sing.*

1. *أَفْعَلٌ*, *فَاعِلٌ*, *فَاعِلٌ*, *فَعِيلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *قَتَلَى*; *جَرِيحٌ* wounded, *جَرَحَى*; *لَدِيغٌ* bitten by a snake, *سَقَمٌ* stung by a scorpion, *مَيِّتٌ*; *كَسْرَى* broken, *كَسِيرٌ*; *أَسْرَى* a prisoner, *أَسِيرٌ*; *لَدَغَى* (for *مَوِيَّتٌ*) dead, *مَوْتَى*; *مَرِيضٌ* sick, *مَرَضَى*; *غَرِيْقٌ* drowned, *غَرَقَى*; *زَمْنٌ* paralytic, *عَيْلَى*; *عَائِلٌ* poor, *هَلَكَى*; *هَالِكٌ* *غَرَقَى*; *وَجَعَى* in pain, *وَجَعٌ*; *هَرَمَى* decrepit through age, *هَرَمٌ*; *زَمْنَى*; *أَجْرَبٌ*, or *جَرِبٌ*, mangy, scabby, *حَمَقٌ*, or *أَحْمَقٌ*, silly, *حَمَقَى*; *نُوكَى* a fool, *أَنُوكٌ*; *جَرَبَى*.

2. *فَعْلَانٌ*, verbal adjectives; as *كَسْلَانٌ* lazy, *كَسَلَى*; *غَضْبَانٌ* angry, *غَضَبَى*; *غَرْتَانٌ* hungry, *غَرْتَى*; *سَكْرَانٌ* drunken, *سَكْرَى*.

REM. The plural *فَعْلَى* is said to occur in only two words;

viz., *حَجَلٌ* a partridge, *حَجَلَى*, and *ظَرِبَانٌ* a polecat, *ظَرِبَى*.

XXIII. *فَعَالٍ*.

1. *فَعَالَةٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارٍ*; *صَحْرَاءٌ* a plain or desert, *صَحَارٍ*; *فَيْفَاءٌ* a desert, *فَيْفٍ*.

2. *فَعَالَى*; as *فَتَوَى* a judicial opinion, *فَتَاوٍ*; *دَعْوَى* a claim, *دَعَاوٍ*; *ذِفْرَى* the prominent bone behind the ear, *ذِفَارٍ*.

3. *فَعَالَةٌ*, *فَعَالِيَةٌ*, *فَعَالُوَةٌ*; as *سَعْلَاءَةٌ* a female gūl (غُولٌ) or goblin, *سَعَالٍ*; *سَعَالِيَةٌ* an old hag, *سَعَالٍ*; *حَذْرِيَّةٌ* rough ground, *حَذَارٍ*; *عَفْرِيَّةٌ* the

* [لِلْأَزْدِوَاجِ] *كَيْسَى* clever has *كَيْسَى* in order that it may resemble.

its contrary *حَمَقَى*.]

Plur. Fract.

A

XXIII. *فَعَالٍ* continued. *Sing.*

hackles of a cock, عَفَارٍ; عَرْقُوهُ the collar-bone, تَرَاتِي; عَرْقُوهُ the cross-handle of a bucket, عَرَاتِي.

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 *لَيْلٌ*, B *night*, makes *لَيْالٍ* (acc. *لَيْالِي*); *أَهْلٌ* *one's people or family*, *أَهَالٍ* (acc. *أَهَالِي*); and *أَرْضٌ*, *the earth*, *أَرَضِي* (acc. *أَرَضِي*).

XXIV. *فَعَالِي*.

1. *فَعَلَاءٌ*; as *عَذْرَاءٌ* *a virgin*, *عَذَارِي*; *صَحْرَاءٌ* *a plain or desert*, *صَحَارِي*; *فَيْفَاءٌ* *a desert*, *فَيْافِي*.
2. *حَلَوِي*; *فَتَاوِي* *a judicial opinion*, *فَتَوِي*; *حَلَاوِي* *sweetmeat*, *دَعَاوِي*; *دَعَاوِي* *a claim*, *ذِفْرِي* *the prominent bone behind the ear*, *ذَفَارِي*; *شَكَاوِي* *a complaint*, *شَكَاوِي*.
3. *فَعَلِي*, feminine adjectives, not superlatives; as *أُنْثَى* *female*, *فَعَلِي*, feminine, *أَنَاتِي*; *حُبْلَى* *pregnant*, *حُبَالِي*; *خُنْثَى* *a hermaphrodite*, *خُنَاتِي*.
4. *فَعَلِيَّةٌ*; as *حَذْرِيَّةٌ* *rough ground*, *حَذَارِي*; *عَفْرِيَّةٌ* *the hackles of a cock*, *عَفَارِي*.

REM. In nos. 1, 2, and 4, the forms *فَعَالٍ* and *فَعَالِي* are D interchangeable.

5. *سَكْرَانٌ*, fem. *فَعَلِي*, and *فَعِيلٌ*, verbal adjectives; as *سَكْرَانٌ* *drunken*, *سَكَارِي*; *غَضَبَانٌ* *angry*, *غَضَابِي*; *غَرْتَانٌ* *hungry*, *غَرَاتِي*; *غَيْرَانٌ* *perplexed*, *غَيْرَانِي*; *كَسَالَانٌ* *lazy*, *كَسَالِي*; *كَسِيرَانٌ* *broken*, *كَسَارِي*; *كَسِيرَانٌ* *jealous*, *غَيَارِي*; *أَسِيرٌ* *a prisoner*, *أَسَارِي*.

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى; أَيْمٌ (for أَيْمٌ) *unmarried*, أَيَامَى; [خَزَائِنٌ *covered with shame*, خَزَايَا].

6. فَعِلٌ, فَعُلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly*, حَبَاطَى; وَجَعٌ *in pain*, وَجَاعَى; حَذِرٌ *cautious, wary*, حَذَارَى; حَزِنٌ *sad*, حَزَانَى.

B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى* and even *فِعَالَى*; as سُكَّارَى, حِيَارَى, عَجَابَى, غِيَارَى, أُسَارَى, غُجَاعَى or كِسَالَى or كِسَالَى; رَدِيفٌ has only رُدَافَى and عَظَلٌ only عُظَالَى.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ي; as هَدِيَّةٌ *a present*, هَدَايَا; مَنِيَّةٌ *fate*, مَنَايَا; رَعِيَّةٌ *subjects*, رَعَايَا; بَلِيَّةٌ *a trial or calamity*, بَلَايَا; مَطِيَّةٌ *an animal for riding*, مَطَايَا; سَجِيَّةٌ *nature, disposition*, سَجَايَا; خَطِيَّةٌ (for خَطِيَّةٌ) *a sin*, خَطَايَا; [عَشِيَّةٌ *evening*, عَشَايَا*].

C

REM. We write هَدَايَا instead of هَدَائِي, 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 (هَدَاءِ), etc.

D

8. فُعَالَةٌ, from verba tertiæ rad. و et ي; as جَدَايَةٌ *a young gazelle*, أَدَاوَى; إِتَاوَةٌ *a tax*, أَتَاوَى; إِدَاوَةٌ *a small water-skin*, إِدَاوَى; هَرَاوَةٌ *the upper part, something over and above*, عَلَاوَى.

* [In conjunction with عَشَايَا, for the sake of conformity (لِللِإِذَاجِ) غُدُوَّةٌ has غَدَايَا.]

Plur. Fract.

A

XXIV. *فَعَالِي* continued. *Sing.*

a stout stick, *هَرَاوَى*; *نُقَاوَةٌ* plants of the kind called *حَمَضٌ*, used for washing clothes, *نَقَاوَى*; *نُقَايَةٌ* the pick and choice of anything, *نَقَايَا*.

REM. Here too *فَعَالِي* is thought to stand for *فَعَائِلٌ*; as *جَدَايَا* for *جَدَائِي* (*جَدَاءٌ*), etc.

B

9. *فَاعِلَةٌ*, from verba mediæ rad. *و* and tertiæ rad. *و* et *ي*; as *رَوَايَا* a camel used in drawing water, a large water-skin, *رَاوِيَةٌ*; *زَوَايَا* an intestine, *حَوَايَا*; *زَاوِيَةٌ* a corner, *زَوَايَا*.

REM. a. Here *فَعَالِي* is thought to stand for *فَوَاعِلٌ*; as *رَوَايَا* for *رَوَائِي* (*رَوَاءٌ*), etc.

[REM. b. Anomalous is *نَصْرَائِي* from *نَصْرَانِيٌّ* a Christian.] C

XXV. *فَعِيلٌ* (rare).

1. *بَقَرٌ*; *كَلِيبٌ*, *كَلْبٌ*; as *عَبْدٌ* a slave, *عَبِيدٌ*; *رَحَى* a mill, *رَحِيٌّ*; *بَقِيرٌ*, cattle, *رَحَى*.
2. *فِعَالٌ*; as *حِمَارٌ* an ass, *حَمِيرٌ*.
3. *فَاعِلٌ*; as *حَاجٌّ* a pilgrim, *حَاجِيٌّ*; *غَازٍ* (for *غَازُوٌ*) a soldier, *ضَائِنٌ* a sheep, *ضَائِنٌ* (for *غَزِيُوٌ*); *مَاعِزٌ* a goat, *مَعِيزٌ*; *غَزِيٌّ*.

D

XXVI. *فُعُولَةٌ* (rare).

فُعُلٌ; as *بُعْلٌ* a husband, *بُعُولَةٌ*; *عَمٌّ* an uncle (by the father's side), *عُمُوْمَةٌ*; *عَيْرٌ* a wild ass, *عَيْرَةٌ*; *خَالٌ* an uncle (by the mother's side), *خُوُولَةٌ* (comp. § 240, rem. c); *فُحْلٌ* a stallion, *صَقْرٌ*; *نَمُورَةٌ*, *نَمُورَةٌ*; *نَمِرٌ*; *خَيْوُطَةٌ*, *خَيْطٌ*; *فُحُولَةٌ*; *صُقُورَةٌ*, a hawk, *عُلُوفَةٌ*; *عُلُوفَةٌ*, fodder, *عُلُوفَةٌ*.

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare). *Sing.*

1. *فَعُلٌ*, *فَعَلٌ*; as *ثَوْرٌ* a bull, *ثِيَارَةٌ*; [*فَحْلٌ* a stallion, *فِحَالَةٌ*; *جَمَلٌ* a camel, *جِمَالَةٌ* (also *جَمَالَةٌ*)] ; *ذَكَرٌ* male, *ذِكَارَةٌ*; *حَجَرٌ* a stone, *حِجَارَةٌ*.

2. *فَاعِلٌ*; as *صَاحِبٌ* a companion, *صِحَابَةٌ* (also [the more common] *صَحَابَةٌ*).

B

XXVIII. *فَعَلٌ* (rare).

1. *فَعَلَةٌ*, *فَعَلَةٌ*; as *حَلَقَةٌ* a ring, a circle, *حَلَقٌ*; *بَكْرَةٌ* a pulley, *بَكْرٌ*.

2. *فَاعِلٌ*, as *نَاهِلٌ* drinking for the first time (of camels), *نَهْلٌ*; *طَالِبٌ* seeking, *طَلَبٌ*; *خَادِمٌ* a servant, *خَدَمٌ*; *تَابِعٌ* a follower, an attendant, *تَبِعٌ*; *رَاصِدٌ* lying in wait, watching, *رَصْدٌ*; *حَارِسٌ* a guardian, a keeper, *حَرَسٌ*; *جَالِبٌ* a driver, an importer, *جَلَبٌ*.

C

XXIX. *فَعَلٌ* (rare).

فَاعِلٌ; as *شَارِبٌ* drinking, *شَرِبٌ*; *نَاصِرٌ* a helper, *نَصْرٌ*; *تَاجِرٌ* a merchant, *تَجَرٌ*; *صَاحِبٌ* a companion, *صَحْبٌ*; *رَاكِبٌ* a rider, *رَكَبٌ*; *سَافِرٌ* a traveller, *سَفَرٌ*; [*زَائِرٌ* a visitor, *زَوْرٌ*].

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

D

* [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 فَعِيلٌ, فَعَلٌ and فَعُلٌ are

which we have not thought it necessary to notice; for instance, A
 مَفْعَلَةٌ, rarely مَفْعَلَةٌ and مَفْعَلَةٌ (as ضَبُعٌ a hyæna, مَضْبَعَةٌ; عَبْدٌ a
 slave, مَعْبُدَةٌ; وَعَلٌ a mountain-goat, مَوْعَلَةٌ; شَيْخٌ an old man, a
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيفَةٌ
 and مَسِيفَةٌ), and مَفْعُولَاءُ, of which the principal examples in use
 are: أَتَانٌ a she-ass, مَاتُونَاءُ; بَعْلٌ a mule, مَبْعُولَاءُ; تَيْسٌ a he-goat,
 مَتْيُوسَاءُ; مَتْيُوسَاءُ; مَتْيُوسَاءُ; مَتْيُوسَاءُ; مَتْيُوسَاءُ; مَتْيُوسَاءُ; مَتْيُوسَاءُ; مَتْيُوسَاءُ;
 عَبْدٌ a slave, مَعْبُودَاءُ; عِلْجٌ a Christian (or other not Muḥammadan)
 captive or slave, مَعْلُوجَاءُ; عَيْرٌ a wild ass, مَعْيُورَاءُ; كَبِيرٌ large, stout,
 مَكْبُورَاءُ. B

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. فَعْلَاءُ, (as شَاعِرٌ
 a poet, شُعْرَاءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
 (as هَلِكٌ perishing, هَلَكَى,) also from an obsolete فَعِيلٌ (هَلِيكٌ).

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, ثَيْرَانٌ, ثُورَةٌ, ثَيْرَةٌ, ثَيْرَةٌ or ثُورَةٌ, أَثْوَارٌ, تُوْرٌ; أَبْحَرٌ, بَحُورٌ, بِحَارٌ,
 عُبدَانٌ, أَعْبُدٌ, عَبِيدٌ, أَعْبِدَةٌ, أَعْبَادٌ, عُبُودٌ, عِبَادٌ, عَبْدٌ a slave, ثِيَارَةٌ;
 (besides مَعْبُودَاءُ, مَعْبُدَةٌ, عِبِدَةٌ, عِبْدَى, عِبْدَاءُ, عِبْدَانٌ, عَبْدٌ, see rem. a);
 صَحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صِحَابٌ, صَحْبٌ a companion, صَحْبَةٌ;
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present, D

masculine by form, feminine by signification. The forms XXVI. فَعُولَةٌ
 and XXVII. فَعَالَةٌ seem to be derived respectively from فَعُولٌ and
 فَعَالٌ with the termination ة to reinforce the collective meaning
 (تَاءٌ لِتَأْكِيدِ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness*, شَاهِدُونَ, شَهِدَ, شَهَدَ, شَهَدٌ, شَهِدَ, شَاهِدٌ; عَابِدٌ *serving, worshipping*, عَابِدُونَ, عَبَّادٌ, عَبَّادٌ, 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 عَيُونٌ, عَيْنٌ, or أَعْيَانٌ; in the second, عِيُونٌ or أَعْيُنٌ; in the third and fourth, أُعْيَانٌ. 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 بُطْمَانٌ; in the second, بَطُونٌ, أُبْطِنَةٌ, or بُطْمَانٌ; in the third, أَبْطُنٌ or بُطُونٌ; in the fourth and fifth, بُطْمَانٌ.
- 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. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) فَعَالِلُ. *Sing.*
1. Quadrilateral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as تَعَلَّبٌ *a fox*, تَعَالِبٌ; ضَفِدْعٌ *a frog*, صَفَادِعُ; دِرْهَمٌ *a dirham*, دِرَاهِمٌ; قَنْطَرَةٌ *a locust*, جُنَادِبُ; بَرَائِنٌ *a claw of a lion*, بُرَائِنٌ; جَوَاهِرٌ *gems*, جَوَاهِرٌ; زَعَانِفٌ *a fin of a fish*, زَعَانِفٌ; قَنَاطِرٌ *bridge*, قَنَاطِرٌ; كَوَاكِبٌ *a star*, كَوَاكِبٌ; جَدَوَلٌ *a streamlet, a column or table (in a book)*, جَدَاوِلُ.
- D
2. Quadrilaterals (ة not included), formed from trilateral roots by prefixing أ, ت, or م; as إصْبَعٌ *a finger*, أَصَابِعُ; أَنْمَلَةٌ *the end*

Plur. Fract.

A

I. *مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ (فَعَالِلُ) cont. Sing.*

of a finger, *أَنَامِلُ*]; *آدَمُ* Adam, *أَوَادِمُ*; *أَفْعَى* a viper, *أَفَاعٍ* (for *أَفَاعِي*, compare § 304, no. XXIII., rem.); *تَجْرِبَةٌ* trial, experience, *تَجَارِبُ*; *مِخْلَبٌ* a claw or talon, *مِخَالِبُ*; *مَنْزِلَةٌ* a halting-place, a station, *مَنَازِلُ*; *مَحَلَّةٌ* a place where one stops or dwells, a quarter of a town, *مَحَالٌ*; *مَعِيشَةٌ* means of subsistence, *مَعَايِشُ*; *مَعْنَى* meaning, *مَعَانٍ* (for *مَعَانِي*); *مَرْثِيَةٌ* B an elegy, *مَرَاثٍ* (for *مَرَاثِي*); [*مُرْضِعٌ* suckling, *مِرَاضِعُ*].

REM. a. In the plur. fract. of the form *مَفَاعِلُ* from verba mediæ rad. *ي*, the *ي* is not converted after the êlif productionis into hêmza (ذ),—as happens, for instance, in form XVII. of the trilaterals (*فَعَائِلُ*), or in the nomen agentis (*فَاعِلُ*, § 240),—but it remains unchanged; e.g. *مَسَاحَةٌ, مَسَاحٌ*, an open space for walking (from *سَاحٌ* for *سَيِّحٌ*), *مَسَاحِي*; C whereas *مَسَاحٍ* is the plural of *مَسِيحَةٌ* a curl (from *مَسَحٌ*). In the same form from verba mediæ rad. *و*, the *و* is usually retained, as *مِقْوَسٌ* a bowcase, *مِقَاوِسُ*; *مَفَاوِزٌ* (from *فَازٌ* for *فَوَازٌ*) a desert, *مِفَاوِزُ*; *مَلَامَةٌ* a reproof, *مَلَاوِمُ*; *مِغَاصٌ* (from *غَاصٌ* for *غَوَّصٌ*) a place for diving, *مِغَاوِصُ*; but in one or two instances into hêmza (ذ), e.g. *مُصِيبَةٌ* (from *صَابٌ* for *صَوَّبٌ*) a misfortune, *مِصَاوِبُ*, and usually *مِصَابِبُ*; *مَنَارَةٌ* D a candlestick, a lighthouse, a minaret, *مِنَاوِرُ*, and usually *مِنَابِرُ*. The changing of the *و* into *ي* is vulgar, as *مِغَايِرُ, مَنَابِرُ*.

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. *أَفَاعِلُ*; e.g. *أَدْهَمُ* a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

الْأَكْبَرُ, أَرَاكُمُ; أَرَقَمُ; أَدَاهِمُ, *grandees, nobles.*

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *فَعَالِلُ*.

Quinqueliteral substantives and adjectives (ة not included), of

B

which the penultimate letter is a litera productionis (ا, و, ي); as سُلْطَانُ *a sultan*, سِرْحَانُ *a wolf*, سَرَاحِينُ *white flowers*, نَوَّارٌ *white flowers*, تَبَائِينُ *short drawers*, سَلَّاطِينُ *a bubble*, فُقَّاعَةٌ *a knife*, سِكِّينٌ *a lamp*, قَنَادِيلٌ *a heavy shower of rain*, شَبَابِيْبٌ *a chair*, كُرْسِيُّ (for *كُرَاسِيٌّ); مَكْوَةٌ *a measure*,

C

مَكَائِكُ and مَكَائِيٌّ; بَرِّيَّةٌ *a desert*, بَرَارِيٌّ (for بَرَارِيٌّ); تَمَثَالٌ *a statue*, تَمَائِلٌ *a picture*, تَصَوِيرٌ *a chronicle*, تَوَارِيخٌ (compare § 303, f, rem.); مِفْتَاحٌ *a key*, مَفَاتِيحٌ *poor*, مَسَاكِينٌ *unlucky, inauspicious*, مَشُوْومٌ *lucky, auspicious*, مِيْمُوْنٌ *accursed*, مَسَائِيْمٌ *a dust-storm with whirlwinds*, مَلَاعِيْنٌ *a garland or crown*, أَكَالِيْلٌ *a poem in the metre*, أَرْجُوْزَةٌ

D

رَاغِزٌ; أَرَاجِيْزٌ; أَدْحِيٌّ (for أَدْحُوِيٌّ) or إِدْحِيٌّ *an ostrich's nest*, إِدْحِيٌّ; أَدْحِيٌّ; أَمَانِيٌّ (for أَمْنُوِيَّةٌ) *a wish*, أَمَانِيٌّ; أَدْحِيٌّ; أَدْحِيٌّ; أَدْحِيٌّ *a tent-rope*,

* [This may be lightened also to كُرَاسٍ, as اِنْسِيٌّ *a human being*, has اِنْسِيٌّ and اِنْسِيٌّ; اِنْسِيٌّ *a Bactrian camel*, اِنْسِيٌّ and اِنْسِيٌّ, *a camel from Mahrah*, مَهَارِيٌّ and مَهَارِيٌّ. The two latter words have also the irregular plurals اِنْسِيٌّ and مَهَارِيٌّ.]

Plur. Fract.

Sing.

A

II. (فَوَاعِيلُ، يَفَاعِيلُ، مَفَاعِيلُ، تَفَاعِيلُ، أَفَاعِيلُ) فَعَالِيلُ cont.

a sacred claim, [أَوَارِي، أَرِيَّةُ] وَأَوَاخِي a stall, يَنْبُوعٌ a spring, جَامُوسٌ a buffalo, يَعَاسِبُ the queen-bee (rex apum), يَنْابِيعُ; بَوَاسِيرُ hæmorrhoids; جَوَامِيسُ; بَاسُورٌ

REM. a. The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمٌ signet-rings, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمٌ); قَنَاطِرٌ = قَنَاطِيرُ dirhams, from دِرْهَمٌ = دِرْهَمٌ (pl. دَرَاهِمٌ); مَقَاطِيرُ bridges, from مَفْطِرٌ; قَنْطَرَةٌ; مَقَاطِيرُ one who breaks his fast, مَطْفِلٌ; مَشَادِينُ and مَشَادِنُ having a fawn with her, مَطَافِيلُ and مَطَافِلُ having a young one with her, مَنَاجِيرُ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِيرُ = مَقَاصِرُ plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; أَعَاصِيرُ = أَعَاصِرُ plur. of أَعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a *dīnār*, قِيرَاطٌ a *carat*, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and إِيَوَانٌ an arched or vaulted portico, vestibule or apartment, make دَوَائِرُ, دَوَائِيْنُ, قَرَارِيْطُ, دَنَائِرُ, دِيَوَانٌ, and دِيَوَانٌ (إِيَوَانٌ and دِيَوَانٌ). دِيَابِجُ, brocade, has دَبَائِبُجُ and دَبَائِبُجُ; دِيَمَاسُ or دِيَمَاسُ (δημόσιον), a *dungeon*, a bath, دِيَمَاسُ and دِيَمَاسُ; شِرَارُزُ or شِرَارُزُ, curds, شَرَارِيْزُ and شَرَارِيْزُ; أَتُونٌ, a furnace, أَتَاتِيْنُ and perhaps also أَتَانِيْنُ (as if from a form أَتْنُونٌ); خُنَاقٌ (خُنَاقٌ) quinsy, has خَوَانِيْقُ and, in modern Arabic, خَنَّانِيْقُ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أُسْتَاذٌ (Pers. اُسْتَاذٌ) a master, a teacher, أُسَاتِيذٌ and أُسَاتِيذَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. ܬܠܡܝܕܐ) a disciple, a pupil, تَلَامِيذٌ and تَلَامِيذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) a philosopher, فَلَاسِفَةٌ; بَطْرِيْقٌ a Grecian general (patricius, πατρικίος), بَطَارِيْقٌ and بَطَارِقَةٌ; مَطْرَانٌ a metropolitan bishop (μητροπολίτης), مَطَارِينٌ and مَطَارِنَةٌ; تَرْجُمَانٌ an interpreter, تَرَاجِمٌ and تَرَاجِمَةٌ.
2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلَأَكٌ an angel, مَلَأِكَةٌ; صَيَقِلٌ a polisher of swords, صَيَاقِلٌ and صَيَاقِلَةٌ; تَبَاعَةٌ a king of èl-Yèmen, تَبَعٌ; قُمَسٌ a nobleman (comes, κομής), قَمَامِسَةٌ; بَطْرِكٌ a patriarch or archbishop (πατριάρχης), بَطَارِيْكٌ and بَطَارِكَةٌ; جَوْرِبٌ a stocking or sock (Pers. كُورِب), جَوَارِبٌ and جَوَارِبَةٌ; مُلْحِدٌ a heretic, مَلَاْحِدَةٌ; قَيْصَرٌ (Cæsar, Καῖσαρ) the Byzantine emperor, قَيَاصِرَةٌ; فِرْعَوْنٌ (פַּרְעֹה) Pharaoh, فِرَاعِنَةٌ; صَيْرِفٌ and صَيْرِفِيٌّ, a money-changer, صَيَارِفٌ and صَيَارِفَةٌ; مَغْرِبِيٌّ a Moor, مَغَارِبَةٌ; بَغْدَادِيٌّ a native of Bagdād, بَغَادِدَةٌ; مَصْمُودِيٌّ a man of the Bèrbèr tribe of Mašmūda, مَصَامِدَةٌ; مَهَلْبِيٌّ a descendant of èl-Muhallèb, مَهَالِبَةٌ.—From كِسْرِيٌّ (Pers. خُسْرُو, Chosroes) the king of

- A أَنْعَامٌ *camels*, نَعَمٌ XIV. (أَوَانِي for أَوَانٍ، أَنِيَّةٌ، *a vessel*، أَنَاءٌ؛ وَأَمَاكِنُ، أَزَاهِيرُ، أَزْهَارٌ، *a (yellow) flower*، زَهْرٌ؛ وَأَنَاعِيمُ، أَظْفِيرُ، أَظْفَارٌ، *a nail*، ظَفْرٌ؛ أَقَاوِيلُ، أَقْوَالٌ، *she-camels having neither young ones nor milk*، أَجَالِدٌ، أَجَالِدٌ؛ V. جَمَلٌ *a he-camel*، جَمَالٌ، جَمَائِلُ، جَمَائِلُ؛ XVIII. XIX. مَصِيرٌ *an intestine*، مَصْرَانٌ، مَصَارِينُ؛ عَقَابٌ *an eagle*، حَشَاشِينُ، حَشَانٌ، حُشٌّ *a garden (of palm trees)*، عَقَابِينُ، عَقَابِينُ. Again, XV. أَفْعَلَاتٌ forms a pluralis sanus as أَدْخِنَاتٌ، أَدْخِنَةٌ، دُخَانٌ *smoke*، أَشْرِبَاتٌ، أَشْرِبَةٌ، شَرَابٌ *a drink*، بِنَائٌ *a building*، أَبْنِيَاتٌ، أَبْنِيَةٌ، عَطَاءٌ *a gift, pay*، أَعْطِيَةٌ، أَعْطِيَاتٌ. A pluralis sanus in -َاتٌ may also be derived from V. فَعَالٌ، VI. فُعُولٌ، III. فَعَالٌ، XVII. فَعَائِلٌ، and a few other forms; as جَمَلٌ *a he-camel*، كِلَابٌ، كَلْبٌ *a dog*، رِجَالَاتٌ، رِجَالٌ *a man*، رِجَالٌ، جَمَالَاتٌ، جَمَالٌ، طَرِيقٌ، بِيُوتَاتٌ، بِيُوتٌ *a house*، بَيْتٌ، جَزْرَاتٌ، جَزْرٌ *a she-camel for slaughter*، جَزُورٌ، طُرُقَاتٌ، طُرُقٌ *a road*، حَدَائِدَاتٌ، حَدَائِدٌ، حِدِيدَةٌ *an iron tool*، حِمْرَاتٌ، حِمْرٌ *a he-ass*، حِمَارٌ، دَارٌ *a house*، نَسَائِجَاتٌ، نَسَائِجٌ، نَسِيجَةٌ *anything woven or plaited*، صَوَاحِبَاتٌ، صَوَاحِبٌ، صَاحِبَةٌ *a female companion*، دُورَاتٌ، دُورٌ *a she-camel*, pl. نِيَاقٌ، نِيَاقَاتٌ، and أَيْنَقٌ، أَيْنَقَاتٌ (with the dimin. أَيْنِقَاتٌ); etc. Sometimes there is even a treble formation; as أَفَارِيقٌ، أَفْرَاقٌ، فَرِيقٌ *a band, a party or sect*، فَرِيقَةٌ. 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 شَافِعِيٌّ *a follower of Šāfiʿī* (الشَّافِعِيَّةُ), الشَّافِعِيَّةُ *the sect of the Šāfiʿites*; صُوفِيٌّ *a Sūfi*, الصُّوفِيَّةُ *the sect of the Sūfis*; المَرْوَانِيَّةُ,

الزُّبَيْرِيَّةُ, *the partisans of Marwān, of Ibnu 'z-Zubèir.* See § 268. A
 Sometimes ة is added with the same effect to other adjectives,
 especially of the forms فَاعِلٌ and فَعَّالٌ; as شَارِبَةٌ *those who live on*
the bank and drink the water of (a certain stream); [وَرَادَةٌ [and وِرَادَةٌ]
(men) drawing water or (cattle) drinking; سَابِلَةٌ *travellers;* جَمَّالَةٌ,
 بِعَّالَةٌ, خَيْالَةٌ, حَمَّارَةٌ, *persons who own or keep camels, asses, horses,*
mules; سَيَّارَةٌ *a company of persons journeying together, a caravan*
 (Syr. [وَسْبَارَةٌ]); رَجَالَةٌ *pedestrians;* نَظَّارَةٌ *spectators;* [نَهَابَةٌ *plun-*
derers]. 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,*
 أُمَّهَاتٌ (Syr. [وَمَهَاتٌ], [وَمَهَاتٌ]), rarely أُمَّاتٌ; فَمٌّ *a mouth,* أَفْوَاهُ (from a
 sing. مَاهُ or فُوهُ); مَاءٌ *water, a spring,* أَمْوَاهُ, مِيَاهُ (from a sing. مَاهُ);
 شِيَاءٌ, شَاءٌ, *a sheep or goat,* أَشْتَاهُ; اسْتٌ *the anus,* شِفَاهُ; شَفَةٌ
a lip, شَوِيٌّ (from the rad. أُنْسٌ, whence Heb. נְשִׂיָּה, נְשִׂיָּה, for נְשִׂיָּה, נְשִׂיָּה);
 خُلْدٌ *a mole,* مَنَاجِدٌ (from the rad. نَجَدٌ). اِنْسَانٌ, *a human being* (Heb. אִנְשָׁן, for אִנְשָׁן,
 אִנְשָׁן), has usually نَاسٌ [especially with the article اَلنَّاسُ], instead
 of the older and poetic اِنْسٌ (Heb. אִנְשָׁן, Aram. اِنْسَا).

306. As regards their meaning, the plurales fracti differ entirely
 from the sound plurals; for the latter denote several *distinct* indi-
 viduals of a genus, the former a number of individuals viewed
collectively, the idea of individuality being wholly suppressed. For D
 example, عِبْدُونَ are *slaves (servi)*, i.e. several individuals who are
 slaves, عِبِيدٌ *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 *رَهْطٌ*, *قَوْمٌ*, *people* or *tribe*, *عَسْكَرٌ* *an army*; [*إِبِلٌ* *camels*, *غَنَمٌ* *sheep*]. These are called *أَسْمَاءُ الْجَمْعِ* or *أَشْبَاهُ الْجَمْعِ* (*like the plural*), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of *nomina unitatis* (§ 246).
- B

307. The pluralis sanus and the plurales fracti of the forms XII. *فَعْلَةٌ*, XIII. *أَفْعُلٌ*, XIV. *أَفْعَالٌ*, and XV. *أَفْعَلَةٌ*, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called *جُمُوعٌ قَلِيلَةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثِيرَةٌ*, *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.
- C

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. ۚ (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 *مُعْرَبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرَفٌ*, *declined with tenvin*, or *غَيْرُ مُنْصَرَفٍ*, *declined without tenvin*. The term *مُتَمَكِّنٌ فِي الْأَسْمِيَّةِ*, *established in, or possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعْرَبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. **ان** (Nom.) and **ين** (Gen., Acc.)*.— A
 (3) The *pluralis sanus* has likewise only *two* case-endings for each

مُتَمَكِّنٌ **أَمَكَّنَ**, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرَفٌ**, and **غَيْرُ مُتَمَكِّنٍ** **غَيْرُ أَمَكَّنَ** 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 B (by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, the sign of annexation; the vowel *a* is designated **التَّصْبُ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The *tènwin* may be (a) **التَّنْوِينُ الدَّلَالِيُّ عَلَى الْمَكَانَةِ**, the nunation which shows that a noun is fully declinable, also called **تَنْوِينُ التَّمَكِينِ**, and found in the singular and the *pluralis fractus*, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَنْوِينُ الْمَقَابَلَةِ**, the nunation of correspondence, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the **ن** of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ**, the C nunation which distinguishes, in the case of an indeclinable noun, between the definite, **الْمَعْرِفَةُ**, and the indefinite, **التَّنْكَرَةُ**, as **مَرَرْتُ بِسَيْبَوِيهِ**, **مَرَرْتُ بِسَيْبَوِيهِ**, I passed by Sibawèih and another (man called) Sibawèih; and (d) **تَنْوِينُ الْعِوَاضِ**, the nunation of compensation. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ** and ye are then looking on, where **حِينِيذٍ** stands for **حِينَ إِذْ بَلَغَتِ الرُّوحُ الْحَلْقُومَ**, at the time when the spirit has reached the throat; (B) of compensation for a governed D word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلٌّ قَائِمٌ** for **كُلٌّ قَائِمٌ** or **كُلُّهُمْ 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 **يِن** is used dialectically, as in the hemistich **عَلَى عَشِيَّةٍ أَحْوَذِيَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

A gender; viz. for the *masculine*, *وَنَ* (Nom.) and *يِنَ* (Gen., Acc.)*; for the *feminine*, *أَتَ* (Nom.) and *اتَ* (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>Zèid.</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>		<i>Dual.</i>	
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form *انَ* is doubtful, despite the verse *أَعْرِفُ أَعْرَفَ*
مَنْهَا الْعَيْنَانَا وَالْعَيْنَانَا وَمَنْحَرَيْنِ أَشْبَهَا ظَبْيَانَا, *I know of her the neck, and*
the two eyes, and two nostrils which resemble two gazelles, in which
 D *الْعَيْنَانِ* and *ظَبْيَانِ* (written in rhyme *نَا*) are used instead of *الْعَيْنَيْنِ*
 and *ظَبْيَيْنِ*.

* The form *يِنِ* is said by some to be dialectical, whilst others consider it due only to poetic license (*ضُرُورَةُ الشُّعْرِ*); e.g. *وَأَنْكَرْنَا*
وَمَا ذَا تَبْتَغِي, and *we ignore the riffraff of other (tribes)*; *وَزَعَانِفَ آخِرِينَ*
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 *آخِرِينَ* and *الْأَرْبَعِينَ* are used instead of *آخِرِينَ* and *الْأَرْبَعِينَ*.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَاتٍ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زُيُودٌ	رِجَالٌ	هُنُودٌ	جِنَانٌ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.	Fem.
	<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

A		DIPTOTE OR SECOND DECLENSION.			
		<i>Substantives.</i>			
		Masc.		Fem.	
			<i>Sing.</i>		
	N.	عُثْمَانُ	'Othmān.	زَيْنَبُ	Zeinèb.
	G. Ac.	عُثْمَانَ		زَيْنَبٍ	
			<i>Dual.</i>		
	N.	عُثْمَانَيْنِ		زَيْنَبَيْنِ	
B	G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ	
			<i>Plur. sanus.</i>		
	N.	عُثْمَانُونَ		زَيْنَبَاتٌ	
	G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ	
			<i>Plur. fract.</i>		
		(of دِرْهَمٌ <i>a dirham</i>)		(of جَارِيَةٌ <i>a young woman</i>)	
	N.	دِرَاهِمٌ	N. G.	جَوَارٍ*	
C	G. Ac.	دِرَاهِمَ	A.	جَوَارِيٍ	
			<i>Adjectives.</i>		
		Masc.		Fem.	
			<i>Sing.</i>		
	N.	أَسْوَدٌ	أَفْضَلُ	سَوْدَاءٌ	<i>black.</i>
	G. Ac.	أَسْوَدًا	أَفْضَلَ	سَوْدَاءٍ	
			<i>Dual.</i>		
	N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ	
D	G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ	
			<i>Plur. sanus.</i>		
	N.	...	أَفْضَلُونَ	...	
	G. Ac.	...	أَفْضَلِينَ	...	

* جَوَارٍ stands in the Nom. for جَوَارِيٍ, in the Gen. for جَوَارِيٍ (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

Adjectives.

Masc.

Fem.

Plur. fract.

(of ^{فَقِيرٌ} *poor*)

(of ^{نَائِحَةٌ} *mourning*)

N. ^{فُقَرَاءٌ}

^{نَوَائِحٌ}

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. ^{أَمْرٌ}, *a man*, and ^{ابْنٌ}, *a son*, for ^{أَمْرًا} and ^{ابْنًا}, which are also used (see § 19, *d*).

Sing. Nom. ^{أَمْرٌ} or ^{أَمْرًا}, ^{ابْنٌ} or ^{ابْنًا}

Gen. ^{أَمْرٍ} or ^{أَمْرًا}, ^{ابْنٍ} or ^{ابْنًا}

Acc. ^{أَمْرًا} or ^{أَمْرًا}, ^{ابْنًا} or ^{ابْنًا}

[According to ʿen-Naḍr ibn Šomèil, as quoted by Zamaḥšarī, *Fāḥi* C i. 524, ^{فَمٌّ} *the mouth* is also doubly declined, ^{فَمٌّ}, ^{فَمِي}, ^{فَمًا}, as ^{رَأَيْتُ فَمَهُ}, ^{أَخْرَجَ لِسَانَهُ مِنْ فَمِهِ} and ^{هَذَا فَمُهُ}. 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.

D

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 ^{فَوَاعِلٌ} (XVI.), ^{فَعَائِلٌ} (XVII.), ^{فَعَالِلٌ} etc., and ^{فَعَالِيلٌ} etc. (I. and II. of nouns which have more than three radical letters); as ^{بَوَاعِثٌ} *causes*, ^{عَجَائِبٌ} *wonders*, ^{قَنَاطِرٌ} *bridges*, ^{سَلَاطِينٌ} *sultans*.

(*β*) Plurales fracti which end in hêmza preceded by ʿelif mêmūdā

A (ـَاءَ), viz. فَعَلَاءٌ (XX.) and أَفْعَلَاءٌ (XXI.); as حُكَمَاءٌ *wise men*, أَوْلِيَاءٌ *friends* (compare *b*, *α* and *c*, *β*).

(γ) Plurales fracti which end in ـٍ and ـِى, viz. فَعَالٍ (XXIII.), فَعَلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, *β* and *c*, *β*).

(δ) أَوَّلٌ, plur. fract. of أَوَّلٌ, and of its fem. أُولَى, *first*; أَخْرُ, plur. fract. of أَخْرُ, and of its fem. أُخْرَى, *other, another*; جُمُعٌ, plur. fract. of جَمْعَاءُ, كَتَعَاءُ, بُصْعَاءُ, بَتَعَاءُ, fem. of أَجْمَعٌ, etc., *all together*.

[(ε) أَشْيَاءٌ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hêmza preceded by êlif mêm dūda (ـَاءَ); as عَذْرَاءٌ *a virgin*, بَيْضَاءٌ *white* (§ 296).

C Compare *a*, *β* and *c*, *β*.

REM. This rule does not apply to cases in which the hêmza is *radical*, as قُرَّاءٌ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif maḵṣūra (ـِى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*, *γ* and *c*, *β*.

REM. Excepting those in which the êlif maḵṣūra is *radical*; as هُدَى *guidance* (for هُدَى, § 213).

(γ) Adjectives of the form أَفْعَلٌ (§§ 232, 16, and 234—5), of which the fem. is فَعْلَى and فَعَلَاءٌ (§§ 295, *b*, and 296); as أَعْجَبٌ *more wonderful*; أَحْمَرٌ *red*.—But adjectives of the form أَفْعَلٌ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلٌ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلٌ *a hawk*, أَخْيَلٌ *a green woodpecker*, أَرْنَبٌ *a hare*, أَزْمَلٌ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلٌ, أَخْيَلٌ.

REM. a. Some good authorities give **أَرْمَلٌ** as the masculine of **أَرْمَلَةٌ**, which would be very irregular.

REM. b. Adjectives of the form **أَفْعَلٌ**, when used as substantives, retain the diptote inflection; e.g. **أَدْهَمٌ** a *fetter* (properly *blackish, dun*), **أَسْوَدٌ** a *serpent* (prop. *black*), **أَبْرَقٌ** *stony land* (prop. *mottled*), **أَبْطَحٌ** a *wide, gravelly water-course*, **أَجْرَعٌ** a *tract of land without herbage*.

(δ) Adjectives of the form **فَعْلَانٌ**, of which the fem. is **فَعْلَى** B (§ 295, a); as **سَكْرَانٌ**, f. **سَكْرَى**, *drunken*.—But those of which the fem. is **فَعْلَانَةٌ** (§ 295, rem. a) are triptote; as **نَدْمَانٌ**, f. **نَدْمَانَةٌ**, a *boon companion*.—Adjectives of the form **فَعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. a); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, *naked*.

REM. a. Adjectives of the form **فَعْلَانٌ**, f. **فَعْلَانَةٌ**, are rare. The principal examples in the language are: **أَلْيَانٌ** *having a large fat tail* (of a sheep); **حَمِلَانٌ** *angry*; **دَخْنَانٌ** *stiflingly hot*; **سَخْنَانٌ** *hot*; C **سَيْفَانٌ** *tall and slender*; **ضَحِيَانٌ** *exposed to the sun, eating in the forenoon* (الضحي); **صَوْحَانٌ** and **صَوْحَانٌ** *dry, withered*; **عَلَانٌ** *stupid, ignorant*; **قَشْوَانٌ** *thin, slender*; **مَصَّانٌ** *sucking* (sheep or cows) *out of greed, mean, vile*; **مَوْتَانٌ** *stupid, stolid*; **نَدْمَانٌ** a *boon companion*; **نَصْرَانٌ** *Christian*. Some of these, however, have also the form **فَعْلَانٌ**, **فَعْلَانٌ**, or **فَعْلَانٌ**; as **أَلْيَانٌ** and **أَلْيَانٌ**; **سَخْنَانٌ**, **سَخْنَانٌ**, or **سَخْنَانٌ**; **قَشْوَانٌ**, **قَشْوَانٌ**; **صَوْحَانٌ** may perhaps be merely a mistake for **صَوْحَانٌ** or **صَوْحَانٌ**.

REM. b. **فُلَانٌ** *so and so, such and such a one*, makes irregularly D in the feminine **فُلَانَةٌ**, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. **سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ** 8 is the double of 4; **سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ** 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثِنْتَا** and **مِثْنَى**, *two by two*, **ثَلَاثٌ** and **مِثْلَثٌ**, *three by three*.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (*the form*) *af'al*, (*used*) *as an adjective*, is declined without *tènwin* (e.g. **أَحْمَرٌ** *red*) ; **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (*the form*) *af'al*, when it is an indefinite noun, is declined with *tènwin* (e.g. **أَفْكَلٌ** *tremor*, **أَجْدَلٌ** *a hawk*) ; **وَزْنٌ طَلْحَةٌ وَإِصْبَعٌ فَعْلَةٌ** *the measure of Talha and 'isba' is fa'la and 'if'al*. But if we
- B say **كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, every (word of the form) *'af'al*, which is an adjective, is declined without *tènwin*, we must employ the nunation, because **كُلُّ**, in the sense of *each, every*, requires an indefinite word after it in the genitive ; and so in other cases.

[(θ) The diminutives of all diptote nouns, as **أَسِيدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فَعَالٌ** (§ 333), as **كُلَيْبٌ، أُحَيْدٌ**.]

- C c. Many proper names ; viz.

(a) Foreign names of men, as **أَبْرَاهِيمُ** *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 *ëlif maqşūra* (compare *a*, *γ* and *b*, *β*) and *ëlif memdūda* (compare *a*, *β* and *b*, *α*), whether Arabic or
- D foreign ; as **يَحْيَى** *John*, **عَادِيَا** or **عَادِيَاءُ** *Ādiyā*, **زَكَرِيَّا** *Zachariah*, **يَعْلَى** *Ya'lā*, **لَيْلَى** *Lèilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **ان**, whether Arabic or foreign ; as **عَطْفَانُ** *Ġatafān* (a tribe), **عُثْمَانُ** *Othmān*, **حِطَّانُ** *Hittān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمَانُ** *Solomon*, **عِمْرَانُ** *Imrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms **فَعَالٌ** and **فَعْلَانٌ**, as **سِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَلَ** A and **فُعِلَ**, or any of the persons of the Imperfect; as **شَمَّرُ** *Šammar*, **شَلِمُ** *Jerusalem*, **ضَرِبُ** *Ḍorib*, **أَحْمَدُ** *Aḥmèd*, **يَزِيدُ** *Yèzīd*, **يَشْكُرُ** *Yèškur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Taglib*, **يُبْنَى** *Yubnā*, **تُمَادِيرُ** *Tumādir*, **يُرَامِلُ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبٌ** *a scorpion*, B **عَقْرَبٌ** *‘Akrab* (a man’s name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةُ** *Mekka*, **فَاطِمَةُ** *Fāṭima* (a woman), **دُوْجَةُ** *Doġa* (a woman), **طَلْحَةُ** *Talḥa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ات** keep their *tènwin*, as **أَذْرِعَاتٌ** gen. acc. **أَذْرِعَاتٍ**; **عَرَفَاتٌ** gen. acc. **عَرَفَاتٍ**. Dialectic forms are **عَرَفَاتٌ** gen. acc. **عَرَفَاتٍ** and even **عَرَفَاتٍ**.]

(η) Fem. proper names, which do not end in **ة**, but are either of C 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** *Ġūr*, **صُورُ** *Tyre*, **زَيْنَبُ** *Zèinèb*, **سُعَادُ** *Su‘ād*, **سَاتَرُ** *Šatar*, **سَقْرُ** *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 *ġèzma*, may be either diptote or triptote (though the former is preferred); as **هِنْدُ** or **هِنْدٌ** *Hind*, **دَعْدُ** or **دَعْدٌ** *Da‘d*. D

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فُعَلٌ** (from **فَاعِلٌ**), as **عُمَرُ** *‘Omar*, **زُفَرُ** *Zufar*, **جُشَمُ** *Ġušèm*, **زُحَلُ** *the planet Saturn*, **قُتْمُ** *the male hyæna*; and feminine names of the form **فَعَالٌ** (from **فَاعِلَةٌ**), as **قَطَامُ** *Kaṭām*, **رَقَاشُ** *Rakāš*, **حَدَامُ** *Hadām*, **بِرَاحُ** *the sun*, **صَلَاحُ** *Šalāḥ* (a name of Mekka). These latter, however, have

A more usually and correctly the form **فَعَالٍ**, and are wholly indeclinable; as **قَطَامٍ**, **رَقَاشٍ**, **حَدَامٍ**, **بِرَاحٍ**, **صَلَاحٍ**, **ظَفَارٍ** *Zafār* (a city), **قَتَامٍ** *the female hyæna*, **حَلَاقٍ** *death*, **صَرَامٍ** *war*, **أَزَامٍ** *a year of famine*.

REM. a. Words of the form **فَعَالٍ**, of which the last letter is *r*, as **جَعَارٍ** *the female hyæna*, **حَضَارٍ** *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form **فَعَالٌ**.

REM. b. Besides being used as proper names, the forms **فَعُلٌ** and **فَعَالٍ** are often employed as vocatives, in terms of abuse; e. g. **يَا خُبْتُ** *O improbe!* f. **يَا خَبَاتٍ**; **يَا فُسُقٍ** *O scelest!* f. **يَا فَسَاقٍ**; **يَا لُكْعُ** *O vilis!* f. **يَا لُكَاعٍ**.

REM. c. In compound proper names of the class called **مُرَكَّبٌ** **مَرْجِيٌّ** (§ 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. **حَضْرَمَوْتُ**, **بَعْلَبِكُ**, **رَامَهْرَمَزُ**, gen. and acc. **حَضْرَمَوْتِ**, **بَعْلَبِكِ**, **رَامَهْرَمَزِ**. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tènwin* because it is defined by the second (see § 313, foll.); nom. **حَضْرَمَوْتُ**, **بَعْلَبِكُ**, **رَامَهْرَمَزُ**, gen. **حَضْرَمَوْتِ**, acc. **حَضْرَمَوْتٍ**, etc. The proper name **مَعْدِي كَرِبٌ** admits of three forms, for we may say **مَعْدِي كَرِبٌ** (like **حَضْرَمَوْتُ**); or **مَعْدِي كَرِبٍ**, gen. and acc. **مَعْدِي كَرِبٍ** (like **حَضْرَمَوْتُ**, **حَضْرَمَوْتٍ**); or **مَعْدِي كَرِبٍ** in all three cases (like **رَامَهْرَمَزُ**).—Proper names of men ending in **وَيْهِ** are wholly indeclinable; as **سَيْبَوَيْهِ**, **نِفْطَوَيْهِ**, **عَمْرَوَيْهِ**.

* [The kunya is sometimes considered as a single compound noun. A letter of the Prophet begins **مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ** (*Fūrik* i. 5), some *Ḳor'ān* readers read in *Sūr.* cxi., **تَبَّتْ يَدَا أَبِي لَهَبٍ**, and well known are **عَلِيُّ بْنُ أَبِي طَالِبٍ** and **مَعَاوِيَةُ بْنُ أَبِي سُفْيَانَ**. Compare *Belādorī* 60, last l. and *Baidāwī* ii. 421, l. 10. D. G.]

REM. *d.* Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with *tènwin*; as *رَبِّ إِبْرَاهِيمَ لَقِيتُهُ* *many an Abraham have I met*; [*فَكُلُّ دَوْرٍ مَخْصُوصٌ بِأَدَمٍ وَحَوَّاءَ*] and *each period has its peculiar Adam and Eve*]; and so *رَبِّ عِمْرَانَ وَأَحْمَدٍ* and *وَفَاطِمَةَ وَسَعَادَ وَعَمْرٍ وَقَطَامٍ وَسَيَبُوه*. There is, however, a doubt as to the admissibility of the *şarf* in the form *أَفْعُلْ*.

REM. *e.* The *أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ*, or reasons why a noun B is debarred from taking the *tènwin*, are usually reckoned by the grammarians to be nine in number; viz. *الْعِلْمِيَّةُ* *its being a proper name*; *الْوَصْفِيَّةُ* *its being an adjective*; *الْعَجْمَةُ* *its being a foreign word*; *الْمُرَكَّبُ الْمَزْجِيُّ* *its being a compound of the class*; *التَّرْكِيْبُ* *its being necessarily feminine by form or meaning*; *الْأَلْفُ وَالْوَاوُ وَالْمُضَارِعَتَانِ لِلْأَلْفِي التَّانِيْتِ* *its ending in the termination* *ـان*, *which resembles the feminine termination* *ـاء*; C *كُونُهُ جَمْعًا لَيْسَ عَلَى زَنْتِهِ وَاحِدٌ* *its being a plural of a form which does not occur in the language as a singular* (e.g. *مَسَاجِدُ* *mosques*, *مَصَابِيْحُ* *lamps*, for there is no singular noun of the form *مَفَاعِلُ* or *مَفَاعِيلُ*); *الْعُدْلُ عَنْ صِيغَةٍ إِلَى أُخْرَى* *its being turned from one form into another* (as *عُمَرُ*, which is *مَعْدُوْلُ*, or *transformed*, from *عَامِرُ*, or *قَاطِمَةُ*, which is *مَعْدُوْلَةٌ* from *قَاطِمَةٌ*); 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 *tènwin*; e.g. (1) *الْعِلْمِيَّةُ* + the termination *ـان*, as *عُثْمَانُ*. Hence we say *حَسَانُ* *Hassān*, if we derive this name from the radical *حَسَسَ*; but if we derive it from *حَسُنَ*, it is triptote, *حَسَانُ*. (2) *التَّرْكِيْبُ* + *الْعِلْمِيَّةُ*, as *بَعْلَبُكُ*. (3) *التَّانِيْتُ* + *الْعِلْمِيَّةُ*, viz. (a) *لَفْظًا وَمَعْنَى* *in form and meaning*, as *فَاطِمَةُ*; (β) *لَا لَفْظًا* *in meaning but not in form*,

- A as زَيْنَبُ ; (γ) لَفْظًا لَا مَعْنَى in form but not in meaning, as طَلْحَةُ (which, though feminine in form, yet is the name of a man).
 Except feminine proper names of the form فَعْلٌ, in c, η. (4) الْعَلَمِيَّةُ +
 + وَزْنُ الْفِعْلِ, as يَزِيدُ. (5) الْعَلَمِيَّةُ + الْعَدْلُ, as عُمَرُ. (6) الْعَلَمِيَّةُ +
 الْعَجْمَةُ, as بُطْرُسُ *Petrus*. Except the case of نُوحٌ and similar
 names in c, α. (7) الْأَوْصِفِيَّةُ + الْعَدْلُ, as أَخْرُ, which is مَعْدُولٌ from
 أَخْرُونَ, or جَمْعٌ, which is مَعْدُولٌ from جَمْعَاوَاتٍ. (8) الْأَوْصِفِيَّةُ +
 B the termination اِنَ, in adjectives of the form فَعْلَانٌ, fem. فَعْلَى.
 (9) الْأَوْصِفِيَّةُ + وَزْنُ الْفِعْلِ, in adjectives of the form أَفْعَلٌ.

310. Nouns ending in يَ or اِ, for يَ or وُ (§§ 213 and 245), which follow the first declension, and those in يَ and اِ, for يَ, which follow the second (§ 309, a, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِيٌّ), not expressed (لَفْظِيٌّ) or external (ظَاهِرٌ).

- C E.g. عَصَا for عَصَوُ, عَصَوِ, and عَصَاوًا ; رَحَى for رَحَى, رَحَى, and رَحِيًّا ;
 بُشْرَى for بُشْرَى and بُشْرَى.

- 311.** Nouns ending in يَ, for يَ or وُ (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and يَ or يَ (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. يًا (according to § 166, a). E.g. غَازٍ for غَازِوُ, acc. غَازِيًّا ;
 D مُرْمِيٌّ for مُرْمِيٍّ, acc. مُرْمِيًّا ; مُعْزِيٌّ for مُعْزِيٍّ, acc. مُعْزِيًّا ; رَامِيٌّ for رَامِيٍّ, acc. رَامِيًّا ;
 تَمَنِّيٌّ (تَمَنِّيٌّ) for تَمَنِّيٍّ, acc. تَمَنِّيًّا ; تَغْزِيٌّ (تَغْزِيٌّ) for تَغْزِيٍّ, acc. تَغْزِيًّا ; شَجِيٌّ (verbal adj.) for شَجِيٍّ, acc. شَجِيًّا ;
 عَمِيٌّ (verbal adj.) for عَمِيٍّ, acc. عَمِيًّا ; عَمِيٌّ for عَمِيٍّ, acc. عَمِيًّا.

312. All plurals of the second declension, which ought regularly to end in يَ, for يَ, follow in the nom. the first declension instead

of the second, and substitute ـ (for ـِى). 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 ـِى . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارِيٌّ , for جَوَارِيٌّ (instead of جَوَارِيٌّ), acc. جَوَارِيٌّ ; مَعْنَى , plur. nom. and gen. مَعَانٍ , for مَعَانِيٌّ (instead of مَعَانِيٌّ), acc. مَعَانِيٌّ ; صَحْرَاءٌ , plur. nom. and gen. صَحَارٍ , for صَحَارِيٌّ (instead of B صَحَارِيٌّ), acc. صَحَارِيٌّ .

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article أَل ; 2. (a) 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 in themselves definite (§ 309, *b*, η , vol. ii. § 78); if, therefore, they are not originally appellatives (as أَلْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in $\text{رَبِّ إِبْرَاهِيمَ}$, § 309, *c*, rem. *d*), $\text{أَلزَّيْدُ أَلأَوَّلُ}$ *the first Zeid*.—A defined noun is called مَعْرِفَةٌ or مُعَرَّفٌ (تُعْرِيفٌ means *defining*), an undefined noun نَكْرَةٌ or مُنْكَرٌ (تَنْكِيرٌ means *leaving undefined*).] C

314. If an undefined noun be defined by the article, the following D cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	أَلْحَسَنُ	أَلْمَدِينَةُ	أَلْمُحْصَنَةُ	أَلرَّجَالُ
	<i>the man.</i>	<i>Él-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	أَلْحَسَنِ	أَلْمَدِينَةِ	أَلْمُحْصَنَةِ	أَلرَّجَالِ
Acc.	الرَّجُلَ	أَلْحَسَنَ	أَلْمَدِينَةَ	أَلْمُحْصَنَةَ	أَلرَّجَالَ

REM. The final ل 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	الْأَكَابِرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السُّودَاءِ	الْأَكَابِرِ
Acc.	الْأَسْوَدَ	السُّودَاءَ	الْأَكَابِرَ

- (c) If it be a plur. sanus fem., it loses the tènwin.

B	Nom.	الظُّلُمَاتُ	المَخْلُوقَاتُ	المُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	المَخْلُوقَاتِ	المُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as الرَّجُلَانِ *those who beat*, الضَّارِبُونَ *the two men*, gen. acc. الرَّجُلَيْنِ, الضَّارِبَيْنِ.

- C REM. b. Nouns ending in *-* drop the tènwin and resume their original *ى*; as الرَّامِي from رَامٍ, المَعَانِي from مَعَانٍ, التَّمِيمِي from تَمِيمٍ, الجَوَارِي from جَوَارٍ (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 **أَبٌ** a father, **أَخٌ** a brother, **حَمٌ** a father-in-law, and less frequently **هَنْ** a thing, after rejecting the *tênwîn*, lengthen the preceding vowel.

Nom.	أَبُو,	أَخُو,	حَمُو,	هَنُو;	for	أَبٌ,	etc.
Gen.	أَبِي,	أَخِي,	حَمِي,	هَنِي;	for	أَبٌ,	etc.
Acc.	أَبَا,	أَخَا,	حَمَا,	هَنَا;	for	أَبٌ,	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 gen. **ذِي**, in the acc. **ذَا**; whilst **فَمٌ**, the mouth (Aram. פִּמָּ), which is used instead of **فُوهُ** or **فَوهُ**, makes either :

Nom.	فَمٌ,	Gen.	فِمٍ,	Acc.	فَم;
or :	فُو,		فِي,		فَا †.

REM. b. Proper names of the first declension lose their *tênwîn*, when followed by the word **إِبْنٌ** in a genealogical series; as **مُحَمَّدٌ**

* 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 **بَابِهِ أَقْتَدَىٰ عَدَىٰ فِي الْكِرْمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ**, *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find **بَابِهِ** and **أَبَهُ** for **بَابِيهِ** 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 **أَبٌ**]. *Comp.* vol. ii. § 39, a, rem. a], as in the verse **إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا**, *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 **غَايَتِهَا**. [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. פִּי, constr. פִּי, with suffix פִּיךָ.

- A **بُنُّ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muḥammad, the son of Ġa'far, the son of Hālid, the son of Muḥammad.* On the elision of the **ب** in **ابْنُ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتُ**, a daughter, we may use, when a genitive follows, the form **ابْنَةٌ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the *Ḳor'ān* (*Sūr. lxxvi. 12*) and often in old Mss.]

(*b*) The dual loses the termination **ن**.

- B Nom. **جَاءَ عَبْدَا أَلْسُلْطَانٍ** *the two slaves of the sultan came*; **لَنَا مَسْجِدَا** *to us belong the two holy temples of God.*
 Gen. **رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَأَبْنِ قَسْوِمٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bèkrs, (viz. 'Abū Bèkr) 'ibn Ṭalḥa and ('Abū Bèkr) 'ibn Ḳassūm (see § 299, rem. h).*
 Acc. **رَأَيْتُ جَارِيَتَيْ أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *èlif* conjunctionis follows the oblique cases of the dual, the final **ى** 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*); **الْمَنْسِمَانِ ظُفْرًا خَفَى الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **ن**.

- D Nom. **جَاءَ بَنُو الْمَلِكِ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *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 مُوقِدَى النَّارِ** *we were kindling the fire.*

REM. If the plur. ends in **وَنَ**, acc. **يْنَ** (for **يُونَ**, **يَيْنَ**), A these terminations become, before a following gen., **وِ** **وِ**, **وِ**; and if the genit. begins with an *êlif conjunct.*, the final **و** takes *damma*, and the final **ي** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *otiosum* which is often, though incorrectly, added to the nominal term. **وِ** and **وِ**, 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 **نِ** and **نَ**; as **كِتَابٌ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتٌ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِيهِ** *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. *fractus* of **كَلْبٌ**; **تَوَابِعِي** *my followers*, from **تَوَابِعٌ**, plur. *fractus* of **تَابِعٌ**; **جَنَاتِي** *my gardens*, from **جَنَاتٌ**, plur. *sanus* of **جَنَّةٌ**.

(*c*) If the noun ends in *ê*, this letter is changed into (or rather, resumes its original form of) **تَ**; as **نِعْمَةٌ** *a favour or benefit*, **نِعْمَتِي**. D

(*d*) If the noun ends in *êlif mobile* or *hèmza*, this letter passes before the suffixes into **وِ**, when it has *damma* (*Nom.*), and into **مِ**, when it has *kèsra* (*Gen.*); as **نِسَاءٌ** *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**, **أَخٌ** and

- A ^وحَمْرُ take the suffixes thus: nom. أَبُوكَ, أَبُوهُ; gen. أَبِيكَ, أَبِيهِ; acc. أَبَاكَ, أَبَاهُ; but أَحِي, أَحِي, أَبِي, in all the three cases.—هُنُّ makes هُنَاكَ or هُنَاكَ; هُنَاكَ or هُنَاكَ; هُنَاكَ or هُنَاكَ.—فَمْرٌ has regularly فَمِيكَ, فَمِيهِ; but more usually, nom. فَمُوكَ, فَمُوهُ; gen. فَمِيكَ, فَمِيهِ; acc. فَمَاكَ, فَمَاهُ; and فَمِي, *my mouth*, in all the three cases.—ذُو is not used with suffixes.—On some dialectical varieties of أَبٌ 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 1st p. sing., which is *ي*, and not *نِي*.
- C

- REM. a. The suffix of the 1st p. sing. *ي*, when *ي* attached to a word ending in *èlif maḵṣūra* (*ي*), in the long vowels *و*, *و*, *و*, or in the diphthongs *و* and *و*, becomes *ي*, the *kèsra* of the original form *ي* (see § 185, rem. d) being simply elided. Further, when the word ends in *ي* or *و*, the final *ي* unites with the *ي* of the suffix into *ي*; and when it ends in *و* or *و*, the *و* is changed into *ي*, and likewise forms *ي*. E.g. *هُوَأِي* *my love*, for *هُوَأِي*, from *هُوَأِي*, plur. fract. of *خَطَايَا*; *خَطَايَايَ* *my sins*, for *خَطَايَايَ*, from *خَطَايَا*, plur. fract. of *خَطِيَّة*; *غَلَامَايَ* *my two slaves*, for *غَلَامَايَ*, from *غَلَامَان*, nom. dual of *غَلَامٌ*; *قَاضِييَ* *my judge*, for *قَاضِييَ*, from *قَاضِييَ* (*قَاضِييَ*), from *قَاضٍ*; *مُسْلِمِييَ* *my Muslims*, for *مُسْلِمِييَ* (*مُسْلِمِييَ*) or *مُسْلِمِييَ* (*مُسْلِمِييَ*), from *مُسْلِمُونَ*, plur. sanus of *مُسْلِمٌ*; *غَلَامِييَ* *my two slaves*, for *غَلَامِييَ* (*غَلَامِييَ*), from *غَلَامَيْنِ*, genit. dual of *مُصْطَفَوِييَ* (*مُصْطَفَوِييَ*) or *مُصْطَفِييَ* (*مُصْطَفَوِييَ*) *my elect*, for *مُصْطَفَوِييَ* (*مُصْطَفَوِييَ*) or *مُصْطَفِييَ* (*مُصْطَفَوِييَ*).
- D

(مُصْطَفَيْيَ), from مُصْطَفَيْنِ, مُصْطَفَوْنَ, plur. sanus of مُصْطَفَى. — A
 From words like هُوَى, قَفَا, هُوَى, the form هُوَى, قَفَى, is used dialectically
 instead of هَوَاىَ, قَفَاىَ.—On أَبٌ, أَخٌ, حَمٌّ, هُنَّ, and فُو, see
 § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِ is sometimes shortened
 into ن (§ 185, rem. c), so the nominal suffix ي occasionally
 becomes ى, 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, rem. b.]

REM. c. What has been said in § 185, rem. b, of the change of
 the damma in هُ, هَمَا, هُمْ, هُنَّ, into kèsra after ي, ي, or ي, 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 wasl and] in verse كِتَابَيْهِمُ, [which is the
 older form] or كِتَابَيْهِمِ, etc.

[REM. d. If no ambiguity of meaning can arise, the dual before C
 a suffix in the dual is not unfrequently replaced by the singular or
 the plural, as قَلْبَيْهِمَا and قُلُوبَيْهِمَا 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 وَاحِدٌ	{ إِحْدَى وَاحِدَةٌ	5.	خَمْسٌ	خَمْسَةٌ	D
			6.	سِتٌّ	سِتَّةٌ	
2.	{ اِثْنَانِ اِثْنَانِ	{ اِثْنَانِ اِثْنَانِ	7.	سَبْعٌ	سَبْعَةٌ	
			8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْتٌ, ثَلْتَةٌ, and for ثَمَانِيَةٌ, ثَمَانِيَةٌ (§ 6, rem. *a*).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتُ (compare § 14, *c*), and that for سِدْسٌ. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, a *sixth*, and the ordinal adj. سَادِسٌ, *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* (عִשְׁתִּין), apparently identical with the Heb. עִשְׁתִּי in עֶשֶׂר; but the fem. is *ihit* (אַחַת) = אַחַת (for אַחַדָּת).—The Aram. תְּרִין, f. תְּרִיתִין, is a contraction for תְּרִין, which may be either the equivalent of the Heb. תְּשִׁים becoming תְּשׁ, as in תְּלִנָּא, *snow*, = תְּשִׁלָּג, and י exchanging with ר, as in רְגַח, *to rise*, = זֶרַח; or, as others think, derived from the rad. זָרַח, as it were the dual of זֶרַח single, sole. The daghesh in the Heb. fem. תְּשִׁיתִים (also pronounced תְּשִׁיתִים) indicates the loss of the *n* in תְּשִׁיתָן.—The Heb. תְּשִׁי, תְּשִׁי, stand for תְּשִׁי, תְּשִׁי (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form תְּשִׁת (תְּשִׁת), תְּשִׁתָּה, is identical with the Arabic; whilst in the Syriac ܬܫܝܬܐ or ܬܫܝܬܐ the original doubling has left its trace in the hard sound of the *t* (compare תְּשִׁיתִים).

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 رِجَالٍ عَشْرَةٌ, *ten men* (lit., *men, a decade, and a decade of men*); نِسَاءٌ عَشْرٌ, or عَشْرٌ نِسَاءً, *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
 ثَلَاثٌ, أَرْبَعَةٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ, أَرْبَعَةٌ,
 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 أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوْسَطُ مِنْ
 رَمَضَانَ *the middle ten days of Ramaḍān*, الْعَشْرُ الْأَخِيرُ مِنْ رَمَضَانَ
the last ten days of R., or الْعَشْرُ الْأَوَّالُ وَالْأَوَّلُ, 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 نِسْوَةٍ *some women*, فِي بَضْعِ 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 اِثْنَتَانٍ or ثِنْتَانٍ.—ثَمَانٍ stands for C
 ثَمَانِيٌّ, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًّا (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 ثَلَاثَةٌ 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. ثَمَانِيٌّ,
 acc. ثَمَانِيًّا (see § 320).

REM. *b*. If the numerals from 3 to 10 take the article, they of
 course lose the *tənwin* (§ 314, *a*).

REM. *c*. اِثْنَانٍ and اِثْنَتَانٍ are very rarely construed with the

A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, *b*); as حَنْظَلٍ ثِنْتَا حَنْظَلٍ *two colocynths*, instead of اِثْنَانٍ حَنْظَلٍ, or simply حَنْظَلَانٍ.

REM. *d.* بِضَعٌ and بِضْعَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.	Fem.	Masc.	Fem.
11.	عَشْرٌ أَحَدٌ	عَشْرَةٌ إِحْدَى	15. عَشْرٌ خَمْسَةٌ	عَشْرَةٌ خَمْسٌ
12.	عَشْرٌ اِثْنَانٌ	عَشْرَةٌ اِثْنَانٌ	16. عَشْرٌ سِتَّةٌ	عَشْرَةٌ سِتٌّ
13.	عَشْرٌ ثَلَاثَةٌ	عَشْرَةٌ ثَلَاثٌ	17. عَشْرٌ سَبْعَةٌ	عَشْرَةٌ سَبْعٌ
14.	عَشْرٌ أَرْبَعَةٌ	عَشْرَةٌ أَرْبَعٌ	18. عَشْرٌ ثَمَانِيَةٌ	عَشْرَةٌ ثَمَانِيٌ
			19. عَشْرٌ تِسْعَةٌ	عَشْرَةٌ تِسْعٌ

C REM. *a.* Instead of عَشْرَةٌ some of the Arabs pronounce عَشْرَةٌ, and the form عَشْرَةٌ is said to occur.—For ثَمَانِيٌ عَشْرَةٌ we also find ثَمَانِيٌ عَشْرَةٌ, [and incorrectly] ثَمَانِ عَشْرَةٌ, and ثَمَانِ عَشْرَةٌ. [In manuscripts we often find ثَمَانِ عَشْرَةٌ, which may be either of the two preceding forms, or the vulgar ثَمَانِ عَشْرَةٌ.]

D REM. *b.* The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form عَشْرٌ with masculine nouns, and عَشْرَةٌ with feminine. The same holds with regard to the undefined number, which is in this case masc. بِضَعَةٌ عَشْرٌ, fem. بِضْعٌ عَشْرَةٌ, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

REM. *c.* These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَانٌ and اِثْنَانٌ عَشْرَةٌ, which have in the oblique cases اِثْنَانِيٌ عَشْرَةٌ and اِثْنَانِيٌ عَشْرَةٌ.

REM. *d.* The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as **أَحَدَ عَشَرَ**. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, **إِتْنَاشْ, إِحْدَاشْ, تَلَاثَاشْ, تِسْعَاشْ, تِمَانَتَاشْ, سَبْعَاشْ, سِتَاشْ, خَمْسَاشْ, أَرْبَعَاشْ**.

323. The cardinal numbers from 20 to 90 are:—

B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

REM. *a.* ثَمَانُونَ, ثَلَاثُونَ and ثَمَانُونَ may also be written ثَمْنُونَ, ثَلثُونَ.

REM. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., **وَنَ** in the C nom., and **يْنَ** in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final **نَ**. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the **نَ** disappears, leaving in the nom. **وُ**, in the genit. and acc. **يَ**.

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; **חַמְשִׁים, אַרְבָּעִים**, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D *ā* (for *ān*); Assyri. *isrā, silasā, irbā, hansā*; Æth. *'esrā, salasā, 'arbē'ā, hamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction **وَ**, *and*; as **أَحَدٌ وَعِشْرُونَ** *one and twenty, twenty-one*. Both are declined; as gen. **أَحَدٍ وَعِشْرِينَ**, acc. **أَحَدًا وَعِشْرِينَ**.

A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as وَعِشْرُونَ نَيْفٌ *twenty and odd*; but بَضْعٌ 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 ثَمَانِ مِائَةٍ
	400. أَرْبَعُ مِائَةٍ		
	500. خَمْسُ مِائَةٍ		900. تِسْعُ مِائَةٍ

C REM. *a.* For مِائَةٌ (Æth. ጠገት: *me'et*, Heb. מֵאָה, Aram. מֵאָה, Assyr. *mā*) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٌ, and more recently مِئَةٌ. The dual مِائَتَانِ is written occasionally مِائَاتَانِ, and hence in poetry مِائَاتَانِ. D. G.] The plur. is مِئُونَ, مِئَاتٌ, or مِئِيٌّ; the forms مِئُونٌ, مِئُونٌ (like مِئُونٌ from سَنَةٌ *a year*), and مِئِيٌّ (with the article, المِئِيٌّ) 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 ʾ was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ʾ (د).

D REM. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثِمِائَةٌ. [In this case we find often in manuscripts ثَمَانِمِائَةٌ i.e. ثَمَانِمِائَةٌ, though the correct form is ثَمَانِي 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 ثَلَاثِمِائَةٌ سَنَةٌ, مِائَتَا سَنَةٍ, مِائَةٌ سَنَةٍ.

326. The numerals from 1000 upwards are :—

A

1000.	أَلْفٌ	100,000.	مِائَةٌ أَلْفٌ
2000.	أَلْفَانِ	200,000.	مِائَتَا أَلْفٍ
3000.	ثَلَاثَةُ أَلْفٍ	300,000.	ثَلَاثُمِائَةٌ أَلْفٌ
4000.	أَرْبَعَةُ أَلْفٍ	400,000.	أَرْبَعُمِائَةٌ أَلْفٌ
	etc.		etc.
11,000.	أَحَدُ عَشَرَ أَلْفًا	1,000,000.	أَلْفٌ أَلْفٌ
12,000.	اِثْنَا عَشَرَ أَلْفًا	2,000,000.	أَلْفَا أَلْفٍ
13,000.	ثَلَاثَةَ عَشَرَ أَلْفًا	3,000,000.	ثَلَاثَةَ أَلْفٍ أَلْفٍ
	etc.		etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. אֶלְפָא, אֶלְפָא, C but Æth. 'elf, 10,000) is أَلْفٌ, أَلْفٌ, and أَلْفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفٌ دِرْهَمٍ, أَلْفَا دِرْهَمٍ, ثَلَاثَةُ أَلْفٍ دِرْهَمٍ. [The plural أَلْفٌ is only used in the combination ثَلَاثَةُ أَلْفٍ, but أَلْفٌ with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الف). The plurals أَلْفٌ 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 ثَلَاثَةُ أَلْفٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ أَلْفٍ.

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are:—

Masc.	Fem.	Masc.	Fem.
أَوَّلٌ	أَوَّلَى <i>the first.</i>	سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
ثَانٍ	ثَانِيَةٌ <i>second.</i>	سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
ثَالِثٌ	ثَالِثَةٌ <i>third.</i>	ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
رَابِعٌ	رَابِعَةٌ <i>fourth.</i>	تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
خَامِسٌ	خَامِسَةٌ <i>fifth.</i>	عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

B

C

REM. a. **أَوَّلٌ** stands for **أَوَّلٌ** or **أَوَّلٌ**, **أَوَّلَى** for **أَوَّلَى** or **أَوَّلَى**, according to the superlative form **أَفْعَلٌ**, f. **فُعْلَى**, from the rad. **أول** or **وأل**. Its plurals are: **أَوَّلُونَ**, **أَوَائِلٌ**, and **أَوَالِي**, and **أَوَّلٌ** for the masc.; **أَوَّلٌ** (rarely **أَوَّلٌ**) for the fem.*

D

* [If **أَوَّلٌ** is used as a noun, it takes the *tênwîn*, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, **لَهُمْ أَوَّلٌ يَعْلُو** *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 **وَلَا 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 **أَوَّلًا** *formerly*. So it is interpreted in the phrase **لَقِيتُهُ عَامًا أَوَّلًا** *I met him in a year before*, as some say instead of **لَقِيتُهُ عَامًا أَوَّلًا** *last year* (comp. Lane s. v. **عام**). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with the art. ثَانِي, الثَّانِي; in the acc. ثَانِيًا, construct state and with the art. الثَّانِي, الثَّانِي. And so with the rest; ثَالِثُ, الثَّلَاثُ, etc.

REM. c. Instead of سَادِسُ the forms سَادٍ (acc. سَادِيًا) and سَاتُّ (formed directly from سِتَّة, سِتَّة) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِثُ [and حَامِسُ for حَامِ].

329. The ordinals from *eleventh* to *nineteenth* are:—

Masc.	Fem.
عَشْرَى حَادِي	عَشْرَةَ حَادِيَةً <i>eleventh.</i>
عَشْرَى ثَانِي	عَشْرَةَ ثَانِيَةً <i>twelfth.</i>
عَشْرَى ثَالِث	عَشْرَةَ ثَالِثَةً <i>thirteenth.</i>
عَشْرَى رَابِع	عَشْرَةَ رَابِعَةً <i>fourteenth.</i>
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as عَشْرَى الثَّلَاثُ عَشْرَةَ. For عَشْرَى الْحَادِي and الثَّانِي عَشْرَى we may say عَشْرَى الْحَادِي and الثَّانِي عَشْرَى. Some, however, admit the inflection of the unit, when defined, as الثَّلَاثَةُ عَشْرَةَ, الثَّلَاثُ عَشْرَى; in which case عَشْرَى (الثَّانِي) الْحَادِي is the nom. and genit., عَشْرَى (الثَّانِي) الْحَادِي the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الْعِشْرُونَ *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 **الرَّابِعُ وَالْعِشْرُونَ** (acc. **الرَّابِعَ وَالْعِشْرِينَ**) *the twenty-first*, **الرَّابِعُ وَالْعِشْرُونَ** *the twenty-fourth*.

[REM. Later writers use instead of these forms **حَادِي عَشْرِينَ**, **الرَّابِعَ عَشْرِينَ** and with the article, **الرَّابِعَ عَشْرِينَ**, **الرَّابِعَ عَشْرِينَ**, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as **قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ**, *he rose up once or twice*; **قَاتَلَ قِتَالًا أَوْ قِتَالَيْنِ**, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as **أَمَّنَّا اثْنَتَيْنِ**

- C **وَأَحْيَيْتَنَا اثْنَتَيْنِ**, *thou hast given us death twice, and thou hast given us life twice*, i.e. **أَحْيَاءَ تَيْنِ** and **إِمَاتَتَيْنِ**. (b) By the noun **مَرَّةً**, and similar words, in the accus.; as **مَرَّةً** *once*, **مَرَّتَيْنِ** *twice*, **ثَلَاثَ مَرَّاتٍ**, or **ثَلَاثَ مَرَارٍ**, *thrice*; **ثَلَاثَ دَفْعَاتٍ**, *thrice*; **عِشْرِينَ كَرَّةً** *twenty times*; **وَآخَرَ** *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are D expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words **مَرَّةً**, **دَفْعَةً**, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. **جَاءَ ثَالِثًا** (i.e. **جَاءَ مَجِيئًا ثَالِثًا**), or **جَاءَ مَرَّةً ثَالِثَةً**, *he came a third time*; **جَاءَ الثَّالِثَ** (i.e. **جَاءَ الْمَجِيءَ الثَّالِثَ**), or **جَاءَ الْمَرَّةَ الثَّالِثَةَ**, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms **فُعَالٌ** and **مَفْعَلٌ**,

either singly or repeated. E.g. جَاءَ الْقَوْمُ اِثْنَيْنِ اِثْنَيْنِ A
 جَاءُوا ثَلَاثَ ثَلَاثَ مَثْنِي, or جَاءُوا ثَلَاثَ ثَلَاثَ مَثْنِي, the people came two by two; مَثْنِي
 جَاءُوا ثَلَاثَ ثَلَاثَ مَثْنِي, they came three by three; مَثْنِي وَثَلَاثَ مَثْنِي I passed by a
 party of men, (walking) by twos and threes; فَانْكَحُوا مَا طَابَ لَكُمْ مِنْ فِئَاتٍ
 فَانْكَحُوا مَا طَابَ لَكُمْ مِنْ فِئَاتٍ then marry what pleaseth you of women, two
 and three and four at a time. The most common words of the forms
 فَعَالٌ and مَفْعَلٌ are اَحَادٌ, وَحَادٌ, مَوْحَدٌ; ثِنَايَةٌ, مَثْنِي (for مَثْنِي); ثَلَاثٌ, B
 مَثْنِي; and رُبَاعٌ, مَرْبِعٌ; but the formation is admitted [by some] up
 to 10 [; the best authorities mentioning only عَشَارٌ].

334. The *multiplicative* adjectives are expressed by nomina
 patientis of the second form, derived from the cardinal numbers; e.g.
 مَثْنِي twofold, double, dualized; مَثْنِي threefold, triple, triangular;
 مَرْبِعٌ fourfold, square; مَخْمَسٌ fivefold, pentagonal; etc. Single or
 simple is مَفْرَدٌ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of
 which a whole is made up, take the form فَعَالِيٌّ; as ثِنَايِيٌّ biliteral;
 ثَلَاثِيٌّ trilateral, three cubits in length or height; رُبَاعِيٌّ quadrilateral,
 four spans or cubits in height, a tetrastich; خَمَاسِيٌّ quinqueliteral,
 five spans in height; etc.

336. The *fractions*, from a third up to a tenth, are expressed by D
 words of the forms فَعْلٌ, فَعْلٌ, and فَعِيلٌ, pl. اَفْعَالٌ; as ثُلُثٌ, ثُلُثٌ,
 or ثُلُثِيٌّ, pl. اَثْلَاثٌ, a third; سُدُسٌ, سُدُسٌ, or سُدَيْسٌ, pl. اَسْدَاسٌ,
 a sixth; ثَمْنِيٌّ, ثَمْنِيٌّ, or ثَمْنِيٌّ, pl. اَثْمَانٌ, an eighth.—[The form مَفْعَالٌ
 is exclusively employed for a fourth مَرْبَاعٌ and a tenth مَعْشَارٌ, together
 with رُبْعٌ, رُبْعٌ and عَشْرٌ, عَشْرٌ or عَشِيرٌ. According to Zamahšarī, *Faḥḥ*
 ii. 659 the form رَبِيعٌ never occurs in this signification, nor, according

A to Abū Zēid (*Nawādir* 193) ثَلَيْثٌ and حَمِيْسٌ. D. G.] *A half* is نِصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg: نَصٌّ), or نِصِيْفٌ, pl. أَنْصَافٌ.—The fractions above *a tenth* are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ, *three parts out of twenty*, $\frac{3}{20}$; [نِصْفٌ نِصْفٌ وَثُلُثٌ; نِصْفٌ وَنِصْفٌ وَرُبْعٌ; $\frac{3}{4}$; نِصْفٌ وَسُدُسٌ; $\frac{2}{3}$; نِصْفٌ وَثُلُثٌ; $\frac{5}{6}$; نِصْفٌ وَثُلُثٌ وَنِصْفٌ عَشْرٌ; $\frac{8}{15}$; عَشْرٌ عَشْرٌ; $\frac{1}{100}$; etc.*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. 𐤀𐤍𐤏𐤂 a *third*, “*rubu*,” רַבֵּעַ a *fourth*, חַמִּישׁ a *fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فَعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or اَلثَّلَاثُ, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبِيعُ, *every fourth*; etc. Synonymous with ثَلَاثٌ is غَبٌّ, C as اَلثَّلَاثُ حُمَّى, or حُمَّى اَلْغَبِّ, *the tertian fever*.

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, D the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, أَسْمَاءُ الْإِشَارَةِ, are either simple or compound.

* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 seqq.]

340. The simple demonstrative pronoun is **ذَا**, *this, that*.

A

	Masc.	Fem.
Sing.	ذَا	ذِي (ذِهِ, ذِهُ); تِي (تِهِ, تِهُ).
Dual. Nom.	ذَانِ (ذَانِ)	تَانِ (تَانِ).
Gen. Acc.	ذَيْنِ (ذَيْنِ)	تَيْنِ (تَيْنِ).
Plur. comm. gen.	أُولَى, أُولَا, or أُولَى	أُولَاءَ or أُولَاءِ

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in **أُولَى** and **أُولَاءَ** is always *short*, **و** being merely scriptio plena. In this way **أُولَى** can be distinguished in verse from **أُولَى**, the fem. of **أَوَّل**, *first*, in which the *u* is long. The **و** may have been inserted in order the more easily to distinguish **أُولَى** and **أُولَاءَ** from **إِلَى** and **إِلَاءَ**.

C

REM. b. The diminutive of **ذَا** is **ذِيَا**, f. **تِيَا**; du. **ذِيَانِ**, f. **تِيَانِ**; pl. **أُولِيَاءَ**, **أُولِيَا**.

REM. c. Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זו**, Phoen. **ז** and **זו**, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (ذُو)	ذَات (ذَات)
Gen.	ذِي	ذَاتِ
Acc.	ذَا	ذَاتِ
Du. Nom.	ذَوَا	ذَوَاتَا (ذَوَاتَا)
Gen. Acc.	ذَوِي	ذَوَاتِي (ذَوَاتِي)
Plur. Nom.	ذَوُو or ذُوو or ذُوو (ذَوُو)	ذَوَاتُ or ذَوَاتُ or ذَوَاتُ
Gen. Acc.	ذَوِي or ذَوِي or ذَوِي	ذَوَاتِ or ذَوَاتِ or ذَوَاتِ

D

A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءُ**.—The form **أُدْوَاءٌ** 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 **ذُو نُوَّاسٍ**, **ذُو رُعَيْنٍ**, **ذُو الْكَلَّاحِ**, etc. These are called **أُدْوَاءُ** **ذَوَى**, 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**; **كُمَا**; **كُمُ**; **كُنَّ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَآ**.

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*, **ذَاكُمُ**; 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	ذَاتَانِكَ .
Gen. Acc.	ذَيْنِكَ	ذَيْنِكَ .
Plur. comm. gen.	أُولَآئِكَ or أُولَآكَ	أُولَآئِكَ or أُولَآكِ .

* [Some say that **ذَاكَ** is a mispronunciation for **ذَلِكَ**.]

REM. *a*. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَاءُ**, and **أُولُو** (§ 340, rem. *a*, *c*).

REM. *b*. The diminutive of **ذَاكَ** is **ذِيَاكَ**, f. **تِيَاكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَالِكَ** or **ذَلِكُ** (often written **ذَلِكُ**, § 6, rem. *a*).

	Masc.	Fem.
Sing.	ذَلِكَ <i>that</i> .	تَالِكَ (تَالِكَ).
Du. Nom.	ذَانِكَ	تَانِكَ .
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ .	

REM. *a*. **تَلِكُ** is a contraction for **تِيَلِكُ**. In the dual, **ذَانِكَ**, **تَانِكَ**, stand for **ذَانِلِكَ**, **ذَانِلِكَ**; and **ذَيْنِكَ**, **تَيْنِكَ**, for **ذَيْنِلِكَ**, **ذَيْنِلِكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **تَانِكَ**, 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 **ذَلِكُ**, 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 **لِي**), 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 **ذَلِكُ** is **ذِيَالِكَ**, f. **تِيَالِكَ**. [A com-

A pound of ك and ذِك (comp. § 340, rem. *d*) is كَذِك so, in like manner*.]

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention*. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but not to ذِك). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَذَاكَ.

	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِي (هَذِهِ), هَذَاتِ (هَذَاتِ, هَاتَا, هَاتِي, هَاتِهِ).
Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ
Plur. comm. gen.	هَؤُلَاءِ or هَؤُلَاءِ	هَؤُلَاءِ or هَؤُلَاءِ

In like manner, هَذَاكَ or هَذَاكَ, fem. هَاتِيكَ, هَاتَاكَ, etc.

REM. *a*. هَا is identical with the Aram. ܢܗ, ܢܗ, *this*, as an interjection, *lo!* Heb. ܢܗ.

REM. *b*. In the dual some say هَذَانِ, with double *n*.—The diminutive of هَذَا is هَذِيَا, f. هَاتِيَا, pl. هَاتِيَا; of هَذَاكَ, هَذِيَاكَ, pl. هَاتِيَاكَ.

D هَاتِيَاكَ. [By prefixing هَا to كَذَا is formed هَكَذَا *thus*.]

[REM. *c*. To these demonstratives belong also ذِيْتٌ وَذِيْتٌ and كِيْتٌ وَكِيْتٌ, *thus and thus, so and so, such and such things*, for which we also find ذِيْتٌ وَذِيْتٌ, ذِيْتٌ وَكِيْتٌ (rarely ذِيْتٌ وَذِيْتٌ, ذِيْتٌ وَكِيْتٌ) and for the former ذِيَاً وَذِيَاً, ذِيَاً وَذِيَاً, for the latter ذِيَاً وَذِيَاً. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of كَذِك is كَاك used by the poet Ês-Sanfarâ, as quoted in the *Hamâsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A quantity (comp. Ḥariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article أداة التَّعْرِيفِ *al*—called by the Arabs the instrument of definition, *الألف واللام* the *êlif* and *lām*, *لام* [or *حَرْفٌ*] *التَّعْرِيفِ* the *lām* of definition, or simply *اللام* 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 (*هَمْزَةُ التَّوْصِيلِ*, § 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 *اليوم* to-day, *الآن* now, etc.

[REM. a. The article, if employed to indicate the genus, i. e. any individual (animate or inanimate) bearing the name, is called *اللام لتعريف الجنس*, or simply *لام الجنس*, as *أهلك الناس* *الرجل* C *الدينار والدرهم* *الرجل* *خير من المرأة* man is better than woman; if indicating a particular individual it is called *اللام لتعريف العهد*, or simply *لام العهد*.]

REM. b. Some grammarians regard the *êlif* as an integral part of the article, and say that it was originally *أل* (with *ألف التقطع*, of the same form as *هل* (*بئله*), gradually weakened to *أل*. But sometimes the Arabs suppress the l, saying for instance *الأحمر* for *الأحمر ل* (comp. Vol. ii. § 242, footnote). D

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= *الذي*, § 347); as *من لا يزال شاكراً على المعة* he who does not cease to be grateful for what is with him (or for what he has), where *المعة* = *معه* = *الذي معهم*; *من القوم الرسول الله منهم* of the people of whom is the Apostle of God, where *الرسول الله* = *الدين* *ما أنت بالحاكم الترضى حكومتته*; *رسول الله*

A whose sentence is approved, where $\text{الَّذِي تُرْضَى} = \text{الَّذِي تُرْضَى}$. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. *d.* أَل is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. אֵל , for אֵל . In South Arabia أَم was (and even still is) used for أَل , but without assimilation; as $\text{لَيْسَ مِنْ أَمِيرٍ أَمِصِيَامٍ}$ *fasting in journeying is not (an act) of piety*; $\text{يَرْمِي وَرَائِي بِأَمْسَقَرٍ}$ *he casts (standing) behind me with arrow and stone*; for بِالسَّهْمِ , السَّفَرِ , الصِّيَامِ , الْبِرِّ , and وَالسَّلِيمَةِ .

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

(1) الَّذِي *who, which, that*; fem. الَّتِي .

(2) مَنْ *he who, she who, whoever*;

C مَا *that which, whatever*.

(3) أَيُّ *he who, whoever*; fem. أَيَّةٌ *she who, whoever*.

(4) أَيُّمَنْ *every one who, whosoever*;

أَيُّمَا *everything which, whatsoever*.

REM. مَنْ , مَا , أَيُّ , أَيَّةٌ , and their compounds, أَيُّمَنْ , أَيُّمَا , are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

347. The conjunctive الَّذِي is compounded of the article أَل , the demonstrative letter ل (see §§ 343 and 345), and the demonstrative pronoun ذَا , or ذُو (§ 340, rem. *c.*). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, A whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	الَّذِي; الَّذِى; الَّذِى; الَّذِي; الَّذِى.	الَّتِي; الَّتِى; الَّتِى.	
Du. Nom.	الَّذَانِ; الَّذَانِ.	الَّتَانِ; الَّتَانِ.	B
Gen. Acc.	الَّذَيْنِ; الَّذَيْنِ.	الَّتَيْنِ; الَّتَيْنِ.	
Plur.	[الَّذَى]; الَّذِي; الَّذِينَ; الَّذَى; الَّذَى Nom., الَّذِينَ Gen. Acc.]; الأولى* or الأولى.	الَّتِى; الَّتِى; الَّتِى; الَّتِى; الَّتِى; الَّتِى; الأولى* or الأولى.	C

REM. a. الَّذِي, الَّتِي, and الَّذِينَ, are written defectively, because of their frequent occurrence, instead of الَّذِي, الَّتِي, and الَّذِينَ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is أَلِي or أَلِي.

REM. b. The tribe of Huḍeīl (هُذَيْلٌ), according to the Arab grammarians, used الَّذُونَ in the nom. plur. masc., الَّذِينَ in the gen. D and acc. This الَّذُونَ must, of course, at one time have been universally employed as the nom., الَّذِينَ being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to aṣ-Ṣabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only أَلِي, the article sufficing to distinguish it from the prepos. إِلَى. Comp. § 340, rem. a. D. G.]

A former, just as in modern Arabic the oblique form of the plur. sanus, **سِين**, 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 **الَّذَاوُونَ**, gen. and acc. **الَّذَاتِينَ**, and **الَّذَاوُ** 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**,

B fem. **הַזֵּה**, comm. **הַזֶּה** (= **الَّذِي**). See *Comp. Gr.* p. 117.

REM. d. From **الَّذِي** are formed the diminutives **الَّذِيَّ**; **الَّذِيَّ**, **الَّذِيَّ**; pl. **الَّذِيَّ**. The forms **الَّذِيَّ**, **الَّذِيَّ**, are vulgar and incorrect.

REM. e. Instead of **الَّذِي**, some of the Arabs, especially the tribe of *Tayyî*' (**طَيِّئٌ**), employ **ذُو** (Heb. **זוּ**, Aram. **זוּ**, Æth. **H: za**).

C It is then either wholly *indeclinable*, which is more usual; as **فَحَسْبِي مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا** *then enough for me of that which is with them (of their property) is what suffices me, for* **مِنْ الَّذِي** (**كَفَانِيَا** in rhyme for **كَفَانِيَا**); **لَأَنْتَحِينَ لِلْعَظْمِ ذُو أَنَا عَارِقُهُ** *I will set to work in earnest on the bone which I am gnawing (on the satire which I am meditating), for* **الَّذِي** (**عَارِقُهُ** in rhyme for **عَارِقُهُ**); **وَبِئْرِي ذُو حَفْرَتْ وَذُو طَوِيْتُ** *and my well which I dug and which*
D *I lined (or cased), for* **وَأَتَيْتِي** and **وَأَتَيْتِي**; [**فَلَا وَذُو بَيْتِهِ فِي السَّمَاءِ**; *no! by Him whose residence is in heaven, 'Aḡānī xi. 25, l. 18. D. G.] or else declined as follows:—*

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ ذَاتٍ
Acc.	ذَا	ذَاتِ ذَاتٍ

	Masc.	Fem.	A
Du. Nom.	ذَوَا	ذَوَاتَا	
Gen. Acc.	ذَوَى	ذَوَاتَى	
Plur. Nom.	ذَوُو	ذَوَاتُ	
Gen. Acc.	ذَوَى	ذَوَاتِ (ذَوَاتِ)	

An example of this use is بِأَفْضَلِ ذُو فَضْلِكُمْ اللَّهُ بِهِ وَالْكَرَامَةِ بِهَا ذَاتُ أَكْرَمِكُمْ اللَّهُ بِهَا *by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for* لا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ *for* ذُو بُدٍّ مِنْ ذِي حَكْمِ الْأَمِيرِ [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) *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, ἣτις, ὅ,τι. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْضُوعٌ) as الَّذِي, or indefinite (مَوْضُوفٌ), مَنْ signifying in the latter case *one who*, مَا *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. أَيَّةٌ, *he who, she who, 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:ተ: (*'aytē*) *where?* አይ: (*'ēfō*) *how?* Syr. أَيْ where? أَيْ who? أَيْ how long? etc.

- A 350. Of **أَيُّ** and **مَا**, **مَنْ**, **أَيُّمَنْ** *he who, she who, whosoever*, **أَيَّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيِّمَنْ**, **أَيَّمَا**; acc. **أَيِّمَنْ**, **أَيَّمَا**.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **أَلَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَيْفَى** or **كَيْفِيْن**], *how much [or many]*, which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْأَخْبَارِ**); 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. **عَنْ مَ**, **مِنْ مَ**, **عَمَّ**, **مِمَّ**, **فِي مَ**, **لِمَ**, **بِمَ**, **عَلَامَ**, **إِلَامَ**, **عَن مَ**, **مِن مَ**, **عَم مَ**, **مِم مَ**, **فِي مَ**, **لِم مَ**, **بِم مَ** (better **مَ إِلَى مَ** **حَتَّى مَ**, **عَلَى مَ**, **إِلَى مَ** **حَتَّى مَ**). In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bīma*, *'ilā ma*, etc.); whence it happens that **بِمَ** and **لِمَ** are sometimes shortened in poetry into **بِم** and **لِم**. This is also the origin of **كَمْ**, for **كَمَ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **بِمَه**, **عَمَه**, **حَتَامَه**, etc. Similarly we find **فَمَا** for **فَمَا** *what then?* and **كَيْمَه** *that what? for what purpose?* as when one

* [Rather, “is usually shortened.” Zamaḥsārī, *Fārik*, ii. 159 calls it “the commoner” form (الأَشِيْعُ). The grammarians of the school of Baṣra say that it must always be shortened in prose; in poetry the *ḥlif* 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 *كَيْمَهُ*, and the answer is *كَيْ أَحْسَنَ إِلَيْهِ* *that I might do him*
a kindness. [The shortening of *مَا* takes place also in such sen-
tences as *مَجِيءَ مَرَجْتُ* *in what manner did you arrive?* and
مِثْلَ مَرَأَتِ *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 B
should say *Some one is come*, or *I have seen some one*, and another
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْوُ	
Gen.	مَنْبِيْ	(مَنْتُ) مَنْهْ
Acc.	مَنْا	
Du. Nom.	مَنْانُ	(مَنْتَانُ) مَنْتَانُ
Gen. Acc.	مَنْبَيْنِ	(مَنْتَيْنِ) مَنْتَيْنِ
Plur. Nom.	مَنْوُنُ	
Gen. Acc.	مَنْبِينِ	مَنْاتُ

REM. a. Only a poet could venture to say *أَتَوْا نَارِي فَقُلْتُ*
أتوا ناري فقلت *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun *مَا* *what?* is never declined
under any circumstances. D

[REM. c. From *مَنْ* is formed the relative adjective *مَنْبِيْ*, with
the article *الْمَنْبِيْ* (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنْبَيْنِ, the plural *الْمَنْبِيْنَ*.]

353. The interrogative pronoun *أَيُّ*, fem. *أَيَّةٌ*, *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 *tènwin* (§§ 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 الْمَرَاتِينِ *which of the two women?* أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as أَيَّةُ أَكْلَةٍ *whatever morsel* (èl-Mubarrad 86, l. 17) and أَيَّةُ أَنْثَى *which female?* (Dīw. Hudèil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem.

- 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. أَيُّ, gen. acc. أَيُّ; fem., nom. أَيُّ, gen. acc. أَيُّ.

Plur. masc., nom. أَيُّ, gen. acc. أَيُّ; fem. أَيُّ.

- 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 أَيُّ, for أَيُّ, *which of the two?* and so in [the interrogative أَيُّ *what?* for أَيُّ ما, as أَيُّ تَقُولُ *what dost thou say?* and] the vulgar interrogative أَيُّ *what?* for أَيُّ شَيْءٍ.

- D REM. b. Instead of أَيُّ with [a following noun in the genitive or] a suffix, the more general and indefinite أَيُّ is sometimes used; as أَيُّ أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا *which is dearer to you, he or I?* in which example أَيُّ stands for أَيُّ, *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 (صَفَةٌ), 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 الْمُصَدَّرِيَّةُ (*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 الدَّيْمُومَةُ or مَا الزَّمَانِيَّةُ (*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. أَيَّمَا *whenever*, حَيْثُمَا *wherever*, *whenever*, مَهْمَا *whatever*; if appended to إِنَّ, أَنَّ, كَانَ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّةُ (*Vol. ii.* § 36, rem. *d*); with the same effect it is added to لَيْتَ, عَلَّ 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 الْإِبْهَامِيَّةُ 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 régime, and is then called **مَا الْمَزِيدَةُ** or **مَا الزَّائِدَةُ** (Vol. ii. § 70, rem. *f*). In like manner it is also put after **رُبَّ** (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. **فُلَانٌ**, fem. **فُلَانَةٌ** (§ 309, *b*, δ , rem. *b*), as **كِنَايَاتٌ عَنْ أَسْمَى** **الْأَنْبَاسِيِّ**, stand for names of persons, like $\delta, \eta \delta\epsilon\iota\nu\alpha$, *so and so*, *M.* or *N.* ;
 B as **أَلَا قَاتَلَ اللَّهُ الْوَشَاءَ وَقَوْلُهُمْ فُلَانَةٌ** $\delta \delta\epsilon\iota\nu\alpha \tau\omicron\upsilon \delta\epsilon\iota\nu\omicron\varsigma$, **فُلَانٌ أَبْنُ فُلَانٍ**, **أَضَحَّتْ خِلَّةٌ لِفُلَانٍ**, *O may God curse all talebearers and their saying* “*So and so has become a sweetheart of so and so.*” Syr. **هَلْكَ**, fem. **هَلْكَتِ**, Heb. **הִלְכָהּ**. In speaking of animals, **الْفُلَانُ** and **الْفُلَانَةُ** are employed, as **رَكِبْتُ الْفُلَانَ** *I rode on such and such a one.*—**هَنْ** *a thing*, and its fem. **هِنَّ**, are similarly used for substantives of the class
 C **أَسْمَاءُ 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 (**حَرْفٌ**, pl. **حُرُوفٌ**, [or **أَدَاةٌ**, pl. **أَدَوَاتٌ**]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs **حُرُوفُ الْجَبْرِ**, *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. **בְּ**, Æth. **በ**:
ba). [**بِلا**, *without*, is a compound of **بِ** with the negative **لَا**. Comp. Vol. ii. § 56, rem. c.]

(b) **تَ** *by*, in swearing, as **تَاللهِ** *by God!**

(c) **لِ** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **لِ**, Æth. **ለ**: la).

(d) **وَ** *by*, in swearing, as **وَاللهِ** *by God!* C

REM. a. The *ḍamma* of the suffixed pronouns of the 3d pers. **هُ**, **هُمَا**, **هُنَّ**, is changed after **بِ** into *kèsra*; as **بِهِمْ**, **بِهِ**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُمُ** changes either both vowels, or the first only; **بِهِمُ** or **بِهِمُ**.

REM. b. The *kèsra* of the prep. **لِ** passes before the pronominal suffixes into *fèṭḥa*; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*. D

* [**تَ** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَحِين** (= **لَاتَ حِين**?) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيْمَنَ اللهُ**, Vol. ii. § 62, rem. b. I take the **وَ** in **وَاللهِ** and the **وَ** in **وَأَوْ رَبِّ** (Vol. ii. § 235) to be also remnants of words. D. G.]

A

REM. c. ك, as, like (Heb. Aram. ك), 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 trilateral, have different terminations; those of the second class are simply nouns of different forms B 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) إِلَى to (Heb. אֶלְיָ, אֶלְ).

(b) حَتَّى till, up to, as far as (Heb. עַד, Æth. ከ...): A dialectic variety is عَتَّى.

C (c) عَلَى over, above, upon, against, to, on account of, notwithstanding (Heb. עֲלֵי, עַלְ, Aram. عַל, حَل).

(d) عَنْ from, away from, after, for.

(e) فِي in, into, among, about.

(f) لَدُن, or لَدَى (لَدَا), with (penes, apud). Rarer forms are: لُد, لُدْ, لُدْ, لُدْ (لُدُنْ), لُدُنْ (لُدُنْ), لُدُنْ (لُدُنْ), لُدُنْ (لُدَا), لُدُنْ.

D (g) مَعَ with (Heb. עִמָּ, Syr. حَمَا); dialectically مَع, which becomes in the waṣl مِع.

(h) مِنْ of, from, on account of (Heb. Aram. מִן, مِّن, Æth. ከ...: 'emma, or ከ...: 'em). See § 20, d.

(i) مُنذ, or مُذ, from a certain time, since (compounded of مِنْ and ذُو, ex quo; see § 347, rem. e and comp. מִן־דָּי, Ezra v. 12). Rarer

forms are : مُنْدٌ, مُنْدٌ, مُنْدٌ, and مُدٌ. In the *waṣl* مُدٌ usually becomes A مُدٌ (§ 20, *d*), rarely مُدٌ or مُدٌ.

REM. *a.* اِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation اِلَى, عَلَى, and لَدَى (compare اِلَى and اِلَى); as اِلَيْهِ, عَلَيْهِ, اِلَيْكُمْ, اِلَيْهَا. The ḍamma of the suffixes of the 3d pers. passes after the diphthong into kèsra, according to § 185, rem. *b*, and § 317, rem. *c*. The suffix of the 1st pers. sing., يَ (orig. يَ), combines with اِلَى, عَلَى, and لَدَى into اِلَيَّ, عَلَيَّ, لَدَيَّ; with فِي into فِيَّ. See § 317, rem. *a*.

REM. *b.* The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّي, مِنِّي, لَدُنِّي, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the *m* in pronunciation, and the two are usually written as one word; عَمَّنْ, مِمَّنْ, for عَنَّمَنْ or مِّنْ, etc. (see § 14, *b*).

REM. *c.* When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ اَلْ being contracted into مِلْ, and عَلَى اَلْ into عَلْ; as مِلْمَالٍ, or مِلْ مَالٍ, for مِّنْ اَلْمَالِ; عَلَى اَلْمَاءِ for عَلَيَّ اَلْمَاءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are : اَمَامَ before (of place); بَيْنَ between, among (بَيْنَ); بَعْدَ after (بَعْدَ), dimin. D تَجَاهَ or تَجَاهَ; تَحْتِ under, beneath (تَحْتِ), dimin. تَلْقَاءَ, تَلْقَاءَ, over against, opposite to; حَوْلَ round, about; خَلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. عِنْدَ (also عِنْدَ, which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (*apud*, *penes*, Fr. *chez*; [لَدُنْ]); قَبْلَ *do.*; عَوْضَ instead of, for; فَوْقَ above, dimin. فَوْقَ; قَبْلَ before (of time, قَبْلَ).

A dimin. قُبَيْلٌ; قُدَّامٌ before (of place, قُدَّامٌ); وَرَاءَ behind, after, beyond; وَسَطٌ in the middle, among. These are all, as before said, the construct accusatives of nouns; such as بَيْنٌ interval, حَوْلٌ 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 *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:—

(a) أٌ, interrogative, حَرْفُ الْإِسْتِفْهَامِ, the particle of questioning (num? utrum? an? Heb. הֲ); [comp. § 21, d]. The form هُ occurs C dialectically, for example in هَذَا الَّذِي أَمَا nonne? for هَذَا الَّذِي أَمَا nonne? (see § 362, h), هَذَا الَّذِي أَمَا nonne? for هَذَا الَّذِي أَمَا nonne? [In alternative questions it is followed by أَمْ or أَوْ.]

[REM. When أٌ is followed by another êlif with hêmza, an ى is inserted between the two hêmzas, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following êlif is pronounced with kèsra, it is converted into ى with hêmza, as أَنْتَكَ, أَنْتَا.]

D (b) سٌ, 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. סוֹף, سَوْفًا, end), [and is called حَرْفُ التَّنْفِيسِ the particle of amplification].

(c) لٌ, affirmative, certainly, surely. This may be (a) لَمْ جَوَابٍ, the la that corresponds to, or is the complement of, an oath, as لَقَعَنَّ وَاللَّهِ by God, I will certainly do (it); وَاللَّهِ لَقَدْ خَرَجَ by God,

he has certainly gone out; (β) *اللَّامُ الْمُوْطِئَةُ لِلْقَسَمِ* the la that smooths A
 the way for the oath, as the first la in *وَاللَّهِ لَئِنْ أَكْرَمْتَنِي لَأُكْرِمَنَّكَ*
 by God, if indeed you show me honour, I will certainly show you
 honour; (γ) *اللَّامُ الْجَوَابِ لَوْ وَلَوْلَا* the la that corresponds to, or is the
 complement of lau (if) and lau-lā (if not), as *فَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ*
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ if it had not been for the goodness of God
 towards you and His mercy, verily ye would have followed Satan;
 (δ) *اللَّامُ التَّوَكُّدِ (التَّأْكِيدِ)* the affirmative la, or] *اللَّامُ الْإِبْتِدَاءِ* B
 inchoative or inceptive la, prefixed to a noun or a verb in the imperfect,
 as *لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ* verily ye are more feared in
 their breasts than God; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ* verily thy
 Lord will judge between them on the day of the resurrection; (ε) *اللَّامُ*
الْمُفَارِقَةُ [or *الْمُفَاصِلَةُ*] the distinguishing la, which is prefixed to the
 predicate of *إِنَّ*, standing for *إِنَّ* (إِنَّ الْمُخَفَّفَةَ مِنَ الشَّقِيكَةِ) [in order to
 distinguish it from the negative *إِنَّ*], as *إِنَّ كُلَّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
 verily over every soul there is a guardian; *وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لِعَافِلِينَ*
 but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly; confirming a previous statement, as
مَا قَامَ زَيْدٌ Zèid has come to thee, *أَجَلٌ* yes, (he has); *مَا قَامَ زَيْدٌ* D
زَيْدٌ لَمْ يَأْتِكُ Zèid did not stand up, *أَجَلٌ* yes, (he did not); *سَوْفَ تَذْهَبُ*
 thou wilt go away, *أَجَلٌ* yes, (I will). But in reply to an interrogation, it is better
 to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of lo! see! behold! *إِذْ* is used after *بَيْنَا*
 and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zèid was standing, behold, he saw 'Amr;

- A *إِذَا دَارَتْ مَيَاسِيرُ* for *while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمَفَاجَأَةِ, or إِذَا الْفَجَائِيَّةِ, that is to say 'idā indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ* *I went out, and lo, Zèid was at the door*; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* *while we were in such and such a place, lo, Zèid came upon us.*

[(c) *إِذَاكَ* or *إِذَاكَ* then.]

(d) *إِذْنٌ*, or *إِذَا*, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is *ذَنْ*.

(e) *أَلَا* *nonne?* Compounded of *أَ* (§ 361, a) and *لَا* *not* (Heb. *הֲלֹא*). [It is very often followed by *إِنَّ* or *وَإِنَّ*: (*وَإِنَّ*): *أَلَا إِنَّ* *now surely.*]

C [(f) *أَلَا* *nonne?* syn. of *هَلَّا*.]

(g) *أَمْ*, interrogative, *an?* *أَمْ أ* (Heb. *הֲ הֲ*), *utrum an?*

(h) *أَمَّا* *nonne?* Compounded of *أَ* and *مَا* *not*. Dialectic varieties are *أَمْر*, *هَمْر*, *عَمْر*, and *حَمْر* or *حَمَى*. [*أَمَّا إِنَّ* *truly, now surely.*]

[(i) *إِمَّا* or *إِمَالَى* *in that case, then at least.*]

[(k) *إِنْ* *not*, syn. of *مَا*, frequent in the *Kor'an* and in old poems.

D In later times it is only used in combination with the negative *مَا* as a corroborative, *مَا إِنْ* *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) *إِنَّ* *verily*, called *the lightened 'in* (*مِنَ الثَّقِيلَةِ*) § 361, c, e, usually without government.]

(m) *إِنَّ* *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. *הִנֵּה, הִנֵּה, הִנֵּה*, Syr. *أ. ا*). It is joined to the *accus.* of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّي** A
 (Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **ئ**
 in this case often represents and anticipates a whole subsequent clause
 (**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
 the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ لَكَبِيرٌ, *verily God is great*. This the grammarians regard as an
 inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الَلَامُ الْمُرْحَلَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
 in the compound **لَإِنَّ لِهِنَّ**.

(n) **إِنَّمَا**, restrictive, *only (dumtaxat)*, [*verily*]. Compounded of
إِنَّ and **مَا**.

(o) **أَيْنَ** *whence? [where?] how? [when?]* With the signification of
whencesoever, wherever, however, whenever it is a conjunction.] C

(p) **أَيْ**, explicative, *that is*, frequently used by commentators.

(q) **إِي** *yes, yea*; always followed by an oath, as **إِي وَاللَّهِ** *yes, by
 God!* This formula is sometimes shortened into **إِي اللَّهِ**, and
إِي. The dialectic variety **هِي** is said to occur.—From **إِي وَاللَّهِ**
 comes the vulgar **أَيُّهُ** [**أَيُّوهُ**].

(r) **أَيَّانَ** *when?* Dialectically also **إَيَّانَ**. It is a conjunction D
 when it signifies *whenever*.]

(s) **أَيْنَ** *where?* **مِنْ أَيْنَ** *whence?* **إِلَى أَيْنَ** *whither?* **أَيْنَمَا** *wherever*
 (Heb. **אֵינָן** in **אֵינָן**, **אֵינָן**, **אֵינָן**).

(t) **بَلْ**, *nay, nay rather, not so, on the contrary, but* (Heb.
בַּל, Phœn. **בל**). [When it is followed by a single word it is a
 conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

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* *Zèid did not stand up, بَلَى* *yes, (he did).*

(v) *بَيْنَا* [and *بَيْنَمَا*] *while, whilst* (connected with the prep. *بَيْنَ* *between, among*).

(w) *ثُمَّ* [or *ثُمَّه*], in pause *ثُمَّه*, *there* (Heb. *נָהָר*, *נְהַרָה*, Syr. *لُفَّه*).

B (x) *جَعِيرٌ*, sometimes *جَيْرٌ*, *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 سَالِمًا صَحِيحًا 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) *قَطُّ* *ever*; always with the *Perfect* or *Jussive* and a *negative*, as *قَطُّ مَا رَأَيْتُهُ قَطُّ*, or *لَمْ أَرَهُ قَطُّ*, *I have never seen him*; [or in an interrogative sentence *هَلْ رَأَيْتَهُ قَطُّ* *did you ever see him?*]†. Rarer forms are *قَطُّ*, *قَطُّ*, *قَطُّ*, *قَطُّ* and in pause *قَطُّ*.

* [In poetry *قَدْ أَرَى* may be used for *قَدْ كُنْتُ أَرَى* *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of *قَطُّ* 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 رَبِّىْ أَهَانِىْ 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. لֹא, לֹ) the significations of the Heb. לֹא and אַל. B

(ee) لَكِنَّ, often with وَ prefixed, *but, yet*. لَكِنَّ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَكِنَّا, لَكِنِّىْ are used as well as لَكِنِّىْ. [When لَكِنَّ 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) لَمَّا *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 لَوْمًا *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 نَعَمْ? *has Zèid stood up? نَعَمْ yes, (he has)*; لَمْ يَقُمْ نَعَمْ *he has not stood up, نَعَمْ yes, (he has not)*. Other forms are نَعْمُ, and more rarely نَعَامُ, and نَحْمُ.

[(nn) هَكَذَا *thus* (§ 344, rem. *b*).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَهُنَا, هَاهُنَا or هَهُنَا, هُنَاكَ, and هَهُنَاكَ.
- 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*; تَحْتُ, مِنْ تَحْتُ, *beneath*; مِنْ عَلٍ *above**; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; مِنْ حَيْثُ *where*, مِنْ حَيْثُ *whence*, إِلَى حَيْثُ *whither*, مِنْ حَيْثُ *whenever*; عَوْضُ (also عَوْضُ and عَوْضُ) *ever*, joined to the Imperf. Indic., but always preceded by a *negative*, as لَا أَفَارِقُكَ عَوْضُ, *I will never leave you*; لَا غَيْرُ, in لَا غَيْرُ or لَيْسَ 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*; أَلْبَتَّةُ *decidedly*, usually with a negative لَا أَفْعَلُهُ أَلْبَتَّةُ *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*; [رُؤْيَدًا *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 ên-Nahhâs on 'Imrulkaïs *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once*; أَلآنَ *now, at present*; الْيَوْمَ *today* (Æth. 𐩈𐩣𐩪: A *yōm*), غَدًا *tomorrow*; مَجَانًا *gratis* (Aram. ܡܝܚܢܐ); مَعًا *together*; etc. To the same class belong the following adverbs:

(a) بَيْدَ *except, but.*

(b) حِينَ *when* (lit., *at the time of*—).

(c) رَبَّمَا [often, but more usually] *sometimes; perhaps*; lit., *O the quantity of that which*— (رَبٌّ = Heb. רַב); [comp. Vol. ii. § 84, rem. c]. B

(d) رَيْثًا, رَيْثَمًا, *whilst, during.*

(e) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end.*

(f) لَا سِيَمًا, and, with the omission of the negative, سِيَمًا, *above all, especially, particularly*; lit., *there is not the equal or like of*—. Rarer forms are لَا سِيَمًا and لَا سِيَمًا.

(g) كَيْفَ *how?** C

(h) لَا مَحَالَةَ *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with مِنْ like its synonym لَا بُدَّ.†

(i) وَحَدًا, used only in connection with pronominal suffixes, as وَحَدَهُ *he alone*, وَحَدَهُمُ *they alone*. It is etymologically = يَحَدُّ, but in sense = يَد in يَدُهُ, يَدُهُمُ.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتٍ lit., *tent to tent or house to house* in هُوَ جَارِي بَيْتَ بَيْتٍ *he is my next-door neighbour*; صَبَاحَ مَسَاءَ *every morning and evening*; سَتَاتَ سَتَاتَ in

* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† [لَا جَرَمَ (also لَا ذَا جَرَمَ and لَا ذَا جَرَمَ), *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَمَ *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

A *sundry parties.* The rule is that when two nouns are made one, they lose their *tènwin* and become indeclinable, ending in *fetha*, as *خُمْسَةٌ عَشْرٌ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصٌ حَيْصٌ* *straitness*. D. G.]

REM. a. In *أَمْسٍ*, *yesterday*, Heb. *אִמְשׁוֹ*, the *kèsra* 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 *مُدَّ أَمْسٍ* instead of *مُدَّ أَمْسٍ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—!* 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—!* (rarely *لَيْتِي*), *لَيْتَكَ*, etc.; *لَعَلِّي* *perhaps I—* (rarely *لَعَلْنِي*), *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *غَنَّ*, *أَنَّ*, *لَعَنَّ*

C *رَعَنَّ*, *وَعَنَّ*, *لَوَنَّ*, *لَعَنَّ*, and *رَعَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَطْفِ* [or *الْعَوَاطِفُ*] *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.* **Ⓜ** : *wa*, Heb. Aram. **ו**, **ו**).

(b) *فَ* (*حَرْفُ عَطْفٍ*, or more exactly *حَرْفُ تَرْتِيبٍ*, *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 مَرَّ الْأَمْرِ** *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطِبْ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the kèsr is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الَلَامُ النَّاصِبَةُ** *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ لِيَغْفِرَ 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 **بِئِنَّ**.

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 **إِذْ مَا** *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabarī* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **لَمَّا** *when*. D. G.]

A (b) إِذَا 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 إِذًا (§ 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. וְעַתָּה and וְעַתָּה, Bibl. Aram. וְעַתָּה, Æth. ደጽ ስ: now, ወጽ ስ: when? [Compound إِذَا مَّا 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 أَيْمًا also occurs. Used twice or oftener, it corresponds to the Greek μὲν—δέ.

(e) أَنْ 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 أَنْ and لَا (see § 14, b); *لِيَلَّا* in order that not (ideo ne).—Like *בִּי* in Heb. and *οὕτως* in Gr., أَنْ also serves to introduce direct quotations *أَنَّ الْمَفْسِرَةَ* the explicative 'an), as *وَنُودُوا أَنْ تُلَكُمُوهَا* and it shall be proclaimed to them, *That is Paradise*; even an Imperative, as *أَشَارَتْ إِلَيَّ أَنْ خُذْهَا* she made a sign to me meaning *Take her*.

(f) *إِنْ* [and *إِذَا*, conditional particle] (*حَرْفُ شَرْطٍ*) if, dialectically *وَأِنْ* or *وَإِن*, to distinguish it from *وَإِنْ* and if, and hence called *إِنْ أَلْوَصَلِيَّةٌ*; compounded with *لَ* (§ 361, c), *لِيَنْ* verily if, if indeed; Aram. *לִי, לִי*; Æth. *ጸመ*: 'ema; Heb. *אִם*.—*إِلَّا*, compounded of *إِنْ* and *لَا*, (α) 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. אֲלֵאֵלֶּיךָ, A
 Aram. אֲלֵאֵלֶּיךָ, [אֲלֵ]; Æth. አለ: ('allā) but.—إِذَا, rarely إِذَا [or إِذَا],
 compounded of إِنَّ 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, أَنَا are used as well as أَنِّي,
 أَنَا. The suffix ُ 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. וְ, Syr. أَوْ.

(i) ثُمَّ (فُمَّتُ, فُمَّرْتُ, فُمَّتُ), 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 C
 more special, e.g. حُدَيْفَةُ الذُّبْيَانِيِّ ثُمَّ الْفَزَارِيُّ, *Hudēifa 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 pre-
 position, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

[(l) عِنْدَمَا when (syn. of لَمَّا).]

(m) كَيْ (حَرْفُ تَعْلِيلٍ), a particle assigning the motive or reason) D
 in order that, with the Subjunctive.—Compounds: لِكَيْ in order that,
 كَيْلَا in order that not.

* [إِلَّا أَنْ and غَيْرَ أَنْ are very often used in the sense of *but* =
 لَكِنْ. D. G.]

excellent! bravo! بَخ, بَخ, بَخ, بَخ, etc., *well done! bravo!* A
capital! اَخ, اَخ; اَف, اَف, اَف, اَف, اَف, اَف, اَف, اَف, *ugh! faugh! fie!*
 صَه, صَه, *hush! silence!* اِيَهَا *be silent! give up!* مَه, مَه, *stop! give up!*
let alone! اِيَه, اِيَه, *go on! proceed! say on!*—Here too may be
 mentioned: (a) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَس; camels, هَيْد or هَيْد, حَوْب, حَوْب, حَاء; in making camels B
 kneel, اِيَخ or هِيَخ, نَخ, نَخ; in calling camels to water, جَوْت; in driving
 sheep or goats, هَس; in calling a dog, قَوِس; in driving a dog away,
 هَج, هَج, هَج; (β) words imitative of cries and sounds; e.g. مَاء (the
 bleat of an antelope), غَاق (the croak of a raven), شِيْب (the sound
 made by the lips of a camel in drinking), اُع اُع (laughter), طَق
 or هُع هُع (vomiting), طَاق (a blow), قَب (the stroke of a sword), طَق
 (the sound of a falling stone), طَق (the splash of a frog), etc.

REM. a. يَا is often written defectively; as يُرْسُولِ اللَّهِ *O Apostle
 of God!* يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—
 اِيَهَا has a feminine اَيْتَهَا, but the masc. form is often used even with
 feminine nouns.

REM. b. The noun that follows وَ [and *ya oh!*] not unfrequently D
 takes, instead of the usual terminations, the ending مَا, in pause اَه
 [called اَلْفُ التَّدْبِيَّةُ]; as وَ زَيْدًا, or وَ زَيْدَاهُ, *Oh Zèid!* وَ اَمِيْرَ
 اَلْمُؤْمِنِيْنَ *alas for the Commander of the Believers!* If the noun
 ends in ʿelif maḳṣūra (ـِى), the ى is changed into ا, and a simple ه
 added, as وَ مُوسَاهُ, *Oh Moses!* though وَ مُوسِيَا or وَ مُوسِيَاهُ may
 also be used. Instead of مَا we sometimes find ـِى, as وَ اَسْفَى, or
 وَ حَرْبَى, *Oh my grief!*

- A REM. *c.* From **وَي** (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 لِّزَيْدٍ**, **وَيْحًا لِّزَيْدٍ**, **وَيْحَ زَيْدٍ**, **وَيْلَكَ**, **وَيْلِي**, **أَلْوَيْلُ لَهُ**, **وَيْلًا لَهُ**, **وَيْلٌ لَهُ**, **وَيْحَهُ**, **وَيْحَكَ**, etc. The expression **وَيْلٌ لِأُمِّهِ** or **وَيْ لَأُمِّهِ** is contracted into **وَيْلُمِهِ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْخٌ**.
- 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*, δ , 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. **هَلْمِي**, dual **هَلْمَا**, plur. masc. **هَلْمُوا**, fem. **هَلْمَنَّ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَي** takes the suffix of the
- C 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيُّوا**.—**هَا** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَأَكْهَا** *take her!* Or a *hèmza* may be substituted for the **ك**, and the word declined as follows: sing. m. **هَاءَ**, f. **هَاءِ**; dual **هَأَوْمَا**, pl. m. **هَأَوْمٌ**, f. **هَأَوْنٌ**; as **هَأَوْمٌ أَتَرَوْا كِتَابِيَهُ**, *take, read my book*. Other varieties are: **هَأُ** (like **هَبُ**), f. **هَأِي**, etc.; **هَاءِ** (like **رَامِ**), f. **هَأَيْ**, etc.; and **هَاءَكَ**, f. **هَاءَكِ**, 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. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلُ	يَقْتُلَنَّ	يَقْتُلْنُ
	f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلُ	تَقْتُلَنَّ	تَقْتُلْنُ
	2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلُ	تَقْتُلَنَّ	تَقْتُلْنُ
	f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلْنِ
	1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلُ	أَقْتُلُ	أَقْتُلَنَّ	أَقْتُلْنُ
Dual 3. m.	f.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانَّ	...
	f.	قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانَّ	...
C	2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانَّ	...
	Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلْنَ	يَقْتُلْنُ
	f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
	2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلْنَ	تَقْتُلْنُ
	f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلُ	نَقْتُلُ	نَقْتُلَنَّ	نَقْتُلْنُ	
D	<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m.	قَاتِلْ	قَتُلْ	Sing. 2. m.	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ
	f.	قَاتِلِي		f.	أَقْتُلِي	أَقْتُلَنَّ	أَقْتُلْنِ
				Dual. 2. c.	أَقْتُلَا	أَقْتُلَانَّ	...
			Plur. 2. m.	أَقْتُلُوا	أَقْتُلْنَ	أَقْتُلْنُ	
			f.	أَقْتُلْنَ	أَقْتُلْنَ	...	

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلْنُ
	f. قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلْنُ
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلَنَّ	تُقْتَلْنُ
	f. قُتِلْتُمْ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلَنَّ	تُقْتَلْنُ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلْنُ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَانَّ	...
	f. قُتِلْنَا	تُقْتَلَانِ	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَانَّ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَانَّ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلَنَّ	يُقْتَلْنُ
	f. قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلَنَّ	...
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلَنَّ	تُقْتَلْنُ
	f. قُتِلْتُمْ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلَنَّ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلْنُ

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. فَرَّقْتَ)	يَفْرُقُ	افْرِقْ	فَرَقٌ
	خَسَنَ (2. m. خَسَنْتَ)	يَخْسُنُ	اخْسَنْ	خُسُونَةٌ خَسَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
B <i>AP</i> N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
<i>Masdar</i> N. Verbi.	تَقْتِيلٌ تَقْتِيلَةٌ	قِتَالٌ مُقَاتِلَةٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
Passive Perf.	قُتِلَ	قُوِتِلَ	أُقْتِلَ	نُقْتِلَ	نُقُوِتِلَ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C <i>PP</i> Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

		ACTIVE.			
		I.	II.	III.	IV.
	Perf.	قَمِطَرَ	تَقَمِطَرَ	أَقْمِنَطَرَ	أَقْمِطَرَ
D	Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقْمِنَطِرُ	يَقْمِطِرُ
	Imperat.	قَمِطِرْ	تَقَمِطِرْ	أَقْمِنَطِرْ	أَقْمِطِرْ
	N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقْمِنَطِرٌ	مُقْمِطِرٌ
	N. Verbi.	قَمِطْرَةٌ قَمِطَارٌ	تَقَمِطِرٌ	أَقْمِنَطَارٌ	أَقْمِطَارٌ

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.	
انْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَ	
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ	يَقْتَالُ	
انْقَتِلْ	اِقْتَتِلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالَ	B
مُنْقَتَلٌ	مُقْتَتِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ	
انْقِتَالٌ	اِقْتِئَالَ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيَالٌ	

انْقَبَلَ	اُقْتَبَلَ		اُسْتَقَبَلَ		C
يُنْقَبَلُ	يُقْتَبَلُ		يُسْتَقَبَلُ		
مُنْقَبَلٌ	مُقْتَبَلٌ		مُسْتَقَبَلٌ		

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	اُقْمِطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتُقْمِطِرُ	يُقْمِطِرُ	يُقْمِطِرُ	
N. Pat.	مُقْمِطِرٌ	مَتُقْمِطِرٌ	مُقْمِطِرٌ	مُقْمِطِرٌ	

A

TABLE V. a. FIRST FORM OF THE

ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
B 2. m.	مَدَدَتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
	f. مَدَدَتْ	تَمُدِّينَ	تَمُدِّيَ	تَمُدِّيَ	تَمُدِّن	تَمُدِّن
	1. c. مَدَدَتْ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
	2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّن	يَمُدِّن
	f. مَدَدْنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَانِ	...
	2. m. مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّن	تَمُدِّن
	f. مَدَدْتُنَّ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَانِ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّن	نَمُدِّن

D

*N. Ag.**N. Verbi.**Imperative.*

			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m. أَمُدُّ	أَمُدِّن	أَمُدِّن
	f. مَادَّةٌ		f. [أَمُدِّي]	أَمُدِّن	أَمُدِّن
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...
			Plur. 2. m. [أَمُدُّوا]	أَمُدِّن	أَمُدِّن
			f. أَمُدِّنَ	أَمُدِّنَانِ	...

VERBUM MEDIÆ RAD. GEMINATÆ.

A

PASSIVE.

	<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.	مَدَّ	يُمَدُّ	يُمَدَّ	يُمَدِّ	يُمَدِّن	يُمَدِّن
f.	مَدَّتْ	تُمَدُّ	تُمَدَّ	تُمَدِّ	تُمَدِّن	تُمَدِّن
2. m.	مَدَدْتَ	تُمَدُّ	تُمَدَّ	تُمَدِّ	تُمَدِّن	تُمَدِّن
f.	مَدَدْتِ	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدِّن	تُمَدِّن
1. c.	مَدَدْتُ	أُمَدُّ	أُمَدَّ	أُمَدِّ	أُمَدِّن	أُمَدِّن
Dual. 3. m.	مَدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِ	...
f.	مَدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
2. c.	مَدَدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
Plur. 3. m.	مَدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدِّن	يُمَدِّن
f.	مَدَدْنَ	يُمَدِّنَ	يُمَدَدْنَ	يُمَدَدْنَ	يُمَدَدَّنَّ	...
2. m.	مَدَدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدِّن	تُمَدِّن
f.	مَدَدْتُنَّ	تُمَدَدْنَ	تُمَدَدْنَ	تُمَدَدْنَ	تُمَدَدَّنَّ	...
1. c.	مَدَدْنَا	نُمَدُّ	نُمَدَّ	نُمَدِّ	نُمَدِّن	نُمَدِّن
<i>Nom. Pat.</i>		Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.				

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .		. . .	يُمَدِّ or يُمَدِّ	مُدِّ or مَدِّ
3. m.	قَرَّ	يَقِرُّ	يَقِرَّ, يَقِرُّ, or يَقِرِّ	قِرِّ or قَرِّ
	مَلَّ { (2. m.) مَلَّتْ }	يَمَلُّ	يَمَلِّ, يَمَلُّ, or يَمَلِّ	مَلِّ or مَلِّ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM
MEDLÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدُ	أَمَدٌ	تَمَادَدُ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادٌ		or تَمَادٌ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِدُ	أَمِدُّ	تَمَادِدُ	انْفَلِّلْ	اِمْتَدِّدْ	اِسْتَمَدِّدْ
		or أَمِدْ			or اِمْتَدِّ	or اِسْتَمَدِّ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مَتَمَادِدٌ	مَنْفَلٌّ	مَمْتَدٌّ	مَسْتَمَدٌّ
	or مُمَادٌ		or مَتَمَادٌ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	انْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُمَادِدَةٌ or مُمَادَةٌ		or تِمَادٌ			
Passive Perf.	مُودِدٌ	أُمِدُّ	تُمُودِدٌ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مَتَمَادِدٌ	مَنْفَلٌّ	مَمْتَدٌّ	مَسْتَمَدٌّ
	or مُمَادٌ		or مَتَمَادٌ			

D The remaining forms present no irregularity ; e.g.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
II. Act.	مَدَدُ	يُمَدُّ	مَدِّ	مُمَدِّدٌ	تَمَدِيدٌ
Pass.	مُدِّدٌ	يُمَدِّدُ		مَمَدِّدٌ	
V. Act.	تَمَدَّدُ	يَتَمَدَّدُ	تَمَدِّدْ	مَتَمَدِّدٌ	تَمَدِّدٌ
Pass.	تُمَدِّدُ	يَتَمَدِّدُ		مَتَمَدِّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HÈMZATÆ.

A

	I.	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَأَثَرَ or تَوَأَثَرَ	
Imperf.	يَأْسِرُ	يَأْثُرُ	يَوَأْثِرُ	يَوَأْثِرُ	يَتَأَثَرُ	يَتَأَثَرُ or يَتَوَأَثَرُ	
Imperat.	اِسِرْ	اِثِرْ	اِثِرْ	اِثِرْ	تَأَثِرْ	تَأَثِرْ or تَوَأَثِرْ	B
N. Ag.	أَسِرٌ	مَوَأْثِرٌ	مَوَأْثِرٌ	مَوَأْثِرٌ	مَتَأَثِرٌ	مَتَأَثِرٌ or مَتَوَأَثِرٌ	
N. Verbi.	أَسْرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثَرٌ	تَأَثَرٌ or تَوَأَثَرٌ	
			مَوَأْثِرَةٌ				
Passive Perf.	أُسِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُوَثِّرَ	تُوَثِّرَ or تُوَوَثِّرَ	C
Imperf.	يُوسِرُ	يُوَأْثِرُ	يُوَأْثِرُ	يُوَأْثِرُ	يَتَوَأَثَرُ	يَتَوَأَثَرُ or يَتَوَوَأَثَرُ	
N. Pat.	مَأْسُورٌ	مَوَأْثِرٌ	مَوَأْثِرٌ	مَوَأْثِرٌ	مَتَأَثِرٌ	مَتَأَثِرٌ or مَتَوَأَثِرٌ	

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>	
VIII. Act.	اِيتَرَ	يَايْتِرُ	اِيتِرْ	مَوَيْثِرٌ	اِيتَارٌ	D
Pass.	اُوْتِرَ	يُوَوْتِرُ		مَوَوْتِرٌ		
X. Act.	اِسْتَأَثَرَ	يَسْتَأْثِرُ	اِسْتَأْثِرْ	مَسْتَأْثِرٌ	اِسْتِئْثَارٌ	
Pass.	اُسْتُوْثِرَ	يُسْتَأْثِرُ		مَسْتَأْثِرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَيَّرَ	بَوَسَ	لَأَمَّ	لَاءَمَّ	أَلَمَّ
Imperf.	يَسْأَلُ	يَسَارُ	يَبُوسُ	يَلْتَمُ	يَلَاءَمُ	يَلْمُ
Imperat.	اسْأَلْ	اسَارْ	ابُوسْ	لْتَمْ	لَاءَمْ	الْتَمْ
B	اسْأَلْ	اسِرْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مَلْتَمٌ	مَلَاءِمٌ	مَلْمٌ
N. Verbi.	سَوَّالٌ	سَوْرٌ ¹⁶	بَاسٌ	تَلْتِيمٌ	مَلَاءِمَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لُتِمَ	لُوْتِمَ	أُتِمَ
Imperf.	يُسْأَلُ			يَلَامُ	يَلَاءَمُ	يَلَامُ
C	يُسَلُّ					
N. Pat.	مَسْؤُولٌ			مَلَامٌ	مَلَاءِمٌ	مَلَامٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَّمَ	تَلَّامَ	انْجَأَتْ	انْتَامَ	اسْتَلَّمَ	
Imperf.	يَتَلَّمُ	يَتَلَّامُ	يَنْجِئُ	يَلْتَمُ	يَسْتَلِّمُ	
D	تَلَّامَ	تَلَّامَ	انْجِئْتُ	انْتَمُ	اسْتَلِّمُ	
N. Ag.	مُتَلِّمٌ	مُتَلَّامٌ	مُنْجِئٌ	مَلْتَمٌ	مُسْتَلِّمٌ	
N. Verbi.	تَلَوُّمٌ	تَلَّوْمٌ	انْجِئْتُ	انْتَامٌ	اسْتَلَّامٌ	
Passive Perf.	تُلِّمَ	تُلَّوْمَ	انْجِئْتُ	انْتَمَ	اُسْتَلِّمَ	
Imperf.	يُتَلَّمُ	يَتَلَّامُ	يَنْجِئُ	يَلْتَمُ	يَسْتَلَّامُ	
N. Pat.	مُتَلَّامٌ	مُتَلَّامٌ	مُنْجِئٌ	مَلْتَمٌ	مُسْتَلَّامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ.

A

	I.			II.	III.		
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ	
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ	
2. s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ	
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطِئُ	يَدْنُوُ	يَبْرِئُ	يَبَارِئُ	
Imperat.	اِبْرَأْ	اهْنِئْ	اخْطِئْ	ادْنُوْ	بِرِئْ	بَارِئْ	B
N. Ag.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	دَانِئٌ	مَبْرِئٌ	مُبَارِئٌ	
N. Verbi.	بَرُءٌ	هَنْءٌ	خِطْءٌ	دَنَاءَةٌ	تَبْرِئَةٌ	مُبَارَءَةٌ	
				دُنُوَةٌ	تَجْرِئَةٌ		
Passive Perf.	بُرِئَ	هُنِئَ	خُطِئَ		بُرِئَ	بُورِئَ	
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطِئُ		يُبْرَأُ	يُبَارَأُ	C
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مَبْرَأٌ	مُبَارَأٌ	

	IV.	V.	VI.	VII.	VIII.	X.	
Active Perf.	اِبْرَأَ	تَبْرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبْرَأَ	
Imperf.	يَبْرِئُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ	
Imperat.	اِبْرِئْ	تَبْرَأْ	تَبَارَأْ	اِنْسَبِئْ	اِهْتَنِئْ	اِسْتَبْرِئْ	D
N. Ag.	مَبْرِئٌ	مَتَبْرِئٌ	مَتَبَارِئٌ	مَنْسَبِئٌ	مَهْتَنِئٌ	مَسْتَبْرِئٌ	
N. Verbi.	اِبْرَاءٌ	تَبْرُوءٌ	تَبَارُوءٌ	اِنْسَبَاءٌ	اِهْتِنَاءٌ	اِسْتِبْرَاءٌ	
Passive Perf.	اِبْرِئَ	تَبْرِئَ	تَبُورِئَ	اِنْسَبِئَ	اِهْتَنِئَ	اِسْتَبْرِئَ	
Imperf.	يُبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ	
N. Pat.	مَبْرَأٌ	مَتَبْرَأٌ	مَتَبَارَأٌ	مَنْسَبَأٌ	مَهْتِنَأٌ	مَسْتَبْرَأٌ	

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

		I.					
Active Perf.		وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَّرَ
Imperf.		يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ	يُيسِّرُ
Imperat.		عِدْ	رِثْ	ضَعْ	اجَلْ	اِدِدْ	اَيِّسِرْ
B	N. Verbi.	وَعَدٌ	وَرِثٌ	وَضَعٌ	وَجَلٌ	وَدٌّ	يَسْرٌ
		عِدَّةٌ	رِثَّةٌ	ضَعَةٌ			
Passive Perf.		وُعِدَ	وَرِثَ	وُضِعَ		وُدِّ	يُسِّرَ
Imperf.		يُوْعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُوسَّرُ
N. Pat.		مَوْعِدٌ	مَوْرِثٌ	مَوْضِعٌ		مَوْدُودٌ	مَيَسَّرٌ

		IV.		VIII.		X.	
Active Perf.		أَوْجَبَ	أَيَّسَرَ	أَتَعَدَّ	أَتَسَّرَ	أَسْتَوْعَدَ	أَسْتَيَّسَرَ
Imperf.		يُوجِبُ	يُيَسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيَّسِرُ
Imperat.		أَوْجِبْ	أَيِّسِرْ	أَتَعَدَّدْ	أَتَسَّرْ	أَسْتَوْعِدْ	أَسْتَيَّسِرْ
N. Ag.		مَوْجِبٌ	مُؤَسِّرٌ	مُتَعَدِّدٌ	مُتَسَّرٌ	مُسْتَوْعِدٌ	مُسْتَيَّسِرٌ
D	N. Verbi.	إِجَابٌ	إَيَّسَارٌ	إِتِّعَادٌ	إِتِّسَارٌ	إِسْتِيعَادٌ	إِسْتِيَّسَارٌ
Passive Perf.		أُوجِبَ	أُوسِرَ	أُتَعَدَّدَ	أُتَسَّرَ	أُسْتَوْعِدَ	أُسْتَيَّسِرَ
Imperf.		يُوجِبُ	يُوسِرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيَّسِرُ
N. Pat.		مَوْجِبٌ	مُؤَسِّرٌ	مُتَعَدِّدٌ	مُتَسَّرٌ	مُسْتَوْعِدٌ	مُسْتَيَّسِرٌ

TABLE X. VERBUM MEDIÆ RAD. و.

A

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.	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	يَقُولَانَّ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانَّ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانَّ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولَنَّ	يَقُولُنْ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنْ

	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنْ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنْ
			Dual. 2. c.	قُولَا	قُولَانَّ	...
			Plur. 2. m.	قُولُوا	قُولَنَّ	قُولُنْ
			f.	قُلْنَ	قُلْنَ	...

D

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>
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسُرْ	يَسِيرَنَّ	يَسِيرُونَ
	f. سَارَتْ	تَسِيرُ	تَسِيرَ	تَسُرْ	تَسِيرَنَّ	تَسِيرُونَ
B 2. m.	سِرْتُ	تَسِيرُ	تَسِيرَ	تَسُرْ	تَسِيرَنَّ	تَسِيرُونَ
	f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرُونَ
	1. c. سِرْتُ	أَسِيرُ	أَسِيرَ	أَسُرْ	أَسِيرَنَّ	أَسِيرُونَ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
	2. c. سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرَنَّ	يَسِيرُونَ
	f. سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَانَّ	...
	2. m. سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرَنَّ	تَسِيرُونَ
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَانَّ	...
	1. c. سِرْنَا	نَسِيرُ	نَسِيرَ	نَسُرْ	نَسِيرَنَّ	نَسِيرُونَ
D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	سَائِرٌ	سِيرٌ	Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرُونَ
	f. سَائِرَةٌ		f.	سِيرِي	سِيرَنَّ	سِيرُونَ
			Dual. 2. c.	سِيرَا	سِيرَانَّ	...
			Plur. 2. m.	سِيرُوا	سِيرَنَّ	سِيرُونَ
				f.	سِرْنَ	سِرْنَانَّ

TABLE XII. VERBA MEDIÆ RAD. و ET ى.

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>
Sing. 3. m.	قِيلَ	يُقَالُ	يُعَالُ	يُقَلُّ	يُعَالَنَّ	يُعَالْنُ
f.	قِيلَتْ	تُقَالُ	تُعَالُ	تُقَلُّ	تُعَالَنَّ	تُعَالْنُ
2. m.	قِيلْتُمْ	تُقَالُونَ	تُعَالُونَ	تُقَلُّونَ	تُعَالَنَّ	تُعَالْنُ
f.	قِيلْتُمْ	تُقَالِينَ	تُعَالِي	تُقَلِّي	تُعَالَنَّ	تُعَالْنُ
1. c.	قِيلْتُمْ	أُقَالُ	أُعَالُ	أُقَلُّ	أُعَالَنَّ	أُعَالْنُ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُعَالَا	يُقَلَّانِ	يُعَالَنَّ	...
f.	قِيلَتَا	تُقَالَانِ	تُعَالَا	تُقَلَّانِ	تُعَالَنَّ	...
2. c.	قِيلْتُمَا	تُقَالَانِ	تُعَالَا	تُقَلَّانِ	تُعَالَنَّ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُعَالُوا	يُقَلُّونَ	يُعَالَنَّ	يُعَالْنُ
f.	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُعَالُوا	تُقَلُّونَ	تُعَالَنَّ	تُعَالْنُ
f.	قِيلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	...
1. c.	قِيلْنَا	نُقَالُ	نُعَالُ	نُقَلُّ	نُعَالَنَّ	نُعَالْنُ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعَةٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.	
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ	
2. s. m.	أَقَلْتِ	اِنْشَلْتِ	اِقْتَلْتِ	اِسْتَقَمْتِ	
B Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ	
Imperat.	أَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ	
N. Ag.	مُقِيلٌ	مَنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ	
N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ	
Passive Perf.	أُقِيلُ	اُنْشِيَلُ	اُقْتِيَلُ	اُسْتَقِيَمُ	
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ	
N. Pat.	مُقَالٌ	مَنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ	
	II.	III.	V.	VI.	
Active Perf.	قَوَّلَ سَيَّرَ	قَاوَلَ سَايَرَ	تَقَوَّلَ تَسَيَّرَ	تَقَاوَلَ تَسَايَرَ	
Imperf.	يَقْوِلُ يَسِيْرُ	يَقَاوِلُ يَسَايِرُ	يَتَقَوَّلُ يَتَسَيِّرُ	يَتَقَاوَلُ يَتَسَايِرُ	
D N. Verbi.	تَقْوِيْلٌ تَسِيْرٌ	مَقَاوِلَةٌ مَسَايِرَةٌ	تَقْوَلٌ تَسِيْرٌ	تَقَاوَلٌ تَسَايِرٌ	
Passive Perf.	قُوِّلَ سِيِرَ	قُوُوِّلَ سُوُوِرَ	تُقْوَلُ تُسَيِّرُ	تُقَاوَلُ تُسَايِرُ	
IX. Perf.	اِسْوَدَّ	Imperf.	يَسْوَدُّ	N. Verbi.	اِسْوَدَادٌ
XI.	اِسْوَادٌ		يَسْوَادٌ		اِسْوِيَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,
MEDIÆ RAD. FETHATÆ.

A

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.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونَ	يَنْدُونَ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونَ	تَنْدُونَ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونَ	تَنْدُونَ
f.	نَدَوْتِ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ	تَنْدِينَ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونَ	أَنْدُونَ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
Plur. 3. m.	نَدُوا	يَنْدُونَ	يَنْدُوا	يَنْدُوا	يَنْدُونَ	يَنْدُونَ
f.	نَدُونَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونَ	تَنْدُوا	تَنْدُوا	تَنْدُونَ	تَنْدُونَ
f.	نَدَوْتُنَّ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَانِ	...
1. c.	نَدُونَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونَ	نَنْدُونَ

B

C

	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادِ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونَ	أَنْدُونَ
f.	نَادِيْةٌ		f.	أَنْدِي	أَنْدِيْنَ	أَنْدِيْنَ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدِيْنَ	أَنْدِيْنَ
			f.	أَنْدُونِ	أَنْدُونَانِ	...

D

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	يَرْمَى	يَرْمِ	يَرْمِ	يَرْمِين	يَرْمِين	
	f.	رَمَتْ	تَرْمَى	تَرْمَى	تَرْم	تَرْمِين	تَرْمِين	
	B 2. m.	رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْم	تَرْمِين	تَرْمِين	
	f.	رَمَيْتِ	تَرْمِين	تَرْمَى	تَرْمَى	تَرْمَنَّ	تَرْمَنَّ	
	1. c.	رَمَيْتُ	أَرْمَى	أَرْمَى	أَرْم	أَرْمِين	أَرْمِين	
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	يَرْمَنَّ	يَرْمَنَّ	
	f.	رَمَيْنَ	يَرْمِين	يَرْمِين	يَرْمِين	يَرْمِينَانِ	...	
	2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمَنَّ	تَرْمَنَّ	
	f.	رَمَيْتُنَّ	تَرْمِين	تَرْمِين	تَرْمِين	تَرْمِينَانِ	...	
	1. c.	رَمَيْنَا	نَرْمَى	نَرْمَى	نَرْم	نَرْمِين	نَرْمِين	
		<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>				
D Sing. m.		رَامٍ	رَمَى	Sing. 2. m.		<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
	f.	رَامِيَّةٌ			f.	أَرْمِ	أَرْمِين	أَرْمِين
					f.	أَرْمَى	أَرْمَنَّ	أَرْمَنَّ
				Dual. 2. c.		أَرْمِيَا	أَرْمِيَانِ	...
			Plur. 2. m.		أَرْمُوا	أَرْمَنَّ	أَرْمَنَّ	
				f.	أَرْمِين	أَرْمِينَانِ	...	

TABLE XVI. VERBA TERTIÆ RAD. و ET ى, A
 MEDIÆ RAD. KĒSRATÆ.

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.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِينَ	يَرْضِينَ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِينَ	تَرْضِينَ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِينَ	تَرْضِينَ
f.	رَضَيْتِ	تَرْضِينَ	تَرْضَى	تَرْضَى	تَرْضِينَ	تَرْضِينَ
1. c.	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِينَ	أَرْضِينَ
Dual. 3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	يَرْضَوْنَ
f.	رَضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَانِ	...
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	تَرْضَوْنَ
f.	رَضَيْتُنَّ	تَرْضِينَ	تَرْضِينَ	تَرْضِينَ	تَرْضِينَانِ	...
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِينَ	نَرْضِينَ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	رَاضٍ	رَاضًا	Sing. 2. m.	أَرْضَ	أَرْضِينَ	أَرْضِينَ
f.	رَاضِيَةٌ	رَاضَاؤًا	f.	أَرْضَى	أَرْضِينَ	أَرْضِينَ
				Dual. 2. c.	أَرْضِيَا	أَرْضِيَانِ
				Plur. 2. m.	أَرْضَوْا	أَرْضَوْنَ
				f.	أَرْضِينَ	أَرْضِينَانِ

A TABLE XVII. VERBA TERTIÆ RAD. و ET ى.

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.	نُدِيَ	يُنَدَى	يُنَدَى	يُنَدَ	يُنَدَيْنَ	يُنَدَيْنَ
B	f.	نُدِيَتْ	تُنَدَى	تُنَدَى	تُنَدَ	تُنَدَيْنَ	تُنَدَيْنَ
	2. m.	نُدِيْتُمْ	تُنَدَى	تُنَدَى	تُنَدَ	تُنَدَيْنَ	تُنَدَيْنَ
	f.	نُدِيْتِ	تُنَدَيْنَ	تُنَدَى	تُنَدَى	تُنَدَيْنَ	تُنَدَيْنَ
	1. c.	نُدِيْتُ	أُنَدَى	أُنَدَى	أُنَدَ	أُنَدَيْنَ	أُنَدَيْنَ
C	Dual 3. m.	نُدِيَا	يُنَدِيَانِ	يُنَدِيَا	يُنَدِيَا	يُنَدِيَانِ	...
	f.	نُدِيَتَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
	2. c.	نُدِيْتُمَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
Plur. 3. m.		نُدُوا	يُنَدُونَ	يُنَدُوا	يُنَدُوا	يُنَدُونَ	يُنَدُونَ
	f.	نُدِينَ	يُنَدَيْنَ	يُنَدِينَ	يُنَدِينَ	يُنَدِيَانِ	...
D	2. m.	نُدِيْتُمْ	تُنَدُونَ	تُنَدُوا	تُنَدُوا	تُنَدُونَ	تُنَدُونَ
	f.	نُدِيْتِنَّ	تُنَدَيْنَ	تُنَدِينَ	تُنَدِينَ	تُنَدِيَانِ	...
	1. c.	نُدِينَا	نُنَدَى	نُنَدَى	نُنَدَ	نُنَدَيْنَ	نُنَدَيْنَ

Nom. Pat. Sing. m. مَنَدُوٌّ f. مَنَدُوَّةٌ

مَرْمِيٌّ مَرْمِيَّةٌ

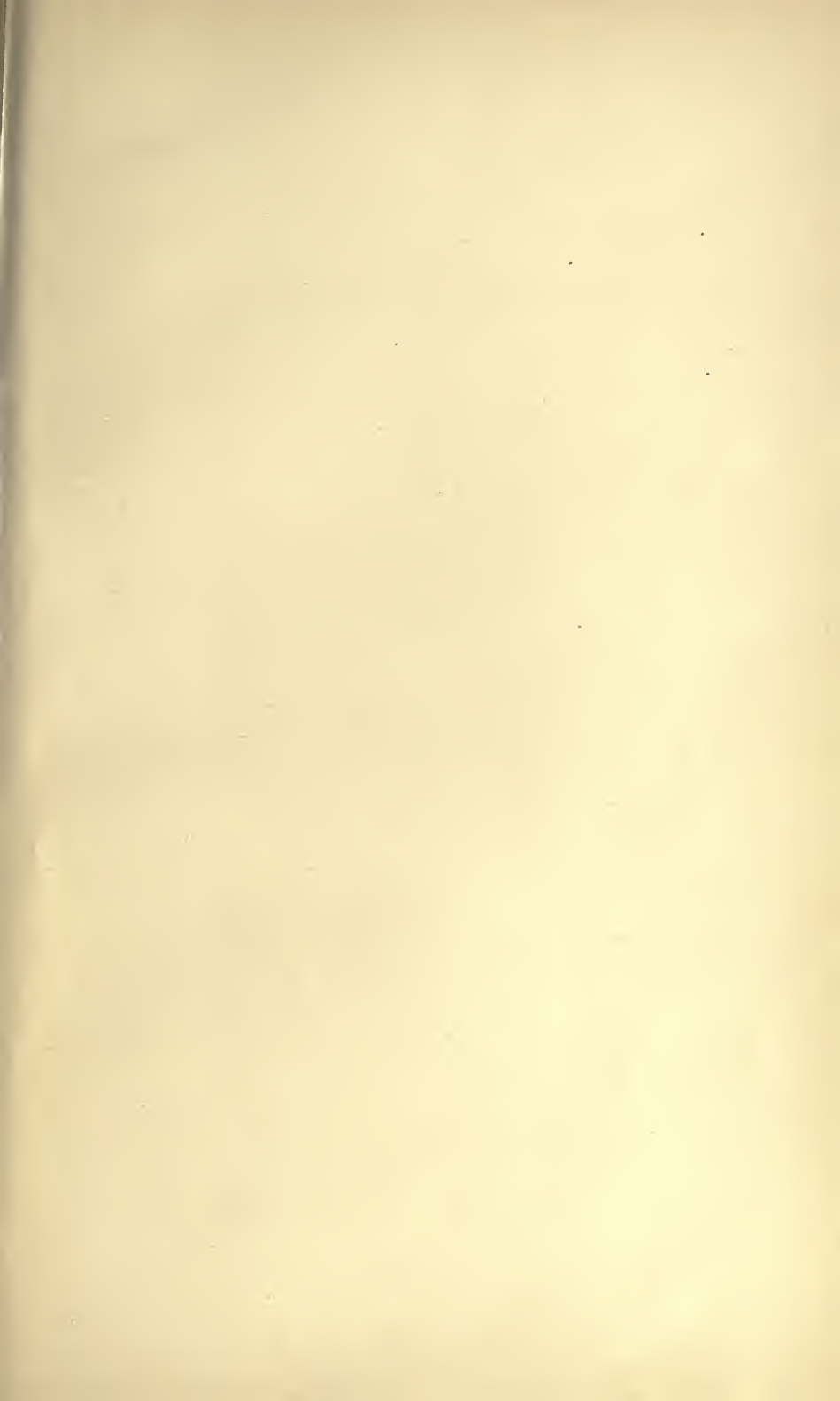
TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقَضِّي	يُقَاضِي	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ B
N. Ag. m.	مُقَضِّ	مُقَاضٍ	مُقَضٍ	مُتَقَضِّ	مُتَقَاضٍ
f.	مُقَضِّيَةٌ	مُقَاضِيَةٌ	مُقَضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ	تَقَاضٍ
		قِضَاءٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقَضَّى	تُقَاضَى
Imperf.	يُقَضَّى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى C
N. Pat. m.	مُقَضَّى	مُقَاضَى	مُقَضَّى	مُتَقَضَّى	مُتَقَاضَى
f.	مُقَضَّاءَةٌ	مُقَاضَاةٌ	مُقَضَّاءَةٌ	مُتَقَضَّاءَةٌ	مُتَقَاضَاةٌ
	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VII. Act.	انْقَضَى	يَنْقَضِي	انْقَضِ	مُنْقَضٍ	انْقِضَاءٌ
Pass.	انْقُضِيَ	يُنْقَضَى		مُنْقَضَى	D
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتُضِيَ	يُقْتَضَى		مُقْتَضَى	
X. Act.	اسْتَقْضَى	يَسْتَقْضِي	اسْتَقْضِ	مُسْتَقْضٍ	اسْتِقْضَاءٌ
Pass.	اسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضَى	

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