



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

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

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

Usage guidelines

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

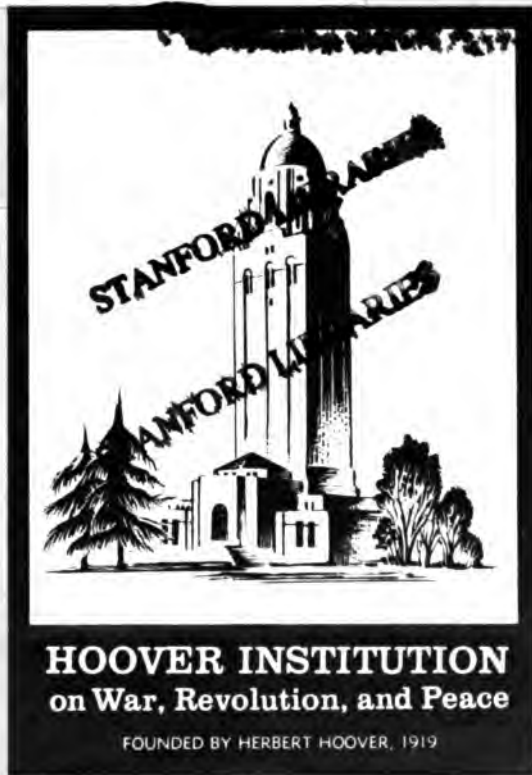
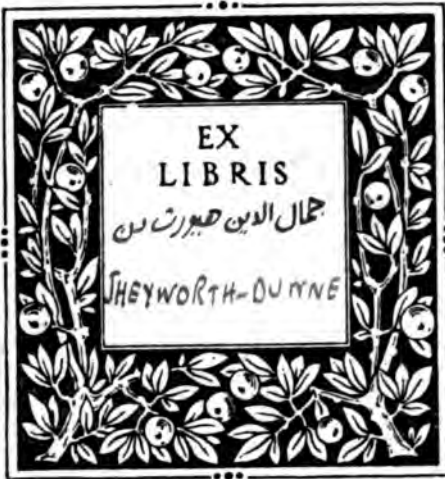
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

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

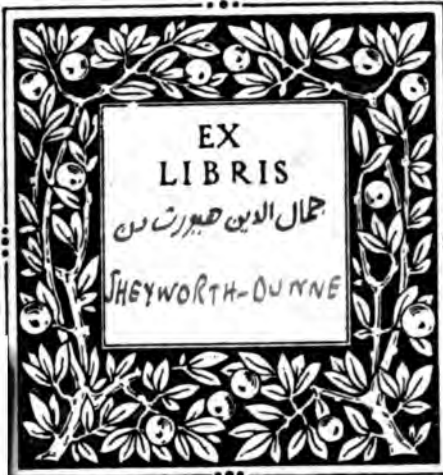




71.

HOOVER
STANFORD LIBRARY
LIBRARY

1917
MAY 15 1917
MAY 15 1917

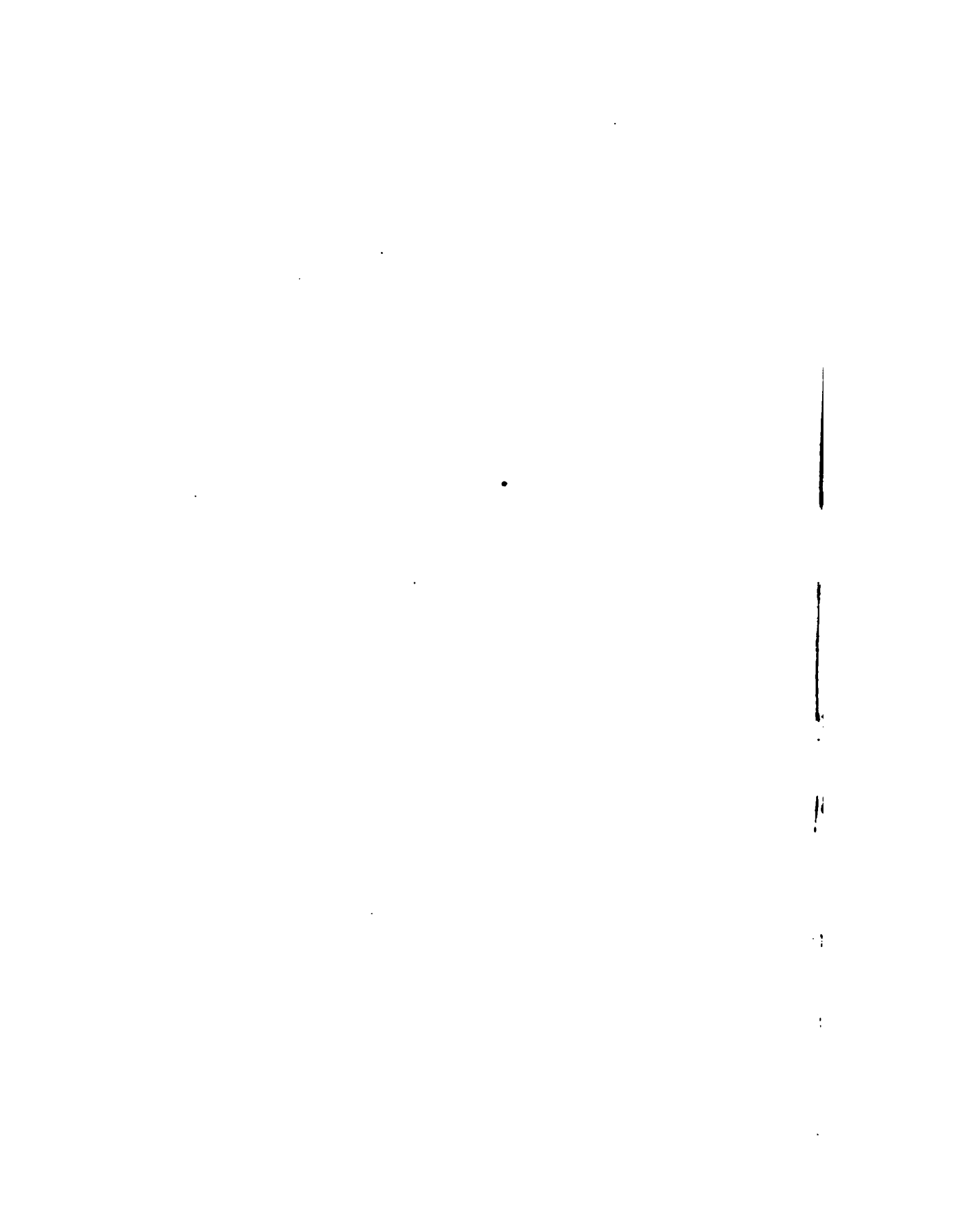


21.

HOOVER
STANFORD LIBRARY
LIBRARY

1917
MAY 15 1917
STANFORD UNIVERSITY LIBRARY

1



A GRAMMAR
OF THE
ARABIC LANGUAGE.

**London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE,
Singapore: 263, ARGYLE STREET.**



**Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.
Bombay: GEORGE BELL AND SONS.**

A GRAMMAR
OF THE
ARABIC LANGUAGE,

*Heywood-Dunnell.
Cairo.*

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

BY
W. WRIGHT, LL.D.,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

THIRD EDITION
REVISED BY
W. ROBERTSON SMITH,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE
AND
M. J. DE GOEJE,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

VOLUME I.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1896

Cambridge :

**PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.**

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 '*Alfiya* (الألفية) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the '*Mufaṣṣal* (المفصل) of 'el-Zamahsārī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Aḡāl* (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 Baḥṭi 'l-Maṭālib* (مصباح الطالب في بحث المطالب), that is, the '*Baḥṭu '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* (مصباح مفتاح), 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 Linguae Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

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

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

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

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

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

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

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

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.

CONTENTS.

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

	PAGE
I. THE LETTERS AS CONSONANTS	1
II. THE VOWELS AND DIPHTHONGS	7
III. OTHER ORTHOGRAPHIC SIGNS	13
A. Gézma or Sukûn	13
B. Téddid or Sédda	13
C. Hémza or Nèbra	16
D. Waşla	19
E. Mèdda or Maţta	24
IV. THE SYLLABLE	26
V. THE ACCENT	27
VI. THE NUMBERS	28

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB.

A. GENERAL VIEW.




1. The Forms of the Triliteral Verb.	29
The First Form	30
The Second Form	31
The Third Form	32
The Fourth Form	34

	PAGE
The Fifth Form	36
The Sixth Form	38
The Seventh Form	40
The Eighth Form	41
The Ninth and Eleventh Forms	43
The Tenth Form	44
The Twelfth, Thirteenth, Fourteenth, and Fifteenth Forms	46
2. The Quadrilateral Verb and its Forms	47
3. The Voices	49
4. The States (Tenses) of the Verb	51
5. The Moods	51
6. The Numbers, Persons, and Genders	52

B. THE STRONG VERB.

1. The Active Voice of the First Form	53
<i>a.</i> The Inflection by Persons	53
1. Separate Pronouns	54
2. Suffixed Pronouns, expressing the Nominative	55
3. Prefixed Pronouns, expressing the Nominative	55
<i>b.</i> Forms of the Tenses and Moods	57
The Imperfect Indicative	57
The Subjunctive and Jussive	60
The Energetic	61
The Imperative	61
2. The Passive Voice of the First Form	63
3. The Derived Forms of the Strong Verb	63
4. The Quadrilateral Verb	67
5. Verbs of which the Second and Third Radicals are Identical	68

C. THE WEAK VERB.

1. Verba Hêmzata	72
2. Verbs which are more especially called Weak Verba.	
A. Verba Primæ Radicalis و et 	78
B. Verba Mediæ Radicalis و et 	81
C. Verba Tertîæ Radicalis و et 	88
3. Verbs that are Doubly and Trebly Weak.	
Doubly Weak Verbs	92
Trebly Weak Verbs	95

CONTENTS.

xiii

APPENDIX A.

PAGE

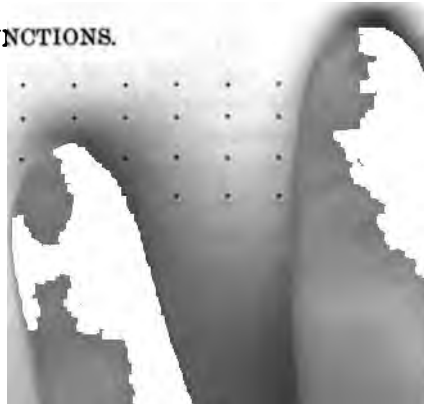
I. The Verb كَيْسَ	96
II. The Verbs of Praise and Blame	97
III. The Forms expressive of Surprise or Wonder	98
 APPENDIX B.	
The Verbal Suffixes, which express the Accusative	100

II. THE NOUN.

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. The Derivation of Nouns Substantive and Adjective, and their different Forms	106
a. The Deverbal Nouns.	
(a) The Nomina Verbi	110
(β) The Nomina Vicis	122
(γ) The Nomina Speciei	123
(δ) The Nomina Loci et Temporis	124
(ε) The Nomina Instrumenti	130
(ζ) The Nomina Agentis et Patientis and other Verbal Adjectives	131
b. The Denominative Nouns.	
(a) The Nomina Unitatis	147
(β) The Nomina Abundantiæ vel Multitudinis	148
(γ) The Nomina Vasis	149
(δ) The Nomina Relativa or Relative Adjectives	149
I. Changes of the Auxiliary Consonants	151
II. Changes of the Final Radicals و and ي	156
III. Changes in the Vocalisation	159
(ε) The Abstract Nouns of Quality	165
(ζ) The Diminutive	166
(η) Some other Nominal Forms	175
2. The Gender of Nouns	177
Formation of the Feminine of Adjectives	183
Forms which are of both Genders	185
3. The Numbers of Nouns	187
The Dual	187
The Pluralis Sanus	192
The Pluralis Fractus	199

	PAGE
4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247
APPENDIX.	
The Pronominal Suffixes, which denote the Genitive	252
B. THE NUMERALS.	
1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	263
C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	270
(a) The Conjunctive Pronouns	270
(b) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277
III. THE PARTICLES.	
A. THE PREPOSITIONS.	
The Inseparable Prepositions	279
The Separable Prepositions	280
B. THE ADVERBS.	
The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	288
C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	288
The Separable Conjunctions	288
D. THE INTERJECTIONS	288
PARADIGMS OF THE VERBS	288



PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

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

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

B

C

	PAGE
4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247
APPENDIX.	
The Pronominal Suffixes, which denote the Genitive	252
B. THE NUMERALS.	
1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	262
C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	270
(a) The Conjunctive Pronouns	270
(b) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277
III. THE PARTICLES.	
A. THE PREPOSITIONS.	
The Inseparable Prepositions	279
The Separable Prepositions	280
B. THE ADVERBS.	
The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	288
C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	290
The Separable Conjunctions	291
D. THE INTERJECTIONS	294
PARADIGMS OF THE VERBS	298

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 الْبِجَاءِ, حُرُوفُ حُرُوفِ الْبِجَاءِ, 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.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
أَلِفٌ Elif.	ا	ا	...	...	1
بَاءٌ Ba.	ب	ب	ب	ب	2
تَاءٌ Ta.	ت	ت	ت	ت	400
ثَاءٌ Ta.	ث	ث	ث	ث	500
جِيمٌ Ġim.	ج	ج [ج]	ج	ج [ج]	3
هَاءٌ Ha.	ح	ح [ح]	ح	ح [ح]	8
خَاءٌ Ha.	خ	خ [خ]	خ	خ [خ]	
دَالٌ Dal.	د	د	...	...
ذَالٌ Dal.	ذ	ذ	...	...

	PAGE
4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247
APPENDIX.	
The Pronominal Suffixes, which denote the Genitive	252
B. THE NUMERALS.	
1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	262
C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	270
(<i>a</i>) The Conjunctive Pronouns	270
(<i>b</i>) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277
III. THE PARTICLES.	
A. THE PREPOSITIONS.	
The Inseparable Prepositions	279
The Separable Prepositions	280
B. THE ADVERBS.	
The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	288
C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	290
The Separable Conjunctions	291
D. THE INTERJECTIONS	294
PARADIGMS OF THE VERBS	298

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

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

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
أَلِفٌ Elif.	ا	ا	...	...	1
بَاءٌ Ba.	ب	ب	ب	ب	2
تَاءٌ Ta.	ت	ت	ت	ت	400
ثَاءٌ Th.	ث	ث	ث	ث	500
جِيمٌ Gîm.	ج	ج [ج]	ج	ج [ج]	3
هَاءٌ Ha.	ح	ح [ح]	ح	ح [ح]	8
خَاءٌ Ha.	خ	خ [خ]	خ	خ [خ]	600
دَالٌ Dal.	د	د	...	...	4
ذَالٌ Dal.	ذ	ذ	...	...	700

B

C

	PAGE
4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247
APPENDIX.	
The Pronominal Suffixes, which denote the Genitive	252
B. THE NUMERALS.	
1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	262
C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	270
(a) The Conjunctive Pronouns	270
(b) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277
III. THE PARTICLES.	
A. THE PREPOSITIONS.	
The Inseparable Prepositions	279
The Separable Prepositions	280
B. THE ADVERBS.	
The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	288
C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	290
The Separable Conjunctions	291
D. THE INTERJECTIONS	294
PARADIGMS OF THE VERBS	298

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

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

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
أَلِفٌ Elif.	ا	ا	...	...	1
بَاءٌ Ba.	ب	ب	ب	ب	2
تَاءٌ Ta.	ت	ت	ت	ت	400
ثَاءٌ Th.	ث	ث	ث	ث	500
جِيمٌ Ġim.	ج	ج [ج]	ج	ج [ج]	3
هَاءٌ Ha.	ح	ح [ح]	ح	ح [ح]	8
خَاءٌ Ha.	خ	خ [خ]	خ	خ [خ]	600
دَالٌ Dal.	د	د	...	...	4
ذَالٌ Dal.	ذ	ذ	...	...	700

	PAGE
4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247
APPENDIX.	
The Pronominal Suffixes, which denote the Genitive	252
B. THE NUMERALS.	
1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	262
C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	270
(a) The Conjunctive Pronouns	270
(b) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277
III. THE PARTICLES.	
A. THE PREPOSITIONS.	
The Inseparable Prepositions	279
The Separable Prepositions	280
B. THE ADVERBS.	
The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	288
C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	290
The Separable Conjunctions	291
D. THE INTERJECTIONS	294
PARADIGMS OF THE VERBS	298

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.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
أَلِفٌ Elif.	ا	ا	...	...	1
بَاءٌ Ba.	ب	ب	ب	ب	2
تَاءٌ Ta.	ت	ت	ت	ت	400
ثَاءٌ Th.	ث	ث	ث	ث	500
جِيمٌ Gim.	ج	ج [ج]	ج	ج [ج]	3
هَاءٌ Ha.	ح	ح [ح]	ح	ح [ح]	8
خَاءٌ Ha.	خ	خ [خ]	خ	خ [خ]	600
دَالٌ Dal.	د	د	...	...	4
ذَالٌ Dal.	ذ	ذ	...	...	700

B

C

	NAME.	FIGURE.			NUMERICAL VALUE.
		Uncon- nected.	Connected.		
			With a pre- ceding letter.	With a fol- lowing letter.		With both.
A	رَاءُ Ra.	ر .	ر ر	... .	200
	زَايَ } (زَاءُ) } Zāy.	ز .	ز ز	... .	7
	سَيْنَ Sin.	س .	س س	... .	60
	شَيْنَ Šin.	ش .	ش ش	... .	300
	صَادُ Ṣad.	ص .	ص ص	... .	90
B	ضَادُ Ḍad.	ض .	ض ض	... .	800
	طَاءُ Ṭa.	ط .	ط ط	... .	9
	ظَاءُ Ḍa.	ظ .	ظ ظ	... .	900
	عَيْنَ ‘Ain.	ع .	ع ع	... .	70
	غَيْنَ Ġain.	غ .	غ غ	... .	1000
	فَاءُ Fa.	ف .	ف ف	... .	80
C	قَافُ Qaf.	ق .	ق ق	... .	100
	كَافُ Kaf.	ك .	ك ك	... .	20
	لَامُ Lam.	ل .	ل ل	... .	30
	مِيمُ Mīm.	م .	م م	... .	40
	نُونُ Nūn.	ن .	ن ن	... .	50
	هَاءُ Ha.	ه .	ه ه	... .	5
	وَاوُ Wāw.	و .	و و	... .	6
	يَاءُ Yā.	ي .	ي ي	... .	10

REM. a. 1 in connection with a preceding ل forms the figures لا , لا , لا . This combination is called *lam-êli*; 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 ا , § 3, from êlif as the spiritus lenis (êlif with hêmza, أ , § 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 ق , but ف ق *. At the end of a word these points are usually omitted, ف , ق .

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

بھ <i>bh.</i>	سھ <i>sh.</i>	فی <i>fy.</i>	
تھ <i>th.</i>	ضھ <i>dh.</i>	لھ <i>lh.</i>	C
جھ <i>gh.</i>	عھ <i>gh.</i>	لمھ <i>lmh.</i>	
حجھ <i>hgh.</i>	فھ <i>fh.</i>	یھ <i>yh.</i>	

[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 حجھ appears as حجھ , or, in the fount used for this grammar, as حجھ . 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, ق has the point below, ق , ق , or even ق , ق .

أَلذُّوْقِيَّةُ or أَلذُّوْقِيَّةُ, the liquids ن ل ر, which are pronounced with the extremity of the tongue (أَلذُّوْقُ or أَلذُّوْقُ).

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

أَلنَّطْعِيَّةُ or أَلنَّطْعِيَّةُ, the letters ط د ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (أَلنَّطْعُ or أَلنَّطْعُ).

أَللَّهْوِيَّتَانِ, the letters ق and ك, in uttering which the uvula (أَللَّهْوَةُ) is brought into play.

أَلحُرُوفُ أَلحَلْقِيَّةُ or أَلحُرُوفُ أَلحَلْقِ, the gutturals, ه غ ع ح أ.

The letters ي و ا are called أَلحُرُوفُ أَللَيِّنَةُ or أَلحُرُوفُ أَللَيِّنَةُ, the soft letters, and أَلحُرُوفُ أَلعَلَّةُ, the weak letters.

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

ا with *hêmza* (أ, ا, see § 15) is the *spiritus lenis* of the Greeks, the *κ* of the Hebrews (as in *אֵל, אֵל, אֵל*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

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

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

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

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

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

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

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

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

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

ز is the English *z*.

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

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

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

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

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض

C [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 الْمَخَالَةُ.

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

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

ف is our *f*.

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

* [Hence غ is sometimes replaced by ر, as in the Yemenite مَضَارُّ مَضَارِّع, 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 *ḥ*lif *həmzatum*, as 'ultu, ya'ūlu, for *kultu, yakūlu*.

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

◦ 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 التَّانِيثِ] is pro-
nounced 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 *həmza*,
see § 1, rem. *a*, and § 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E.g., C
لَا *lā*, فَيَ *fī*, كَيَ *kai*, دُو *dū*, لَو *lau*.

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

(a) َ *fəṭḥ* (فَتْحٌ) or *fəṭḥa* (فَتْحَةٌ), *a, ə* (as in *pet*), *e* (nearly the
French *e muet*); e.g. حَلَقَ *halaka*, شَمْسٌ *šəmsun*, كَرِيمٌ *kerīmun*.

(b) ِ *kəsr* (كَسْرٌ) or *kəsrā* (كَسْرَةٌ), *i* (as in *pin*), *ɨ* (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bihi*, أَقْبُ *aqḥun*. 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. لَوْ *lahu*,
حَجَّةٌ *ḥəǧǧəṭun*, عَمْرٌ *əmrūn*.

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

A REM. *a.* The distinction between the names *fèṭḥ*, *kèsr*, *ḍamm*, and *fèṭḥa*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שְׁפָרָה, and קִבְרָיִם. 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. سُكُّوْلٌ or أَشْكَالٌ.

REM. *c.* In the oldest Mss. of the Kor'an, 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 *ə*, *e*, *ɪ*, *o*, or *ü*, 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 ح خ ع غ, or the emphatic consonants ق ط ظ ض ص, *fèṭḥa* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish *ä*; e.g. حَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَكِيَّةٌ *bakīya*, صَدْرٌ *ṣadrun*. Under the same circumstances *kèsra* is

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

pronounced as *i*, e.g. عَلِمُنْ 'ilmun, سِحْرُنْ sīḥrun, قِشْرُنْ qīṣrun; whilst A damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطْفٌ laṭofa, لُطْفٌ luṭfun, حُسْنٌ ḥosnun or ḥösnnun, رُغْبٌ ruḡbun, عُمْرٌ '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 *ə* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلٌ bal, مَرْكَبٌ mærkəbun, سَمَكٌ səmækun, سَمِينٌ semīnun, مَدِينَةٌ medīnəṭun. 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*, *ī*, *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, سَوَّى sūkun; in which case these letters are called حُرُوفُ الْمَدِّ, *literae productionis*, "letters of prolongation." The combinations يـ and وـ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *ī* 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, إِسْحَقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, هَرُونَ, إِسْحَقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small *h*lif; e.g. اللَّهُ, الرَّحْمَنُ, اللَّهُ, الْمَلَكَةُ, الرَّحْمَنُ, اللَّهُ, الْمَلَكَةُ (the resurrection, to be carefully distinguished from

خَوْفٌ *haufun*; but after the other letters become nearly \bar{e} (Heb. פֶּ) A and \bar{o} (Heb. פֹּ), e.g. سَيْفٌ *sə'fun*, مَوْتُ *m'otun* (almost *sə'fun*, *mōtun*).

REM. a. After و at the end of a word, both when preceded by damma and by fêṭḥa, ى is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This ى, in itself quite superfluous (êlif 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 أَلِفُ الْوَقَايَةِ, the guarding êlif, or أَلِفُ الْفَاصِلَةِ, the separating êlif.

REM. b. ى at the end of a word after a fêṭḥa is pronounced B like ى, e.g. فَتَى *fatā*, رَمَى *ramā*, أَلَى *'ilā**, and is called, like ى itself in the same position (e.g. بَهْنَسَا *Bəhnesā*, غَزَا *ġazā*), أَلِفُ الْمَقْصُورَةِ, the êlif that can be abbreviated, in contradistinction to the lengthened êlif, أَلِفُ الْمَمْدُودَةِ (see § 22 and § 23, rem. a), which is protected by hêmza. It receives this name because, when it comes in contact with a hêmza conjunctionis (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the و and ى in أَبُو and أَبِي before أَلْوَزِيرِ (see § 20, b)†.

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

* [But ى, with the mark *ğezma* (see § 10), as in كَيْدَى, كَيْدَى is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters ى suprascript; e.g. كَيْدَى كَيْدَى مَعْطَاً, i.e. كَيْدَى *yèdai*, not *yèdā*.

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

A REM. *d.* In some words ending in ة we often find و instead of ة , as حَيَوَةٌ or حَيَوَةٌ , صَلَوَةٌ or صَلَوَةٌ , زَكْوَةٌ or زَكْوَةٌ , نَجْوَةٌ , غَدْوَةٌ , مَشْكُوَةٌ , مَنُوَةٌ , and so also رَبُّوْا , رَبُّوْا for رَبُّا , رَبُّا ; further يَ for ة in the loan-word تَوْرِيَّةٌ or تَوْرِيَّةٌ ; according to which older mode of writing we ought to pronounce the ة nearly as ā or ē respectively*.

B S. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ء *an*, ِ *in*, ُ or ُ *un*. This is called التَّنْوِينُ , the *tènwin* or “nunation” (from the name of the letter ن *nūn*), and takes place only at the end of a word; e.g. مَدِينَةٌ *medīnatan*, 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 *êlif* in no way affects the quantity of the vowel, which is always short: *bābān*, *rīhān*.

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

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

* [The prophet said أَفْعُوْا for أَفْعَى , حَدُّوْا for حَدَّا . Zamahsari, *Fāik* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمَة or جَزْمَة (amputation), ˆ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e. g. بَلْ bəl, هُمْ hum, كَتَبْتُمْ katabtum, سَفَسَفَ səfsəfa, قُرْآنٌ qor-ānun (not qo-rānun). It corresponds therefore to the *Shəvā quiescens* of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ ساكِنٌ, a quiescent letter, as opposed to حَرْفٌ مُتَحَرِّكٌ, a movent letter. See § 4, rem. b.

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

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

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

10. ي and و, when they form a diphthong with *fèḥa*, are marked with a Ġèzma, as يَوْمٌ, كَيْ, يَدِي; but when they stand for *ʕlif 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. سِيمٌ, صَبُورٌ, قَالَ; and over the *ʕlif maqṣūra*, e. g. هُدًى, عَلِيٌّ for هُدًى, عَلِيٌّ.

B. *Təšdid* or *Šədda*.

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 *tèsdid* (*strengthening*)*; e.g. **أَكَلْتُ** *əl-kulla*, **كُلًّا** *kullan*, **أَسْمِي** *əs-səmmi*, **سَمِي** *səmmin*, **أَمْرٌ** *əl-murru*, **مُرٌّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُؤِوِلَا** *kūwila* and **تُؤِوِلَا** *tukūwila*, instead of **قَوْلٌ** and **تُقْوِلٌ**, 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 *tèsdid* is not required; e.g. **فَرَزْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتَتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

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

REM. c. All consonants whatsoever, not even *əlif hèmzatum* excepted, admit of being doubled and take *tèsdid*. Hence we speak and write **رَأْسٌ** *ra'asun*, **سَأَلٌ** *sa'alun*, **نَأَجٌ** *na'afun*.

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

D **تَشْدِيدٌ**, in combination with **ا**, **ي**, **و**, **ه**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **ا** the Egyptians write **اَشْدِيدٌ** instead of **اَشْدِيدٌ**; but elsewhere, at least in old manuscripts, **اَشْدِيدٌ** may stand for **اَشْدِيدٌ** as well as **اَشْدِيدٌ**. The African Arabs constantly write **اَشْدِيدٌ**, **اَشْدِيدٌ**, **اَشْدِيدٌ**, for **اَشْدِيدٌ**, **اَشْدِيدٌ**, **اَشْدِيدٌ**. In the oldest Mss. of the *Korān*, *tèsdid* is expressed by **ا** or **و**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sédde*; **اَشْدِيدٌ** alone may be = **اَشْدِيدٌ**, &c.

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

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

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

14. The *euphonic têšdid* 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, ض, ص, ش, س, ز, ر, ذ, د, ث, ت, C
ل, ن, (dentals, sibilants, and liquids,) after the article اَلْ; e.g. التَّمْرُ
at-tamru; الرَّحْمَنُ 'ar-rahmānu; الشَّمْسُ šš-šamsu; الظُّلْمُ 'az-ẓolmu;
أَلَيْلُ al-lailu, or, in African and Spanish manuscripts, أَلَيْلُ.

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 هَلْ رَأَيْتَ, especially before ر, as هَلْ رَأَيْتَ.

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

REM. b. $\dot{\text{ع}}$ 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 ع ; e.g. أَخْلَقُ . In the oldest Mss. of the *Ḳor'ân*, hèmza is indicated by doubling the vowel-points; e.g., $\text{الْقُرْآنُ} = \text{الْقُرْأَنَّ}$, $\text{الْمُؤْمِنُونَ} = \text{الْمُؤْمِنُونَنَّ}$. 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 خَاسِبِينَ for خَاسِبِينَ , سِرٌّ for سِرٌّ (see § 16), and occasionally سُئِلَ or سُئِلَ for سُئِلَ or سُئِلَ for سُئِلَ , إِنَّ for إِنَّ or إِنَّ for إِنَّ , سُئِلَ for سُئِلَ 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-ḳor-'ānu* (not *el-ḳo-rānu*).

16. ي and و take hèmza, when they stand in place of an *êlif* C *hèmzatun** (in which case the two points of the letter ي are commonly omitted); e.g. جِئْتُ for جِئْتُ , خَاسِبِينَ for خَاسِبِينَ , بُؤْسٌ for بُؤْسٌ , رَأُوسٌ for رَأُوسٌ .

17. Hèmza alone (°) is written instead of أ , إ , ي , و , in the following cases.

(a) Always at the end of a word, after a letter of prolongation or a consonant with *gèzma*, e.g. جَاءَ , جَاءَ , رَدَّاءٌ , رَدَّاءٌ , جِيءٌ , جِيءٌ , D ظَمِيمًا , ظَمِيمًا (see § 8, rem. a); and in the middle of a word, after an *êlif productionis*, provided the hèmza has the vowel fetha, as أَعْدَاءُكُمْ , يَتَسَاءَلُونَ (but for أَعْدَاءُكُمْ and أَعْدَاءُكُمْ the Arabs usually write أَعْدَائِكُمْ and أَعْدَائِكُمْ).

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

* [See below, §§ 131 seq.]

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

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, **مُؤْتَبَاتٌ** for **مُؤْتَبَاتٌ**, **تَوَامِرٌ** for **تَوَامِرٌ**, **يَسْأَلُ** for **يَسْأَلُ**; and also after *kèsra* and *ḍamma* before the **ي** and **و** of prolongation, e.g. **رُؤُوسٌ** for **رُؤُوسٌ**, **رُؤُوسٌ** for **رُؤُوسٌ**. Hèmza between *ā*, *ū*, *āi*, *ī*, *āū*, and *ūū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, **حَطِيطَةٌ** for **حَطِيطَةٌ** or **حَطِيطَةٌ**, **رُؤُوسٌ** for **رُؤُوسٌ** or **رُؤُوسٌ**, which words must always be pronounced *makrū'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 **ي**; as **جُونٌ** for **جُونٌ**, **سَوَالٌ** for **سَوَالٌ**; **مِئَةٌ** for **مِئَةٌ**, **لِيَامٌ** for **لِيَامٌ**.—If preceded by *ū* or *ī*, or the diphthong *ai*, the hèmza may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, from **مَقْرُوءَةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **فَيٌّ** for **فَيٌّ**, from **فَيٌّ**.—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**, **لُومٌ** for **لُومٌ**, **بِئْرٌ** for **بِئْرٌ**; necessarily so, if the preceding consonant be an *ḥlif* with hèmza, as **أَمِنٌ** or **أَمِنٌ**, **أَمِنٌ**, **أَمِنٌ**, **أَمِنٌ**, for **أَمِنٌ**, **أَمِنٌ**, **أَمِنٌ**, **أَمِنٌ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

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

D. Wasla.

18. When the vowels with hêmza (أُ | أُ), at the commencement of A 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 ðlif, and called وَصَلٌ, or وَصَلَةٌ, or صَلَّةٌ (see § 4, rem. a), i.e. *union*; e.g. رَأَيْتَ ابْنَكَ عَبْدُ الْمَلِكِ 'abdu 'l-mèliki for عَبْدُ الْمَلِكِ 'abdu èl-mèliki; رَأَيْتُ ابْنَكَ رَأَيْتُ ابْنَكَ 'raèitu 'bnaka for رَأَيْتُ ابْنَكَ 'raèitu 'bnaka.

REM. a. ۞ seems to be an abbreviation of ص in وَصَلٌ or صَلَّةٌ; or rather, it is the word صَلَّةٌ itself. In the oldest Mss. of the B K̅or'ân the wasl 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 ðlif; e.g., عَرَضَ فِي سَبِيلِ اللَّهِ, i.e. عَرَضَ فِي سَبِيلِ اللَّهِ. Hence even in modern African Mss. we find ٱٱٱٱ instead of the usual ٱ.

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

19. This elision takes place in the following cases.

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

(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 D 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*; أَلَا قَتْدَارُ the being able (to do something); أَلَا تَنْقَرِضُ till the downfull or extinction.

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

ابْنٌ, and ابْنَمٌ or ابْنَمٌ, a son.	ابْنَةٌ, a daughter.
اِثْنَانِ, two (masc.).	اِثْنَتَانِ, two (fem.).
اِمْرُؤٌ, or اِمْرُؤٌ, a man.	اِمْرَأَةٌ, a woman.
اِسْتٌ, the anus.	اِسْمٌ (rarely اِسْمٌ), a name.

REM. a. With the article اِمْرُؤٌ and اِمْرَأَةٌ take, in classical Arabic, the form اَلْمَرْءُ and اَلْمَرْأَةُ.

REM. b. The hêmza of اَيْمُنٌ, oaths, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fêḥa instead of gêzma); as لَا اَيْمُنُ اَللّٰهُ by God (lit. by the oaths of God), for which we may also write لَيْمُنُ اَللّٰهُ, omitting the **ا** altogether, or, in a contracted form, لَيْمُرُ اَللّٰهُ.

C REM. c. In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمُنٌ after لَ); 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.

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

REM. e. In more modern Arabic the elision of the *êlif conjunctionis* (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ, بِئْسَ اَلْاِسْمُ, اَيُّ اَلْاِنْقِرَاضِ, اَلْاِقْتِدَارُ. خُرُوجٌ عَنِ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. *f.* The *êlif* which takes waṣla is called **هَمْزَةٌ أَوْصَلِ** or **ألف الوصل** A
أَوْصَلِ, *êlif* or *hêmza conjunctionis*, the connective *êlif*; the opposite
 being **ألف القطع**, *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** *fî 'n-nâsi*, among men; **أَبُو الْوَزِيرِ** 'abû 'l-wəzîri, the father of the wəzîr, for *fî* and 'abû. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *êlif* (either according to § 19 or by poetic license). Hence **فِي الْإِبْتِدَاءِ**, in the beginning, is pronounced as if written C
ذُو الْإِعْلَالِ; **فَلرَضِ**; **فِي الْأَرْضِ**; **فَلْيَبْتَدَأْ** (for **فِي الْأَرْضِ**), upon the earth, as **فَلرَضِ**; **ذُو الْإِعْلَالِ** (for **فِي الْأَرْضِ**), subject to change (a weak letter), as **ذُلْعَلَالِ**. In the first of these examples the *l* 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., **يِ** and **نِي**, may assume before the article the older forms **يِ** and **نِي**; e.g. **أَهْدِنِي الصِّرَاطَ** *my grace which*, **أَهْدِنِي الصِّرَاطَ** *guide me on the* D
way, instead of **أَهْدِنِي الصِّرَاطَ** 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 *äi*, and *au* into *äü*; as **فِي عَيْنِي الْمَلِكِ** *fî 'ainäi 'l-məliki*, in the eyes of the king, for **فِي عَيْنِي الْمَلِكِ**; **فِي عَيْنِي الْقَوْمِ** *ihšäi 'l-kauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafäü 'llähi*, 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-ḥiġārata*, they threw the stones; فَلَئِمَّا رَأَوْا النَّجْمَ *fa-lammā ra'āū 'n-nəġma*, and after they saw the star. But أَوْ and لَوْ take *kəsrā*, as أَوْ أَسْمُهُ *or his name*; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *ġezma* either takes its original vowel, if it had one; or assumes that which belongs to the *ēlif* conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *ġezma*, viz. *kəsrā*. 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*; لَعَنَهُمُ اللَّهُ *may God curse them!* رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذْ. The preposition مِنْ, *from*, takes C *fethā* before the article, but in other cases *kəsrā*; as مِنْ الرَّجُلِ, مِنْ أَبِيهِ. All other words ending in a consonant with *ġezma* take *kəsrā*; viz. nouns having the *tənwin*, as مُحَمَّدٌ النَّبِيُّ *Mohamməḍuni 'n-nəḃīyu*; the pronoun مَنْ, as مَنْ الْكَذَّابُ *mani 'l-kaddābu*; verbal forms like قَتَلْتُ الرَّؤْمَ, كَتَبْتُ, قَتَلْتُ *katalati 'r-Rūmu*; and particles, such as إِنْ, عَن, لَكِنْ, هَلْ, قَدْ, بَلْ, etc.

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

REM. b. If the vowel of a prosthetic *ēlif* be *ḍamma*, the *waṣl* is sometimes effected by throwing it back upon the preceding vowelless consonant or *tənwin*; as قُلْ أَنْظَرُوا, قُلْ أَنْظَرُوا, instead of قُلْ أَنْظَرُوا; وَقَالَتْ أَخْرَجْ; قُلْ أَنْظَرُوا.

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

لَا تَضْرِبْ أَبْنَكَ *la taḍriba 'bnaka*, and not لَا تَضْرِبِنِ أَبْنَكَ *la taḍribani A 'bnaka*.

21. **آ** 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 **ل**, the copyists of Mss. are accustomed to prolong the upward stroke of the letter **ب**, thus: بِسْمِ.

(b) In the word ابْن, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلِيدِ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ اللَّهِ *Zdid, 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 **آ** is retained; as زَيْدُ ابْنُ عَمْرٍو *Zdid (is) the son of C 'Amr*; عَمْرُ ابْنُ الْحَطَّابِ *'Omar (is) the son of ḥl-Haṭṭāb*.

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

REM. b. If the name following ابْن be that of the mother or grandfather, the **آ** 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 ḥl-'Aswad* (the real name of ḥl-'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 zirbā) the son of Mūsā*.

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

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

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

(β) by the affirmative particle ج truly, verily, as نَلْحَقُ, for نَلْحَقُ*.

(α) In nouns, verbs, and the article اَل, when preceded by the interrogative particle اُ; as اُنْكَرْتُ, for اُنْكَرْتُ, is thy son—? اُنْكَرْتُ, for اُنْكَرْتُ, is it (fem.) broken? اَتَّخَذْتُمْ, for اَتَّخَذْتُمْ, have ye received? B اَلْمَاءِ, for اَلْمَاءِ, is the water—? The êlif of the article may however be retained, so that اَلْمَاءِ with the interrogative اُ is often written اَلْمَاءِ.

REM. a. In this last case, according to some, when the second êlif has fêṭḥa, the two êlifs may blend into one with mēdda (see below); as اَلْحَسَنُ عِنْدَكَ, is êl-Ḥasan in thy house? for اَلْحَسَنُ; اَلْقُرَشِيُّ اَمْرًا تَقْفِي, he of Kordis or he of Takif? اَيْمُنُ اللهُ بِمِثْنِكَ, is thy oath 'by God'? (see § 19, rem. b) for اَيْمُنُ اللهُ.

C REM. b. The prosthetic êlif of the Imperative of سَأَل, to ask, is frequently omitted, in Mss. of the Kōrān, after the conjunction فَ; as فَسَأَل, for فَسَأَل. [Cf. § 140, rem. a.]

E. Mēdda or Matṭa.

22. When êlif with hēmza and a simple vowel or tēwin (ا, اِ, etc.) is preceded by an êlif of prolongation (اِ), then a mere hēmza is written instead of the former, and the sign of prolongation, = mēdda or matṭa D (مَدَّةُ or مَدَّةُ, i.e. lengthening, extension), is placed over the latter; e.g. جَاءُ سَمَاءُ semā'un, جَاءُ gā'a, يَتَسَاءَلُونَ yatasā'alūna, for جَاءُ سَمَاءُ, يَتَسَاءَلُونَ.

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

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

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

- 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. **مَعَا**, *together*) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, *perhaps it is*.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولُ** (Heb. **קול**). 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 *ğezma* 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 **إِسْتَنْجٌ**, **σπόγγος**; **أَقْلَاطُونَ**, **Πλάτων**; **أَلْفَرَنْجٌ**, **the Franks (Europeans)**; **إِلْخِيرٌ**, **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-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rūd*, *'a-kāl*, *ma-fār*, *ku-bīl*, *bil-lāur*, *bu-nūi*.

REM. But words ending in *حَى*, *وُ*, *وَأَ*, *وَأَ* or *وَأَ*, *وُ*, and *حَى*, throw back the accent as far as possible in their pausal forms ; *كُرَشِي* *Ko-ra-kt-yun* becomes *Kó-ra-kt*, *نَبِي* *ne-bt-yun*, *né-ti* ; *عَدُو* *'a-dū-wun*, *'á-dū* ; *اِقْتِنَا* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمْرَاءَ* *ham-rā'u*, *ham-ra* ; B *مَقْرُو* *mak-rā'un*, *mák-rū* ; *بَطِي* *ba-kt-un*, *bá-ti*.

(b) Monosyllables in combination with *أ*, *ب*, *ك*, *ل*, *و*, and *ف*, which retain their original accent ; as *أَلَا* *'a-lā*, *أَفَلَا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hi*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lām*, *فَأَكْتُفُ* *fa-kūt*, *وَقُل* *wa-kúl*.

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

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel ; as *قَالَ* *kā-la*, *يَقُولُ* *ya-kū-lu*, *قَانُونٌ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-ni-na*, *كَاتِبَاتٌ* *kā-ti-bātun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبٌ* *kāl-bun*, *دَيْبٌ* *dī-bun*, *بُرٌّ* *būr-un*, *اجْلِسْ* *'aj-lis*, *فِرْدٌ* *fi-rīn-dun*, *أَقْلٌ* *'a-kāl-lu*, *مَفْرٌ* *ma-fār* D *run*, *يَقُولَنَّ* *ya-kū-lān-na*, *قُبَيْلٌ* *ku-bīi-la*, *بَلْوَرٌ* *bil-lāu-run*, *بُنِي* *bu-nūi-yun*.

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

A *sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَاتِبَتِمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَاتِبَتَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-la-tun*, مَسْأَلَتَهَا *mās-'a-la-tu-hā*, فَصَبَّتُهَا *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawin, 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 غَضَدَ, 1874. This arrangement of the alphabet is called the 'Abuǧǧad or 'Abǧǧad, and is contained in the barbarous words:

أُبَجِدُ هَوَزَ حَطِيَّ كَلِمِنَ سَعْفَضَ قُرِشْتَ تَخَذُ ضَطْفُ

(otherwise pronounced:

أُبَجِدُ هَوَزَ حَطِيَّ كَلِمِنَ سَعْفَضَ قُرِشْتَ تَخَذُ ضَطْفُ)

or, as usual in North Africa:

أُبَجِدُ هَوَزَ حَطِيَّ صَعْفَضَ قُرِشْتَ تَخَذُ طَغُشُ

The special numerical figures, ten in number, have been adopted D by the Arabs from the Indians, and are therefore called الرِّقْمُ 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	९	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ. :	1	2	3	4	5	6	7	8	9	0

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

PART SECOND.
ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, **الْفِعْلُ**.

A

A. GENERAL VIEW.

1. *The Forms of the Trilateral Verb.*

33. The great majority of the Arabic verbs are trilateral (**ثَلَاثِيٌّ**), that is to say, contain three radical letters, though quadrilateral (**رُبَاعِيٌّ**) 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.

اِفْعَالٌ XI.	تَفَاعَلٌ VI.	فَعَلَ I.
اِفْعُوْعَلٌ XII.	اِنْفَعَلَ VII.	فَعَّلَ II.
اِفْعُوْوَلٌ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.
اِفْعِنَلَلٌ XIV.	اِفْعَلَّ IX.	اَفْعَلَ IV.
اِفْعِنَلَى XV.	اِسْتَفْعَلَ 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 **أَلْلَامُ** *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 (لَا زِمُّرٌ or غَيْرُ مُتَعَدِّ) in signification, according to the vowel which accompanies its second radical.

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

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. فَرِحَ or جَدِلَ *to be glad*, حَزِنَ *to be sorry*, أَشْرَ or بَطَرَ *to be proud and insolent*, أَدِمَ *to become whitish*, 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*, شُرُفَ *to be high or noble**, سَفُلَ *to be low or mean*, كَبُرَ *to be large*, صَغُرَ *to be small*.

D REM. *a.* Many verbs of the form فَعَلَ are transitive according to our way of thinking, and therefore govern the accusative, e.g. عَلِمَ *to know* (scire), خَسِبَ *to think*, رَجِمَ *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.]

§ 41] I. *The Verb. A. General View. 1. Forms of Triliteral Verb.* 31

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 (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to *beat*, ضَرَبَ to *beat violently*; كَسَرَ to *break*, كَسَرَ to *break in pieces*; قَطَعَ to *cut*, قَطَعَ to *cut in pieces*; فَرَّقَ to *separate*, فَرَّقَ to *disperse*; قَتَلَ to *kill*, قَتَلَ to *massacre*; جَاَلَ or طَافَ to *go round*, جَوَّلَ or طَوَّفَ to *go round much or often*; بَكَى to *weep*, بَكَى to *weep much*; مَوَّتَ الْهَمَالُ the *cattle died off rapidly or in great numbers* (مَاتَ to *die*); بَرَكَ the *camel kneeled down*, بَرَكَ الْتَعْمَرُ 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. *خَمِيرٌ* to pitch a tent (*خَيْمَةٌ*), to dwell in a place, *جَمِشٌ* to collect an army (*جَيْشٌ*), *رَخَمِرٌ* to pave with marble (*رُخَامٌ*), *قَوْسٌ* to become bent like a bow (*قَوْسٌ*), *مَرِيضٌ* to nurse the sick (*مَرِيضٌ*), *جَلَدٌ* to skin an animal, to bind a book (*جَلَدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَدٌ* to clean an animal of ticks (*قَرَادٌ*), *قَدَى* to take a mote (*قَدَى*) out of the eye. Compare in
- B Hebrew *גָּדַעַה*, *גָּדַעַה*, *גָּדַעַה*, etc. Similarly, *جَدَعَهُ* he said to him *جَدَعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *مَنْ دَخَلَ ظَفَارِ حَمِيرٍ* (الله أكبر), must speak *Himyaritic* (the language of *Himyar*, *حَمِيرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *أَلْسَرْتُ* to set out in any direction (*وَجْهٌ*), *سَرَّقَ* to go to the east (*أَلْسَرْتُ*), *أَلْغَرْتُ* to go to the west (*أَلْغَرْتُ*).
- C REM. d. *فَعَلٌ* 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 (*فَاعَلٌ*) is formed from the first (*فَعَلٌ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ēlif productionis*.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When *فَعَلٌ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلٌ* expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (*الْمُشَارَكَةُ*) is added when the effort is necessarily or accidentally a mutual one. E.g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or) fought with him; *جَلَدَهُ* he beat him, *جَالَدَهُ* he fought with him; *صَرَعَهُ*

he threw him down, *صَارَعَهُ* he wrestled with him; *غَلَبَهُ* he overcame him, *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; *خَصِمَهُ* he got the better of him in a lawsuit, *خَاصِمَهُ* he went to law with him.

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

(c) When *فَعَلَ* denotes a quality or state, *فَاعَلَ* indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E.g. *خَشِنَ* to be rough or harsh, *خَاشَنَهُ* he treated him harshly; *حَسَنَ* to be good or kind, *حَاسَنَهُ* he treated him kindly; *لَانَ* to be soft or gentle, *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. *طَاعَفَ* to double, from *طَعَفَ* 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. فَاعَلٌ corresponds in form and signification to the Heb. פִּזְיָאֵל (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 داخَلَ سَاقَطَ (Gl. Geog. s.v. دخل). Zamahārī, *Fāik*, i. 197 cites باعده جَانَأَهْ, باعده عالاه for أبعده etc. Also بالغ = أبلغ, *Aghānī* xiii. 52.—De G.]

B 44. The fourth form (أَفْعَلٌ) is formed by prefixing to the root the syllable أ, 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, أُجْرَى to make run; جَلَسَ to sit down, أُجْلَسَ to bid one sit down; أَكَلَ الخُبْزَ he ate bread, أُكِلَ الخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أُرِيَ الشَّيْءَ he showed 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; أُجِبَّنَهُ he thought him, or found him to be, cowardly; أُحْمِدُهُ he found him, or it, to be praiseworthy or commendable; أُحْيَى 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, أَثْنَتْ, she bore a male or a female child, أَثَامَتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَبَى to give a proof (بَلَاةً) of his prowess in battle; أَحْسَنَ, أَسَاءَ, أَتَى 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; أَعْنَقَ to run with outstretched neck; أَتَمَّ to become fullgrown (from سُنُّ 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, أَدْبَرَ to retire ("recler"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הָיָאָה, to go to the right, and הָיָאָה, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَيَمَّنَ to go to el-Yemèn (اليَمَنُ), أَتَجَدَ to go to el-Nègd (النَّجْدُ), أَتَهَمَ to go to Tihama (تِهَامَةُ), أَعْرَقَ to go to el-'Irak (العِرَاقُ), أَحْرَمَ to enter the haram or sacred territory; أَظْهَرَ, أَصْبَحَ, أَمْسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الْشِّتَاءُ); أَجْمَلَ to have many D camels, أَسَبَعَ 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 مَطَاوِع of I. Thus كَبَّهَ he threw him on his face, أَكَبَّ he fell on his face, حَجَمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

with *Kais* or *Nizār*, تَزَرَّقَ, تَشَيَّعَ, to adopt the tenets of the 'Azāriḳa A (الأزارِيقَةُ) or of the *Sī'u* (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), تَنْبَأَ 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 (نَمِرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَمَرَّأَ, تَشَجَّعَ, to affect courage or manliness, B تَصَبَّرَ to constrain oneself to endure with patience; تَحَوَّبَ, تَحَرَّجَ, تَأَثَّرَ, تَحَوَّبَ, 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), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, 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, تَدَبَّرَ 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, تَقَوَّسَ (§ 41, rem. c) we may substitute تَوَجَّهَ, تَقَوَّسَ without change of sense.]

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

43. 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 $\text{عَلِمَ وَتَمَّ يَتَعَلَّمُ}$, 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.

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 أَلِطِّبَ he learned the art of medicine, $\text{تَعَلَّمَ أَلِطِّبَ}$ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַדְּמָה or הִתְקַדְּמָה and the Aram. ܠܗܩܕܡܐ , ܠܗܩܕܡܐ (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 مُطَاوَعُ (see § 47) of the third form, as $\text{بَاعَدْتُهُ فَتَبَاعَدَ}$, 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, $\text{تَبَارَكَ بِالشَّيْءِ}$ 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, A
تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَبَارَضَ 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; كَالِبَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B
conversed together; جَاذَبَهُ الثَّوْبُ he tried to pull away the garment
from him, تَجَاذَبَا الثَّوْبُ the two pulled the garment to and fro between
them; نَارَعَهُمُ الْحَدِيثُ he conversed or argued with them, تَنَارَعُوا
they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءُ he
tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءُ the two
forgot their mutual hatred; whence in the passive, تَجُوذِبُ الثَّوْبُ,
تُنَوِّعُ الْحَدِيثُ, and تُنَوِّسُ الْبَغْضَاءُ. C

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

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

- A قُرَيْشٍ (*the tribe of*) كَرَيْسٍ 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. تَمَّاسَكَ “partes habuit inter se coherentes,” to be of compact and firm build; تَعَاوَنَتِ الْمَرْأَةُ *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاعَى الْبَيْتُ *the building cracked and threatened to fall* (as if its parts

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

- C REM. d. تَفَاعَلَ sometimes assumes the form اِتِّفَاعَلَ (§ 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 ! to facilitate the pronunciation (see § 26).

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

- D 52. The seventh form has also originally, as مُطَاوَعٌ 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 va. 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. *انْشَقَّ* to *open* (of a flower), lit. *to split itself*; *انْكَسَرَ* to *break* (intrans.), *to be broken*; *انْقَطَعَ* to *be cut off, to be ended, to end*; *انْكَشَفَ* to *be uncovered, to be made manifest, to appear*; *انْحَطَمَ* to *become broken, to break into pieces*; *انْقَالَ* 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. *انْهَزَمَ* to *let oneself be put to flight, to flee*; *انْقَادَ* to *let oneself be led, to be docile or submissive*; *انْخَدَعَ* to *let oneself be deceived*; *انْجَرَ* to *let oneself be drawn or dragged*.

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

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مُطَاوِعَ* of the fourth; e. g. *انْغَلَقَ* to *be bolted*, from *أَغْلَقَ* to *bolt*; *انْطَفَأَ* to *be extinguished*, from *أَطْفَأَ* to *extinguish*; *انْصَلَحَ* to *be put to rights*, from *أَصْلَحَ* to *put to rights*. [Similarly D *انْزَعَجَ*, *انْطَلَقَ*, *انْضَجَعَ*, the last in a tradition, and so ancient, *Faḥḥ* i. 63.—De G.]

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

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

55. The eighth form is properly the *reflexive* or *middle voice* (مطاوع) 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*, اِلْتَمَسَ to *feel about for a thing, to seek for it*; كَسَبَ and اِكْتَسَبَ to *earn one's living*; حَطَبَ and اِحْتَطَبَ to *collect firewood*; كَالَ and اِكْتَالَ to *measure corn*; اِشْتَوَى and اِشْتَوَى to *roast meat*.

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

D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِبْتَفَكَ to *be overturned* (from اَفَكَ), اِرْتَدَعَ to *be turned back*, اِنْتَصَرَ 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*; اِحْطَفَ and اِحْتَطَفَ, 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 fêtha of the second syllable.

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

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and 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* (أَلْمَبَالِغَةُ). E.g. أَصْفَرَّ and أَصْفَارَّ to be yellow; أَسْوَدَّ and أَسْوَادَّ to be black; أَيْبَضَّ and أَيْبَاضَّ to be white; اِبْرَاقَّ (from وِرْقٌ) to become purple (of a grape); اِعْوَجَّ and اِعْوَاجَّ to be crooked; اِضْجَمَّ and اِضْجَمَّ to be wrymouthed or wry-necked; اِخْوَلَّ to squint, اِخْوَالَ 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 اِرْبَثَّ to be scattered or disordered; اِرْغَدَّ to become commingled, confused, or languid; اِرْفَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانَ to be dishevelled (of hair); اِبْتَهَارَ 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 أَفْعَلَّلَ and أَفْعَالَّلَ; as اِجْدَوَى and اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِرْعَوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارُ تَارَةً وَيَصْفَرُ 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 Hafāḡī's comm. on the *Durrat al-jawāwiz* (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 fetha of the first radical is thrown B back upon the ت of است.

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

62. The *tenth* form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think it good or excellent; اسْتَحَفَّ to think it light, to think lightly of, or despise, one; اسْتَثْقَلَ 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 **أَسْتَوْجِبُ** literally means *to make something necessary for oneself, to think it so or say it is so*; but **أَوْجِبُ** *to make it necessary for others, to think or say that it is so.*

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the *first*. E.g. **غَفَرَ** *to pardon*, **أَسْتَغْفِرُ** *to ask pardon*; **سَقَى** *to give one to drink*, **أَسْتَسْقِي** *to ask for something to drink, to pray for rain*; **أَذِنَ** *to permit*, **أَسْتَأْذِنُ** *to ask permission*; **غَاثَ** *to help*, **أَسْتَغَاثُ** *to call for help*; **حَضَرَ** *to be present*, **أَسْتَحْضِرُ** *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. **أَسْتَقَامُ** *to stand upright*, lit. *to hold oneself upright*; **أَسْتَكَانُ** *to be humble*, lit. *to make oneself C humble, to conduct oneself humbly*; **أَسْتَحِقُّ** *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert (حَقٌّ)*; **أَسْتَحْيَا** *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. **أَسْتَوْلِي** *to make oneself master (وَلِيٌّ) of a thing, to take possession of it*; **أَسْتَخْلِفُ** *to appoint one as deputy, successor, or caliph (خَلِيفَةٌ)*; **أَسْتَوِزُّ**, **أَسْتَعْمَلُ**, **أَسْتَقْضِي**, *to appoint one as wazīr (وَزِيرٌ), governor (عَامِلٌ), or judge (قَاضٍ).*—Further, **أَسْتَحْجِرُ** *to become like (lit. to make itself like) stone (حَجَرٌ)*; **أَسْتَتَشَبِتُ الْعَنْزُ** *the she-goat became like a he-goat (تَشَبَهَ)*; **أَسْتَتَشَبِتُ الْجَمَلُ** *the he-camel became like a she-camel (تَشَبَهَ)*;

A *بَارِضًا يَسْتَسِيرُ* *إِنَّ الْبَغَاثَ بِأَرْضِنَا يَسْتَسِيرُ* 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 *أَلَقَى*, *أَقَلَبَ*, and *أَلَعَفَ* (IV. of *لَقَى*, *لَقَبَ*, and *لَعَفَ*). 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. *أَحْدَوْدَى* to bear oneself erect (*جَدَا* do.); *أَحْدَوْدَبَ* to be arched, curved, or humpbacked (*حَدَبَ* do.); *أَحْلَوْتُكَ* to be jet black (*حَلَّكَ* do.); *أَحْلَوْتِي* to be sweet (*حَلَوَ* do.); *أَخْشَوْشَنَ* to become very rough (*خَشَنَ* to be rough); *أَخْضَوْضَرَ* to become blackish brown or blackish green (= *أَخْضَرَ*), to become soft or tender (*خَضِرَ* do.); *أَخْضَوْضَلَ* to become moist (= *أَخْضَلَ*); *أَعْرَوْرَى* to ride on a horse without a saddle (*عَرَى* to be naked); *أَعْشَوْشَبَ* to be covered with luxuriant herbage (*عَشَبَ*); *أَعْصَوْصَبَ* to be gathered together (*عَصَبَ* to bind); *أَغْدَوْدَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *أَخْرَوَّطَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *أَجَلَوَّدَ* to last long (rad. *جَلَدَ*); *أَعْلَوَّدَ* to be heavy (*عَلَدَ* to be hard); *أَعْلَوَّطَ* 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 (*حَلَّكَ* do.);

أَعْلَنَكَ to be long and thick (of the hair, rad. علك); أَعْنَجَ to go A quickly (rad. عنج); أَعْنَسَ to have a hump in front (the reverse of أَحَدَوَدَبَ, أَحَدَوَدَبَ do.).—XV. أَعْلَنَدَى to be stout and strong (عَدَى 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. أَعْرَزَى الْفَرَسَ he mounted the horse; B أَحْلَوَلَهُ he found it sweet (but also أَحْلَوَلَى, it was sweet).—XV. اسْرَنَدَيْتَهُ = اسْرَنَدَيْتَهُ Ibn Doraïd, *Ki. 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, وَسَوَسَ to whisper, زَلَّزَلَ to shake, حَمَّحَمَرَ to neigh, غَمَّغَمَرَ to bellow, to shout, شَخَّشَخَشَ 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 triliteral verbal form. E.g. شَمَّخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمَعَ; جَمَّهَرَ to collect (compare جَمَرَ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَبَسَ to hasten (perhaps connected with نَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head = جَلَطَ; 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 (جَوْرَبَ, Pers. كُورَبَ) on one; جَلَبَبَ to put on one the garment called قَلَنْسَوَةٌ; قَلَنْسَوَةٌ and قَلَنْسَى to put on one the cap called a قَلَنْسَوَةٌ; جَلَبَابَ;

A *قَطْرَانٌ* to pitch, from *قَطِرَانٌ* pitch; *تَمَنَطَقٌ* to put on a girdle (مَنْطَقَةٌ);
تَمَدْرَعٌ to put on trousers or drawers (سَرَاوِيلٌ, Pers. شَلْوَارٌ);
تَمَدْرَعَةٌ or tunic; *تَمَنْدَلٌ* to wipe one's fingers with a napkin
 (مَنْدِيلٌ mantle); *تَمَسْكَنٌ* to affect lowliness or humility, to abase
 oneself (مَسْكِينٌ lowly, humble, poor); *تَمَذْهَبٌ* to follow a sect (مَذْهَبٌ);
تَمَعْدَدٌ to assimilate oneself (in dress, etc.) to the tribe of Ma'add
 B (مَعَدُّ); *تَلْمَذٌ* to become a pupil or disciple (تَلْمِيذٌ, Heb. תַּלְמִיד);
تَفَلْسَفٌ to philosophize (from فَيْلَسُوفٌ, φιλόσοφος); *بَيَّطَرَ* to practise
 the veterinary art or farriery (بَيَّطَارٌ a farrier, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. *بِسْمِ اللَّهِ* to say بِسْمِ اللَّهِ (in the name of God); *حَمْدٌ لِلَّهِ* to say الْحَمْدُ لِلَّهِ (praise belongs to God); *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* (there is no power and no strength save in God); *حَوَقَلٌ* and *حَوَقَلٌ* to say حَوَقَلٌ (there is no power and no strength save in God); *فَذَلِكٌ* 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.
 أَفَعَلَّلَ III. تَفَعَّلَ II.
 أَفَعَّلَلَ IV.

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

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

71. The *third* form of the quadrilateral 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. اِبْرُنْشَقَّ 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. اِدْبَهَمَّ to be very dark; اِشْمَخَرَ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَّ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِفْشَعَرَ and اِشْمَاَزَّ to shudder with horror; اِطْمَأَنَّ to be at rest (from طَمَأَنَّ 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 فَعَلَّ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضَرَ to become green, nearly = اِحْضَرَ 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 *لِلْفَاعِلِ (الْمَصَوِّغِ) عَلَى*, 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 *فِعْلُ مَا تَرُ يُسْرَ فَاعِلُهُ*
- C *فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا تَرُ يُسْرَ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي تَرُ يُسْرَ 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 *فِعْلُ الْمَعْلُومِ (الْمَعْرُوفِ) فَاعِلُهُ*, the action of which the agent is known,
- D and *فِعْلُ الْمَجْهُولِ 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, *نَامٌ* 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 *الأفعال المتعدية*, *transitive verbs*, from A *الأفعال غير المتعدية*, *intransitive verbs*, or *الأفعال اللازمة*, *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 (*الْبَاضِي*), the present (*الْحَال* or *الْحَاضِر*), and the future (*الْمُسْتَقْبَل*), 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.*

81. There are three numbers, the *Singular* (الْمُفْرَدُ, الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّشْبِيهُ or الْمُثْنَى), and the *Plural* (الْجَمَاعُ, الْجَمْعُ, الْجَمِيعُ, or الْمُكْتَبَّرُ); 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* (الْمُؤَنَّثُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatae (ي'ي) in the former class; the verbs which have ^أ 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 *فِعْلٌ مُعْتَلٌّ*, a *weak verb*, as opposed to *فِعْلٌ سَائِرٌ*, 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 *فِعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَائِرٌ* as synonyms.

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

B

a. THE INFLEXION BY PERSONS.

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

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

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

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

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

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

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

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

<i>Dual.</i>		
Masc.	Common.	Fem.
3 p. ي <i>they two.</i>	...	ت <i>they two.</i>
2 p. ...	ت <i>ye two.</i>	...
1 p. ...	...	...
<i>Plural.</i>		
3 p. ...	ي <i>they.</i>	...
2 p. ...	ت <i>ye.</i>	...
1 p. ...	ن <i>we.</i>	...

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

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

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

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 *tésédid*. Thus from **ثَبَّتَ**, *to stand firm*, we get **ثَبَّتْ**, **ثَبَّتِ**, **ثَبَّتُمْ**, for **ثَبَّتَتْ**, **ثَبَّتَتُمْ**. 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 *fèzma*, 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 Inflexion 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 *fèthā*, it may take either *ḍamma* or *kàsra* in the Imperfect; as قَتَلَ *to kill*, يَقْتُلُ; كَتَبَ *to write*, يَكْتُبُ; ضَرَبَ *to strike*, يَضْرِبُ; جَلَسَ *to sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze*, يَعْطُسُ and يَعِطُسُ; سَمَطَ *to remove the hair by scalding*, يَسْمِطُ or يَسِطُ; رَكَزَ *to stick upright into the ground*, يَرْكُزُ.

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 *fèthā* of the Perfect; as فَعَلَ *to do*, يَفْعَلُ; يَبْرَأُ *to create*, يَبْرَأُ; يَمْنَعُ *to hinder*, يَمْنَعُ; يَقْطَعُ *to cut*, يَقْطَعُ; يَسْأَلُ *to ask*, يَسْأَلُ; يَذْهَبُ *to go away*, يَذْهَبُ; يَنْظُرُ *to look at*, يَنْظُرُ; 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; صَلَحَ *to be sound, right, good*, يَصْلُحُ; بَلَغَ *to attain to, reach*, يَبْلُغُ; نَفَخَ *to blow*, يَنْفُخُ; نَزَعَ *to draw or pull away*, يَنْزِعُ; رَجَعَ *to return*, يَرْجِعُ; يَشْعُرُ *to bray*, يَنْزِعُ. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعَقُ; مَنَعَ to give as a present, يَمْنَعُ; نَكَحَ to marry, يَنْكِحُ; نَطَحَ to butt, يَنْطِحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبِغُ; صَبَغَ to dye, يَصْبِغُ; 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; تَبَعَ to gush out, يَنْبِغُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ الْعَلْبَةِ أَدَّالٌ عَلَى الْعَلْبَةِ (see § 43, a), always have *ḍamma* (the grammarian *el-Kisā'i* alone admitting *fetha* with a guttural), as شَعَرَ he excelled him in composing poetry, يَشْعُرُهُ; فَخَرَ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kèra*, 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 *kèra*, the Imperf. takes *fetha*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزِنَ to be sorrowful, يَحْزِنُ; مَرِضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

REM. a. A few verbs may retain in the Imperf. the *kèra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعَمُ; بَسَسَ to be in distress or poverty, يَبْسَسُ or يَبْسِسُ. 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; بَرَى to be clear, quit,

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

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

REM. With the above forms compare the Heb. יִשְׁלַח, יִבְרַח, יִבְדֵּךְ. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִקְרַח, יִשְׁדַּח, whereas in Arabic instances like لَبِيتُ *I became wise*, دَمِيتُ *I became ugly*, شَرَرْتُ *I became bad*, أَشَرْتُ, أَشَرْتُ, أَشَرْتُ, are very rare. Some authorities admit the forms أَشَرْتُ, أَشَرْتُ, أَشَرْتُ.

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. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ.

* [Anbāri, *Nozhat el-alibbā* p. 459 states from personal observation in Yemèn and Hīgāz that in some dialects every verb فَعَلَ makes يَفْعَلُ and يَفْعَلُ.—De G.]

- A) REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *feth*. But a pronunciation with *kèsr* instead of *feth* 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*, *أَقُومُ*, *أَقُومُ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إِعْتَدُ* in Sūra xxxvi. 60 are recognized as
- B legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِحَالُ* for *أِحَالُ*, *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 *fetha*; as Indic.

- C *يُكْتَبُ*, Subj. *يُكْتَبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يُكْتَبُ*; whence it is sometimes called the apocopated Imperfect.

REM. a. The *ḍamma* and *fetha* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fetha* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *أَلْمُضَارِعُ*, because it

- D *resembles* the noun. [The Indicative is called *أَلْمَرْفُوعُ*, the Subjunctive *أَلْمَنْصُوبُ*, and the Jussive *أَلْمَجْزُومُ*.]

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

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

2d and 3d pers. plur. fem. are exceptions, for in them 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 *النُّونُ الْمُوَكَّدَةُ*, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *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: تَكْتُبِينَ, تَكْتُبِي, from تَكْتُبِي; يَكْتُبِينَ, يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fêṭḥa of نَ is absorbed by the *ā* B of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, يَكْتُبَا, 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 *ā*, and in consequence the second fêṭḥa of نَ becomes kèsra: يَكْتُبْنَ (٦) from يَكْتُبْنَ (٦).

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

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

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

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

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

أَكْتُبُ, اضْرِبْ, افْعَلْ.

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

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

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

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

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

* [And again the phrase عَقَقْتُ 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 *kàsra*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fèthà*.

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 *fèthà* in *all* the derived forms.

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

REM. The Imperfects of the ninth and eleventh forms, **يُقْتَلُ** and **يُقْتَالُ**, are contractions for **يُقْتَلِلُ** and **يُقْتَالِلُ**. This may be seen from the Jussives **يُقْتَلِلْ** and **يُقْتَالِلْ**, and the Imperatives **اِقْتَلِلْ** and **اِقْتَالِلْ**. 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 *fèthà*.

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

[REM. But we find **قَدْرٌ مَوْثِقَةٌ**, *a pot set on the fire*, and also **يُوَثِّقِينَ**, Sîbawèh, i. 9, l. 21, where the **أ** is treated like the **ء** of **يُهِبِقِي**, § 118, rem. *b.*—De G.]

106. The ninth and eleventh forms were originally **اِفْعَلَلُ** and **اِفْعَالَلُ**. 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 *tèsdid*; e.g. **أَصْفَرَّ** for **أَصْفَرَ**, **يَصْفَرُ** for **يَصْفِرُ**. If the last radical has no vowel, the word remains uncontracted; as **أَصْفَرَّتْ**, **يَصْفِرُ**, **أَصْفَرُ** (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 **تُقَوِّلَ**; and hence in the Pass. of the sixth, **تُقَوِّلُ**.

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. **تُقَتِّلَ**, **تُقَوِّلَ**. 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 *ḥlif*; e.g. **أُتَقَتِّلَ**, **أُتَقَوِّلَ**. 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 **ث**, **ج**, **د**, **ذ**, **س**, **ز**, **ص**, **ض**, or **ظ**, the characteristic **ت** of the fifth and sixth forms occasionally (in the *Kor'an* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *ḥlif*, when they happen to commence with two consonants (compare § 54). E.g. **أَتَابَعُ**, **أَتَأَقَلُ**, **أَدَّتَرَ**, **أَدَّارَأُ**, **أَزَّيَنُ**.

تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَدَّرَ, تَتَاقَلَّ, تَتَايَعَ, for أَطَبَرَ, أَشَمَّرَ, أَسَمِعَ, أَسَاقَطَ, A
 يَتَزَكَّى, يَتَذَكَّرُ, يَطَهَّرُ, يَصَدِّقُ, يَزَكِّي, يَذَكِّرُ; تَطَبَّرَ, تَشَمَّرَ, تَسَمِعَ
 يَتَطَهَّرُ, 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 تَنَفَّسَ for اِتَّنَفَّسَ, to take breath.

REM. See § 48, rem. b, and compare such Hebrew forms as
 הִדְבִּיר, הִזְכִּיר, הִפְחִיר; *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.
 تَتَقَدَّمُونَ, تَتَبَاعَدُ, تَتَحَمَّلُ, تَتَكَسَّرُ, for تَقَدَّمُونَ, تَبَاعَدُ, تَحَمَّلُ, تَكَسَّرُ
 [and necessarily تَتَايَعَ for تَتَايَعُ (*Fa'ik* i. 130)—De G.]. These
 shortened forms are sufficiently distinguished by the fethas of the
 prefixed تَ and of the second radical from the same persons in the
 active voice of the second and third forms (تُبَاعَدُ, تُكَسِّرُ); and by
 the fetha of the prefixed تَ from the same persons in the passive of C
 the second and third forms (تُبَاعَدُ, تُكَسَّرُ).

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

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

REM. b. In modern Arabic such forms as اِنْتَأَطَرَ, اِنْتَأَخَذَ (*Kamil*,
 p. 569, note i.), اِنْتَوْلَدَ, اِنْتَوْجَدَ, اِنْتَصَرَ, اِنْتَرَضَ, 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 اِنْمَحَقَّ or اِمْحَقَّ from مَحَقَّ,

117. If the first radical be *ص*, *ض*, *ط*, or *ظ*, the characteristic A is changed into *ط*, which unites with initial *ط* into *طط*, with initial *ظ* into *ظط* or *ظظ*, and occasionally with initial *ض* into *ضط*. E.g. *اِصْطَبَّحَ*, *اِطْرَدَ*, *اِطْبَحَ*; *صَلَّى*, *صَفَا*, *صَبَّغَ*; *اِصْطَلَحَ*, *اِصْطَلَى*, *اِصْطَلَى*, *اِطْلَمَ*, *اِطْلَمَ*, *اِطْلَمَ*; *اِطْلَمَ*, *اِطْلَمَ*, *اِطْلَمَ*, or *اِظْلَمَ*, *اِظْلَمَ*, *اِظْلَمَ*, from *طَلَبَ*, *طَعَنَ*, *طَرَدَ*, *طَبَّخَ*; *اِطْلَبَ*, *اِطْعَنَ*, from *طَلَمَ*; *اِظْهَرَ*, *اِظْفَرَ*, *اِظْلَعَنَ*; *ظَلَمَ*, *ظَلَمَ*, *ظَلَمَ*, or *اِظْطَرَبَ*, *اِظْطَرَبَ*, from *ضَرَبَ*; *اِضْطَجَعَ*, or *اِضْجَعَ*, from *ضَلَعَ*, *ضَلَعَ*, *ضَلَعَ*, from *ضَرَّ*.

REM. a. The letter *ص* sometimes assimilates the following *ط*; B as *اِصْبَرَّ*, *اِصْفَى*, *اِصْلَى*, *اِصْلَحَ*, *اِصَادَ*, for *اِصْطَبَّرَ*, 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 *سَتَرَّ* or *سِتَرَّ*; Imperf. *يَسْتَرُّ*, *يَسْتِرُّ* or *يَسْتَرُّ* or even *يَسْتِرُّ* (with a furtive *kesra* to the first radical); Part. act. *مُسْتَرٌّ* (*مُسْتِرٌّ*); 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 *Ḳor'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. a, words like *هَرَأَقَ* (for *أَرَأَقَ*), *to pour out*, and *هَيَمَنَ*, *to believe*, are treated as quadrilaterals:

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

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

119. These verbs are usually called *verba media* or *secundæ radicalis geminata* (ي'ي'). The Arab grammarians name them اَلْفِعْلُ اَلْاَصْرُ, 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 يَمُدِّلُ, يَمَلُّ for يَمَلِّلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمُدُّ, يَفْرُرُ, يَبِيْتُ, مَلَيْتُ, فَرَرْتُ.

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

water (camels) a second time, نَهَرَ to spread abroad or divulge secretly, A
 هَرَّ to abhor, detest, Imperf. يَهَرُّ or يَهَرُّ, 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 some-
 times occur; as صَكَكَ to be knock-kneed or weak in the hocks, مَشِشَ
 to have a swelling [splint] on the pastern (of a horse), أَلِلَّ to smell badly,
 صَبَّ to abound in lizards (صَبَّ), لَجِحَ to be sore (of the eye), B
 قَطَطَ to be curly, حَكَكَ to have its hoof worn at the edges (of a horse,
 etc.); لَبِبَ to be wise or intelligent, دَمَرَ to be ugly, سَرَرَ 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 فَرَزَتْ, مَدَدَتْ, ظَلَلَتْ, are, however, some-
 times 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, رُدَّتْ, رُدَّنْ, for رَدَدَتْ, رَدَدَنْ, أَحَسَّتْ for أَحَسَّتْ,
 ظَلَّتْ or ظَلَّتْ for ظَلَلَتْ, مَسَّتْ for مَسَّتْ (compare the Aramaic
 form ܐܘܪܝܬܐ for ܐܘܪܝܬܐ) [also يَغْرِنُ for يَغْرِنُ, يَغْرِنُ for يَغْرِنُ 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 قَصَيْتْ for قَصَصْتُ, اسْتَسْرَيْتْ for اسْتَسْرَرْتُ, a
 form which is not uncommon in the fifth conjugation, as تَسْرَيْتْ,
 تَلَعَيْتْ, تَقَصَّيْتُ, تَلَعَّيْتُ, تَلَعَّيْتُ, تَلَعَّيْتُ, تَلَعَّيْتُ, T
 (compare in the Hebrew Imperf. ܐܘܪܝܬܐ for ܐܘܪܝܬܐ); or (b)
 the long vowel ا, as مَدَّاتْ for مَدَدَتْ (compare in Hebrew
 ܐܘܪܝܬܐ, where $\bar{o} = a$). The form described under 2 a is the usual one
 in modern Arabic, but in N. Africa ai becomes ī, as reddī for
 رَدَيْتْ. Such forms as أَحَسَيْتْ for أَحَسَّتْ also occur.—Comp. Gr.
 p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Faḫīh s.v. زَف.]

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 *fathā* or *kāsa*; in those that have *u*, it may be any one of the three vowels. E.g. يَعَضُّ or يَعْضُ, يَمَلُّ or يَمَلِّ, for يَعْضَضُ, يَمَلْمَلُّ; يَفِرُّ or يَفِرِّ, يَحِبُّ or يَحِبِّ, for يَفِرُّرُ, يَحِبُّرُ; يَمُدُّ, يَمِدُّ, or يَمُدُّرُ, يَمِدُّرُ, يَرُدُّ, يَرُدُّرُ, for يَمُدُّرُ, يَمُدُّرُ*.

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 *ʿlif* is obviously no longer necessary, and therefore the Arabs say اِفْرُوا, اِفْرَا, اِفْرِي—not اِفْرِرُوا, اِفْرِرَا, اِفْرِرِي,—instead of اِفْرِرِي, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *ʿ*; e.g. عَضَّ for اِعَضَضُ, فَرَّ for اِفْرَرُ, مَدَّ for اَمَدَدُ.

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

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, 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 فَرَّرَ, تَفَرَّرَ, اِفْرَرَّ, and اِفْرَرَّ, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

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

REM. In the Passive some of the Arabs substituted kèsra for A damma, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of kèsra and damma (technically called *الإشمام*, giving the one vowel a scent or flavour of the other), as رُدَّ, سُدَّ, *riidda*, *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 سَارَرَ, قَاصَصَ, حَاجَجَ, شَاقَقَى, شَاحِحَ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُفَرِّقَةٌ, not unfrequently occur. Forms like تُفَوِّرُ, فُورِرَ, and أُفَرِّقُ, 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. أُذِلُّهُ for أُذِلَّهُ, أُقِلُّهُ for أُقِلَّهُ, 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 *êlif* or *hêmza*, the weakest of the gutturals. These are called *verba hêmzata*.

(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 ي (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as رأى, ولى, أوى. 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 hèmzatsæ*). The following sections point out wherein they differ from the strong verbs.

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

C Pass. of بَرَأَ; يُؤْتِرُ for يُأْتِرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَتَرَ; دَنُوتُ and شِنَتُ for دَنَاتُ and شِنَاتُ, 2d pers. sing. masc. Perf. Act. of دَنُوْ and شِنِيْ, for دَنَا and شِنَا (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 ؤ, ئ 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 **وُ** and **يُ** are not to be confounded in pronunciation with **و**, **ū**, and **ي**, **i**. The *ḍamma* and *kèsra* remain *short*, whilst **وُ** and **يُ** 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 **دُنُوْا**, *ḍanu'-a*, not *ḍanu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as **سُنُنْتُ**, *ṣuni'-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 **وُ** and **يُ**, when preceded and followed by vowels, become **و** and **ي**; except when the former has *ḍamma* (**وُ**) and the latter *kèsra* (**يُ**), as explained in §§ 133-4. The modern Arab also pronounces **وُ** and **يُ** like the long vowels **و** *ū* and **ي** *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. hèmzate into verba *tertiæ yā*, as **قَرَأُ** for **قَرَأُ**, *to read*, **قَرَأْتُ** for **قَرَأْتُ**, **يَقْرَأُ** for **يَقْرَأُ**. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the *Hijāz* 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 *Hijāz* in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote **جاك**, **جيت**, **بوس** because they said *ba'usa*, *ḡita*, *ḡaka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *ḡi'ta*, *ḡā'aka* and this was expressed, without touching the old consonants, by writing **جاءك**, **جئت**, **بؤس**. Rules for writing hèmza as **وُ**, **يُ** 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 **أَمَرَ** *to order*. The same thing takes place when a radical **أ** with *gèzma* (1) is preceded by an *êlif hèmzatum* with *fetha* (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, *êlif hèmzatum* with *fetha* passes into **و**, when preceded by *fetha* and followed by an B *êlif* of prolongation (compare § 17, *b*, rem. *b*); as **تَأَمَّرُوا**, for **تَأَمَّرُوا** or **تَأَمَّرُوا**, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of **أَمَرَ**; **تَوَاحَيَا**, for **تَأَخَيَا** or **تَأَخَيَا**, *the two became intimate friends*, from **أَخَا** (for **أَخَوَا**).

REM. The same change sometimes takes place even with the initial *êlif* of the third form; as **وَأَخَى** *to be intimate with*, **وَأَزَى** *to be opposite or parallel to*, **وَأَسَى** *to console*, **وَأَكَلَ** *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 **مُؤَاسَى**, **مُؤَاسَى**, and **مُؤَاسَاةً**.

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 *êlif*, **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 **اِتَّخَذَ** (§ 132, rem. *b*), *to take for oneself*.

REM. *a*. The same assimilation sometimes takes place in **أَزَى**, *to put on one the article of dress called 'izâr*, and **أَجَرَ**, *to give wages*, which makes **اِتَّزَرَ** or **اِتَّزَرَ**, *to put on an 'izâr*, and **اِتَّجَرَ** or **اِتَّجَرَ** *to*

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

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

REM. a. Eight verbs primæ rad. و, of the form فَعَلَ, have in the Imperf. يَفْعَلُ instead of يَفْعُلُ (contrary to the rule laid down in § 92), and hence elide their first radical; *وَتَّقَى* to trust or confide in, يَتَّقَى; *وَرِثَ* to inherit, يَرِثُ; *وَرَعَ* to abstain from (what is unlawful), يَرَعُ; *وَرِمَ* to swell, يَرِمُ; *وَرِيَ* to be firm and hard (of fat), يَرِي; *وَرِقَ* to be in good condition and handsome, يَرِيقُ; *وَرَى* to be near, to be in charge of, يَرَى; *وَمَقَى* to love, يَمِيقُ. Of these *وَرَعَ* has also dialectically the form يَوْرَعُ, and a few more admit both forms; e.g. *وَجَرَ* to be angry with, full of hatred of, يَجِرُ, يَوَجِرُ; *وَعَرَ* to be rough and broken (of ground), يَعِرُ, يَوَعِرُ; *وَعَرَ* to be hot, angry, يَعِرُ, يَوَعِرُ; *وَلَهَ* to be stupefied with grief, to be melancholy, يَلَهُ, يَوَلَهُ; *وَهَلَ* to be cowardly, to forget, يَهَلُ, يَوَهَلُ.

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

143. But those verbs primæ rad. و, which have *fetha* or *damma* as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E.g. *وَجَلَ* or *وَجِرَ* to be afraid, يُوَجِرُ or يُوَجَلُ; *وَجَعَ* or *وَجِلَ* to be in pain, يُوَجِعُ; *وَجَلَّ* to stick

in the mud, يُوْحَلُّ; وَيَقِي to perish, يُوْبَقِي; وَبُو to be visited by the mur- A
rain, يُوْبُو; وَيُبَلُّ to be unwholesome or insalubrious, يُوْبَلُّ; وَضُو to be
clean and fair, يُوْضُو. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminatæ; as وَدَّ (for وَدَدٌ) to
love, يُوْدُّ for يُوْدَدُ, اُوْدَدُ for اُوْدَدُ.

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

وَدَّعَ	to let alone,	يَدَّعُ,	دَعُ.	
وَدَّرَ	to let alone,	يَدَّرُ,	دَرُ.	
وَزَعَ	to restrain,	يَزَعُ.	زَعُ.	
وَسِعَ	to be wide or spacious,	يَسِعُ,	سَعُ.	
وَضَعَ	to put down or place,	يَضَعُ,	ضَعُ.	D
وَطَى	to trample upon,	يَطَأُ,	طَأُ.	
وَقَعَ	to fall,	يَقَعُ,	قَعُ.	
وَهَبَ	to give,	يَهَبُ,	هَبُ.	

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

REM. b. وَدَّعَ and وَدَّرَ are not used in the Perf.

A **145.** In those forms in which a *kèsra* or *ḍamma* precedes a vowelless *و*, the *و* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِبْدُدْ*, *اِبْجَلْ*, for *اَوْجَلْ*, Imperat. I.; *اِوْرَاقْ* for *اُورَاقْ*, Perf. XI.; *اِبْدَاعْ*, *اِسْتِبدَاعْ*, for *اُودَاعْ*, *اِسْتِوْدَاعْ*, Infin. IV. and X.; *يُوجِبْ* for *يُوجِبْ*, Imperf. Act. IV.; *اُوجِبْ*, *اُسْتُوْدِعْ*, for *اُوجِبْ*, *اُسْتُوْدِعْ*, Perf. Pass. IV. and X.

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

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

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

D **147.** In those forms in which a *kèsra* or *ḍamma* precedes a vowelless *ى*, the *ى* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِيسِرْ* for *اِيسِرْ*, Imperat. I.; *اِيسَارْ* and *اِسْتِيسَارْ*, for *اِيسَارْ* and *اِسْتِيسَارْ*, Infin. IV. and X.; *يُوسِرْ*, *يُوقْظ*, for *يُوسِرْ*, *يُوقْظ*, Imperf. Act. IV. of *يسر* and *يقظ*.

148. In the eighth form, *و* and *ى* are assimilated to the characteristic *ت*, producing *تْ* for *وتْ* and *يتْ*; as *اَتَّعَدَ*, for *اِيتَّعَدَ*, (*اُوتَّعَدَ*), to *receive a promise*; *اِتَّسَّرَ*, for *اِيتَّسَّرَ* (*اُيتَّسَّرَ*), to *play at hazard*.

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

tion, ا, و, ی. E.g. اُوْتَصَلَ for اَيْتَصَلَ (§ 145), A
اُوْتَسَرَ for اَيْتَسَرَ, اُوْتَسِرَ for اَيْتَسِرَ (§ 147), in the Perf.; يَأْتِصِلُ for
يَأْتِصِلُ, يُوْتَعِدُ for يَأْتَعِدُ, يُوْتَسِرُ for يَأْتَسِرُ, 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; تَخَمَّرُ to suffer
from indigestion; تَسِعَ 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; تَلَدَّ to be stupefied by grief, to
be melancholy; تَلَا, or تَلَى, to follow; and in the fourth form, اَتَكَّأُ
to make one lean, to prop him up; اَتَلَجَّ to insert; اَتَهَمَّ 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
الْفِعْلُ 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, he says,	becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, he goes,	„	يَسِيرُ, do.
يَخَوْفُ, he is afraid,	„	يَخَافُ, do.
يَهَابُ, he is afraid,	„	يَهَابُ, do.
يُقَوْلُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقْمَلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.

A	يُقَوْمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ do.
	أَقْوَمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	أَلِينُوا, <i>soften,</i>	„	أَلِينُوا do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	أَلَيْنَ, <i>he softened,</i>	„	أَلَانَ, do.
B	يَسْتَقِيمُ, <i>he stands upright,</i>	„	يَسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِمَ, <i>he was thought gentle,</i>	„	أُسْتَلِمَ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *اَ*, *يَ*, *وَ* 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 „	يَخَافُ (يَخَافُ),	do.
	يُقَلُّ „	يُقَالُ (يُقُولُ),	Jussive Pass. I.
	يُقِمُّ „	يُقِيمُ (يُقَوْمُ),	Jussive Act. IV.
	أَقِلُّ „	أَقِيلُ (أَقِيلُ),	Imperat. IV.
	أَقِمُّ „	أَقِيمُ (أَقِيمُ),	do.
D	أَقَامَتْ „	أَقَامَتْ (أَقَوْمَتْ),	2d p. sing. m. Perf. Act. IV.
	أَقَدَتْ „	أَقِيدَتْ (أَقَوِدَتْ),	do. Pass. IV.
	أُسْتَلِمَتْ „	أُسْتَلِمَتْ (أُسْتَلِمَتْ),	do. Pass. X.
	أَقَمْنَ „	أَقَامْنَ (أَقَوْمْنَ),	3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ „	أَقِيمْنَ (أَقَوْمْنَ),	2d p. plur. f. Imperat. IV.

REM. *يَكُنُّ* 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 *fetha* 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.	
انْقَوَدَ	”	انْقَادَ,	Perf. Act. VII.	
يَنْقَوِدُ	”	يَنْقَادُ,	Imperf. do.	D
اِقْتَوَدَ	”	اِقْتَادَ,	Perf. Act. VIII.	
اِزْدَيْدٌ	”	اِزْدَادَ,	do.	
يَزْدَيْدُ	”	يَزْدَادُ	Imperf. do.	

REM. The forms *زَيْلٌ* and *كَيْدٌ* are mentioned as being dialectically used instead of *زَالٌ* (for *زَيْلٌ*), *to cease*, and *كَادٌ* (for *كَوَدٌ*), *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.

	قَوْلَ	becomes	(قَوْلَ)	قِيلَ,	Perf. Pass. I.
	سَيْرَ	„	(سَيْرَ)	سِيرَ,	do.
	أُسْتُوقَ	„	(أُسْتُوقَ)	أُسْتِيَقَ,	Perf. Pass. VIII.
B	أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ,	do.

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سِيَقَ (سوق), غِيضَ (غيض), and the like, some Readers of the *Kor'an* give the vowel *ī* an *اَشْمَامُ الضَّرِّ*, a scent or flavour of the *u*-sound (حَرَكَةٌ بَيْنَ الضَّرِّ 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.), *kīla*, *hīla*, *sīka*, *gūḍa*.

- 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 قَوْلَ (for قَوْلَ, قَوْلَ), حَوْكَ (for حَوْكَ, حَوْكَ), بُوعَ (for بُيعَ, بُيعَ), أُخْتَوَرَ (for أُخْتِيرَ, أُخْتِيرَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سَيْلَ, سَيْلَ, *sīla*, and سُولَ.

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

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

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

قُمْتَ	for	قَوْمْتَ	2d pers. sing. m. Perf. Act. I.
سُرْتُ	„	سَيْرْتَ	do.

(b) The second radical is **و** with *ḍamma* or **ي** 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 طَوَّلَتْ, 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. B

خَفَّتْ for خَوَّلَتْ, 2d pers. sing. m. Perf. Act. I.
مَتَّ ,, مَوَّتْ (مَوَّتَتْ), do.

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

بِعَتْ for بِيَعَتْ (بُيَعَتْ), 2d pers. sing. m. Perf. Pass. I.
لِمَتْ ,, لِيَمَتْ (لُوِمَتْ), do. C
أَسْتَفَّتْ ,, أَسْتِيَفَّتْ (أُسْتَوِفَّتْ), do. VIII.

REM. a. In verbs *mediæ rad. ي*, 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. **بِعْتُ** for **بِيَعْتُ** (§ 155, a) and **خَفْتُ** for **خَوَّلْتُ** (§ 155, c).

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

157. Most *verba mediæ rad. و* take *ḍamma*, and most *verba mediæ rad. ي* *kèsra*, as the characteristic vowel of the Imperf.; e.g. from **زَالَ** (**زَوَّلَ**), *to move away*, comes **يَزُولُ** (**يَزُوُلُ**); from **نَالَ** (**نَوَّلَ**), *to give in a present*, **يَنُولُ** (**يَنُوُلُ**); from **طَالَ** (**طَوَّلَ**), *to be long*, **يَطُولُ** (**يَطُوُلُ**, § 93); from **زَانَ** (**زَوَّنَ**), *to adorn*, **يَزِينُ** (**يَزُوِينُ**); from **سَارَ** (**سَوَّرَ**),

A *to go*, يَسِيرُ (يَسِيرُ). But in some, which are of the form فَعِلَ, the Imperf. takes fetha (§ 92); e.g. from زَالَ (زَيْلٌ), *to cease*, comes يَزَالُ (يَزِيلُ); from نَالَ (نَيْلٌ), *to get, obtain*, يَنَالُ (يَنْيَلُ); from شَاءَ (شَوِيٌّ), *to wish*, يَشَاءُ (يَشِيأُ); from خَافَ (خَوْفٌ), *to fear*, يَخَافُ (يَخَوْفُ); from نَامَ (نَوْمٌ), *to sleep*, يَنَامُ (يَنْوَمُ). مَاتَ, *to die*, has usually the form مَثُ (for مَوْتٌ, مَوْتٌ, Heb. מָוַת, Syr. مَوْتٌ) in the Perfect, and أَمَوْتُ (Heb. מָוַת, Syr. مَوْتٌ) in the Imperfect, though مَتَّ, مَيَمَاتُ, 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 تَت and نَن. E.g. مَتَّمْ, مَتَّمْ, for مَتَّتْ, مَتَّمْ, from مَاتَ (موت) *to die*; بَتَّ, for بَتَّتْ, from بَاتَ (بيت) *to pass the night*; صَنَّ, for صُنَّ, and يَصَنَّ, for يَصُنُّ, from صَانَ (صون) *to guard*; بَنَّا, for بَنَّا, and يَبْنِي, for يَبْنِي, from بَانَ (بين) *to be separate*. See § 90, rem. a, b, c.

159. In the Passive of the third and sixth forms of verba med. rad. و, the و productionis (§ 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قَوْلٌ and تُقَوِّلُ). Hence we write قُوْوِلُ, تُقُوْوِلُ, not قُوْوِلُ, تُقُوْوِلُ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ى, which are always written, for example, بُوِيْعٌ and تُبُوِيْعٌ. 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 أَوْدُ *to be curved or bent*, Imperf. يَأُوْدُ; سَوْدُ *to be black*, Imperf. يَسُوْدُ, IV. أَسُوْدُ; عَوْرُ *to be one-eyed*, Imperf. يَعُوْرُ, IV. أَعُوْرُ; صَوْفُ *to be woolly*, Imperf.

يَصُوفُ; حَوَّلَ to squint, Imperf. يَحْوُلُ, IV. أَحْوَلَ; عَوَزَ to be wanting, A Imperf. يَعْوِزُ, IV. أَعْوَزَ; صَيَدَ to have a particular disease (صَيْدٌ, the glanders), said of a camel, Imperf. يَصِيدُ; جِيدَ to have a long, slender neck, Imperf. يَجِيدُ; غَيْدَ to be tender and flexible, Imperf. يَغِيدُ; هَيْفَ to have a slender waist, Imperf. يَهَيْفُ.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. أَثَابَ or أَتَوَّبَ, to reward, from ثَابَ to return; أَرَوَّحَ or أَرَوَّحَ, to perceive the smell or odour of a B thing, from رَوَّحَ do.; أَعَامَ or أَعْيَمَ, to be cloudy, from عَامَ do.; أَحَالَ or أَحْيَلَ, to watch a rain-cloud, from حَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اجْتَوَّرَ to be neighbours, from the rad. جَارَ; اِزْدَوَّجَ to pair, to marry or intermarry, from the rad. زَوَّجَ; اِعْتَوَّرَ to borrow, from the rad. عَارَ; اِعْتَوَّنَ to help one another, C from the rad. عَانَ.

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

REM. a. On اسْطَاعَ or اسْتَاعَ, shortened from اسْتَعَاةَ, to obey, to be able to do, X. of طَاعَ, and on the secondary اسْطَاعَ, 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 י' and י'' in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

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

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

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

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

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

(d) Verba tertiæ rad. ی of the form فَعَلَ ; as خَزِيَ to be ashamed.

(e) Verba tertiæ rad. و of the form فَعَلَ ; as سَرُوا 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, 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, وَيَا), \check{u} — \bar{a} (وَا, وَيَا), \check{u} — \bar{a} (وَا, وَيَا), \check{e} — \bar{a} (وَا, وَيَا), \check{e} — \bar{a} (وَا, وَيَا) ; as also when the preceding syllable ends with a consonant. E.g. غَزَوْا, تَرَمَيَانِ, تَرَمَى, رَضِيَا, رَضِيَ ; يَغْزُونَ, يَغْزُوا, سَرُوا, سَرَوْتُ ; رَمَيَا, غَزَوْا

D رَضُوا, رَضُوا. The letter و between the vowels \check{e} — \bar{a} (وَا) and \check{e} — \bar{a} (وَا) always passes into ي ; as رَضِيَ, رَضِيَ, for رَضُوا. The letter ي 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 رَمَيْتُ, غَزَوْتَا, غَزَوْتُ, رَمَيْتُ, etc., after the analogy of رَضَيْتُ, رَضَيْتُ, and سَرَوْتُ ; 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 \bar{i} and \bar{u} , and the two vowels are contracted in one of two ways.

α. Into a long vowel; namely ـُو into ـُو , as سَرُورَا for سَرُورُوا, يَغْزُونَ and يَغْزُوا for يَغْزُونُونَ and يَغْزُونُوا; ـِي into ـِي , as رَضُوا for رَضُوا and يَرْمُونَ and يَرْمُوا for يَرْمِيُونَ and يَرْمِيُوا; ـِي into ـِي , as اِرْمِي for اِرْمِي and تَرْمِي for تَرْمِي and تَرْمِيُونَ and تَرْمِيُوا; ـِي into ـِي , as اِرْمِي for اِرْمِي and تَرْمِي for تَرْمِي and تَرْمِيُونَ and تَرْمِيُوا.

REM. The 2d pers. sing. fem. Imperat. اُغْزِي may be pronounced either 'uǧzī, with the pure sound of the u (as in the masc. 'uǧzu), or 'uǧzī, with the إِشْمَامُ (see §§ 123, rem., and 154, rem. α), owing to the influence of the \bar{i} in the second syllable.

β. Into a diphthong; namely ـُو into ـُو , as غَزُوا for غَزُوا; ـِي into ـُو , as رَمُوا for رَمِيُوا and يَرْمُونَ and يَرْمُوا for يَرْمِيُونَ and يَرْمِيُوا; ـِي into ـِي , as اِرْمِي for اِرْمِي and تَرْمِي for تَرْمِي and تَرْمِيُونَ and تَرْمِيُوا; ـِي into ـِي , as اِرْمِي for اِرْمِي and تَرْمِي for تَرْمِي and تَرْمِيُونَ and تَرْمِيُوا.

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 غَزُوتَ = فَعَلْتَ, or after dropping a short vowel, as in يَرْمِي for يَرْمِي = يَفْعِلُ. Hence arise the following cases.

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

(a) If the preceding vowel be homogeneous (ـُو or ـِي), و and ي become letters of prolongation, that is to say, ـُو uw and ـِي iy pass into ـُو \bar{u} and ـِي \bar{i} . E.g. سَرُوتَ for سَرُوتَ, حَزِيْتِ for حَزِيْتِ, رَضِيْتِ for رَضِيْتِ (from رَضِي for رَضُو, according to §§ 166, α, and 168).

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

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

(a) وَو *aw* and يـِ *ay* become ā, but for the sake of distinction we write اـِ for *aw*, and يـِ (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوُ, يَرْمَى for يَرْمَى, يَغْزَى for يَغْزَى and يَغْزَى, يَرْمَى for يَرْمَى and يَرْمَى.

(b) وَو *uw* becomes وَو *ū*; as يَسْرُو, يَغْزُو, for يَسْرُو, يَغْزُو.

(c) يـِ *iy* becomes يـِ *i*; as تَرْمَى for تَرْمَى.

(b) The third radical is elided:—

α. 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. يَغْزُو (يَغْزُو), اَغْزُو (اَغْزُو); اَرْمَى (اَرْمَى), اَرْمَى (اَرْمَى); اَرْمَى (اَرْمَى), اَرْمَى (اَرْمَى)*.

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مُفَعِّلٌ, etc. (see § 236), before the tènwin of damma 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. رَامٍ for رَامِي and رَامِي; غَاظٍ for غَاظِي and غَاظِي (غَاظِي, غَاظِي, § 166, *a*); رَاضٍ for رَاضِي and رَاضِي (رَاضِي, رَاضِي); مَغْنِي for مَغْنِي and مَغْنِي; etc.

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

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

(يُوا) into ي. After ي 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 رَضَوْ) the forms رَضِيَتْ, يَرْضَى, ارْضَى; from تَغْزَيْنَ, تُغْزَيْنَ, غُزِيَتْ, غُزِيَ.

169. Final و is changed into ي in all the derived forms of the verb; as اسْتَرْضَى, اغْتَزَى, اِنْجَلَى, تَرَضَى, تَجَلَّى, اَغْزَى, رَضَى, غُزِيَ. B

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

170. In the nomina patientis, مَفْعُولٌ (§ 80), of verba tertiæ rad. و, the و of the long vowel و̄ coalesces with the radical و into و̄; as مَغْرُوءٌ for مَغْرُوٌ. In verba tertiæ rad. ي, the influence of the third radical converts this secondary و into ي, the two coalesce into يي, and, in consequence, the preceding damma becomes kèsra; C as مَرْمِيٌّ for مَرْمِيٌ. Such verbs as رَضِيَ, in which the final ي stands for و (§ 166, a), admit of either form, though مَرَضِيٌّ is far more common than مَرَضُوءٌ.

REM. a. The form مَغْرِيٌّ is occasionally found in verba tert. rad. و, instead of مَغْرُوءٌ; e.g. اَرْضٌ مَسْنُوءَةٌ or اَرْضٌ مَسْنِيَّةٌ, irrigated land, from سَنَّ to irrigate, Imperf. يَسْنُو; اَنَا اللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا; يَسْنُو; اَنَا اللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا, from عَادَى to D run at, to attack, Imperf. يَعْدُو (عَادِيًّا in rhyme for عَادِيًّا).

REM. b. For verbs final و and ي as compared with the corresponding 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 ي among their radicals; the *second* of those in which the letter و or ي 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 tertiæ 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 tertiæ rad. hèmzatae, as وَدَأْ to smooth, وَطِئْ to tread upon. Such words follow in their inflection both the classes to which they belong ; e.g. Imperf. يَتَرُّ يَدَأُ يَطِئُ (§§ 132—3, and 142, 144).

REM. The Imperf. of يَتَسَّسُ, to despair, is يَبْأَسُ, more rarely يَبْأَسُ or يَبْأَسُ, [also يَبْأَسُ and يَبْأَسُ]; its Imperat. اِبْأَسْ, rarely اِبْأَسْ. See § 146, rem.

C 174. The second sort is divided into (a) verba primæ rad. hèmzatae, as أَبَّ or أَبَّ (for أَوَّبَ) to return, آلَّ or آلَّ (for أَوَّلَّ) to return ; and (β) verba tertiæ rad. hèmzatae, as سَاءَ (for سَوَّءَ) to illtreat, جَاءَ (for جَمَّأَ) to come, شَاءَ (for شِئَ) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	a.		β.	
Perf. 3d p. s.	ءَابَ	سَاءَ	جَاءَ	شَاءَ
2d p. s.	أَبْتَ	سَوْتُ	جِئْتُ	شِئْتُ
Imperf.	يُؤَبُّ	يَسُوِّءُ	يَجِيءُ	يَشِئُ
Imper.	أَبِّ	سَوِّ	جِي	شِئْ
Perf. pass.	إِبِبَ	بِسِيَءَ	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);	آتِ. A
	أَبَى,	أَبَتْ,	أَبَيْتَ;	يَأْبَى;	إِبِ;	أَبِ.
β.	نَأَى,	نَأَتْ,	نَأَيْتَ;	يَنَأَى;	إِنَأَ;	نَأِ.

REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **تِ** (compare § 137, and the Syriac form **ܬܐ**), which, at the end of a sentence, is written **تِه**. The same thing holds good in pause of all imperatives that consist of only one letter; as **رِه** for **رِ** B, from **رَأَى** to see (§ 176); **فِه** for **فِ**, 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**, **يَبْئَى**, and **يَبْئَى** [§ 94, rem. c], as being occasionally used.

176. The êlif 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	تَرِينَ	أَرَى	
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ		
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى	

Jussive.

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

Imperative.

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

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

A REM. b. The Perf. Pass. is رُنِيَ (like رُمِيَ) or, by transposition, رِيَّ*. 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, 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, وَلِيَ 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 roast, قَوَى to be strong, حَيَى (for حَيَو) to live, عَيَى to have an impediment in one's speech.

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

وَقَى, وَقَتْ, وَقَيْتَ; يَقَى; قَه or قَى (§ 175, rem. a).
 وَلَى, وَلَتْ, وَلَيْتَ; يَلَى; لَهُ or لَى.
 وَجَى, وَجَتْ, وَجَيْتَ; يُوَجَى; إِوَجَ (for إِوَج).

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

D سَوَى, سَوَتْ, سَوَيْتَ; يَسْوَى; إِسْوَى.
 قَوَى, قَوَتْ, قَوَيْتَ; يَقْوَى; إِقْوَى.
 حَيَى, حَيَتْ, حَيَيْتَ; يَحْيَى; إِحْيَى.
 عَيَى, عَيَتْ, عَيَيْتَ; يَعْيَى; إِعْيَى.

REM. a. We write يَحْيَى, يَعْيَى, 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 رُوَى; see the Gloss. to Tabarī. D. G.]

حَى for حِيىَ ; (b) in the Imperf. I., as يَحَى , يَحَى , يَحَى ; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحِيَّة for تَحِيَّة ; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as اِسْتَحَى , اِسْتَحَى , اِسْتَحَى .—عِيىَ also admits of being contracted into عَى , and يَعْيا into يَعْى .—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 hèmza and the other two و or ي ; and (b) those in which all the three radicals are و or ي .

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

181. Verbs of the first class are of two sorts, namely (a) those in which the hèmza is the first radical, as اَوَى *to betake oneself to, to repair to*; and (β) those in which the hèmza is the second radical, C as اَوَى *to promise*. The former are inflected like اَسَرَ and شَوَى (§ 179), e.g. اَوَى , اَوَتْ , اَوَيْتَ , اَوَيْتِ , اَوَيْتُمْ , اَوَيْتُنَّ ; the latter like سَأَلَ and وَقَى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ	
D.	وَأَيَّا	وَأَيَّاتِهَا	وَأَيَّتِمَّا	وَأَيَّتِمَّاهَا		D
P.	وَأَوَّا	وَأَوَيْنَ	وَأَوَيْتُمْ	وَأَوَيْتُنَّ	وَأَوَيْنَا	

Imperf. Indicative.

S.	يَأَى	يَأَى	يَأَى	يَأَى	أَى
D.	يَأَيَانِ	يَأَيَانِ	يَأَيَانِ	يَأَيَانِ	
P.	يَأَوْنَ	يَأَيْنَ	يَأَوْنَ	يَأَيْنَ	يَأَى

A

<i>Jussive.</i>					
	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَايَ	أَءُ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايِنَ	تَاوَا	تَايِنَ	نَا

Imperative.

B

S. m.	إِوَا or إِهْ	(§ 175, rem. a),	f. إِي	; D. c. إِيَا	; P. m. أُوَا	, f. إِيِنَ
-------	---------------	------------------	--------	---------------	---------------	-------------

APPENDIX A.

I. *The Verb لَيْسَ.*

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

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

REM. a. *لَيْسَ* is compounded of *لَا*, *not*, and the unused *أَيْسَ** = Heb. *אִישׁ*, *he is*, Aramaic *אִישׁ. אִישׁ. אִישׁ*; originally a substantive, signifying *being, existence*, as in the phrase *لَا يَعْرِفُ أَيْسَ 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 إِيَايَ*), but also *لَيْسِي* (§ 185, rem. a, Vol. ii. § 186, e).] The Assyrian seems also to have the word *isu*, with its negative *la isu*, in the double sense of 'to be' and 'to have'.

REM. b. Instead of *لَيْسَ* we find occasionally [as in the Kor'anic phrase *وَلَاتَ حِينَ مَنَاصٍ*] the indeclinable *لَاتَ*, which corresponds to the Aramaic *כַּעַל, לַיִת, לַיִת*, compounded of *לַיִת* and *כַּעַל, אִישׁ. אִישׁ*.

* [Or rather *پس* 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 نَعِمَ, to be good, and بُئِسَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمْتَ and بُئِستِ (and, it is said, the dual نِعِمْتَا, بُئِستَا, and the plur. نِعِمُوا, بُئِستُوا) occur. [The following noun must be defined by the article or a dependent genitive, as: نِعِمَ الصَّاحِبِ زَيْدٌ, *Zdid is an excellent companion*, lit. *excellent is the companion Zdid*, or else the indefinite accusative must be used نِعِمَ صَاحِبًا زَيْدٌ, *excellent as a companion is Zdid*.]

B

REM. a. Instead of نَعِمَ we may say نَعِمَ, نَعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بُئِسَ admits of the forms بُئِسَ, بُئِسَ, and بُئِسَ. If followed by مَا, we may write مَا بُئِسَ or مَا بُئِسَمَا, and نَعِمَ مَا or, by contraction, نِعِمًا.

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

C

D

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

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

B

III. *The Forms expressive of Surprise or Wonder.*

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

C

REM. a. The first formula literally means: *what has made Zaid excellent? can anything make him more excellent than he is?* The second: *makes 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) Zaid.* They are, of course, indeclinable. [For *أَكْثَرُ بِسَعْدٍ* a poet says *كَأَثَرُ بِسَعْدٍ*, *Humāsa* p. 670; comp. § 43, rem. c. D. G.]

D

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 زَيْدٍ إِلَيْنَا* and, more commonly, *حَبَّ بِزَيْدٍ إِلَيْنَا*, how beloved Zaid 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 بُسَّسَ, or in meaning, like the substantive verb كَانَ to be (from كَانَ زَيْدًا قَائِمًا, Zeid was standing up, we cannot say مَا أَكُونُ زَيْدًا قَائِمًا or (أَكُونُ بِزَيْدٍ 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 بِالذِّوَاءِ, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form أَفْعُلُ (as سَوَدَ to be black, أَسْوَدُ, أَحْوَلَ to squint, أَحْوَلُ). 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 سُغِلَ 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 مُقَّتَ to be hated; and from derived forms, C especially the fourth, مَا أَعْطَاهُ, how liberal he is! from أُعْطِيَ to give, IV. of عَطَا to take in the hand; مَا أَوْلَاهُ لِلْمَعْرُوفِ, how liberal he is in bestowing gratuities! from أُوتِيَ to bestow, IV. of وَلِيَ 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 اِخْتَصَرَ 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 أَحْمَقَّهُ, how stupid he is! from حَمِقَ to be stupid, أَحْمَقُ, مَا أَبْيَضَ هَذَا الثَّوْبَ, how white this piece of cloth is! from اَبْيَضَ to be white, أَبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا 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 أَقُولُ بِهِ or مَا أَقْوَلُهُ, *how well he speaks!* أَجُودُهُ or مَا أَجُودُ بِهِ, *how excellent or generous he is!*

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as مَا أَشَدَّ حُمْرَتَهُ, *how red it is!* مَا أَنْقَى بَيَاضَهُ, *how pure white it is!* مَا أَكْثَرَ قَائِلَتَهُ, *what a pretty brown it is!* مَا أَكْثَرَ قَائِلَتَهُ, *how often he takes a siesta!* مَا أَجُودَ جَوَابِهِ or مَا أَجُودُ بِجَوَابِهِ, *how good*

- B his reply is! and not مَا أَحْمَرَهُ, مَا أَبْيَضَهُ, مَا أَسْمَرَ بِهِ, مَا أَقِيلَهُ, مَا أَجُوبُهُ, مَا أَجُوبُ بِهِ or أَجُوبُ 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 أَحْسِنِيْنَهُ, مَا أَمْلِحِيْنَهُ, and مَا أَحْيَلَاهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

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

		<i>Singular.</i>	
	Masc.	Common.	Fem.
3. p.	هُ	...	هَا
2. p.	كَ	...	كِ
1. p.	...	نِي	...

Dual.			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُمَا <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
Plural.			
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 *مِي* instead of *مِي* (see § 317). The ن of the suffix *مِي* 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 *مِي* 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 *مِي*, which is regarded as the essential portion of the suffix. C

REM. b. The damma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after مِي, مِي, and مِي, into kësra; as يَأْتِيهِمْ, يَأْتِيهِمْ, *he will come to him, to them*; اِيتِيَهُمَا, اِيتِيَهُنَّ, *come to them (dual m. and f.), to them (plur. fem.)*; لَمْ تَرْضِيهِ *thou (fem.) hast not been pleased with him.*

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

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

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

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

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *و* being in some cases mistaken for the conjunction *وَ*, and); as *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 *damma* which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُم*, when it is followed by another suffix (see § 187); as *يُرِيكُمُوهُمْ* he shews them to you.

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

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

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

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

[REM. In case of the suffixes ك, كِم etc. being affixed to the A Jussive of a verb tertie ك, the two ك are assimilated; the latter loses its gèzma, the ك of the suffix takes tésdid, 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. أُعْطَانِيكَ، أُعْطَانِيهِ، أُعْطَانِيهِ، he gave thee, it, to me; أُعْطَيْتُكَ، أُعْطَيْتُكَ، I gave it to thee; يَكْفِيكَهُمْ، he will suffice thee against them (will be sufficient to protect thee B against them); أَنْزِلْهُمْ مَعَكُمْ، shall we compel you (to receive) it?

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

<i>Singular.</i>			C
Masc.	Common.	Fem.	
3. pers. أَيَّاهُ	...	أَيَّاهَا	
2. pers. أَيَّاكَ	...	أَيَّاكِ	
1. pers. ...	أَيَّاى	...	
<i>Dual.</i>			D
3. pers. ...	أَيَّاهُمَا	...	
2. pers. ...	أَيَّاكُمَا	...	
1. pers. ...	...	...
<i>Plural.</i>			
3. pers. أَيَّاهُمْ	...	أَيَّاهُنَّ	
2. pers. أَيَّاكُمْ	...	أَيَّاكُنَّ	
1. pers. ...	أَيَّانَا	...	

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

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

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

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

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

C REM. *a.* The suffix attached to **يَا** 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 يَاِي**, to distinguish it from **أَعْطَانِيَهُ** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ يَاَهُ**, *he gave it to him*, instead of **أَعْطَاهُهُ**.

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

II. THE NOUN.

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

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

(b) The *nomen adjectivum*, or Adjective, **الْصِّفَةُ**, **الْوَصْفُ**, or **الْتَعْتُ**, 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
 الْإِشَارَةِ**, the *noun of indication*, that is, by which some object is pointed
 out.

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

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

REM. a. Of the pronouns we have already treated in part in
 §§ 84—89 and 185—189, and some further remarks regarding them
 will be given in § 317. The numeral adjectives and the demonstra-
 tive 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, **الْمُضْمِرُ** and **الضَّمِيرُ**, are D
 elliptical expressions, for **الْمُضْمِرُ بِهِ** and **الضَّمِيرُ بِهِ**, as the above
 translation shows.

A A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

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

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as 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 قَسْرٌ تَقْسِيرٌ *division* (from قَسَرَ *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 مَاءٌ, *to be full of water*, D which is given in the Dictionaries as its root, but, conversely, مَاءٌ 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 مُسْتَقٌّ, *a noun that is* A
derived from a nom. act. or verbal root, as كَاتِبٌ *a writer*, قَتِيلٌ
slain.

(2) اِسْمٌ مُجَرَّدٌ, i.e. اِسْمٌ 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*, سَفْرَجُلٌ *a quince*; opposed to
 اِسْمٌ مَزِيدٌ فِيهِ, *a noun that is augmented by additional letters*, as
 عَلَامَةٌ *a very learned man*, اِحْرَاجًا, *the being gathered together in* B
a mass.

(3) اِسْمٌ عَلَمٌ, or اِسْمٌ عَلَمٌ, *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, *γένος*).

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

(5) The اِسْمٌ الْعَلَمِيُّ may be either (a) اِسْمٌ 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) اِسْمٌ شَخْصِيٌّ, *a proper name applicable to only one* D
individual of a kind, as دَاحِسٌ and اَلْغَبْرَاءُ, *names of horses*, قَرُوبٌ,
the name of a camel, سَعْدٌ, عَوْفٌ, ثَعْلَبَةٌ, *names of men*, اُمِّيَّةٌ,
 اَلْخَنَسَاءُ, *names of women*.

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

A as *بِنْتُ هِنْدٍ*; or (c) *لَقَبٌ*, a surname, which may be either a nickname (*نَبْرٌ*), as *بَطَّةٌ* *Duck* or *Bottle*, *أَنْفُ النَّاقَةِ* *Camel's-nose*, *بَبَّةٌ* *Bèbba* (imitation of a sound), or an honourable epithet, as *زَيْنُ الْعَابِدِينَ*, *the pride or glory of those that worship (God)*, *شَمْسُ الْمَعَالِي*, *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 hyena*; *أَبْنُ عَرِيسٍ*, *the weasel*; *بِنْتُ طَيْئٍ*, *the tortoise*.

B (7) An *إِسْمٌ عَلِيٌّ* may likewise be either (a) *مُفْرَدٌ*, simple, consisting of a single word, as *عَنْتَرَةٌ*, *أَوْسٌ*; or (b) *مُرَكَّبٌ*, compounded. The *مُرَكَّبٌ* may be either (a) *إِسْنَادِيٌّ*, predicative, when the words that compose it constitute a *جُمْلَةٌ* or proposition, as *بَرَقَ نَحْرُهُ* (*his throat shone*), *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 (*جُمْلَةٌ*), as *بَعْلَبَكُ*, *Ba'al-bèk*, *مَعْدِيكَرِبُ*, *Ma'di-karib*, *سَبِيوِيَه*, *Siba-wèih*; or (γ) *مُضَافٌ وَمُضَافٌ إِلَيْهِ*, a substantive governing another in the genitive, as *أُمُّ كَلْتُوْمٍ*, *أَبُو ذُوَيْبٍ*, *إِمْرُؤُ الْقَيْسِ*, *عَبْدُ مَنْأَفٍ*.

C (8) Finally, an *إِسْمٌ عَلِيٌّ* may be either (a) *مُرْتَجَلٌ*, improvised, extemporised, *impromptu*, existing only as a proper name, as *عِمْرَانٌ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, transferred from some other use, *tro-pical*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *تُوْرٌ* (*a bull*), *أَسَدٌ* (*a lion*); (β) *مَنْقُولٌ عَنِ اسْمٍ مَعْنَى*, as *فَضْلٌ* (*excellence*), *إِيَاسٌ* (*giving, gift*); (γ) *مَنْقُولٌ عَنِ صِفَةٍ*, as *حَاتِمٌ* (*judging*), *نَائِلَةٌ* (*bestowing*); (δ) *مَنْقُولٌ عَنِ فِعْلٍ*, as *يَشْكُرُ*, *شَمَّرٌ*; (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 الْمَرَّةِ**, nouns that express the doing of an action *once*.
- (b) *Nomina speciei*, **أَسْمَاءُ النَّوْعِ**, 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 الْآلَةِ**, 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 الْوَعَاءِ**, the noun that expresses the *vessel* which contains anything.
- (d) *Nomen relativum*, **إِسْمُ الْمُنْسُوبِ** or **النِّسْبَةِ** (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

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

(f) *Nomen deminutivum*, الْأَسْمُرُ الْمَصْغَرُ or التَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, أَسْمَاءُ 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 الْمَصْدَرُ (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, فَبِهَ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلَّ.
2. فَرَحَ, سَخَطَ, عَمَلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَّ, جَوَى, شَلَّ.
3. حَلَفَ, سَرَقَ, حَرَمَ, ضَحِكَ, كَذَبَ, فَعَلَّ.
- D 4. فِشَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعَلَّ.
5. رَضِيَ, سَمِنَ, ثَقَلَ, صَغَرَ, عَظُمَ, كَبُرَ, فَعَلَّ.
6. وُدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَدَ, شَغَلَ, جَبَنَ, فَعَلَّ.
7. سُرَى, هُدَى, فَعَلَّ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, فَعَلَّ.
9. شَكَاهَ, عَظَمَ, ضَبَعَ, غَلَبَ, فَعَلَّ.

10. **فَعِلَّةٌ**, as **سَرِقَةٌ**. A
11. **فَعِلَّةٌ**, as **نَشْدَةٌ**, **عِصْمَةٌ**, **حِمِيَّةٌ**.
12. **فَعِلَّةٌ**, as **سُمْرَةٌ**, **أُدْمَةٌ**.
- [13. **فَعِلَّةٌ**, as **غُلْبَةٌ** (also written **غَلْبَةٌ**).]
- [13*. **فَعِلَّةٌ**, as **جِبِلَّةٌ**.]
14. **فَعَلَى**, as **تَقْوَى**, **دَعْوَى**.
- [15. **فَعَلَى**, as **جَمَزَى**, **مَرَطَى**.]
16. **فَعَلَى**, as **ذِكْرَى**. B
17. **فَعَلَى**, as **رُجْعَى**, **بُشْرَى**.
- [18. **فَعَلَى**, as **غُلْبَى** (or **غَلْبَى**).]
- [19. **فَعَلَاءٌ**, as **رَهْبَاءٌ**, **رَغْبَاءٌ**.]
- [19*. **فَعَلَاءٌ**, as **رُهْبَاءٌ**.]
- [20. **فَعَلَانٌ**, as **زَيْدَانٌ**, **سُنْتَانٌ**, **كَيْتَانٌ**.]
21. **فَعَلَانٌ**, as **نَزْوَانٌ**, **هَيْجَانٌ**, **طَوْفَانٌ**, **جَوْلَانٌ**, **خَفَقَانٌ**.
22. **فَعَلَانٌ**, as **رِضْوَانٌ**, **نِسْيَانٌ**, **حِرْمَانٌ**. C
23. **فَعَلَانٌ**, as **كُفْرَانٌ**, **غُفْرَانٌ**, **شُكْرَانٌ**, **رُجْحَانٌ**.
- [24. **فَعَلَوْتُ**, as **رَهْبَوْتُ**, **رَحْمَوْتُ**, **جَبْرَوْتُ**.]
- [24*. **فَعَلَوْتُ**, as **رَهْمَوْتُ**, **رَحْمَوْتُ**, **جَبْرَوْتُ**.]
25. **فَعَالٌ**, as **رَوَاحٌ**, **نَفَادٌ**, **نَفَادٌ**, **ذَهَابٌ**, **فَسَادٌ**, **صَلَاحٌ**.
26. **فَعَالٌ**, as **إِبَاءٌ**, **نِفَارٌ**, **شِرَادٌ**, **إِبْبٌ**, **قِيَامٌ**, **نِكَاحٌ**, **حِجَابٌ**, **كِتَابٌ**. D
27. **فَعَالٌ**, as **نُعَابٌ**, **نُعَاقٌ**, **أَزَازٌ**, **مُشَاقٌ**, **زُكَامٌ**, **سُعَالٌ**, **سُؤَالٌ**, **مُزَاجٌ**.
28. **فَعَالَةٌ**, as **زَهَادَةٌ**, **ضَحَامَةٌ**, **فَصَاحَةٌ**, **جَزَالَةٌ**, **نَطَافَةٌ**, **ظَرَافَةٌ**.
29. **فَعَالَةٌ**, as **صِيَانَةٌ**, **عِبَادَةٌ**, **سِفَارَةٌ**, **كِتَابَةٌ**.
- [30. **فَعَالَةٌ**, as **خُفَارَةٌ**, **بُعَايَةٌ**.]
31. **فَعَالِيَةٌ**, as **رَكَانِيَةٌ**, **عَلَانِيَةٌ**, **طَمَاعِيَةٌ**, **كَرَاهِيَةٌ**.

- A 32. وَضَوْ، وَقُوذٌ، وَلَوْغٌ، قَبُولٌ، فَعُولٌ.
 33. قُدُومٌ، لَزُومٌ، جُحُودٌ، غُدُوٌّ، وَرُودٌ، دُخُولٌ، خُرُوجٌ، فَعُولٌ.
 [33*. فَعُولَةٌ، AS الْأُوَكَّةُ.]
 34. عُدُوبَةٌ، صُعُوبَةٌ، سُهُولَةٌ، فَعُولَةٌ.
 [35. لَصُوصِيَّةٌ، خُصُوصِيَّةٌ، فَعُولِيَّةٌ.]
 [36. شُيُوعِيَّةٌ، جُهُولِيَّةٌ، خُصُوصِيَّةٌ، فَعُولِيَّةٌ.]
 37. رَجِيلٌ، دَمِيلٌ، أَرِيزٌ، نَعِيبٌ، نَعِيقٌ، صَبِيلٌ، فَعِيلٌ.
- B 38. حَمِيَّةٌ، شَكِيَّةٌ، فَعِيَلَةٌ.
 39. مَفْرٌ، مَحْمِلٌ، مَحْبَسٌ، مَدْخَلٌ، مَفْعَلٌ.
 40. مَحِيضٌ، مَصِيرٌ، مَسِيرٌ، مَوْعِدٌ، مَوْتَقٌ، مَرْجَعٌ، مَكْبِرٌ، مَفْعَلٌ.
 مَجِيءٌ.
 [41. مَفْعَلٌ، AS مَهْلَكٌ.]
 42. مَرَضَاءٌ، مَوَدَّةٌ، مَرَمَةٌ، مَحْمَدَةٌ، مَفْعَلَةٌ.
 43. مَأْوِيَّةٌ، مَسِيرَةٌ، مَوْجِدَةٌ، مَعْرِفَةٌ، مَرْجَعَةٌ، مَحْمَدَةٌ، مَفْعَلَةٌ.
 مَرْنِيَّةٌ.
- C [44. مَقْدَرَةٌ، مَهْلَكَةٌ، مَفْعَلَةٌ.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called مَصْدَرٌ مَبِيحٌ, 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 فَعَلٌ and فَعِلٌ; as قَتَلَ to kill, قَتْلٌ killing or being killed (§ 201); فَمَّرَ to understand, فَمْرٌ understanding, insight; خَطَفَ to snatch, خَطْفٌ.

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

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

(d) **فُعَالَةٌ** and **فُعُولَةٌ** are the abstract nouns from verbs of the form **فَعَلَ**; as **جَزَلَ** to *be thick and large, to be of sound judgment*, **جَزَالَةٌ** *firmness or soundness of judgment*; **سَرَوٌ** to *be generous*, **سَرَاوَةٌ** *generosity*; **خَشَنٌ** to *be rough*, **خُشُونَةٌ** *roughness*; **سَهَلَ** to *be smooth*, **سُهُونَةٌ** *smoothness*.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرَّ**, **نَفَرَ**, **شَرَدَ**, to *flee*, **فِرَارٌ**, **نِفَارٌ**, **شِرَادٌ**; **جَمَحَ** to *become refractory, to run away with his rider (of a horse)*, **جَمَاحٌ**; **نَارٌ** to *flee from, shun with horror*, **نَوَارٌ**; **نَوَارٌ** to *refuse*, **إِبَاءٌ**. Those that express SICKNESS or AILMENT of any kind have 27. **فِعَالٌ**, as **عَطَسَ** to *sneeze*, **عُطَاسٌ**; **سَعَلَ** to *cough*, **سُعَالٌ**; VIOLENT or CONTINUOUS MOTION, 21. **فِعْلَانٌ**, as **طَارَ** to *fly*, **طَيْرَانٌ**; **جَرَى** to *run*, **جَرِيَانٌ**; **خَطَرَ** to *lash the tail, to brandish*, **خَطَرَانٌ**; **بَرَقَ** to *gleam*, **بَرَقَانٌ**; **وَمَضَ** to *flash*, **وَمِضَانٌ**; **خَفَقَ** to *palpitate*, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فِعِيلٌ**, as **رَحَلَ** to *travel*, **رَحِيلٌ**; **دَبَّ** to *creep*, **دَبِيبٌ**; **رَسَرَ** to *gallop (of a camel)*, **رَسِيرٌ**; **ذَمَلَ** to *trot (of a camel)*, **ذَمِيمٌ**; **وَجِفَ** to *be agitated, palpitate, run quickly*, **وَجِيفٌ**; **بَرَقَ** to *gleam*, **بَرِيقٌ**; **وَمَضَ** to *flash*, **وَمِيضٌ**; SOUND, 27. **فِعَالٌ** and 37. **فِعِيلٌ**, as **نَعَبَ** to *croak*, **نُعَابٌ** and **نُعِيبٌ**; **شَهَقَ** to *sob, to bray*, **نَهَتْ**; **نَهَيْقٌ** and **نُهَائِقٌ** to *bray*, **نَهَقٌ**; **صَهَلَ** to *neigh*, **صَهِيلٌ**; **صَرَخَ** to *cry out*, **صَرَخٌ** and **صَرِيحٌ**; **صَرَخَ** to *cry out for help*, **صَرَخٌ**; **نَبَحَ** to *bark*, **نُبَاحٌ**; **بَكَى** to *weep*, **بُكَاءٌ**;

- A *howl*, عَوَا؛ نَغَا to *bleat*, نُغَا؛ رَغَا to *grumble* (of a camel), رَغَا؛ OFFICE, TRADE OR HANDICRAFT, 29. فَعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate; أَمَرَ to *be chief* or *emir*, إِمَارَةٌ the office of *emir*; 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*, فَرِقٌ; جَهَرَ, to *be plain, open* or *public*, has جَهْرٌ or جِهَارٌ, but جَهْرٌ, to *be unable to see in the sunlight*, جَهْرٌ, and جَهْرٌ, to *be loud*, جِهَارَةٌ; شَرَفَ, to *surpass* or *excel in rank* or *nobility*, has شَرَفٌ, but شَرِيفٌ, to *be high* or *prominent*, شَرِيفٌ, and شَرِيفٌ to *be exalted, noble* or *eminent*, شَرِيفٌ or شَرِيفَةٌ.
- C

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), حَكَمَ; خَرَّ, to *fall prostrate*, has خَرٌّ or خُرُورٌ, but when it means to *sound like rushing water*, خَرِيرٌ; رَفَعَ, to *be exalted* or *noble*, has رِفْعَةٌ, but in the sense of to *have a loud voice*, رِفَاعَةٌ, وَجَدَ, to *find*, usually has وَجْدَانٌ, but when it means to *be wealthy*, جِدَّةٌ, and to *be moved* by love, grief or anger, وَجْدٌ.
- D

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 تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا *work no evil upon the earth after*

its having been well ordered; فِي هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِحَلْتِي A
 الْقُرْآنِ *in this year al-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 سُرُّ *to be glad*; وَجُودٌ *existence*, from وَجَدَ *to be found, to exist* (see § 200)*.

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

- II. 1. تَفْعِيلٌ. B
2. تَبْصِرَةٌ, تَفْرِقَةٌ, تَكْبَلَةٌ, تَقْدِمَةٌ, تَكْرِمَةٌ, تَذَكِّرَةٌ, تَفْعَلَةٌ,
 تَرْكِيَةٌ, تَذَكِيَةٌ, تَجْرِيَةٌ, تَبْنِيَةٌ, تَضْرِبَةٌ, تَسْرِبَةٌ.
- [3. تَضْرِبَةٌ, تَسْرِبَةٌ, تَهْلِكَةٌ, تَفْعَلَةٌ.]
4. تَكَرَّرٌ, تَرَدَّدٌ, تَصَدَّقَ, تَهْتَنَ, تَهْطَلُ, تَضْهَلُ, تَفْعَالٌ,
 تَسْيَارٌ, تَطَوَّافٌ, تَجَوَّالٌ, تَوَمَّاضٌ.
- [5. تِمْنَالٌ, تَبْكَاءٌ, تَشْرَابٌ, تِمَشَاءٌ, تَلْقَاءٌ, تَبْيَانٌ, تَفْعَالٌ, C
 تَنْضَالٌ. Of these examples some allow only the two
 first, pointing the others as examples of تَفْعَالٌ.]
- [6. قَضَاءٌ, قَدَامٌ, خِرَاقٌ, فِسَارٌ, عَلَامٌ, كِلَامٌ, كِدَابٌ, فَعَّالٌ,
 جِمَالٌ, كِبَارٌ.]
- [7. حَطِيبِيٌّ, قَلِيلِيٌّ, حَلِيفِيٌّ, حَضِيبِيٌّ, حَتِيبِيٌّ, فَعِيلِيٌّ,
 رَمِيًّا, قَتِيْمِيٌّ, فِخْرِيٌّ, دَلِيْلِيٌّ, مَكِيْمِيٌّ. D
- [8. مَكِيْمَاءٌ, حَضِيبَاءٌ, فَعِيلَاءٌ.]

To these may be added تَهْلُوكُ, as 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. فِيعَالٌ, as ضِيرَابٌ.]

[4. فَعَالٌ, as قِتَالٌ, as مِرَاءٌ, قِتَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ.

[2. تَفْعَالٌ, as تَحْمَالٌ, تَكَلَامٌ, تَبْلَاقٌ, تَبْنِغَامٌ, تَبْلَاقٌ.]

B VI. 1. تَفَاعُلٌ.

[2. تَفَاعُلٌ, as تَفَاوُتٌ.]

[3. تَفَاعُلٌ, as تَفَاوُتٌ.]

VII. اِنْفِعَالٌ.

VIII. 1. اِفْتِعَالٌ.

[2. فَعَالٌ, as قِتَالٌ, as سِتَارٌ, قِتَالٌ.]

IX. اِفْعِلَالٌ.

X. اِسْتِفْعَالٌ.

XI. اِفْعِيَالٌ.

XII. اِفْعِيَعَالٌ.

XIII. اِفْعَوَالٌ.

XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِلَةٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا .) ; فَعِيلَةٌ and فَعِيَلَةٌ are usually ascribed to I., but as their use is لِقْصِدِ اَلْمَبَالِغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [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 קָפַל, and to the Eastern Aramaic infin. קָפַל; whereas تَفْعَالٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَلَ, but of an obsolete تَفْعَلٌ, akin to تَفْعِلٌ, تَفْعِيلٌ, تَفْعُولٌ, and are represented in the

cognate dialects by such substantives as **الْمَدِينَةُ**, **الْمَدِينِيَّةُ**, **الْمَدِينِيَّةَانِ**, **الْمَدِينِيَّةَانِ**, **الْمَدِينِيَّةَانِ**, 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 **فَعَالٌ**, who shorten the Perf. and Imperf. into **فَعَّلَ**, **يَفَعِّلُ**, or **فَعَّلَ**, **يَفَعِّلُ**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّلٌ** is sometimes ascribed to III., as **تَرَمَّأَ**; and **تَرَمَّأُوا** to VI., as **تَحَاجَزُوا**, **هَجَّجُوا**, **رَمَّيَا**.

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

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

- I. 1. **فُعْلَلَةٌ**, as **دَحْرَجَةٌ**, **سَرْهَفَةٌ**, **حَوْقَلَةٌ**, **جَهْوَرَةٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**, **زَلْزَلَةٌ**, **قَلْقَلَةٌ**, **زَلْزَلَةٌ**.
2. **فُعْلَلٌ**, as **دَحْرَاجٌ**, **سِرْهَافٌ**, **حِيقَالٌ**, **سَلْقَاءٌ**, **زِلْزَالٌ**, **قَلْقَالٌ**.
- [3. **فُعْلَلٌ**, as **زِلْزَالٌ**, **قَلْقَالٌ**.]
- II. **تَفَعَّلٌ**, as **تَدَخَّرَجٌ**.
- III. **افْعِنَلَلٌ**, as **احْرَنْجَامٌ**.
- IV. **طَمَائِنَةٌ**, as **اطْمِئْنَانٌ**, **افْشِعْرَارٌ**. [The irregular form **طَمَائِنَةٌ** is rather to be considered as a substantive, **مُضَدَّرٌ**.]

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

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

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

III. 1. مُفَاعَلَةٌ. 2. فَعَالٌ.

[3. فِيعَالٌ, as ضِيرَابٌ, فَيْتَالٌ. [4. مِرَاءٌ, قِتَالٌ, as فَعَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ. [2. تَفْعَالٌ, as تَحْمَالٌ, تِكْلَامٌ, تَبْلَاقٌ, تَبْنِقَامٌ, تَبْلَاقٌ.]

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

[3. تَفَاعُلٌ, as تَفَاوُتٌ.]

VII. اِنْفِعَالٌ. VIII. 1. اِنْتِعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قِتَالٌ.]

IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ. XII. اِفْعِيْعَالٌ.

XIII. اِفْعِوَالٌ. XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِلَةٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فِيعَالٌ and فِيعِلَالٌ are usually ascribed to I., but as their use is لِقْصِدِ اَلْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdid are akin to the Heb. infin. absol. קָטַל (קָטַל, קָטַל), to Heb. substantives like שָׁלוֹם, and to the Eastern Aramaic infin. קַטְלוּ; whereas تَفْعَالٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَّلَ, but of an obsolete تَفَعَّلَ, akin to הַפְעִיל, הַפְעִיל, הַפְעִיל, and are represented in the

D

cognate dialects by such substantives as **הַבְּרִיָּה**, **הַבְּמִוּל**, **הַבְּבִלִית**, **הַבְּבִינִית**, **הַבְּבִנִית**, **הַבְּבִנִיּוֹת**, **הַבְּבִנִיּוֹת**, **הַבְּבִנִיּוֹת**, etc.*—In III. **فِعَال** is the original infinitive, which the great majority of the Arabs shortened into **فَعَال**, whilst some compensated the loss of the long vowel by doubling the following consonant, **فَعَّال**. The most common form of all is **مُفَاعَلَةٌ** ([in form identical with the] pass. particip. fem.).—In V. the original form is **تَفَعَّل**, which has however been almost entirely supplanted by **تَفَعَّل**.—In VIII. those Arabs alone use **فَعَال**, who shorten the Perf. and Imperf. into **فَعَّل**, **يَفَعِّل**, or **فَعَّل**, **يَفَعِّل**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّل** is sometimes ascribed to III., as **تَرَمَّأ**; and **تَرَمَّأ** to VI., as **تَحَاجَرُوا** (**حَجَّجَرِي**), **تَهَاجَرُوا** (**هَجَّجَرِي**), **تَرَمَّأ** (**رَمَّأ**).

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

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

- I. 1. **سَلْقَاءٌ**, **بَيْطَرَةٌ**, **جَهْوَرَةٌ**, **حَوْقَلَةٌ**, **سَرْهَفَةٌ**, **دَحْرَجَةٌ**, **فَعْلَلَةٌ**, as **قَلَقَلَةٌ**, **زَلَزَلَةٌ**.
 2. **قَلَقَالٌ**, **زَلَزَالٌ**, **سَلَقَاءٌ**, **حَيْقَالٌ**, **سَرْهَافٌ**, **دَحْرَاجٌ**, **فَعْلَالٌ**.
 [3. **قَلَقَالٌ**, **زَلَزَالٌ**, as **فَعْلَالٌ**.]
 II. **تَفَعَّلٌ**, as **تَدَحْرَجٌ**.
 III. **اِفْعِنَالٌ**, as **اِحْرِنَجَامٌ**.
 IV. **طَمَايِنَةٌ** [The irregular form **طَمَايِنَةٌ** is rather to be considered as a substantive, **اِسْمٌ مُضَدَّرٌ**.]

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

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

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

- III. 1. مُفَاعَلَةٌ. 2. فَعَالٌ.
 [3. فِعْيَالٌ, as ضَيْرَابٌ فِعْيَالٌ. [4. فَعَالٌ, as مِرَاءٌ فَعَالٌ, قِتَالٌ, فَعَالٌ.]

- IV. اِنْفَعَالٌ.
 V. 1. تَفَعُّلٌ. [2. تَفَعَّالٌ, as تَحِيَّالٌ, تَحِيَّالٌ, تَحِيَّالٌ, تَحِيَّالٌ.]

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

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

- IX. اِنْفَعَالٌ. X. اِسْتِفْعَالٌ.

- XI. اِنْفَعَالٌ. XII. اِنْفَعَالٌ.

- XIII. اِنْفَعَالٌ. XIV. اِنْفَعَالٌ.

- C XV. اِنْفَعَالٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفَعُّلٌ is by far the most common ; تَفَعُّلٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ى (in which latter the form تَفَعُّلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فَعِيْلَةٌ and فَعِيْلَةٌ are usually ascribed to I., but as their use is لِقَصْدِ اَلْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a

- D place here as تَفَعُّلٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdid are akin to the Heb. infin. absol. קָטַל (קָטַל, קָטַל), to Heb. substantives like שָׁלוֹם, and to the Eastern Aramaic infin. קָטַל; whereas تَفَعُّلٌ, تَفَعُّلٌ, and تَفَعُّلٌ are, strictly speaking, the infinitives, not of فَعَّلٌ, but of an obsolete تَفَعَّلٌ, akin to تَفَعَّلٌ, تَفَعَّلٌ, تَفَعَّلٌ, and are represented in the

cognate dialects by such substantives as **الْمَدِينَةُ**, **الْمَدِينَةُ**, **الْمَدِينَةُ**, **الْمَدِينَةُ**, **الْمَدِينَةُ**, **الْمَدِينَةُ**, 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 **فَعَالٌ**, who shorten the Perf. and Imperf. into **فَعَّلَ**, **يَفَعِّلُ**, or **فَعَّلَ**, **يَفَعِّلُ**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّلٌ** is sometimes ascribed to III., as **تَرَمَّأَ**; and **تَرَمَّأُوا** to VI., as **تَحَاجَزُوا**, **حَجَّزُوا**, **تَهَاجَرُوا**, **هَجَّزُوا**.

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

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

- I. 1. **سَلْقَاءٌ**, **بَيْطَرَةٌ**, **جَهْوَرَةٌ**, **حَوْقَلَةٌ**, **سَرْهَفَةٌ**, **دَحْرَجَةٌ**, **فَعَلَلَةٌ**, **قَلَقَلَةٌ**, **زَلَزَلَةٌ**.
 2. **قَلَقَالٌ**, **زَلَزَالٌ**, **سَلْقَاءٌ**, **حَيْقَالٌ**, **سَرْهَافٌ**, **دَحْرَاجٌ**, **فَعَلَالٌ**.
 [3. **قَلَقَالٌ**, **زَلَزَالٌ**, as **فَعَلَالٌ**.]
 II. **تَفَعَّلٌ**, as **تَدَخَّرَجٌ**.
 III. **أَفْعَلَالٌ**, as **أَحْرَنْجَامٌ**.
 IV. **طَمَائِنِينَ**, [The irregular form **طَمَائِنِينَ** is rather to be considered as a substantive, **أِسْمٌ مُضَدَّرٌ**.]

REM. In I. **فَعَلَلَةٌ** is the common form, whilst the employment of **فَعَلَالٌ** 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 **طَعْنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعُنٌ**, which comes from **طَعْنَنٌ** = **اطْعَنَنٌ**.

204. The abstract nouns of the *verba mediæ rad. geminatæ* are formed according to the rules given in § 120. Hence **مَدْدٌ** for **مَدَّدٌ**, **مَرْدٌ** for **مَرَّدٌ** (from **رَدَّ**), **تَغْرَةٌ** for **تَغْرَرَةٌ** (from the second form of **غَرَّ**).

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

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

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

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

	عِدَّةٌ	from	وَعَدَ ,	Imperfect	يَعِدُ ,	Imperat.	عِدْ
	عِظَّةٌ	„	وَعِظَ	„	يَعِظُ	„	عِظْ
	دَعَةٌ	„	وَدَعَ	„	يَدَعُ	„	دَعْ
D	زِنَةٌ	„	وَزَنَ	„	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. **وَجَرَ**, **يَجِرُ**, **وَجَرٌ**; **وَجَعَنَ**, **يَجِنُ**, **وَجَعْنٌ**. Others have both forms;

e.g. **يَعُدُّ**, **وَعَدَ**; **زِنَةٌ** and **وَزَنٌ**, **يَرِنُ**, **وَزَنَ**; **ضَعَةٌ** and **وَضَعٌ**, **يَضَعُ**, **وَضَعٌ**. **عِدَّةٌ** and **وَعْدٌ**. **A**

REM. *b.* Initial **و**, if pronounced with *damma* or *kèsra*, may be changed into **أ** (see § 145, rem.), as **أَجْدَانٌ**, **أُجُودٌ**, for **وَجْدَانٌ**, **وُجُودٌ**.

REM. *c.* In nouns from *verba primæ rad.* **و**, this radical is changed into **ي**, if it be without a vowel, and *kèsra* precede; as **إِجَابٌ** for **وَجَابٌ**, from the fourth form of **وَجَبَ**; **إِسْتِيفَاءٌ** for **وَسْتِيفَاءٌ**, from the tenth of **وَفَى**. See § 145. **B**

REM. *d.* Compare in Hebrew, **שָׁבַת**, (**שֶׁבֶת**), **רִשְׁתָּה**, (**רִשְׁתָּה**), **לָדַת**, (**לָדַת**), **דָּעַת**, from **יָדַע**, **יָדַע**; **עָדָה**, (**עָדָה**), **עָדָה**, from **יָדַע**, **יָדַע**; **שָׁנָה**, (**שָׁנָה**), from **יָשַׁן**, **יָשַׁן**. Corresponding forms in Syriac are **ܩܘܢܐ** (rad. **ܩܘܢܐ**), **ܩܘܢܐ** (rad. **ܩܘܢܐ**).

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

208. If the noun from a verb *mediæ rad.* **و** or **ي** be of the form **فَعْلٌ**, the **و** or **ي** remains unchanged; as **سَيَّرَ**, **قَوْلٌ**. In the form **فُعُولٌ** from *verba med.* **و**, the **و** may be changed into **وُ**, as **حُوُولٌ**, **تُوُوبٌ**, from **وَوَّو**, **وَوَّو**; **سُوُورٌ**, **غُوُورٌ**, **رُوُوبٌ**, **دُوُورٌ**, for **تُوُوبٌ**, etc. *Verba med.* **ي** of the form **فَعْلٌ**, Imperf. **يَفْعَلُ** (see § 157), frequently take *kèsra* in the **مَصْدَرٌ مَبِيئٌ**, as **مَزِيدٌ**, (**مَجِيئٌ** or by assimilation **مَجِيئٌ**), **مَبِيئٌ** (for **مَبِيئٌ**), **مَبِيئٌ**, and the like. [See § 223, rem.] **D**

209. If the letter **و**, pronounced with *fèṭḥa*, be preceded by *kèsra*, it is converted into **ي**; as **قِيَامٌ** for **قَامٌ**, **صِيَانَةٌ** for **صَانَ**, from **قَامَ** and **صَانَ**; **اِنْقِيَادٌ** and **اِنْقِيَادٌ** for **اِنْقَادٌ** and **اِنْقَادٌ**, from the seventh and eighth forms of **قَادَ**. Except in the third form, where it remains

A unchanged; as نَوَارٌ from نَوَّارٌ, جَوَارٌ from جَوَّارٌ, سَوَارٌ from سَوَّارٌ, عَوَانٌ from عَوَّانٌ; قَوَامٌ from قَوَّامٌ, لَوَامٌ from لَوَّامٌ, نَوَاءٌ from نَوَّاءٌ.

210. Peculiar to verba mediæ rad. و et ی is the nominal form فَعْلَوْنَةٌ, in which ی always takes the place of the second radical; as فَعْلَوْنَةٌ from فَعْلَوْنَةٌ, كَوْنٌ (كون) from كَانٌ كَانٌ, كَيْنُونَةٌ (قود) from قَادٌ قَائِدٌ, دَوْمٌ (دوم) from دَائِمٌ دَائِمَةٌ, سَخٌ (شخ) from شَخِخٌ شَخِخَةٌ, بَيْنٌ (بين) from بَانَ بَيْنٌ, سِيدٌ (سود) from سَادٌ سَائِدٌ, غَابٌ (غيب) from غَابٌ غَائِبٌ, صِيرٌ (صير) from صَارٌ صَائِرٌ, قَالٌ (قيل) from قِيلٌ.

REM. Some grammarians regard فَعْلَوْنَةٌ as the original form. The impossible شَخِخَةٌ, صَيْرَةٌ, were, they say, first changed into صَيْرَةٌ, شَخِخَةٌ, and then altered, on account of the discord between ī and ū in successive syllables, into شَخِخَةٌ, صَيْرَةٌ. Others look upon فَعْلَوْنَةٌ as a contraction for فَعْلَوْنَةٌ, so that دَائِمَةٌ was originally دَائِمَةٌ, by assimilation دَائِمَةٌ, and then shortened دَائِمَةٌ (like مَيْتٌ for مَيْتٌ); but there is no verbal form فَعْلَلٌ, with which such a nomen verbi could be connected. The rare substantive forms سَوْدٌ (or سَوْدٌ) from سَادٌ, to be chief or ruler, and عَوَطٌ from عَاطٌ to desire the male (of a she-camel); the cognate forms فَوْضَى, فَوْضَى and فَوْضَاءٌ, فَيْضَى, فَيْضَى and فَيْضَاءٌ, فَيْضَى and فَيْضَاءٌ, mixture, confusion; and the analogy of the Aramaic verbal form ܦܘܘܘܠܐ (as ܦܘܘܘܘܠܐ) and the Heb. ܦܘܘܘܠܐ (as ܦܘܘܘܠܐ, ܦܘܘܘܠܐ, ܦܘܘܘܠܐ),—all combine to prove that فَعْلَوْنَةٌ 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 َـ is appended to the noun by way of compensation (compare § 206). E.g. إِفْهَادٌ and إِسْتِفَادَةٌ for إِفْهَامٌ and إِسْتِفَادَةٌ; إِفْهَادٌ and إِسْتِفَادَةٌ for إِفْهَادٌ and إِسْتِفَادَةٌ.

REM. Nouns of the fourth form without the *è* very rarely A occur; e.g. **إِقَامَر** in the *Ḳor'ān*, *Sūr. xxi. 73* (for **إِقْوَامَر**, **إِقَامَر** or **إِقَامَر**); **أَرَى** (for **أَرَا**) from **أَرَى** to *make or let see, to show* (§ 176, rem. c).

212. In nouns formed from verba tertiae rad. **و** et **ي**, the third radical is retained, when the second immediately precedes it and is vowelless; as **غَشِيَان**, **رِضْوَان**, **فُرْي**, **زَهْو**, **رَمَى**, **غَزُو**. If the second radical be **و** and the third **ي**, an assimilation takes place in the form **فَعَل**, as **نَوَى**, **طَوَى**, **زَوَى**, **حَوَى**, **لَى**, **طَى**, **زَى**, **حَى**, as **فَعَل**.

213. In nouns from verba tertiae rad. **و** et **ي** of the forms **فَعَل**, B **فَعَل**, and **فَعَل**, 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 *tènwin* upon the *fèṭḥa* of the second radical, and becomes quiescent. E.g. **جَلَى** for **جَلَا** (**جَلَو**), **سُرَى** for **سُرَى** (**رِضَو**) **رِضَى** [or **رِضَا**] for **رِضَى**, **لَطَى** for **لَطَى** (**جَلَو**), **هَدَى** for **هَدَى** (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiae rad. **و** of the form **فَعَلَة**, the **و** C is changed, after the elision of its *fèṭḥa*, into *êlif productionis*; as **شَكْوَة** for **شَكَاة**, **زَكْوَة** for **زَكَاة**, **حَيَوَة** for **حَيَاة**, **صَلَوَة** for **صَلَاة**.

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

REM. *b*. In the same way as **حَيَوَة** for **حَيَاة**, we find **مَرَضَاة** for **مَرَضِيَة** (**مَرَضَوَة**), **مَرْتَاة** for **مَرْتِيَة**, etc.

215. If the noun from a verb tertiae rad. **و** be of the form D **فُعُول** or **فُعُولَة**, the **و** productionis of the second syllable combines with the radical **و** into **وَو**; as **عُلُو**, **دُنُو**, for **عُلُوو**, **دُنُوو**. But, if these forms come from verba tertiae rad. **ي**, the **و** productionis is changed, through the influence of the third radical, into **ي**, and combines with it into **يَي**, whilst, at the same time, the *ḍamma* of the second radical becomes a *kèsa*; as **رُقُوَى**, **أُوَى**, **رُقَى**, **مُضَى**, for **رُقُوَى**, **أُوَى**, **رُقَى**, **مُضَى**.

A **مُضَوِي** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتِي** for **أُتِي**, **أَوِي** for **أُوِي**, **عَتِي** for **عُتِي**; just as in the plural of substantives we find **عِصِي**, **قِصِي**, **دَلِي** for **قُوس**, **عَصَا**, **دَلْو**.

216. If the noun from a verb *tertiæ rad.* **ي** be of the form **فَعِيل**, the **ي** productionis of the second syllable combines with the radical **ي** into **يَي**; as **هُوَيِي** for **هُوِي**, from **هُوِي**. 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 **يَي**.

217. In the *nomina verbi* of the forms **فَعَال**, **فِعَال**, and **فُعَال**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hêmza*; as **بُكَآ**, **بِنآ**, **خَفآ**; **إِرْتَجآ**, **إِنْجَلآ**, **إِعْطآ**; **إِرْعَوآ**, **إِسْتِدْعآ**, **إِحْوِيَوآ**; and in that of the third, when it has the form **فَعَال**, as **نَدآ** from **نَادِي**. This change is caused by the preceding long *fetha*.

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفْعَلَة** (§ 202, rem.), as **تَعْرِبَة**, **تَسْلِبَة**. In those of the fifth and sixth forms, the influence of the third radical (always **ي**, § 169) converts the *ḍamma* of the penult syllable into *kèsa*, and the syllables **يَي** are contracted into **ي** (according to § 167, *b, β*). Hence **تَجَلِي** for **تَجَلِي** (**تَجَلِي**), **تَوَالِي** for **تَوَالِي** (**تَوَالِي**).

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

219. That an act has taken place *once* (**مَرَّة**), 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 **فَعْلَالٌ** in the first form of the quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فَرَّةٌ**, **تَقْلِيْبَةٌ**, **اِسْتِنْشَاقَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكَشَافَةٌ**, **تَغَافُلَةٌ**, **تَقْلِيْبَةٌ**, **اِحْرَاقَةٌ**, **اِحْرَاقَةٌ**, **تَرْوِيْحَةٌ**, **دِحْرَاجَةٌ**, **اِقْشَعْرَاقَةٌ**, **اِقْشَعْرَاقَةٌ**, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or snuffing, rolling, being rolled, shuddering, once.* These nouns are called **أَسْمَاءُ اَلْمَرَّةِ اَلْوَحْدَةِ**, *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 **وَعْدَةٌ**, **قَوْمَةٌ**, **عَدُوَّةٌ**, **لَقِيَ**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ**, **لَقِيَ** from **رَمِيَةٌ**, **أَتِيَةٌ**.

REM. b. If the verbal noun happens to end in **ةٌ**, the feminine C termination **ةٌ** 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 رَحِمَةً وَاحِدَةً**, *he had pity or compassion upon him once*; and so with **دَحْرَجَةٌ**, **اِسْتِعَانَةٌ**, **اِقَامَةٌ**, **مُقَاتَلَةٌ**, **تَسْلِيَةٌ**, **عَيْمَةٌ**.

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 **رُؤْيَةٌ**, **رُؤْيَةٌ**, **رُؤْيَةٌ**, **اِتِّفَاقَةٌ**, **اِتِّفَاقَةٌ**, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

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

220. The **اِسْمُ اَلتَّوَعُّفِ** or *noun of kind*, has always the form **فُعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **جِلْسَةٌ**, **رِحْبَةٌ**, **قَعْدَةٌ**, **طَعْمَةٌ**, **قِتْلَةٌ**, **مِيْمَةٌ**, **نِيْمَةٌ**, *manner, mode, or*

A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* Eg. *هُوَ حَسَنُ الْكِتَابَةِ* *he is good as to his manner of writing, he writes a good hand*, *قُتِلَ قِتْلَةً سَوْءًا* *he was killed in a miserable way*, *بُنِسَتْ الْوَيْمَةُ* *'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 *صُرِعَتْ*, *way of being thrown* (from horseback), e.g. *سَوَاءٌ الْإِسْتِمْسَاكُ 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 *عَذْرَةٌ* *manner of excusing oneself*, from *اعْتَذَرَ* *to excuse oneself*; *خِمْرَةٌ* *mode of veiling oneself*, from *اخْتَمَرَتْ* *she put on the خِمَارُ 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 *فَعْلَةٌ*, 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 *fəthā*, if the Imperfect has *fəthā* or *ḡamma*, but *kəṣra*, if the Imperfect has *kəṣra*. Eg. *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 A 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. B

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 *damma*, take, notwithstanding, *kèra*; viz.

1. مَجْزَرٌ the place where animals are slaughtered, slaughterhouse or C shambles.
2. مَرْفِقٌ whereon one rests, the elbow.
3. مَسْجِدٌ of prostration in prayer, a mosque.
4. مَسْقِطٌ where anything falls.
5. مَسْكِنٌ where one dwells, habitation.
6. مَشْرِقٌ where the sun rises, the east. D
7. مَطْلِعٌ of ascent or rising.
8. مَغْرِبٌ where the sun sets, the west.
9. مَفْرِقٌ of division, in particular, where the hair divides in different directions, the crown of the head.
10. مَنْبِتٌ where a plant grows.

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. يُوَجِّلُ; مَوْحِلٌ a slough or quagmire, from وَحَلَ to
stick in the mud, imperf. يُوَحِّلُ; مَيْسِرٌ a game at hazard, from يَسَرَ
to play at hazard, imperf. يَيْسِرُ.

REM. Here the مُصَدَّرٌ مِيجِيٌّ should, strictly speaking, have the
 same form as the nomina loci et temp., but the grammarians give B
 some examples with fêṭha in the second syllable, as مَوْضِعٌ, مَوْحِلٌ.

223. Those formed from verba mediæ rad. و et ى undergo
 changes analogous to those suffered by the Imperfect of the verb
 (§ 150); that is to say, after the second radical has taken fêṭha or
 kësra, according to § 221, this vowel is thrown back upon the vowelless
 first radical, and the و or ى is changed into the homogeneous letter
 of prolongation (ا or ى). E.g. مَقَامٌ (مَقُومٌ) *place of standing, place,*
 from قَامَ *to stand, imperf. يَقُومُ (يَقُومُ); مَغَاصٌ (مَغُوضٌ) diving-place,* C
 from غَاصَ *to dive, imperf. يَغُوضُ (يَغُوضُ); مَخَافٌ (مَخُوفٌ) and*
 مَهَابٌ (مَهَيْبٌ), *a place that is dreaded, from خَافَ to fear, imperf.*
 يَخَافُ (يَخُوفُ), and هَابٌ *to fear, imperf. يَهَابُ (يَهَيْبُ); مَقِيلٌ (مَقِيْلٌ)*
place of resting at mid-day, from قَالٌ to sleep at mid-day, imperf. يَقِيْلُ
(يَقِيْلُ).

REM. The مُصَدَّرٌ مِيجِيٌّ has in this case regularly the form with
 ā in the second syllable, as مَابٌ, مَالٌ, مَعَادٌ, *return (from أَبٌ for D*
 شَاعٌ *being divulged or published (from شَاعَ for شَيْعٌ);*
 but many verba med. ى take in preference the form with ī, as
 مَبِيثٌ or مَبَاتٌ or مَبِيغٌ or مَبَاعٌ, مَحِيضٌ or مَحَاضٌ, مَسِيْلٌ or مَسَالٌ,
 مَعِيْشٌ or مَعَاشٌ, مَكِيْلٌ or مَكَالٌ, مَقِيْلٌ or مَقَالٌ, مَمِيْلٌ or مَمَالٌ.
 See § 208.

224. Those formed from verba tertiæ rad. و et ى violate the rule
 laid down in § 221, for they always take fêṭha in the second syllable,

REM. a. A very few have the form *مُفَعَّل* or *مُفْعَل*; as *مُنْخَل*, A
a sieve; *مُنْضَل*, *a sword*; *مُغْزَل* = *مُغْزَل*, *a spindle*; *مُسْعَط* = *مُسْعَط*,
an instrument for introducing medicine into the nose; *مِدْق* = *مِدْق*,
a pestle or mallet; *مُجْمَر* = *مُجْمَر*, *a conser*. 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*, *מְזִילֵד*, *מַפְתִּיחַ*, B
מְזַיְרָה.

(4) *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
triliteral verb, have two principal forms, namely, the nomen agentis,
فَاعِل, and the nomen patientis, *مَفْعُول*. E.g. *كَاتِب* *writing, a scribe*
or *secretary*, from *كَتَبَ* *to write*, *مَكْتُوب* *written, a letter*, from *كُتِبَ*; D
خَادِم *serving, a servant*, from *خَدَمَ* *to serve*, *مَخْدُوم* *served, a master*,
from *خُدِمَ*; *حَاكِم* *judging, a judge*, from *حَكَمَ* *to judge*; *كَائِن* *being*,
from *كَانَ* *to be*; *مَوْجُود* *found, existing*, from *وُجِدَ*, *to be found, to*
exist; *مَجْنُون* *mad, a madman*, from *جُنَّ*, *to be possessed, to be mad*.

REM. a. When formed from *فَعَّل* and the *transitive فَعَّل* (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,

I spoke to him face to face (lit. *lip to lip*), = مُشَافِهًا; لَقِيْتُهُ عِيَانًا, A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا; قَتَلْتُهُ صَبْرًا; I slew
him in cold blood (lit. *bound, confined or held*, so that he could not
resist or escape), = مَضْبُورًا; رَجُلٌ عَدْلٌ, امْرَأَةٌ عَدْلٌ, رَجَالٌ عَدْلٌ,
a just man, a just woman, just men, = عَادِلٌ, عَادِلَةٌ, عَادِلُونَ; مَاءٌ غَوْرٌ,
water which sinks into the ground, = غَاكِرٌ; دِرْهَمٌ ضَرْبُ الْأَمِيرِ; غَاكِرٌ,
a dirham struck by the emir, = مَضْرُوبُ الْأَمِيرِ; هُمُ خَلْقُ اللَّهِ; مَضْرُوبُ
the creatures (lit. the creation) of God, = مَخْلُوقٌ اللَّهِ. B

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

231. Besides these, there are other verbal adjectives derived
from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ 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. فَعَلٌ | 9. فَعَالٌ |
| 2. فَعَلٌ | 10. فَعَالٌ |
| 3. فَعِلٌ | 11. فَعِيلٌ |
| 4. فَعَلٌ | 12. فَعُولٌ |
| 5. فَعَلٌ | 13. فَعْلَانٌ |
| 6. فَعَلٌ | 14. فَعْلَانٌ |
| 7. فَعَلٌ | 15. فَعْلَانٌ |
| 8. فَعَلٌ | 16. أَفْعَلٌ |

D

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. **صَعَبٌ** *difficult*, from **صَعَبَ**; **سَهْلٌ** *easy*, from **سَهَّلَ**; **عَذْبٌ** *sweet*, from **عَذَّبَ**; **ضَخْمٌ** *large*, from **ضَخَّمَ**; **طَفْلٌ** *tender*, from **طَفَّلَ**; **شَهْمٌ** *strong, hardy, acute, clever*, from **شَهَّمَ**; **شَاظٌ** *rough, rugged*, from **شَتَّزَ**; **قَذْرٌ** *unclean*, from **قَذَّرَ**.
2. **بَطْلٌ** *brave*, from **بَطَّلَ**; **حَسَنٌ** *handsome*, from **حَسَّنَ**; **قَدْرٌ** from **قَدَّرَ**. 3 and 4. **فَرِحٌ**, **جَدِلٌ**, *glad*, from **فَرِحَ**, **جَدِلَ**; **أَشْرٌ**, **بَطِرٌ**, *proud*, from **أَشَرَ** and **بَطَرَ**.
- B *self-conceited and insolent*, from **أَشْرٌ** and **بَطِرٌ**; **وَجَعٌ** *in pain*, from **وَجَعُ**; **حَبِطٌ** *having a swollen stomach*, from **حَبِطَ**; **وَجَعٌ** and **دَنَسٌ** *dirty*, from **وَجَعُ** and **دَنَسَ**; **رَدٌ**, **شَجِيءٌ**, **جَوِيءٌ** *in grief*, from **رَدَى** (for **شَجِيءٌ**, **جَوِيءٌ**); **رَدِيءٌ** *perishing*, from **رَدَى**; **حَفِيءٌ** *having his foot or hoof chafed*, from **حَفَى**; **وَجِيءٌ** do., from **وَجَى**; **فَطِنٌ**, **فَطِينٌ**, *clever, intelligent*, from **فَطِنَ**; **حَزِنٌ**, **حَزِينٌ**, *sorry*, from **حَزِنَ**; **يَقِظٌ**, **يَقِظٌ**, *awake*, from **يَقِظَ**; **فَطِنٌ**, **فَطِينٌ**.
- C **نَدِسٌ**, **نَدِيسٌ**, *timid, cautious, wary*, from **نَدَسَ**; **عَجَلٌ**, **عَجَلٌ**, *quick, in haste*, from **عَجَلَ**; **عَجَلٌ**, **عَجَلٌ**, *intelligent*, from **عَجَلَ**; **قَدِرٌ**, **قَدِيرٌ**, *rough, harsh*, from **قَدَرَ**; **قَدِرٌ**, **قَدِيرٌ**, *clean, pure*, from **قَدَرَ**. 5. **طِفْلٌ** *small, young*, from **طَفَّلَ** *to be tender*; **جَلٌّ** *large, coarse, fat*, from **جَلَّ**; **دَقٌّ** *fine, thin*, from **دَقَّ**. 6 and 7. **صَلْبٌ** *hard*, from **صَلَبَ**; **حَلْوٌ** *sweet*, from **حَلَوَ**; **مَرٌّ** *bitter*, from **مَرَّ**; **عَمْرٌ**, **عَمْرٌ**, *inexperienced, untaught*, from **عَمَرَ**; **عَمْرٌ**, **عَمْرٌ**, *polluted*, from **عَمَرَ**.
- D **عَمْرٌ**, **عَمْرٌ**, *breaking, crushing, bruising*, from **عَمَرَ**; **عَمْرٌ** *perfidious, treacherous*, from **عَمَرَ** *to forsake, abandon, betray*; **بَدٌّ** *remaining in one place, abundant*, from **بَدَّ**; **بَدٌّ**, **بَدٌّ**; **زَكْنٌ** *knowing*, from **زَكَنَ**.
9. **جَبَانٌ** *cowardly*, from **جَبِنَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **جَوَادٌ** *liberal*, from **جَادَ**; **حَصَانٌ** *chaste*, from **حَصَنَتَ**; **كَهَامٌ** *blunt*, from **كَهَمَ**; **كَهَامٌ**, **كَهَامٌ**. 10. **شَجَاعٌ** *brave*, from **شَجَعَ**; **ضَخَامٌ** *large*, from

فَرَاتٌ *noble*, from كَرَمٌ; حَسَنٌ *handsome*, from حَسَنٌ; فَرَاتٌ *sweet* (of water), from فَرَّتْ; حَرَاقٌ *salt* (of water), from حَرَقَ 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 شَرَفَ; كَرِيمٌ *noble*, from كَرَمَ; ضَعِيفٌ *weak*, from ضَعَفَ; طَوِيلٌ *long, tall*, from طَالَ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ; سَلِيمٌ *safe*, from سَلِمَ; مَرِيضٌ, سَقِيمٌ, *sick*, from مَرَضَ; خَفِيفٌ *light, agile*, from خَفَّ; جَلِيلٌ *great, glorious*, from جَلَّ; دَقِيقٌ *small, slender, paltry*, from دَقَّ. 12. أَكُولٌ *gluttonous*, from أَكَلَ; كَذُوبٌ *addicted to lying*, from كَذَبَ; قَوُولٌ or قَوْلٌ *talkative [or ready to speak]*, from قَالَ; قَوُولٌ or قَوْلٌ *ready to do*, from قَعَلَ; دَفُوعٌ *pushing, thrusting or kicking violently*, from دَفَعَ; عَطْفٌ *moved by affection or pity*, from عَطَفَ; جَسْرٌ *during*, from جَسَرَ; جَهْلٌ *ignorant, foolish*, from جَهَلَ; حَصُورٌ *continent, impotent*, from حَصَرَ. 13. سَكْرَانٌ *drunk*, from سَكَرَ; غَضَبَانٌ *angry*, from غَضِبَ; ظِمْآنٌ, عَطْشَانٌ, *thirsty*, from عَطَشَ; غَرْتَانٌ, جَوْعَانٌ, *hungry*, from غَرَّتْ; شَبْعَانٌ, رِيَانٌ, *satisfied with food*, from شَبِعَ; غَرْتَانٌ, رِيَانٌ, *satisfied with drink*, from رَوَى; خَزِيَانٌ, *ashamed*, from خَزِيَ. 14. نَدَمَانٌ *repentant*, from نَدِمَ. 15. عُرْيَانٌ *naked*, from عَرَى. 16. أَبْلَجٌ *having a clear space between the eyebrows, bright, open, cheerful in countenance*, from بَلَجَ; أَشْمٌ *having a high, straight nose*, from شَمَّ; أَهَيْفٌ *having a slender waist*, from هَيْفَ; أَذْقَنٌ *having a long chin* (ذَقْنٌ); أَحْدَبٌ *humpbacked*, from حَدَبَ; أَعْوَرٌ *one-eyed*, from عَوَرَ; أَحْوَلٌ *squinting*, from حَوَلَ; أَصْرٌ *deaf*, from صَرَّ; أَحْمَقٌ *foolish, stupid*, from حَمَقَ; أَحْرَقٌ *unskilful, clumsy, stupid*, from حَرَقَ; أَشْنَعٌ *unseemly, ugly, foul*, from شَنَّعَ; أَحْمَرٌ *red*, أُسْوَدٌ *black*, أَبْيَضٌ *white*, أَصْفَرٌ *yellow*.

A REM. a. As is shown by the above examples, the forms **فَعِلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِلٌ** and **فَعَلٌ** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعَلَ** intrans.; **فَعَالٌ** and **فَعَالٌ** 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. **أَمِينٌ** *safe, secure*, = **أَمِينٌ** or **أَمِنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرَتْ**; **حَامِضٌ** *sour, acid*, from **حَمِضَ** or **حَمِضٌ**.

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

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فَعُولٌ**, 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 **شَهِيدٌ**, **رَحِيمٌ**, **سَعِيدٌ**, **كَبِيرٌ**, **كَبِيرٌ**, **كَبِيرٌ**; and so also in substantives, as **شَعِيرٌ**, **رَغِيْفٌ**, **بَعِيرٌ**, **أَلْمِيسِجٌ**.

* [**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. c. Many of these forms exist in Hebrew and Aramaic. A
 For example, in the former, **فَعَلٌ**, as **חָדַשׁ** = **חָדַשׁ**; **فَعِيلٌ**, as **חָיִיז** =
דָּסַר; **فَعُولٌ**, as **זָרַח**; **وَجַעַלٌ**, **וְجַעַר**; **فَعَالٌ**, as **זָרַח** (*ō* for *ā*); **فَعُولٌ**, as
זָרַח; **פְּעִילִי**, as **זָרַח**; **פְּעִילִי**, as **זָרַח**.

233. From verbal adjectives of the form **فَاعِلٌ**, as well as from
 some others, is derived an adjective **فَعَالٌ**, which approaches very
 nearly in meaning to **فَعُولٌ** and **فَعِيلٌ**, since it adds to the signification B
 of its primitive the idea of intensiveness or of habit. Hence it is
 called **اسْمُ الْمَبَالِغَةِ**, *the noun of intensiveness*. E.g. **أَكَلَ** eating, **أَكَالٌ**
a glutton, = **أَكُولٌ**; **كَذَبَ** lying, **كَذَابٌ** *a (habitual) liar*, = **كَذُوبٌ**;
دَفَعَ pushing, thrusting, repelling, **دَفَاعٌ** pushing, etc., violently, = **دَفُوعٌ**;
سَأَلَ asking, **سَأَالٌ** importunate, a beggar, = **سُؤُولٌ**; **شَارِبٌ** drinking,
شَرَابٌ drinking much, addicted to wine, = **شُرُوبٌ**; **عَالِمٌ** knowing, learned, C
عِلْمٌ very learned; **بَكَ** weeping, **بَتَّاءٌ** weeping much; **هَانَبٌ** 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, **رِئَّاسٌ** a seller of sheep's heads, **صَرَّافٌ** a money-changer or
 banker, **بَنَّاءٌ** a builder or architect, **حَمَّالٌ** a porter. Compare in
 Hebrew and Aram. **חַטָּא**, **בַּבֵּי**, **בַּבֵּי**, **בַּבֵּי**, **בַּבֵּי**, etc. D

REM. b. Other intensive adjectives, less common than **فَعَالٌ**, are
 1. **فَعَالٌ**, 2. **فَعِيلٌ**, 3. **فَعُولٌ** or **فَعُولٌ**, 4. **فَعَّلٌ**, and 5. **فَاعُولٌ**; as
 1. **حَسَانٌ**, **وَضَاءٌ**, **وَضَاءٌ**, *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. **شَرِيبٌ**, **شَرِيبٌ**, **شَرِيبٌ**, *addicted to wine, drunken*, **ضَلِيلٌ** *going astray*,

- A *wandering*; عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيصٌ *very liberal*, صَرِيحٌ *one who throws down often or violently, a wrestler*; دَرِيءٌ *glistening intensely* (also دُرِيءٌ; the only instance of the form فَعِيلٌ, except مُرِيءٌ); 3. فَرُوقٌ *timid*, قُدُوسٌ *everlasting*, سَتُوقٌ or سَتُوقٌ *bad* (of money), سُبُوحٌ or سُبُوحٌ *all-pure, all-glorious*, قُدُوسٌ or قُدُوسٌ *most holy*; 4. حَوَلٌ, قَلْبٌ, فَارُوقٌ *shifting, turning, knowing, cunning*, حُغْبٌ *deceitful*; 5. فَارُوقٌ *timid*, جَاسُوسٌ *a spy*.—On the other hand, مِفْعَالٌ, مِفْعَالٌ, and مِفْعِيلٌ 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. مِذْفَعٌ *thrusting or pushing much*, مِزْحَمٌ *pushing or pressing much*, مِضْدَمٌ *a brave warrior*, مِخْرَابٌ, مِخْرَابٌ, *do.*, مِطْعَنٌ, مِطْعَانٌ, *thrusting with the spear*, مِهْدَزٌ, مِهْدَارٌ, *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ, *eating much or giving much to eat, hospitable*, مِقْوَلٌ, مِقْوَالٌ, *talkative, eloquent*, مِفْرَاحٌ *cheerful*, مِذْعَانٌ *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, daring*, مِثْنَانٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَانٌ *bearing female children*, مِثْنَانٌ *very liberal*, مِثْنَانٌ, مِثْنَانٌ, *very talkative*, مِعْطَارٌ, مِعْطَارٌ, *using perfumes*, مِسْكِينٌ *mean, poor* (مِسْكِينٌ, مِسْكِينٌ).—
- Similar, too, is the use of such forms as 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, *swallowing big morsels, greedy*; تَضْرَابٌ *covered by the stallion* (of a she-camel), تَلْقَاعٌ *talking much and foolishly*, تَكْذَابٌ *mendacious*, تَلْمَاطٌ *fickle*, تَقَوْلَةٌ *loquacious*, تَعْلِمَةٌ *very learned*.

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

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

235. No **إِسْرَ التَّفْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعَلٌ** (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**; as **فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً** *then, after that, your hearts became hard, D like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدُّ قَسْوَةً** = **أَقْسَى** (ël-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 **أَفْعَلٌ** formed from the derived forms of the verb, especially from IV.: **أَطْهَرُ** *more cleansing or purifying* (**أَكْثَرُ تَطْهِيرًا**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَّرَ** *to be clean or pure*; **أَصْفَى لٍ**

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

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعْذَرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمْهَتْ more hated or hateful; أَغْنَى بِ more occupied with (عَنِ or VIII. . اعْتَمَرَ); أَخْصَرُ shorter (from أَخْتَصِرُ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحمَقُ مِنْ more stupid than. B

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

	Act.	Pass.		Act.	Pass.	
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ	C
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعَلٌ	
IV.	مُنْفَعِلٌ	مُنْفَعَلٌ	IX.	مُفَعِّلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفَاعِلٌ	....

Quadrilateral Verb.

I.	مُفَعِّلٌ	مُفَعَّلٌ	III.	مُفَعِّنٌ	مُفَعَّنٌ	D
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	IV.	مُفَعِّلٌ	مُفَعَّلٌ	

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. $_$ = $_$), but the Æthiopic seems to have retained the original vowel in its prefix $_$: *ma*, as $_$ (*ma'ammēz*) *oppressor*

B ($_$); $_$ (*makwānnēn*) *judge* ($_$); $_$: (*manāfēk*) *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 kësra 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 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 قَاتِلٌ (for قَائِلٌ), سَائِرٌ (for سَائِرٌ), instead of قَائِلٌ, سَائِرٌ.

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

REM. b. The form قَائِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָמַח for קָמַח), as شَانِكٌ for شَاكٌ, B in the phrase شَانِكٌ اَلسَّلَاحِ or شَاكٌ اَلسَّلَاحِ, *bristling with weapons*; مَاهٌ for مَائِهِ, in the phrase مَاهٌ اَلفُؤَادِ or مَائِهِ اَلفُؤَادِ, *water-hearted, cowardly, stupid*; هَارٌ *feeble*, for هَائِرٌ; لَاعٌ *timid or greedy*, for لَائِعٌ; شَاهٌ *sharp (of sight)*, for شَائِهٌ; 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 شَاطٌ, جَالٌ, لَاعٌ, هَارٌ, مَاهِيٌ اَلفُؤَادِ, شَاكِيٌ اَلسَّلَاحِ, لَاطٌ, شَاهٌ.

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

241. In the nomina patientis of the first form of verba mediæ rad. و, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as مَخُوْفٌ, for مَخُووْفٌ, from مَخُووْفٌ. 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 مَبِيْعٌ, instead of مَبُوْعٌ, from مَبَبُوْعٌ.

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

A REM. The forms مَدُوُوفٌ, مَصُوُونٌ, and مَقُوُوْدٌ are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزِيُوُوتٌ, مَذِيُوُونٌ, مَخِيُوُوَطٌ, مَبِيُوُوَعٌ, مَغِيُوُوَمٌ, مَكِيُوُوَلٌ, for مَبِيِعٌ, مَخِيِطٌ, etc.

242. Verbal adjectives of the form فَعِيْلٌ, derived from verba mediæ rad. و et ي, become by transposition فَعِيْلٌ, and then pass into فَعِيْلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ B or مَيِّتٌ, *dead*, for مَيِّوُوتٌ, مَيِّوُوتٌ (مَاتَ) مَوِيُوُوتٌ; [عَيْلٌ *dependent for sustenance*, for مَيِّوُوتٌ (عَالَ) عَيْوُولٌ]; لَيِّنٌ or لَيِّنٌ, *soft, easy*, for لَيِّوِينٌ, لَيِّوِينٌ (لَانَ) لَيِّوِينٌ; هَيِّنٌ or هَيِّنٌ, *easy, contemptible* (هَوِيُنٌ) هَيِّنٌ; نَيِّفٌ or نَيِّفٌ, *exceeding* (نَوِيُفٌ) نَيِّفٌ; نَوِيْرٌ; نَوِيْرٌ, *bright* (نَوِيْرٌ) نَوِيْرٌ; سَوِيْءٌ, *wicked* (سَوِيْءٌ) سَوِيْءٌ; بَيِّنٌ, *clear* (بَيِّنٌ) بَيِّنٌ; خَيْرٌ, *good* (خَيْرٌ) خَيْرٌ. The verb قَامَرَ has قَوِيْرٌ in the sense of *straight, right, tall*, C and قَتِيْرٌ 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. مَبِيَايُنٌ, مَبِيَايُنٌ, like مَبِيَايُنٌ, مَبِيَايُنٌ, and not مَبِيَايُنٌ, مَبِيَايُنٌ.

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 فَعُوْلٌ and فَعِيْلٌ 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, بَغُوِيٌّ, سَرِيُوٌّ, صَبِيُوٌّ, سَبِيُوٌّ.

245. In all adjectives derived from verba tertîæ rad. و et ي,

if the second radical be pronounced with fethā, the **ي** and **و** (which A is converted into **ي**) reject their vowel or tənwin, and assume the nature of the **ēlif maḳṣūra** (§ 7, rem. b). If the form be one that admits of complete declension, the tənwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as **مُوَلَّى** for **مَوْلَى**, **مُعْطَى** for **مُعْطَى**; (b) adjectives of the form **أَفْعُلُ**, as **أَرْضَى** for **أَرْضَى**, **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 C 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; **ثَمْرَةٌ** a fruit, from **ثَمَرٌ** 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, **سَكَنَةٌ** a dish of fish (el-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **الَّتَاءُ لِلتَّخْصِيصِ** (Zamahsari, *Fāik*, i. 331, 417, ii. 323. D. G.)

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

REM. b. Similar forms in Heb. are: **שִׁעָרָה**, **שִׁעָר**; **נִצָּחָה**, **נִצָּח**; **נִמָּן**; **שִׁירָה**, **שִׁיר**; **אֲנִיָּה**, **אֲנִי**; **שִׁשָּׁנָה**, **שִׁשָּׁן**.

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

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

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without **أَرْضٌ**; as **مُجْعَلَةٌ**, **مُضِبَّةٌ** (a place) abounding in lizards (**ضَبٌّ**), black beetles (**جَعَلٌ**), **مُقْتَنَّةٌ** (a spot) producing cucumbers. Similarly from quadrilaterals, **مُعْقَرِيَّةٌ**, **مُعَقْرِيَّةٌ**, **مُحَرَبِيَّةٌ**, **مُورَبِيَّةٌ** (a place) abounding in foxes, scorpions, chameleons (**حَرَبَاءٌ**), hares. Also from XII. **مُغْلُولِيَّةٌ** (a spot) producing many trees.

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

of cowardice and niggardliness (in their parents); مَطِيَّيَّةٌ, مَحْسَنَةٌ, A
 مَخْبِيَّةٌ, a cause of good health, joy or happiness, evil or ill-feeling;
 مَجْلَبَةٌ لِلسَّقَامِ a cause of bringing on or producing disease;
 إِلى الأَلَدَى joking leads to annoyances; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, أَسْمَاءُ الأَوْعَا, have the same form as the
 nomina instrumenti (§ 228); e.g. مِئْبَرَةٌ a needle-case, from إِبْرَةٌ a needle; B
 مِحْلَبٌ a milk-pail, from حَلَبٌ or حَلِيبٌ milk; مِلْبَنٌ a milk-pail, from
 لَبَنٌ milk, or a brick-mould, from لَبْنَةٌ a brick; مِبوْلَةٌ a urinal, from
 بَوْلٌ urine; مِبرْقَةٌ a spittoon, from بَرَأَقٌ saliva.

REM. A very few take the form مَفْعَلَةٌ or مُفَعَّلَةٌ (see § 228,
 rem.); as مَدُهْنٌ or مُدُهْنَةٌ an oil-jar, from دُهْنٌ oil; مَحْرُضَةٌ =
 مِحْرُضَةٌ a vessel for keeping حُرُضٌ, i.e. the plants from which alkali
 or potash is obtained; مِكْحَلَةٌ a phial for keeping kohl or eye-salve C
 (كُحْلٌ), to be carefully distinguished from مِحْحَلٌ, the mil (مِيلٌ) or
 instrument with which it is applied to the eye.

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

249. The relative adjectives, الأَسْمَاءُ الأَلْمُنُوبَةُ, or simply التَّنَبَّاتُ
 (relationes), are formed by adding the termination تَنَبُّيٌّ 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 aerial, from جَوٌّ the air, the
 sky; حَسَنِيٌّ descended from el-Husun (الأَحْسَنُ); تَمِيمِيٌّ belonging to
 the tribe of Tēmīm (تَمِيمٌ); دِمَشْقِيٌّ born or living at Damascus (دِمَشْقٌ);

- A **مِصْرِيٌّ** *Egyptian*, from **مِصْرٌ** *Egypt*; **سَعِيدِيٌّ** *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)**; **مَالِكِيٌّ** *belonging to, or one of, the sect of Mālīk* (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 **أَخْمَرِيٌّ**, **خَارِجِيٌّ**, **أَتَاوِيٌّ**,
 C **دَوَارِيٌّ** the termination **ِيٌّ** has, according to some, a corroborative or intensifying force (لِلْمُبَالَغَةِ). D. G.]

- REM. c. This termination is common in Heb. (m. **יָיִ**, f. **יָיִ** and **יָיִ**), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִדְבָרִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐራሲ**: (harrāsī) *a ploughman*,
 D **መሐሪ**: (mahhāri) *compassionate*, from the obsolete **ሐራሲ**: (= **ሐራሲ**, **ሐራሲ**) and **መሐር**:; whilst **āwī** and **āy** are the usual relative terminations, as **መገራዊ**: (mēdrāwī) *terrestrial*, **ክርስቲያን**: (krēstiyānāwī) *Christian*, **አያዊ**: (‘aiyāwī) or **አያይ**: (‘aiyāy) *like* (from **አይ**: ‘ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **יָיִ**, **יָיִ** in general use; as **מִצְרַיִם** *Egyptian*, **מִזְרַיִם** *eastern*.

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

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations مة, ية, and ية, are rejected ;
as مَكَّة *Mekka*, مَكِّيٌّ *Ḥaḡḡ*; مَكِّيٌّ *al-Baḡra*, بَصْرِيٌّ *al-Kūfa*, كُوفِيٌّ *Malatya*, مَلَطِيٌّ *Sicily*, صِقِلِيٌّ *Africa*, اِفْرِيْقِيٌّ *the corpus of traditions relating to the ways and habits of Muḡammad*, اَلْسَنَةُ *the party of Alī*, اَلشَّيْخَةُ [شَيْخِيٌّ *]; اَلْقِبْلَةُ *the kibla or direction of Mekka*, to which the Muslim turns in praying, قِبْلِيٌّ *a window*, كَوِيٌّ *refined*, خَاصِيٌّ *vulgar*, from اَلْخَاصَّةُ *distinguished persons, the higher classes*, and اَلْعَامَّةُ *the common people, the vulgar*; عِدَّةُ *a promise*, عِدِيٌّ *weight, measure*, زِنِيٌّ. C

REM. In the case of nouns which, like عِدَّةُ, 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 شَيْخَةٌ (from وَشِيٌّ) [وَشَوِيٌّ] or وَشَوِيٌّ (on the second و see §§ 258 and foll.). The forms وَشِيٌّ [or وَشِيٌّ] are mentioned by the grammarians, and also the very irregular عِدَوِيٌّ from عِدَّةُ, [and شَيْوِيٌّ from شَيْخَةٌ (Ḥammād in 'Anbārī's *Nozhat al-'alibba* 52. D. G.]. D

252. 1, (a) The feminine termination ية is rejected in nouns that have *four* or more letters, besides the ي ; as حُبَارِيٌّ *a bustard*, حُبَارِيٌّ *ḡumādā*, the name of two months, جُمَادِيٌّ. (b) But if the nouns ending in ية fem. have only *three* letters besides the

* [Lane has شَيْخِيٌّ ; 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** *Baradā*, 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 **حُبَلَى** *pregnant*, **حُبَلَى** or **حُبَلَوَى**; **قُرْبَى** *relationship*, **قُرْبَى** or **قُرْبَوَى**; **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 **أَلِفٌ أَلْفِيَّةٌ** or *the appended lif* (i. e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e. g. **دِفْرَى** to give it the form of **دِفْرَمَى**, **فُوبَا** to assimilate it to **فُوبَا**); as **حَبْرَكَى** a *bug or tick*, **حَبْرَكَى**; **قَبْعَتْرَى** a *big, stout camel*, **قَبْعَتْرَى**; **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 **عَلَقَى** a *sort of heath*, **عَلَقَوَى** or **عَلَقَى**; **أَرْطَى** a *sort of shrub or small tree*, **أَرْطَوَى**.

REM. In 1, b, β, and 2 b, a third form is admissible, viz. **دُنْيَاوَى**, as **حَبْلَاوَى**, **قُرْبَاوَى**, **دُنْيَاوَى**, **عَلَقَاوَى**, **أَرْطَاوَى**; but **دُنْيَاوَى** with hêmza, 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 **مَتَّى**, **جُعْفَى** *belonging to Makkī, Gu'fī* (**مَتَّى**, **جُعْفَى**, names of men); **شَافِعَى** a *Sāfi'ite, one of the sect of ʿġs-Sāfi'ī* (**الشَّافِعَى**); **مَرَى** *belonging to Almeria (الْمَرِيَّة)* in Spain; **إِسْكَندَرَى** a *native of Alexandria (الإسْكَندَرِيَّة)*. Similarly, from substantives like **كُرْسَى** a *chair, a seat*, and **بُرْدَى** a *bullrush*, the relative adjectives are **كُرْسَى** and **بُرْدَى**.

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

nation **ان**, are rejected; as **اثنان** *two*, **اثنى** *relating to two, dualistic*; A
الْحَرَمَانِ *the two ḥarams* (or sacred territories of Mèkka and èl-Medina),
حَرَمِي *two men named Kais*, **قَيْسِي** *the Muslims*,
زَيْدُونِ *men of the name of Zèid*, **زَيْدِي** *women of the*
name of Hind, **هِنْدِي**; **عَرَفَاتُ** '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 **ان** and **ون**, as **عَمْرَانُ** 'Imrān,
زَيْدُونِي, **زَيْدُونِ** *Zèidūn*, **حَلِيلَانِي**, **حَلِيلَانِ** *Halīlān*; **عِمْرَانِي**. B

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**; **اِثْنِينِي** *dualistic*, from
اِثْنَانِ *two*, instead of **اِثْنَوِي** or **اِثْنِي**.

REM. c. Foreign names of towns, ending in **ين**, sometimes
 change this termination in Arabic into **ون**, at other times retain C
 it. In the former case the termination is rejected, in the latter it
 is preserved; as **قَنْسَرِينِي**, **قَنْسَرِينِ**, **قَنْسَرِي**, **قَنْسَرُونَ** *Kinnèsrīn*;
نَصِيبُونِ *Nisibis*, **نَصِيبِي**, but **نَصِيبِينِ**, **نَصِيبِينِي**; **يَبْرُونِ** *Yèbrīn*,
يَبْرِي, but **يَبْرِينِ**, **يَبْرِينِي**.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. **دَارَانِي**, **دَارِيَا**; **بَحْرَانِي**, **الْبَحْرِينِ**, D
إِصْطَخْرِي, **إِصْطَخْرُ**; **رَازِي**, **الرِّي**; **بَغْوِي**, **بَغْشُورُ**; **حَارِي**.
سِجِسْتَانِ, **قَرَوِي**, **الْقَيْرَوَانِ**; **مَرْوِي**, **مَرْوُ** (الشَاهَجَانِ).
أَذْرَبِجَانِ; **طَبْرَانِي**, **طَبْرِيَا** *Tiberias*; **طَبْرِي**, **طَبْرِسْتَانِ**, **لَرِي**, **لَرِسْتَانِ**.
مَرْوِي, **إِصْطَخْرِي**, **حَمِيرِي**. We may, however, use **أَذْرَبِي** or **أَذْرَبِي**.
حَرَانِي or **حَرَانِي**—**حَرَانُ** makes either **حَرَانِي** or **حَرَانِي**;

- A **دَوَاوِرْدِي** or **دَوَابِجِرْدُ** has **دَوَاوِرْدِي**, as well as the regular formation; [مانِي *Manes* makes **مَنَوِي**, **مَنَانِي** and **مَانِي** D. G.]

- REM. e. Quite peculiar are: **تِهَامِي** (with the art. **التَّهَامِي**), fem. **تِهَامِيَّة**, from **تِهَامَةٌ**, *Tihāma*; **شَامِي** (with the art. **الشَّامِي**), fem. **شَامِيَّة**, from **الشَّامُ** *Syria*; and **يَمَانِي** (with the art. **الْيَمَانِي**), fem. **يَمَانِيَّة**, from **الْيَمَنُ** *el-Yemèn*; instead of **تِهَامِي**, **شَامِي**, and **يَمَانِي**, which are also used. The forms **تِهَامِي**, **شَامِي**, and **يَمَانِي** likewise occur. Comp. the words **ثَمَانِي** and **رَبَاعِي** and **شَنَاحِي** (= **شَنَاحِي**).

- 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 kèsra of **فَعِيلَةٌ** being at the same time changed into fetha*;
 C as **فَرِيضَةٌ** a statute, **فَرَضِي**; **جَزِيرَةٌ** an island, or **الْجَزِيرَةُ** *Mesopotamia*, **جَزَرِي**; **ضَبِيعَةٌ**, **جُهَيْنَةٌ**; **سَفِينَةٌ** a ship, **سَفِينِي**; **مَدِينَةٌ** *el-Medīna*, **مَدِينِي**; **جُهَيْنَةٌ** (tribes), **جُهَيْنِي**. But, if they come from verba mediæ rad. geminatæ or mediæ **و** vel **ي**, they remain unchanged; as **حَقِيقَةٌ** *reality*, **حَقِيقِي**; **حَدِيدَةٌ** a piece of iron, an iron tool, **حَدِيدِي**; **قَلْبِيَّةٌ** a small jug, **قَلْبِيَّةِي**.—In the forms **فَعِيلٌ** and **فُعَيْلٌ**, the **ي** is rejected only when
 D the third consonant of the radical is **و** or **ي**; as **عَدِي**, **غُنِي** (tribes), **عَدَوِي**, **غُنَوِي**; **عَلِي**, **قُصِي** (men), **عَلَوِي**, **قُصَوِي**. Otherwise it remains unchanged, as **تَمِيمٌ** (a tribe), **تَمِيمِي**; **عَقِيلٌ** (a man), **عَقِيلِي**; **زَبِيدٌ** (a town), **زَبِيدِي**; **نَمِيرٌ** (tribes), **نَمِيرِي**, **عُقَيْلِي**.

* [According to Zamahsari, *Faikh* i. 160 the same thing happens to the **و** of the form **فُعُولَةٌ**, as in **شَنَائِي** (**شَنَائِي**) from **شَنُوَةٌ**, **عُضْبِي** from **عُضْبَةٌ**. Comp. also *Mufaṣṣal* 90, l. 7 and *Sibawèih* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ ^ط nature, طَبِيعِيٌّ ^ط; مَدِينَةٌ ^م a city, مَدِينِيٌّ ^م (to distinguish it from
 مَدَنِيٌّ ^م belonging to el-Medina), جَزِيرِيٌّ ^ج belonging to Algeziras in
 Spain (to distinguish it from جَزْرِيٌّ ^ج Mesopotamian); سَلِيمِيٌّ ^س, عَمِيرِيٌّ ^ع,
 from سَلِيمَةٌ ^س, عَمِيرَةٌ ^ع (tribes); خُرَيْبِيٌّ ^خ from خُرَيْبَةٌ ^خ (a place); قُرَيْشِيٌّ ^ق,
 ثَقِيفِيٌّ ^ث, عَتَيْكِيٌّ ^ع; فَقَيْمِيٌّ ^ف, هَذَلِيٌّ ^ه, قُرَيْشِيٌّ ^ق, فَكَيْمِيٌّ ^ف, سَلِيمِيٌّ ^س, هَذَلِيٌّ ^ه
 (tribes), عَتَيْكِيٌّ ^ع; ثَقْفِيٌّ ^ث; خَرِيفٌ ^خ autumn, خَرِيفِيٌّ ^خ.—نَبِيٌّ ^ن, a prophet, B
 makes نَبَوِيٌّ ^ن, from the assimilated form نَبِيٌّ ^ن.

REM. b. Words of the form قَيْلٌ ^ق (for فَعِيلٌ ^ف, § 242) from radicals
 mediæ and et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form قَيْلٌ ^ق; as سَيِّدٌ ^س a lord or master,
 سَيِّدِيٌّ ^س; طَيِّبٌ ^ط good, طَيِّبِيٌّ ^ط. But طَيِّبِيٌّ ^ط (a tribe) has طَيِّبِيٌّ ^ط.—The
 same remark applies to every penultimate double ي with kèsra
 (ي); as أُسَيْدٌ ^أ, dimin. of أُسُودٌ ^أ, black, أُسَيْدِيٌّ ^أ; حَمِيرٌ ^ح, dimin. of حَمَارٌ ^ح,
 an ass, حَمِيرِيٌّ ^ح. [But أُسَيْدٌ ^أ as a tribal name has أُسَيْدِيٌّ ^أ.] C

256. The ي productionis of the nomen patientis in verba tertie
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèthā; as مَرْمُومِيٌّ ^م thrown, مَرْمُومِيٌّ ^م. 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 ^م. D

257. Lastly, the و productionis in the form فُعُولَةٌ ^ف, derived from
 verba tertie و (§ 244), is rejected, and the second radical takes fèthā
 instead of ḡamma; as عَدَوَةٌ ^ع, a female enemy, عَدَوِيٌّ ^ع. Many, however,
 form عَدَوِيٌّ ^ع from both عَدُوٌّ ^ع and عَدَوَةٌ ^ع.

259. The hêmza of the termination آ (the *êlif mêmâda*, § 23, A rem. a), is always changed into و; as عَذْرَاءٌ a virgin, عَذْرَاوِيٌّ ; الْبَيْضَاءُ (a town in Persia), بَيْضَاوِيٌّ ; خُنْفَسَاءٌ the black beetle, خُنْفَسَاوِيٌّ ; زَكَرِيَّاءُ Zachariah, زَكَرِيَّاوِيٌّ . But in the termination آ , whether the hêmza 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 تَاءٌ the letter B تَا , رِدَائِيٌّ a garment, رِدَائِيٌّ ; كِسَاءٌ a robe, كِسَائِيٌّ ; سَمَاءٌ the heaven, سَمَائِيٌّ , رِدَائِيٌّ , كِسَائِيٌّ , سَمَائِيٌّ , or تَاوِيٌّ ; عِلْبَاءٌ a large sinew in the neck, عِلْبَائِيٌّ ; حِرْبَاءٌ a male chameleon, حِرْبَائِيٌّ ; بَاقِلَاءٌ the bean, بَاقِلَائِيٌّ , عِلْبَائِيٌّ , حِرْبَائِيٌّ , بَاقِلَائِيٌّ . On the contrary, if the hêmza be an original أ , it always remains unaltered; as قُرَائِيٌّ (rad. قَرَأَ).

REM. The termination آ is very rarely dropped in proper C names; as حَرُورَاءٌ , جَلُولَاءٌ (places), حَرُورِيٌّ , جَلُولِيٌّ .—In a few cases too the letter ن is substituted for the hêmza; as رَوْحَاءٌ (a place), رَوْحَانِيٌّ ; بَهْرَاءٌ (a tribe), بَهْرَانِيٌّ ; صَنْعَاءٌ (a city in el-Yemèn), صَنْعَانِيٌّ ; with which compare the Hebrew forms נְשִׁירָא , גִּילְרָא , גִּילְרָא , from נְשִׁירָה , גִּילְרָה .

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as أَبٌ , أَخٌ , حَمٌّ , نَعَةٌ , 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 أَبَوَانِ , dual أَبَوَانِ) a father, أَبُوِيٌّ ; أَخٌ (for أَخُوَانِ , du. أَخُوَانِ) a brother, أَخُوِيٌّ ; حَمٌّ (for حَمَمُوَانِ) a husband's father or brother, حَمُوِيٌّ ;

- A مِثَّةٌ (rad. لَغُو) a dialect, لُغَوِيٌّ (rad. لَثِي) the gum, ثَوِيٌّ (rad. مِئَةٌ) a hundred, مِئَوِيٌّ (rad. اَمُو) a female slave, اَمَوِيٌّ (rad. سَنَةٌ) a year, سَنَوِيٌّ (rad. اِبْنٌ) (for بَنِي, du. اِبْنَانِ) a son, اِبْنَوِيٌّ or بَنَوِيٌّ (rad. اِسْمٌ) a name, اِسْمَوِيٌّ or سَمَوِيٌّ (from سَمٌ); اِسْتٌ (rad. يَدٌ) *podex*, اِسْتِيٌّ or سَتِيٌّ (from سَتَةٌ) or سَبِيٌّ (from سَةٌ); يَدٌ (for يَدِي, du. يَدَانِ) a hand, يَدَوِيٌّ or يَدِيٌّ (rad. دَمٌ) blood, دَمَوِيٌّ or دَمِيٌّ (rad. غَدٌ) *tomorrow*, غَدَوِيٌّ or غَدِيٌّ.

REM. a. اُخْتٌ, a sister, and بِنْتٌ, a daughter, make اُخْتِيٌّ and بِنْتِيٌّ, as well as اُخْوِيٌّ and بَنَوِيٌّ. — شَفَةٌ, a lip, has the three forms شَفَوِيٌّ, شَفِيٌّ, or شَفِيٌّ; حِرٌّ, *vulva*, makes حِرِيٌّ or حِرَجِيٌّ (from حِرْحِرٌ). — شَاءٌ has شَاوِيٌّ, شَاهِيٌّ and شَاءِيٌّ.

- REM. b. Where the original form was فُعَلٌ, some retain the *gézim*; as حِرْحِرِيٌّ, سَمَوِيٌّ, غَدَوِيٌّ, دَمَوِيٌّ, يَدِيٌّ.

261. The third radical و or ي of the forms فُعَلٌ and فُعَلَةٌ is retained unchanged; as نَحْوِيٌّ grammar, نَحْوِيٌّ a grammarian; ظَبِيٌّ a gazelle, ظَبِيٌّ; غَزْوَةٌ a foray, غَزْوِيٌّ; رِشْوَةٌ a bribe, رِشْوِيٌّ; عُرْوَةٌ a handle, عُرْوِيٌّ; قَرْيَةٌ a village, قَرْيِيٌّ; دُمِيَّةٌ an image, دُمِيِّيٌّ. But if the final ي of فُعَلَةٌ be changed into و, the second radical takes fetha, as قَرَوِيٌّ, دَمَوِيٌّ, قَنَوِيٌّ, from قَرْيَةٌ, دُمِيَّةٌ, and قِنِيَّةٌ a possession; a rule which is extended by some to words in which the third radical was originally و, as عُرْوِيٌّ, رِشْوِيٌّ, غَزْوِيٌّ, from عُرْوَةٌ, etc.—If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fetha, and final ي is converted into و; as تَيَّةٌ (for طَوِيٌّ) a fold, طَوَوِيٌّ; حَيٌّ (for حَيِيٌّ) living, حَيَوِيٌّ; تَيَّةٌ a

twist or turn, **لَوَوِي** ³; **حَيَّة** a snake, **حَيَوِي** ³.—In words of the form **أَفْعَالَةٌ**, final **و** is retained, as **شَقَاوَةٌ** misery, **شَقَاوِي** ³; but final **ي** is changed into hêmza, as **سِقَايَةٌ** a drinking-vessel, **سِقَايِي** ³, **عِظَابَةٌ** a sort of lizard, **عِظَايِي** ³.—Words of the form **أَيَّة** a sign, **أَيَّة** a place where cattle, etc., rest at night, **رَايَةٌ** a banner, make **أَيِّي** ³, **أَيِي** ³, or **أَوِي** ³, etc.

REM. a. **بَدْوٌ**, a desert, makes irregularly **بَدَوِي** ³ (instead of **بَدَوِي** ³) an inhabitant of the desert, a *Bèdawī*.

REM. b. Nouns of the forms **فَعِيلَةٌ**, **فَعِيلٌ**, **فَعِيلٌ**, etc. from verba tertiae rad. **و** et **ي**, reject the **ي** productionis and change a radical **ي** into **و**; as **غَنِيٌّ** : **غَنَوِيٌّ** ³, **غَنِيٌّ** (a town), **ضَرِيٌّ** : **ضَرَوِيٌّ** ³, **قُصِيٌّ** : **قُصَوِيٌّ** ³, **أَمِيٌّ** (a man's name), **أَمَوِيٌّ** ³ (rarely **أَمِيٌّ** ³, and, though very incorrectly, **أَمَوِيٌّ** ³). 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 fèṭḥa; as **مَلِكٌ** a king, **مَلِكِيٌّ** ³; **كَبِدٌ** the liver, **كَبِدِيٌّ** ³; **شَقْرَةٌ** (a tribe), **شَقْرِيٌّ** ³; **نَمْرِيٌّ** ³, **نَمْرِيٌّ** (tribes), **النَّمِرُ**, **الْصَدِيفُ**; **دَوْلِيٌّ** ³, **دَوْلِيٌّ** (a tribe), **الدَّوْلُ**. But in **فَعِلٌ**, the kèsra may be retained, as **إِبِلِيٌّ** ³ or **إِبِلِيٌّ** ³, **إِبِلِيٌّ** ³ camels.

D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From **تَغْلِبٌ** (a tribe) and **يَثْرِبٌ** (the ancient name of el-Medīna) the forms **تَغْلِبِيٌّ** ³ and **يَثْرِبِيٌّ** ³ are admissible, though **تَغْلِبِيٌّ** ³ and **يَثْرِبِيٌّ** ³ are preferred; **أَثْبَجَانِيٌّ** ³ makes **أَثْبَجَانِيٌّ** ³; **مَنْبِجِيٌّ** ³, **مَنْبِجِيٌّ** ³ and **أَثْبَجَانِيٌّ** ³, as well as **مَنْبِجِيٌّ** ³.

- A **263.** Kèsra or damma of the penultimate consonant is changed into fetha 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, الْجَزَيْرَةُ, غَنِيٌّ ; جَزْرِيٌّ, الْجَزَيْرَةُ, غَنِيٌّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيٌّ from أَلْبَصْرَةُ, حَرَمِيٌّ from الْحَرَمُ the sacred territory of Mèkka, ذَهْرِيٌّ from ذَهْرٌ time, إِمْسِيٌّ from إِمْسٍ 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 إِسْنَادِيٌّ) or (تَرْكِيْبٌ إِسْنَادِيٌّ), as تَابَطُ 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 مَعْدِيكْرِبٌ, a man's name, بَعْلَبَكٌ, قَالِيْقَلَا, the towns of Ba'albèk and Kālīkalā,—then the second word is omitted, and the termination يٌّ appended to the first ; as مَعْدِيٌّ, بَرَقِيٌّ, تَابَطِيٌّ, بَعْلَبَكِيٌّ, قَالِيْقَلَايِيٌّ.—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, ابْنٌ son, أُمٌّ mother, or بِنْتُ daughter, it is rejected, and يٌّ appended to the governed word ; as بَنُو بَكْرِ, ابْنُ الزُّبَيْرِ ; ابْنُ الزُّبَيْرِ ; ابْنُ الْأَزْرَقِيِّ ; ابْنُ الْأَزْرَقِيِّ ; ابْنُ بَيْهَسِيٍّ ; ابْنُ بَيْهَسِيٍّ ; ابْنُ حَنْفِيٍّ ; ابْنُ حَنْفِيٍّ ; ابْنُ زُهَيْرِيٍّ ; ابْنُ زُهَيْرِيٍّ. (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 حُسَيْنٌ*, *the slave of Hossein*,—the first word is rejected, and A
the second takes *حُسَيْنِي*; as *حُسَيْنِي*. (b) But if the idea of definiteness
is no longer present to the mind of the speaker, then: (a) in cases
where no uncertainty can arise as to the person intended, *حُسَيْنِي*³ is
attached to the first word, and the second is omitted; as *فَخَرُّ الدِّينِ*,
عُبَيْدِي, *عُبَيْدُ اللَّهِ*, *نِظَامِي*, *نِظَامُ الْمَلِكِ*; *تَقْوِي*, *تَقِي الدِّينِ*; *فَخْرِي*;
تَيْمِي, *تَيْمُ اللَّاتِ*; *أَنْفِي* (*Camel's-nose*, nickname of a man), *أَنْفُ النَّاقَةِ*; B
عَبْدِي, *عَبْدُ الْقَيْسِ*; *مَرُوي* or *إِمْرئِي*, *أَمْرُو الْقَيْسِ*; *سَعْدِي*, *سَعْدُ الْعَشِيرَةِ*;
[*وَادِي*, *وَادِي الْقُرَى*]; but (β) if uncertainty might arise by so doing,
the first is omitted, and the termination added to the second; as
وَادِي; *مَنَافِي*, *عَبْدُ مَنَافٍ*; *أَشْهَلِي*, *عَبْدُ الْأَشْهَلِ*; *مُطَلِبِي*, *عَبْدُ الْمُطَلِبِ*;
أَزْدُ شُوْءَةَ (a tribe) makes *حِجَارِي*, *Guadalaxara* in Spain, *أَلْحِجَارَةِ*
شَوْءِي or *شَوِي* (from the assimilated form *شُوْءَةَ*).

REM. a. In the case of the *مَرْكَبَاتٌ مَزْجِيَّةٌ*, some allow a C
double formation, from both parts of the word; e.g. from *رَامَهُمْ*,
رَامِي هُمْزِي. In later times it became very common to form the
nisba from the whole compound word, as *بَعْلَبَكِي*, *رَامَهُمْزِي*; and
this license was extended to innumerable names which fall under
the class B. For example: from *بَيْتُ سَوَانِي*, *بَيْتُ سَوَا*, with the
article *الْبَيْتِ سَوَانِي*; from *تَلُّ مَنَّسٍ* and *تَلُّ عُنْبَرَا* and D
دَارُقَطْنِي, *دَارُ الْقَطْنِ*; *عَيْنُ زَرْبِي*, *عَيْنُ زَرْبِي*; *تَلْمَنْسِي*;
from *دَيْرُ الْعَاقُولِ*, *دَيْرُ الْعَاقُولِي*; from *نَهْرُ تَيْرِي*, *نَهْرُ تَيْرِي*; from *مَرُوءُ الرُّودِ*,
وَادِي آشِي, *وَادِي آشٍ*, *Guadix* in Spain, *مَرُوءِي*;
تَاجُ مَلِكِي, *تَاجُ الْمَلِكِ*; *عَبْدِ مَلِكِي*, *عَبْدُ الْمَلِكِ*. To this stage of
the language, too, belong such words as *دُونِي* from *دُونٍ* (a

- A family in Spain); ^{أبو مالك} from ^{بومالك}; ^{بلعدوية} a woman of the *Bēnū 'Adī* (§ 21, c, footn.); ^{بوجدى} an *ignoramus* (Fr. *abécédaire*), from ^{أبجد} 'abūǧǧd, 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. ^{عبدري} from ^{حضر موت} *Haḍramaut*; ^{عبدري}

- B from ^{عبد الدار} (a family in Mēkka); ^{عبد القيس} from ^{عقبسى} (a tribe); ^{رأس عين} from ^{رعنسى} (a tribe); ^{عبد شمس} from ^{عشيمى} (*Rās-ain*); ^{شبرى} from ^{شربللى} (a village in Egypt); ^{طبرستان}, the name of a poet, whose mother was from ^{طبرستان}, and his father from ^{خوارزم}.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but always from the singular; e.g. ^{قرضى} acquainted with the divine institutions, from ^{قريضة}, plur. ^{قرايض}; ^{حصيرى} a seller of mats, from ^{حصير}, plur. ^{حصر}; ^{صحفى} one who makes mistakes in reading manuscript, also a learner or student, from ^{صحيفة} a written sheet, a letter, a book, plur. ^{صحف} or ^{صحائف}. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D. e.g. ^{انمارى} (plur. of ^{انمار} a leopard) the tribe of 'Anmār. ^{كلابى}; ^{هوازن} (a tribe), (plur. of ^{كلب} a dog), the tribe of *Kilāb*, ^{كلابى}; ^{المداينى} (the name of a city, *Ctesiphon*, properly the plur. of ^{مداينة}), ^{الانصارى} the *Helpers* (of Muḥammad, epithet of the tribes of *el-'Aus*, ^{الأوس}, and *el-Ḥazraǧ*, ^{الخرج}, at *el-Medina*), ^{انصارى}; ^{الاعرابى} the *Arabs of the desert*,

أَعْرَابِيٌّ; الْأَحْلَافُ] *the confederate tribes*, أُحْلَافِيٌّ, as 'Omar is called in a A tradition; الْأَبْنَاءُ *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*; مَنَاحِلٌ (plur. of مَنخَلٌ) *sieves*, مَنَاحِلِيٌّ *a maker or seller of sieves*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; مَشَاعِلِيٌّ *a bearer of the cresset called مَشْعَلَةٌ*; خِرَائِطٌ (plur. of خَرِيْطَةٌ) *pouches or bags*, خِرَائِطِيٌّ *one who makes or sells them*; جِرَائِحٌ (pl. of جَرِيْحَةٌ) *wounds*, جِرَائِحِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from C His essential nature*; فَرَائِضِيٌّ - فَرَضِيٌّ; صُحُفِيٌّ - صُحُفِيٌّ.—Similar forms in Syriac, of early date, are نَفْنَا, *belonging to women*, from نَفَا, plur. of نِيفَا, *a woman*, and صَهْمْنَا from صَهْمَا, plur. of صَهْمَا.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمِّيٌّ or كَمِيٌّ; لَيْ or لَيْيٌّ, *not*; لَمْ or لَمِيٌّ. But if the second consonant be weak, the opinion of grammarians differ. In the case of و, the simple doubling is permitted, as تَوِيٌّ, *if*; or else a fêtha is inserted between the two wāws, as تَوِيِيٌّ. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيْ in, كَيْوِيٌّ; كَيْ in, كَيْوِيٌّ.

A **فِيَوِي**. If the second letter be a quiescent *êlif*, there is inserted between it and the termination **ي** a *hêmza*, which may be changed into a *و*; as **لَا** *not*, **لَاوِي** or **لَاوِي**. The pronoun **مَا** *what?* forms **مَائِي** and **مَاهِي**.

267. We have seen above (§§ 231, 232) that the termination **ان** or **ان** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given, as **تَيَّهَان** *daring, reckless*; **صَيِّتَان** or **صَيِّتَان** *strong, robust*; **جُتَبَان** *clamorous, vociferous*; **أُنْفَخَان** *corpulent*; **أُسْحَلَان** or **مُسْحَلَان** *tall or straight-haired*; **مَلْكَعَان** *vile, sordid*; **كُذِّبَان** and **مَكْذَبَان** or **مَكْذَبَانَة** *mendacious*. Hence we may form from many nouns a relative adjective ending in **انِي**, as the grammarians say, **تَأْكِيد** *التَّسْبِيَة*, *to strengthen the relation*; e.g. from **مَنْظَر** *aspect, appearance*, the ordinary *nisba* is **مَنْظَرِي**, but **مَنْظَرَانِي** is **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **شَعْرَانِي** *having much or long hair* (**شَعْر**), **لِحْيَانِي** *having a long beard* (**لِحْيَة**), **رَقَبَانِي** *having a large head of hair* (**رَقَبَة**), **جُمَّانِي** *having a large head of hair* (**جُمَّة**), **رَقَبَانِي** *bull-necked* (**رَقَبَة** *the neck*), **جِسْمَانِي** *large in the body* (**جِسْم**), **أُنْفَخَانِي** *corpulent*, **أُسْحَلَانِي** *tall or long-bearded*, **مُسْحَلَانِي** *tall or straight-haired*, **نَفْسَانِي** [**نَفْسَانِي**] *having a large crop or craw* (**حَوْصَلَة**), **صَيْدَلَانِي** *smiting with the evil eye* (from **نَفْس** in the sense of *eye*), **صَيْدَلَانِي** *a drugseller* (from original **صَنْدَلَانِي** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِي** *a fruiterer*, **بَاقِلَانِي** *one who sells beans*, **بَاقِلَانِي** *one who sells sesame*, instead of **فَاكِهِي**, **بَاقِلِي**, **بَاقِلِي**.

بِقِلَافٍ, and سَمِيحٍ ; جَوَانِي inner, interior, private, بَرَانِي outward, A external, public ; فُوقَانِي upper, تَحْتَانِي lower ; رُوحَانِي spiritual (رُوحَانِي), (رُوحَانِي) جَسَدَانِي relating to the soul, (رُوحَانِي) corporeal, رُوحَانِي relating to light, رَبَّانِي learned and devout (رَبَّانِي).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فُعَالِي ; as رُؤَاسِي having a B large head ; اُنَافِي, اُذَانِي, عَضَادِي, having a large or long nose, ears, arms ; اُيَارِي, سَتَاهِي. Another rare form is exemplified by شَدَقْمَر and اُسْتَه = اَشْدُق = سَتَهْمَر.

(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. اِلٰهِيَّةٌ [and اِلٰهَانِيَّةٌ D. G.] *the divine nature, Godhead* (اِلٰهٌ God) ; اِنْسَانِيَّةٌ *humanity* (اِنْسَانٌ a human being) ; اَلرُّبِّيَّةُ *Lordship, Godhead* (اَلرَّبُّ) ; رُجُولِيَّةٌ *manhood* ; [اِخْتِصَابِيَّةٌ or اِخْتِصَابِيَّةٌ *particularity*] ; اِسْمِيَّةٌ, D *substantivity, adjectivity*, from اِسْمٌ, a substantive, and وُصْفٌ, an adjective ; اِمْتِنَانِيَّةٌ *the belonging to the fully-inflected class* (اِمْتِنَانٌ *of nouns*) ; مَاهِيَّةٌ *substance, quiddity* (مَا what ?) ; مَائِيَّةٌ *wateriness* (مَاءٌ water) ; جَمْعِيَّةٌ *totality* ; شَاعِرِيَّةٌ *what constitutes the being a poet, the poetic mind or temperament* ; مَفْهُومِيَّةٌ *the capability of being understood, intelligibility* ; اَلْحَنَفِيَّةُ *what constitutes being a Hanafite, the school of*

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

REM. In a few cases the termination *وَتُ* borrowed from the Aramaic *ܢܐܘܬܐ*, is similarly employed; as *لَا هُوَتُ divinity*, (لَا هُوَتُ), *ناسوتُ humanity* (اِنْسَوْتُ), *ملكوتُ kingdom* (مَلِكُوتُ), *جبروتُ pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (ζ) *The Diminutive.*

269. The diminutive, *الْإِسْرُ الْمَصْغَرُ* or *التَّصْغِيرُ*, and *الْإِسْرُ الْمَحَقَّرُ* or *التَّكْصِيرُ*, when formed from a *trilateral* noun (*الْإِسْرُ الْمَكْبَرُ* or *التَّكْبِيرُ*), takes the form *فُعَيْلٌ*; as *رَجُلٌ a man*, *رُجَيْلٌ*; *كَلْبٌ a dog*, *كُئَيْبٌ*; *عَمْرٌ Amr (a man's name)*, *عُمَيْرٌ*; *جَبَلٌ a hill*, *جُبَيْلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ a scorpion*, *عُقْرَيْبٌ*; *أرطىٌ a kind of tree*, *أُرَيْطِيٌّ* (for *أُرَيْطِيٌّ*). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is *فُعَيْعَيْلٌ*; as *عُصْفُورٌ a sparrow*, *عُصْفَيْعِيٌّ*; *مِفْتَاحٌ a key*, *مُفْتَيْحِيٌّ*.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as *أَبِيٌّ*, *أُخِيٌّ*, *بُنِيٌّ*) or contempt (as *عُدِيٌّ*), and even enhancement (لِلتَّعْظِيمِ, as *دُوَيْبِيَّةٌ a great misfortune*, *صُدَيْقِيٌّ a terrible year of drought or dearth*, *خَيْرٌ the very best*, *صَدِيقِيٌّ a special friend*), [*الدَّهْمِيَّةُ 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*, *أُزْرَيْقِيٌّ*; *مِعْطَفٌ a mantle*, *مُعَيْطَفِيٌّ*. See however § 283.

REM. c. The first syllable of the form **فَعِيل** is occasionally A pronounced with *kèsra* instead of *damma*, when the second radical of the primitive is **ى**; as **بَيْت**, **شَيْخ**, **نَيْب**, for **بَيْت**, **شَيْخ**, **نَيْب**, **شَيْخ**, **نَيْب**, from **بَيْت**, **شَيْخ**, and **نَيْب** (for **نَيْب**).

REM. d. Traces of this diminutive form in Aramaic are **ܥܘܕܝܡܢܐ**, **ܥܘܕܝܡܢܐ**, **ܥܘܕܝܡܢܐ**, a youth (**ܥܘܕܝܡܢܐ**, from **ܥܘܕܝܡܢܐ**), and **ܥܘܕܝܡܢܐ** a fawn (**ܥܘܕܝܡܢܐ**, from **ܥܘܕܝܡܢܐ**). In Hebrew we may perhaps consider as such, **זָעִיר** little, a little (**זָעִיר**), **בְּלִיטָה** a band of fugitives, **צְפִיפִיּוֹן** the cerastes, a sort of snake (**צְפִיפִיּוֹן**), and **נְמִינִין** (from **נְמִינִין**, a con- B temptuous diminutive, like **אֲלֹחֵי דָּל**). If so, the vowel **י** must be regarded as a weakening of **י** (orig. **י**), like **נְבִילָה** for **נְבִילָה** (**נְבִילָה**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قَفِيْفَة**, the diminutive of **قَفْفَة**, a basket, is sounded *kʃʃʃ* or *gʃʃʃ*,—in post-biblical Hebrew **קִפְפָּה** and **קִפְפָּה**.

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 **قَبِيْل** a little before, **بُعَيْد** a little after, **فَوْيَق** a little above, **دُوْن** 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 **جُمَيْل**, a kind of small bird, **كُمَيْت** a bay horse.

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

A **عُنَيْكِبٌ** *a spider*, **عَنْكَبُوتٌ** *a spider*; **عُنَيْدِلٌ** *a nightingale*, **عُنْدَلِيْبٌ** *a nightingale*; **سُفَيْرِحٌ** *rolling oneself*, **دُحَيْرِحٌ** *trying to render perfect*, **مُسْتَكْمِلٌ** *trying to render perfect*, **مُقْعِنِسٌ** *having a hump in front*, **مُقْعِيْسٌ** *chosen*, **مُخَيَّرٌ** (for **مُخَيِّرٌ**), and not **مُخَيَّرٌ** *chosen*, **مُكَيِّلٌ** *chosen*, **مُخَيَّرٌ** (for **مُخَيِّرٌ**), and not **مُخَيَّرٌ** *chosen*, **مُقْعِنِسٌ** *having a hump in front*, **مُقْعِيْسٌ** *chosen*.

B **REM. a.** The rule as to quinqueliterals like **سَفْرَجَلٌ** is not always strictly observed. Thus **جَحْمِرِيْسٌ** *a fat, lazy, old woman*, **قَرَزْدَقٌ** *a burnt cake*, and **قَدْعِيْلٌ** *a big camel or a little, ugly woman*, are said to make either **جَحْمِيْرٌ**, **قَرِيْزِدٌ**, **قَدْعِيْعٌ**, or **جَحْمِيْرِيْسٌ**, **قَرِيْزِقٌ**, **جَحْمِيْرِيْسٌ**, **قَدْعِيْلٌ**.

REM. b. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.

C In **مُسْتَكْمِلٌ**, for example, **م** is preserved in preference to **س** or **ت**, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of **عَلْنَدِيٌّ**, *a sort of thorn*, is either **عَلْنِيْدٌ** or **عَلِيْدٌ** (for **عَلِيْدِيٌّ**); of **قَلْنَسُوَةٌ**, *a sort of cap*, **قَلْنِيْسَةٌ** or **قَلِيْسِيَّةٌ**; of **حَبْنَطِيٌّ**, *short and big-bellied*, **حَبِيْطٌ** or **حَبِيْطٌ** (for **حَبِيْطِيٌّ**).

D **REM. c.** The termination **اَنٌ**, 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*, **زُعْفِرَانٌ**; **أَفْعَوَانٌ** *a male snake*, **أَفْعِيَانٌ**.

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

سُفْهِرِيحٌ, A
 ى may be inserted immediately before the last letter; as سُفْهِرِيحٌ, A
 مَكْتَبِيْلٌ, عُنَيْكِيْبٌ, and the like.

271. The feminine terminations مَـ, يَـ, and آَـ; the relative termination يُّـ; the ending اُنَـ in adjectives of which the feminine is فَعْلَى, and in proper names; the dual and plural terminations اِنَـ, وُنَـ, and اَتَـ; and the second syllable of the plural form اَفْعَالُ; 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, قَلْعِيَّةٌ; طَلْحَةُ (a man's name), طَلْحِيَّةٌ; مَسْلَمَةٌ (a man's name), مَسْلَمِيَّةٌ; حُبَيْلَى pregnant, حُبَيْلَى; سَلْمَى (a woman's name), سَلْمِيَّةٌ; حَمْرَاءُ red, حَمْرَاءُ; عَبْقَرِيٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, عَبْقَرِيٌّ; عَبْقَرِيَّةٌ belonging to *el-Basra*, بَصْرِيَّةٌ; سَكْرَانٌ (fem. سَكْرَى) drunken, C سَكْرَانِيَّةٌ; سَلْمَانٌ (a man's name), سَلْمَانِيَّةٌ; مُسْلِمَانٌ two Muslims, مُسْلِمَانِيَّةٌ; مُسْلِمُونَ Muslims, مُسْلِمِيَّةٌ; مُسْلِمَاتٌ Muslim women, مُسْلِمَاتِيَّةٌ; أَجْمَالٌ camels, أَجْمَالِيَّةٌ; أَصْحَابٌ companions, أَصْحَابِيَّةٌ; أَلْفَاظٌ words, أَلْفَاظِيَّةٌ; أُبْيَاتٌ verses, أُبْيَاتِيَّةٌ.

REM. a. The fem. يَـ is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as D قَرِيْقَرِيٌّ the back, قَرِيْقَرِيَّةٌ; لُعْيِيْزِيٌّ a riddle, لُعْيِيْزِيَّةٌ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ى, may be omitted; as حُبَارِيٌّ a bustard, حُبَيْرِيٌّ or حُبَيْرِيَّةٌ (for حُبَيْرِيَّةٌ).

REM. b. Other plurals, besides اَفْعَالُ, of the class called جُمُوعُ اَلْقَلَّةِ (see § 307) form their diminutives regularly; viz. اَفْعَلٌ, as وُلْدَةٌ children, وُلْدِيَّةٌ; غُلَامَةٌ boys, slaves, غُلَامِيَّةٌ; فَعْلَةٌ, as

But if the primitive has a *nomen unitatis*, ةَ is not appended to the A
diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شَجِيرٌ, but
شَجْرَةٌ *a tree*, شَجِيرَةٌ; 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 حُرَيْبٌ; دِرْعٌ *a coat of*
mail, دُرَيْعٌ; دَوْدٌ, *a herd of she-camels*, دَوْدٌ; عَرَبٌ *Arabs*, عَرَيْبٌ;
قَوْسٌ, *a bow*, قَوَيْسٌ; نَعْلٌ *a shoe*, نَعَيْلٌ; [عُرُوسٌ *a bride*, عُرَيْسٌ;
قَلْبٌ *a young she-camel*, قَلْبَيْسٌ, D. G.]; whilst قَدَامٌ, *the front*, and
وَرَاءٌ, *the rear or back*, have قَدَائِدِيَّةٌ and وَرَائِيَّةٌ (for وَرَائِيَّةٌ). قَوْمٌ—
one's people or tribe, which is masc. and fem., has قَوَائِمٌ or قَوَيْمَةٌ; C
but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only
رَهَيْطٌ and نَفَيْرٌ. 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. geminatæ are resolved; as تَلٌّ *a hill*, تَلَيْلٌ; طَسٌّ *a cup* (Fr. *tasse*),
طَسَيْسٌ; مَدَّةٌ *time*, مَدَيْدَةٌ.

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 (بَوَّبٌ) *a door*,
بَوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَيْبٌ; رِيحٌ (رَوَّحٌ) *wind*,
رَوَيْحَةٌ; قِيمَةٌ (قَوْمَةٌ) *price, value*, قَوَيْمَةٌ; مُوسِرٌ (مَيْسِرٌ) *rich*, مَيْسِرَةٌ;
مِيزَانٌ (مِوزَانٌ) *a pair of scales*, مِوزَيْنٌ.

A REM. شَيْءٌ, a thing, commonly makes شَيْءٌ (for شَيْءٌ), and vulgarly شَيْءٌ, 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 بُوَيْتٌ, شُوَيْخٌ, عُوَيْنَةٌ, بُوَيْضَةٌ, and ضُوَيْعَةٌ, but the regular forms are preferable. Conversely, عِيدٌ, a festival, though derived from the radical عود, makes عِيْدٌ, following the plural أَعْيَادٌ.

277. If the second letter be either a servile ðlif, or an ðlif, the origin of which is unknown, it is changed into و; as شَاعِرٌ a poet, شُوَيْعِرٌ; دَاهِيَةٌ a calamity, دُوَيْهِيَةٌ; فَارِسٌ a horseman, فُوَيْرِسٌ; خَاتَمٌ a signet-ring, خُوَيْتَمٌ; 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 أُ in forming the diminutive; e.g. وَاصِلٌ, أُوَيْصِلٌ, not وُوَيْصِلٌ. In other cases this change is optional, as in أُرَيْقٌ for وُرَيْقٌ, formed according to § 283 from أُورِقٌ.

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

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong سِي into سِي; as غَلَامٌ a youth, a slave, غَلَيْمٌ; عُلَيْمٌ; طَعَامٌ food, طَعَيْمٌ; أَكُولٌ a glutton, أَكَيْلٌ; ظَلِيمٌ a male ostrich, ظَلَيْمٌ; جَدُولٌ a brook, جُدَيْلٌ; أَسْوَدٌ black, أُسَيْدٌ; فَتَى a youth, فَتَيْ; عَصَا a staff, عُصْبَةٌ; رَحَى a mill, رُحَيْةٌ; عُرْوَةٌ a handle, عُرْبَةٌ.

REM. a. The forms أُجْدَيْوُلٌ and أُسَيْوُدٌ are also used.

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

279. A quadrilateral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as يَحْيَى *Yahyā* (*John*), يُحَى (for يُحْيَى); (for يُحْيَى); أَحْوَى *black*, أُحَى (for أُحْيَى); صَبِيٌّ *a boy*, صَبِيٌّ (for صَبِيٌّ); عَدُوٌّ *an enemy*, عَدَى (for عَدَيْتَ); عَطَاءٌ *a gift, pay*, عَطَى (for عَطَيْتَ); سَمَاءٌ *the sky or heaven*, سَمِيَّةٌ; إِدَاوَةٌ *a small water-skin*, (for إِدَاوَةٌ); مُعَاوِيَةُ (*a man's name*), مُعَاوِيَةٌ (for مُعَاوِيَةٌ).

REM. Instead of أُحَى, some say أَحْيَوِ (accus. أَحْيَوِي, like B أُسَيِّدُ, § 278, rem. a), others أُحَى (accus. أُحَى, for أُحْيَى, like أُسَيِّدُ, § 278), and others still, but irregularly, أُحَى.—From مُعَاوِيَةُ the forms مُعَاوِيَةٌ and مُعَاوِيَةٌ are also said to be in use.

280. The infinitives of *verba primæ* و, which reject the first radical and take the fem. termination ة in exchange (§ 206), resume C the و in their diminutives; as عِدَّةٌ *a promise*, وَعِدَّةٌ; جِدَّةٌ *affluence*, وَجِدَّةٌ; وَجِدَّةٌ; وَجِدَّةٌ *being spotted, spots*, وَجِدَّةٌ.

REM. They are distinguished by the ة from the diminutives of the form فَعْلٌ in the same verbs; such as وَعِدَّةٌ 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), أَبِي; أَخٌ *a brother* (أَخُو), أَخِي; دَمٌ *blood*, دَمِي; يَدٌ *a hand*, يَدِي; حَرْجٌ *vulva*, حَرْجِي; مَاءٌ *water*, مَائِي and مَوِي; شَاةٌ *a sheep or goat*, شَائِي; شَفَاةٌ *a lip*, شَفَائِي; أَمَةٌ *a maidservant*, أَمَائِي; لُغَةٌ *a dialect*, لُغَائِي; سَنَةٌ *a year*, سَنَائِي and سَنَائِي; هَنَةٌ *a thing*, هَنَائِي, هَنَائِي, and هَنَائِي.

REM. a. فَمٌ, *mouth*, of which the radical is فَوْهٌ or فَوَهٌ, forms its diminutive accordingly, فَوَائِي.

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

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 (*مَلْحٌ*);
قِيَارَةٌ a well of bitumen (*قَارٌ*); *جَبَّاسَةٌ* a place where gypsum is found
 or prepared; *زَّرَاعَةٌ* a land that is sown. Hence the tropical application
 of this form to persons, as an intensive (§ 233, rem. c).

REM. As *فَعَالَةٌ* has been transferred from things to persons, as
 an intensive adjective, so also *فَاعِلَةٌ* (§ 233, rem. c); for *سَاقِيَةٌ* is 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 *أَمْرَأَةٌ* a woman, *نَاقَةٌ* a she-camel; or unreal, unnatural (*غَيْرُ*
حَقِيقِيٍّ), or tropical (*مَسْجَازِيٌّ*), as *الشَّمْسُ* the sun, *نَعْلٌ* a shoe or D
سَنْدَالٌ, *ظُلْمَةٌ* darkness, *بُخْرَى* good news.

290. That a noun is of the fem. gender may be determined
 either (a) from its *signification*, or (b) from its *form*.

a. Feminine by signification (*تَثَّ الْمَعْنَوِيٌّ*)

(a) All common nouns and proper names
 as *أُمٌّ* a mother, *عَرُوسٌ* a bride, *عَجُوزٌ* an old woman.

A **أَصْدَاعٌ** a headache, **طَحَالٌ**, **كَبَادٌ**, disease of the spleen (**طَحَالٌ**), of the liver (**كَبِدٌ**)*.

287. (a) The form **فِعَالَةٌ** indicates a post or office; as **كِتَابَةٌ** the post of secretary (**كَاتِبٌ**); **عِمَالَةٌ**, **وَلَايَةٌ**, the post of governor (**عَامِلٌ**, **وَالٍ**); **إِمَارَةٌ** the office of *emir* (**أَمِيرٌ**); **خِلَافَةٌ** the caliphate; **نِيَابَةٌ** deputyship
 B (**نَائِبٌ**); **فِيَادَةٌ** the post of general (**فَائِدٌ**); **عِرَافَةٌ** the post of inspector, centurion, etc. (**عَرِيفٌ**).—(b) The form **فُعَالَةٌ** denotes small portions which are broken off or thrown away; as **بُرَادَةٌ**, **فُرَاضَةٌ**, filings; **بُرَايَةٌ** chips, shavings; **فُلَامَةٌ**, **فُصَاصَةٌ**, parings; **كُنَاسَةٌ**, **كُنَاسَةٌ**, sweepings; **رُضَاضَةٌ** brayed or pounded fragments; **كُسَارَةٌ** broken pieces; **فُطَاعَةٌ** cuttings; **عُجَالَةٌ** 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 **فُعَالٌ**, **دُقَاقٌ**, **حُمَامٌ**, **كُسَارٌ**, **رُضَاضٌ**, **فُجَامٌ**, **بُرَاقٌ**.

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**, **عَرَادَةٌ**, **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 (*Aṣṣmaʿī's Kitāb al-Farḡ*, p. 26 *seqq.*) the forms **فُعَالٌ**, **فُعَالَةٌ** and **فِعِيلٌ** are often used to denote excretions, as **رُغَامٌ**, **رُعَامٌ**, **رُؤَالٌ**, **مُجَاجَةٌ**, **مُجَاجٌ**, **نُعَابٌ**, **بُصَاقٌ** spittle or phlegm; **حَمِيمٌ**, **حُمَامٌ** sweat; **رَشِيمٌ**, **رَشِيمٌ**, **صَوَاحٌ** blood issuing from the nose; **سُلَاحٌ** excrements; **سُلَالَةٌ** sperm; dri... D. G.]

A *صَدَاعٌ* a headache, *طَحَالٌ*, *كَبَادٌ*, disease of the spleen (*طَحَالٌ*), of the liver (*كَبِدٌ*)*.

287. (a) The form *فِعَالَةٌ* indicates a post or office; as *كِتَابَةٌ* the post of secretary (*كَاتِبٌ*); *وَلَايَةٌ*, *عِمَالَةٌ*, the post of governor (*عَامِلٌ*); *إِمَارَةٌ* the office of *emir* (*أَمِيرٌ*); *خِلَافَةٌ* the caliphate; *نِيَابَةٌ* deputyship (*نَائِبٌ*); *قَائِدٌ* the post of general (*قَائِدٌ*); *عِرَافَةٌ* the post of inspector, centurion, etc. (*عَرِيفٌ*).—(b) The form *فُعَالَةٌ* denotes small portions which are broken off or thrown away; as *بُرَادَةٌ*, *فُرَاضَةٌ*, filings; *بُرَايَةٌ* chips, shavings; *فُكَامَةٌ*, *فُصَاصَةٌ*, parings; *كُنَاسَةٌ*, *كُنَاسَةٌ*, sweepings; *رُضَاضَةٌ* brayed or pounded fragments; *كُسَارَةٌ* broken pieces; *قُطَاعَةٌ* cuttings; *عُجَالَةٌ* a little food got ready in haste; *عُفَاوَةٌ* a small quantity of broth (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form *فُعَالٌ*, indicating a larger quantity, as *فُتَاتٌ*, *دُقَاتٌ*, *حُطَامٌ*, *كُسَارٌ*, *رُضَاضٌ*, *قُحَامٌ*, *بُرَاقٌ*.

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*, *عَرَادَةٌ*, *دَبَابَةٌ*, engines of war; *طَّرَاحَةٌ* a mattress or cushion, a fishing-net; *زَرَّاقَةٌ* a short javelin; *طَّرَادَةٌ* a spear, a bolt; *حَرَّاضَةٌ* a

* [According to D. H. Müller (*Aṣṣma'ī's Kitāb al-Farḡ*, p. 26 seqq.) the forms *فُعَالٌ*, *فُعَالَةٌ* and *فُعِيلٌ* are often used to denote excretions, as spittle or phlegm (*بُصَاقٌ*, *لُعَابٌ*, *مُجَاجٌ*, *مُجَاجَةٌ*, *رُؤَالٌ*, *رُعَامٌ*, *رُعَامَةٌ*); sweat (*رُعَافٌ*, *رُعَافَةٌ*, *رُعَافَةٌ*, *رُعَافَةٌ*); blood issuing from the nose (*رُعَافٌ*); excrements (*سُلَاحٌ*); spermata (*سُلَالَةٌ*); drippings (*قُطَارَةٌ*). D. G.]

place where potash is made (by burning the plants called **حُرْضُ**); A
جِصَّامَةٌ a place where gypsum or plaster (**جِصٌّ**) is made; **كَلَّاسَةٌ** a
 chalk-pit or quarry (**كَلَسٌ**); **مَلَّاحَةٌ** a salt-pan or salt-mine (**مَلْحٌ**);
قَيَّارَةٌ a well of bitumen (**قَارٌ**); **جَبَّاسَةٌ** a place where gypsum is found
 or prepared; **زَّرَّاعَةٌ** 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 **أَمْرَأَةٌ** a woman, **نَاقَةٌ** a she-camel; or unreal, unnatural (**غَيْرُ**
حَقِيقِيٍّ), or tropical (**مَجَازِيٌّ**), as **الْشَّمْسُ** 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 (**الْمُؤَنَّثُ الْمَعْنَوِيُّ**) are:—

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

A **صَدَاعٌ** a headache, **طَحَالٌ**, **كَبَادٌ**, disease of the spleen (**طِحَالٌ**), of the liver (**كَبِدٌ**)*.

287. (a) The form **فَعَالَةٌ** indicates a post or office; as **كِتَابَةٌ** the post of secretary (**كَاتِبٌ**); **عِمَالَةٌ**, **وَلَايَةٌ**, the post of governor (**عَامِلٌ**); **إِمَارَةٌ** the office of *emir* (**أَمِيرٌ**); **خِلَافَةٌ** the caliphate; **نِيَابَةٌ** deputyship
 B **نَائِبٌ**); **فِيَادَةٌ** the post of general (**قَائِدٌ**); **عِرَافَةٌ** the post of inspector, centurion, etc. (**عَرِيفٌ**).—(b) The form **فَعَالَةٌ** denotes small portions which are broken off or thrown away; as **بُرَادَةٌ**, **فُرَاضَةٌ**, filings; **بُرَايَةٌ** chips, shavings; **فُلَامَةٌ**, **فُصَاصَةٌ**, parings; **كُنَاسَةٌ**, **كُصَاحَةٌ**, sweepings; **رُضَاضَةٌ** brayed or pounded fragments; **كُسَارَةٌ** broken pieces; **قُطَاعَةٌ** cuttings; **عُجَالَةٌ** a little food got ready in haste; **عُفَاوَةٌ** 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 **فُعَالٌ**, **رُضَاضٌ**, **كُسَارٌ**, **قُطَاعٌ**, **فُعَالٌ**.

288. The form **فَعَالَةٌ** (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**, **عَرَادَةٌ**, **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 (*Aṣṣmaʿī's Kitāb al-Farḥ*, p. 26 seqq.) the forms **فُعَالٌ**, **فَعَالَةٌ** and **فَعِيلٌ** are often used to denote excretions, as spittle or phlegm **بُصَاقٌ**, **لُعَابٌ**, **مُجَاجٌ**, **مُجَاجَةٌ**, **رُؤَالٌ**, **رُعَامٌ**, **رُغَامٌ**, **رُغَامٌ**; sweat **حَمَامٌ**, **حَمِيمٌ**, **رَشِيمٌ**, **صَوَاحٌ**; blood issuing from the nose **رُعَافٌ**; excrements **سُلَاحٌ**; sperms **سُلَالَةٌ**; drippings **قُطَارَةٌ**. D. G.]

place where potash is made (by burning the plants called حُرُصُ); A
 جِصَّاصَةٌ a place where gypsum or plaster (جِصٌّ) is made; كَلَّاسَةٌ a
 chalk-pit or quarry (كَلَسٌ); مَلَّاحَةٌ a salt-pan or salt-mine (مَلْحٌ);
 قَيَّارَةٌ a well of bitumen (قَارٌ); جَبَّاسَةٌ a place where gypsum is found
 or prepared; زَّرَاعَةٌ a land that is sown. Hence the tropical application
 of this form to persons, as an intensive (§ 233, rem. c).

REM. As فَعَّالَةٌ 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 المعنوي) 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 *صَدَاعٌ* a headache, *طَحَالٌ*, *كَبَادٌ*, 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*); *عِمَانَةٌ*, *وِلَايَةٌ*, the post of governor (*عَامِلٌ*); *إِمَارَةٌ* the office of *emir* (*أَمِيرٌ*); *خِلَافَةٌ* the caliphate; *نِيَابَةٌ* deputyship
 B (*نَائِبٌ*); *قِيَادَةٌ* the post of general (*قَائِدٌ*); *عِرَافَةٌ* the post of inspector, centurion, etc. (*عَرِيفٌ*).—(b) The form *فُعَالَةٌ* denotes small portions which are broken off or thrown away; as *بُرَادَةٌ*, *فُرَاضَةٌ*, filings; *بُرَايَةٌ* chips, shavings; *فُلَامَةٌ*, *فُصَاصَةٌ*, parings; *كُنَاسَةٌ*, *كُضَاعَةٌ*, sweepings; *رُضَاضَةٌ* brayed or pounded fragments; *كُسَارَةٌ* broken pieces; *فُطَاعَةٌ* cuttings; *عُجَالَةٌ* a little food got ready in haste; *عُفَاوَةٌ* 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 *فُتَاتٌ*, *دُقَاتٌ*, *حُطَامٌ*, *كُسَارٌ*, *رُضَاضٌ*, *فُجَامٌ*, *بُرَاقٌ*.

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 (*Aṣṣma'ī's Kitāb al-Farḥ*, p. 26 seqq.) the forms *فُعَالٌ*, *فُعَالَةٌ* and *فُعِيلٌ* are often used to denote excretions, as spittle or phlegm *بُصَاقٌ*, *لُعَابٌ*, *مُجَاجٌ*, *مُجَاجَةٌ*, *رُؤَالٌ*, *رُعَامٌ*, *رُعَامٌ*, *رُعَامٌ*; sweat *حَمِيمٌ*, *حَمِيمٌ*, *حَمِيمٌ*, *حَمِيمٌ*; blood issuing from the nose *رُعَافٌ*; excrements *سُلَاحٌ*; sperms *سُلَالَةٌ*; drippings *فُطَارَةٌ*. D. G.]

place where potash is made (by burning the plants called حُرُوضُ); A
 جِصَّاصَةٌ a place where gypsum or plaster (جِصٌّ) is made; كَلَّاسَةٌ a
 chalk-pit or quarry (كَلَسٌ); مَلَّاحَةٌ a salt-pan or salt-mine (مَلْحٌ);
 قَيَّارَةٌ a well of bitumen (قَارٌ); جَبَّاسَةٌ a place where gypsum is found
 or prepared; زَّرَاعَةٌ a land that is sown. Hence the tropical application
 of this form to persons, as an intensive (§ 233, rem. c).

REM. As فَعَالَةٌ has been transferred from things to persons, as
 an intensive adjective, so also فَاعِلَةٌ (§ 233, rem. c); for سَاقِيَةٌ is 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 المعنوي) 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*]; مَرِيَمُ *Mary*, هِنْدُ *Hind*, سَعَادُ *Su'ād*, زَيْنَبُ *Zāinab* [; or that are represented as females, as شَعُوبُ *Death*, ذُكَاةُ *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضُ *country*, مَدِينَةٌ *city*, بَلَدَةٌ *town*, and قَرْيَةٌ *village*, are feminine*; as مِصْرُ *Egypt*, مَوْحَا *Mochu*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *el-'Irāk*; هَجْرٌ *Hajr*, فُلُجٌ *Fulj*, دَابِقٌ *Dābiq*, وَاسِطٌ *Wasīṭ*, مِنى *Miny*;

B as diptotes, and are then feminine, as وَاسِطٌ *Wasīṭ*, etc.

REM. The names of the quarters or directions, as قُدَامٌ *the front*, أَمَامٌ *the front*, خَلْفٌ *the rear*, وَرَاءُ *the rear*, may also be treated as feminine, following the gender of جِهَةٌ *direction*.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ *wind*, and نَارٌ *fire*, are feminine; as قَبُولٌ *the east wind*, دَبُورٌ *the west wind*, شَمَالٌ *the north wind*, جَنُوبٌ *the south wind*; سَقَرٌ *hell-fire*, [جَهَنَّمُ], جَحِيمٌ *blazing fire*, سَعِيرٌ *blazing fire*.

Except عَصَارٌ *a dust-storm with whirlwinds*, which is masc.

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

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

* [Some admit also the use of the masculine gender, because the word مِصْرٌ *is masc.*, بَلَدٌ *masc. or fem.* See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(e) 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, ذُوْدٌ a herd of she-camels, غَنَمٌ sheep or goats.

b. Feminine by form (أَلْمَوْثُ اللَّفْظِيُّ) are:—

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

(β) Nouns ending in ِـى or ِـا (ðlif maḳṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى a claim, a demand, نَجْوَى a secret, نَوْمَى blame, أَرْبَى misfortune, ذِكْرَى memory, دِفْلَى the oleander, ذِفْرَى the prominent bone behind the ear, مِعْزَى goats, بُهْمَى barley-grass, أَلْدُنْيَا the world, رُؤْيَا a vision or dream, بُشْرَى good news, حُمَى a fever.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْزَى, and بُهْمَى, regard C them as masculine, the ِـى being considered as an أَلْفِ الْإِحْقَاقِ [§ 252].

(γ) Nouns ending in ِـآ, when that termination does not belong to the root; as صَحْرَاءٌ, بَيْدَاءٌ, a plain or desert, ضَرَاءٌ harm, mischief, بَغْضَاءٌ hatred, قَاصِعَاءٌ a jerboa's hole, كِبْرِيَاءٌ glory (of God), pride (of man), خَيْلَاءٌ vainglory, arrogance, سَيْرَاءٌ a sort of striped cloth.

REM. A few nouns ending in ِـة, and those verbal adjectives D to which ِـة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ a successor, deputy, or caliph (compare in Italian *il podestà*), عَلامَةٌ very learned, رَاوِيَةٌ a traditionary.

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

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

REM. b. َـ is a compromise in orthography between the original َـ, *at*, the old pausal form َـ, *ah*, and the modern َـ, *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 ِـ are formed:—

(a) From adjectives of the form فَعْلَانُ, the feminine of which is فَعْلَى; as غَضْبَانُ *angry*, غَضِبَى; سُكْرَانُ *drunk*, سُكْرَى; شَبَعَانُ *sated*, شَبَعَى; ظِمْأَى, عَطَشَى, ظِمْمَانُ, عَطَشَانُ, غُرْمَانُ, غُرْمَى; شَبَعَى; ظِمْمَانُ *thirsty*, ظِمْمَانُ, عَطَشَانُ, غُرْمَانُ, غُرْمَى; مَلْمَأَى *full*, مَلْمَأَى; مَلْمَأَى *timid, fearing*, مَلْمَأَى.

- (b) From adjectives of the form أَفْعَلُ, when they have the *superlative* signification, and are defined by the article or by a following genitive, in which case the feminine is فَعْلَى; as الْأَكْبَرُ *the largest*, الْأَكْبَرَى; الْأَصْغَرُ *the smallest*, الْأَصْغَرَى; الْأَعْظَمُ *the greatest*, الْأَعْظَمَى; كُبْرَى الْمَدِينِ *the largest of the cities*, الْأَعْظَمَى.

REM. a. Adjectives of the forms فَعْلَانُ and فَعْلَانُ form their feminine by adding َةَ; as سَيْفَانُ *tall and slender*, سَيْفَانَةٌ; عُرْيَانُ *naked*, عُرْيَانَةٌ.

- D REM. b. The feminine of الْأَوَّلُ (for الْأَوَّلُ or الْأَوَّلُ) *the first*, is الْأَوَّلَى; that of الْآخَرُ (for الْآخَرُ) *other, another*, الْآخَرَى. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral أَحَدٌ, *one*, has إِحْدَى.

REM. c. There are some feminine adjectives of the form فَعْلَى, not superlatives, without any corresponding masculines; as أَنْثَى *female, feminine*, حُبْلَى *pregnant*, رُبَى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in أَـ 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 هَطْلَاءٌ *heavy and continuous (rain)*, حَسَنَاءٌ *beautiful*, شَوْكَاءٌ *rough to the feel (a new dress)*, $\text{أَلْعَرَبُ أَلْعَرَبَاءُ}$ *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** $\text{رَجُلٌ صَبُورٌ وَشَكُورٌ}$ *a patient and grateful man*, $\text{أَمْرَاءَةٌ صَبُورَةٌ وَشَكُورَةٌ}$ *a patient and grateful woman*; رَجُلٌ كَذُوبٌ *a lying man*, $\text{أَمْرَاءَةٌ كَذُوبَةٌ}$ *a lying woman*; كَانَتْ صَبُورًا *she was patient*; $\text{رَأَيْتَهَا صَبُورًا}$ *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 $\text{رَأَيْتُ صَبُورَةً}$ *I saw a patient (woman)*; $\text{مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ}$ **D** *he has not a she-camel to ride, nor one to carry loads, nor one for milking, where* رَكُوبَةٌ and حَلُوبَةٌ - مَرْكُوبَةٌ and مَحْلُوبَةٌ , whilst $\text{حَمُولَةٌ} = \text{حَامِلَةٌ}$.

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

A [REM. *b.* Hence the fem. nouns **صَعُودٌ** *an acclivity*, **كُؤُودٌ** *a mountain-road difficult of ascent*, **حَدُوزٌ** 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*, **إِمْرَأَةٌ جَرِيحٌ** *a wounded woman*, **فَتَاةٌ قَتِيلٌ** *a murdered woman*; but **رَأَيْتُ قَتِيلَةَ الْحَرُورِيِّ** *I saw (the woman) whom the Harūrīs had murdered*; **هَذِهِ أَكِيلَةٌ سَبِغٌ** *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: **فَعْلَةٌ** *مَحْمُودَةٌ* *a praiseworthy way of acting*, **حَمِيدَةٌ** *مَذْمُومَةٌ* *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. **إِمْرَأَةٌ مَغْشَرٌ** *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 **إِمْرَأَةٌ مِسْكِينٌ** is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. *بُورٌ*, *جَدْبٌ*, *جُنْبٌ*, *دَنْسٌ*, *عَدْلٌ*, *عَمْرٌ*, *قَلْبٌ*, *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 *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (*صِفَةٌ ثَابِتَةٌ*); as *حَامِلٌ* *pregnant*, *عَاقِرٌ*, *barren*, *كَاعِبٌ*, *نَاهِدٌ*, *having swelling breasts*, *حَائِضٌ*, *طَامِثٌ*, B *menstruating*, [مِيلَاتٌ 'Tbn Hisām 15, last l. R. S.] *menstruating*, *عَارِكٌ* *divorced*, *عَاطِلٌ* *without ornaments*, *حَاسِرٌ* *with the head and bust naked*, *مُرْضِعٌ* *giving suck*, *مُتِّمٌ* *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*, *مُعْضِلٌ*. But if they designate the said action or state as beginning, actually in progress, C or about to begin (*صِفَةٌ حَادِثَةٌ*), they form a feminine in *ة*; as *هِيَ 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 تَرُونَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ* *on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling.* D

3. *The Numbers of Nouns*.

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural (see § 81).

299. The *dual* is formed by adding *انِ* to the singular (omitting, of course, the *tênwin*); as *كِتَابٌ* *a book*, *كِتَابَانِ*; *رَشَأٌ* *a fawn*, *رَشَأَانِ* or *رَشَأَيْنِ*.

A REM. a. If the singular ends in ة , ة is changed into ت (see § 294, rem.); as أُمَّة a nation, أُمَّتَان . But أَلْيَةٌ a buttock, and خُصْيَةٌ a testicle, usually make أَلْيَان and خُصْيَان .

REM. b. If the singular ends in a quiescent ي (ي or ي), which was originally ي mobile (compare § 167, a, β , a), it becomes so again in the dual; as فَتَى a youth, for فَتَيَان ; رَعَى a mill, رَعَيَان ; رَحِمَى interdicted ground, رَحِمَيَان ; مَرْمَى a butt for shooting, مَرْمَيَان ; حُبْلَى pregnant, حُبْلَيَان ; فَتْوَى a legal opinion, فَتْوَيَان ; مَرْمِيَان ; حُبْلَيَان ; حُبَارَى a bustard, حُبَارَيَان . From حِمَى the form حِمَوَان is said to occur. If the singular ends in a quiescent ا (ا or ا), which was originally و mobile (compare § 167, a, β , a), the و is restored in the dual; as عَصَا a staff, for عَصَوَان , عَصَوَان ; قَفَا the nape of the neck, قَفَوَان .—If the singular of a quadrilateral noun ends in a quiescent ي , which was originally a و , the و is not restored in the dual, but becomes ي mobile, as مِثْبَى a musical instrument (from لَهَا for لَهُو), مِثْبَيَان ; أَعْشَى purblind (from عِشَى for عِشُو), أَعْشَيَان ; مُسَمَى named (from أِسْمٌ for سُمُو), مُسَمَيَان ; مُرْضَى rendered contented (from رَضَى for رَضُو), مُرْضَيَان . A solitary exception seems to be مِذْرَوَان the upper parts of the two buttocks, the singular of which, if used, would be مِذْرَى .

D REM. c. The hêmza of the termination اء , denoting the feminine (§ 296), becomes و ; as بَطْحَاءٌ a wide water-course or bottom, بَطْحَاوَان ; صَحْرَاءٌ a desert, صَحْرَاوَان ; حَمْرَاءٌ red, حَمْرَاوَان ; صَفْرَاءٌ yellow, صَفْرَاوَان . Forms like حَمْرَاءَان , صَحْرَاءَان , and even صَحْرَايَان are, however, said by some to be admissible.—In the termination اء , when sprung from a radical و or ي , the hêmza may either be retained or changed into و , though the former is preferable; as كِسَاءٌ a dress (for كِسَاو), كِسَاءَان or كِسَاوَان ; رِدَاءٌ a mantle (for رِدَاي), رِدَاءَان or رِدَاوَان . Some, however, admit the forms رِدَايَان

- 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* ; *أَخْوَانِ* *brother and sister*, from *أَخٌ* *brother* ; *الْقَمَرَانِ* *the sun and moon*, from *الْقَمَرُ* *the moon* ; *الْمَشْرِقَانِ* *the east and west*, from *الْمَشْرِقُ* *the east* ; [*الْعِرَاقَانِ* *Basra and Kufa* ; *الرَّقَّتَانِ* *Rakka and Rāfika* ; *الْفُرَاتَانِ* *the Euphrates and Tigris** ;] *الْحَسَنَانِ* *el-Hasan and el-Hossein*, from *الْحَسَنُ* *el-Hasan* (the elder son of 'Ali) ; *الْعَمْرَانِ* 'Omar 'ibn *el-Hattab and 'Abū Bekr*, from *عَمْرٌ* 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasi*, "heaven and earth," *ahani*, "day and night," *usāsau*, "morning and evening," *Mitra*, "Mitra and Varuṇa," etc.
- C [REM. g. The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as *الْأَبْرَدَانِ* *the two coolest* (of things) for *morning and evening* ; *الْأَطْيَبَانِ* *the two best ones* for *eating and coitus* ; *الْأَحْمَرَانِ* *the two red ones* for *meat and wine* ; *الْأَسْوَدَانِ* *dates and water* ; *الْأَبْيَضَانِ* *milk and water* ; *الْجَدِيدَانِ* or *الْأَجْدَانِ* *the two new ones* for *the night and the day* ; *الْأَصْغَرَانِ* *the heart and the tongue* ; *الْكُرَيْمَتَانِ* *the two eyes* ; *الْأَخْبَتَانِ* *urine and dung* or *sleeplessness and disquietude of mind* ; *الرِّفْدَانِ* *the Tigris and Euphrates*. D. G.]
- D

REM. h. The dual is sometimes formed from broken plurals (§ 300, b), or from *أَشْبَاهُ الْجَمْعِ* (§ 290, a, e), to designate two bodies or troops (*جَمَاعَتَانِ* or *فِرْقَتَانِ*) of the objects in question. E.g. *إِبِلَانِ* *two herds of camels* (إِبِلٌ), *غَنَمَانِ* *two flocks of sheep* or

* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Ibn Hišām, p. 121, l. 16. R. S.]

goats (عَمْرٌ), جَمَالَانِ two herds of he-camels (from جَمَالٌ, pl. of أَمْرٌ); جَمَلٌ (لِقَاعٌ), two herds of milch-camels (from لِقَاعٌ, pl. of لِقَاعَةٌ); بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلٍ between the (collected) spears of (the tribes of) Mālik and Nahšal (from رِمَاحٌ, pl. of رِمْحٌ); الْأُصُولَانِ the fundamental principles of theology (أُصُولُ الدِّينِ) and of law (أُصُولُ الفِئَةِ), from أُصُولٌ, pl. of أُصْلٌ a root; [comp. in Hebrew הַטְּוִיִּם].

B

REM. i. Proper names of the class مُرَكَّبٌ مُزَجِّجٌ (§ 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination -انِ; as مَعْدِي كَرِبَانِ, مَعْدِي كَرِبٌ. But if both parts be indeclinable, as in سِبْوِيهِ,—or, when taken together, form a proposition, as in تَابَطَ شَرًّا,—recourse must be had to a periphrasis with ذُو possessor of; as ذُو تَابَطَ شَرًّا, ذُو سِبْوِيهِ two men called 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, أَبُو زَيْدٍ أَبُو زَيْدٍ two men called أَبُو زَيْدٍ 'Abū Zayd, ابْنُ الزُّبَيْرِ ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubair. But in the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the second part in the dual likewise, as أَبُو زَيْدَيْنِ.

C

300: There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called الْجَمْعُ الصَّحِيحُ, or الْجَمْعُ الْمُصَحَّحُ, 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 التَّكْسِيرِ**, *the broken plural (pluralis fractus)*, because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination **وْنَ** to the singular; as **سَارِقٌ** *a thief*, **سَارِقُونَ**. The pluralis sanus of feminine nouns, which end in **ةٌ**, is formed by changing **ةٌ** into **اتٌ**, as **سَارِقَةٌ**, **سَارِقَاتٌ**; of those which do not end in **ةٌ**, by adding **اتٌ** to the sing., as **مَرْيَمٌ** *Mary*, **مَرْيَمَاتٌ**.

REM. a. If the singular ends in *ʕlif maḵṣūra*, with or without *tènwin* (**ى** or **ي**),—or in *kèra* with *tènwin* (**ـ**), arising out of **ى** (§ 167, *b*, β),—or in a quiescent **ى** preceded by *kèra* (**ى**), arising out of **ي**,—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** (§ 245), *chosen*, **مُصْطَفُونَ**, for **مُصْطَفِيُونَ**, and in the oblique cases **مُصْطَفِينَ**, for **مُصْطَفِيِينَ**; **مُوسَى** *Moses*, **مُوسُونَ** for **مُوسِيُونَ**, **قَاضِي**, for **قَاضِيُونَ**, *a judge*, **قَاضُونَ**, for **قَاضِيُونَ**, and in the oblique cases **قَاضِينَ**, for **قَاضِيِينَ**; **أَلْحَافِي**, for **أَلْحَافِي**, *the barefooted*, **أَلْحَافُونَ**, for **أَلْحَافِيُونَ**; **حُبْلَى** *pregnant*, **حُبْلَيَاتٌ**; **أَلصُّغْرَى** *the smallest*, **أَلصُّغْرِيَاتٌ**; **سُمَانَى** *a quail*, **سُمَانَيَاتٌ**.

REM. b. The *gèzma* of the middle radical in feminine substantives of the forms **فَعْلَة** and **فَعْلَة**, **فَعْلَة** and **فَعْلَة**, derived from roots which are not *mediæ radicalis geminatæ* or *mediæ و vel ي*, 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**; **أَرْضٌ** *the earth, the ground*, **أَرْضَاتٌ** (**אַרְצוֹת**); **عَبْلَةٌ**, *Abla*, **عَبْلَاتٌ**; **قَصْعَةٌ**, *a dish*, **قَصْعَاتٌ**; **جَفْنَةٌ**, *a village*, **جَفْنَاتٌ**; **قَرِيَةٌ**, *a coming in the morning*, **قَرِيَاتٌ**; **هِنْدٌ** *Hind*, **هِنْدَاتٌ** or **هِنْدَاتٌ**; **كِسْرَةٌ** *a fragment*, **كِسْرَاتٌ** or **كِسْرَاتٌ**; **سِدْرَةٌ** *the lotus-tree*, **سِدْرَاتٌ** or **سِدْرَاتٌ**; **جُمَّلٌ** *Guml*, **جُمَّلَاتٌ** or **جُمَّلَاتٌ**.

جُمَلَاتٌ ; ظَلَمَاتٌ *darkness*, ظَلَمَاتٌ or ظَلَمَاتٌ ; غُرْفَةٌ *an upper chamber*, A
 غُرْفَاتٌ or غُرْفَاتٌ. In the forms فُعَلٌ and فُعَلَةٌ, the gèzma may also
 be retained, as كِسْرَاتٌ, ظَلَمَاتٌ, [غُرْفَاتٌ]; but in فَعَلَةٌ this can
 be done only by poetic license, as رَفُضَاتٌ from رَفُضَةٌ *looseness or*
slackness (of the joints), زَفْرَاتٌ from زَفْرَةٌ *a sigh*. Names of men of
 the form فَعَلَةٌ have likewise فَعَلَاتٌ, as طَلْحَةُ *Talha*, طَلْحَاتٌ ;
 حَمِزَةٌ *Hamza*, حَمِزَاتٌ. The word عُرْسٌ or عُرْسٌ, *a wedding or*
marriage, has عُرْسَاتٌ.—In فَعَلَةٌ, if the third radical be و, the form B
 فِعَلَاتٌ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتٌ or ذِرْوَاتٌ (but not
 ذِرْوَاتٌ). A rare exception is جِرْوَاتٌ from جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فِعَلَاتٌ is likewise disapproved. One
 may say لِحِيَاتٌ, as كِسْرَاتٌ, but not لِحِيَاتٌ, instead of which one
 uses لِحَى. R. S.]—In فَعَلَةٌ, if the third radical be ي, the form
 فَعَلَاتٌ is inadmissible, as رُقِيَةٌ *a charm*, كَلِيَةٌ *a kidney*, رُقِيَاتٌ, C
 كَلِيَاتٌ (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 fèṭha is, however, admitted dialectically*,
 especially in the form فَعَلَةٌ, as جَوَزَاتٌ, بَيْضَاتٌ, دِيمَاتٌ, B
 دَوْلَاتٌ.—Substantives of the forms فُعَلَةٌ, derived from verbs med.
 rad. gemin. always retain the gèzma ; as ذَرَّةٌ *a mote*, ذَرَاتٌ ; شِدَّةٌ
a charge or attack, شِدَاتٌ ; عِدَّةٌ *a certain number, a few*, عِدَاتٌ ;
 سُرَّةٌ *a navel*, سُرَاتٌ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخْمَاتٌ (not ضَخْمَاتٌ) ; سَهْلَةٌ *easy*, سَهْلَاتٌ ; عِلْجَةٌ *fat*

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

- A *and strong*, عَلَجَاتٌ ; حُلُوتٌ *sweet*, حُلُوتٌ. Exceptions are, رَبَعَةٌ of *middle stature*, رَبَعَاتٌ or رَبَعَاتٌ, and نَجْبَةٌ *having little milk* (of a sheep or goat), نَجَبَاتٌ.

REM. c. If و and ي, as third radicals, reject their fetha 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 ; فَتَاةٌ, *a young woman* (for فَتِيَّةٌ), فَتَيَاتٌ ; مُرْمَاةٌ, *thrown* (for مُرْمِيَّةٌ), مُرْمِيَّاتٌ (compare § 167, a, β, a, with § 166, a).

- B *a cane, spear, tube* (for قَنَوَةٌ), قَنَوَاتٌ ; فَتَاةٌ, *a young woman* (for فَتِيَّةٌ), فَتَيَاتٌ ; مُرْمَاةٌ, *thrown* (for مُرْمِيَّةٌ), مُرْمِيَّاتٌ (compare § 167, a, β, a, with § 166, a).

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. عِضَّةٌ (for عِضْوَةٌ or عِضْبَةٌ) *a thorny tree*, عِضْوَاتٌ and عِضْبَاتٌ ;

- C *a year*, سَنَةٌ (for سَنَوَةٌ or سَنْبَةٌ) a year, سَنَوَاتٌ and سَنَهَاتٌ ; شَفَّةٌ (for شَفْبَةٌ or شَفْوَةٌ) *a lip*, شَفْبَاتٌ or شَفَوَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَّاتٌ or أَمَاتٌ ; هِنَةٌ (for هِنَوَةٌ), *a thing*, هِنَوَاتٌ or هِنَاتٌ ; ظَبَّةٌ (for ظَبْوَةٌ) *the point of a weapon*, ظَبَبَاتٌ ; بُرَّةٌ (for بُرَوَةٌ) *an armlet, a ring*, بُرَّاتٌ ; ثُبَّةٌ (for ثُبْوَةٌ) *a troop or band*, ثُبَّاتٌ ; ثِنَّةٌ (for ثِنْبَةٌ) *the gum*, ثِنَّاتٌ ; رِثَّةٌ (for رِثْبَةٌ) *a lung*, رِثَّاتٌ ; مِئَّةٌ (for مِئْبَةٌ) *a hundred*, مِئَّاتٌ ; ابْنَةٌ or بِنْتُ—مِئَّاتٌ (for مِئْبَةٌ), *a daughter*, makes بِنَّاتٌ ; and أُخْتُ (for أُخْوَةٌ), *a sister*, أُخْوَاتٌ.

- D REM. e. The hêmza in the terminations اءِ and اءِ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءُ, دَكَّاءُ, بَرْقَاءُ, سَمَاءُ, are formed صَحْرَاوَاتٌ, دَكَّاءَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَوَاتٌ.—Words of five or more letters sometimes reject the terminations ي and ء (see § 299, rem. c); as حَبَارَى, حَبَارِيَّاتٌ or حَبَارَاتٌ ; قَاصِعَاءُ *a jerboa's hole*, قَاصِعَاتٌ.

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

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

- 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, **أَحْرُونٌ**); **عَضَّةٌ** a *thorny tree*, **عَضُونٌ**; **رِئَةٌ** a *lung*, **رِئُونٌ**; **كُرَّةٌ** a *ball, a sphere*, **كُرُونٌ**; **قَلَّةٌ** a *stick used by children at play*, **قَلُونٌ** [cas. obliq. **قَلِينٌ**]; **سَنَةٌ** a *year*, **سِنُونٌ**. From the oblique case of this last word, viz. **سِنِينٌ**, arises a secondary formation **سِنِينٌ**, [like **مِئِينٌ** § 325, rem. α. Comp. also ii. § 108].

- C REM. e. In proper names of the class **مُرَكَّبٌ مُزَجٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. λ). Thus **مَعْدِيكِرِبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرِبُونَ**; but **سَبِيوِيَهٌ** and **تَابَّطٌ شَرَّاءٌ**, which are wholly indeclinable, form **ذَوُو سَبِيوِيَهٍ** and **ذَوُو تَابَّطٍ شَرَّاءٌ**, *men called Sibawih and Ta'abbata šarran*. Construct compounds, like **عَبْدٌ مَنَاةٌ**, **أَبُو زَيْدٌ**, and **ابْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَاةٍ**, **أَبْنَاؤُ الزُّبَيْرِ**, *men called 'Abd Menāf, 'Abū Zèid, and 'Ibnu 'z-Zubèir*; but in the case of compounds with **أَبٌ**, **ابْنٌ**, etc., it is also allowable to say **أَبْنَاؤُ زَيْدِينَ** and the like.—It may be added that compounds with **ابْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتٌ** or **ابْنَةٌ**); e.g. **ابْنُ عَرِيسٍ** a *weasel*, **ابْنُ مَاءٍ** a *water-fowl*, **ابْنُ نَعِيشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرِيسٍ**, 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*; *أَفْعَالُ الْقَلْبِ* or *أَفْعَالُ الْتَقْلُوبِ*; *بَيْتُ أَمْوَالِ*; *تِيَالِي الْجَمْعِ* has *تَيْلَةُ الْجَمْعَةِ*; *أَصْحَابُ الْبَرِيدِ*, *بُيُوتُ 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 *ة*; as *زَيْنَبُ* *Zindb*, *زَيْنَبَاتُ*; *هِنْدُ* *Hind*, *هِنْدَاتُ*; *عَزَّةُ* *Azza*, *عَزَاتُ*; *طَلْحَةُ* *Talḥa* (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 *ة*; as *ظَبِيَّةُ* a gazelle, *ظَبِيَّاتُ*; *قَرْيَةٌ* a village, *قَرَيَاتُ*; *عَلَّامَةٌ* a very learned man, *عَلَّامَاتُ*.

(b) Feminine adjectives, the masculine gender of which has the C pluralis sanus.

(c) Feminine nouns in *ى* and *اء*; as *حُبْلَى* pregnant, *حُبْلَيَاتُ*; *ذِكْرَى* memory, *ذِكْرَيَاتُ*; *ضَرَّاءُ* distress, *ضَرَّاءَاتُ* (§ 301, rem. *e*); *حُبَارَى* a bastard, *حُبَارَيَاتُ*.

(d) The names of the letters, which are usually feminine (§ 292, *b*); as *أَلِفٌ* an *elif*, *أَلِفَاتُ*; *مِيمٌ* an *m*, *مِيمَاتُ*.

(e) The names of the months; as *الْمُحَرَّمُ* the *Moharram*, *شَوَّالَاتُ* *Suuwāl*, *شَوَّالٌ*; *رَمَضَانَاتُ* *Ramaḍān*, *رَمَضَانَاتُ*; *مُحَرَّمَاتُ*.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as *تَعْرِيفٌ* a definition, *تَعْرِيفَاتُ*; *إِقْطَاعٌ* a *feof*, *إِقْطَاعَاتُ*; *اِصْطِلَاحٌ* a technical term, *اِصْطِلَاحَاتُ*.

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, **شَادِرُوَانَاتٌ** **شَادِرُوَانٌ** a jet d'eau, a fountain, **أَغَا** an Aga, **أُسْتَوَاتٌ** **أُسْتَاذٌ** (for **أُسْتَاذٌ**) a teacher, **بَاشَا** a Pasha, **بَاشَوَاتٌ**; **أَغَوَاتٌ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **سِبْحَلٌ** a stout camel, **سِبْحَلَاتٌ**; **حَمَامٌ** a warm bath, **حَمَامَاتٌ**; **جَمَادٌ** an inanimate or inorganic thing, **جَمَادَاتٌ**; **حَيَوَانٌ** a living thing, an animal, **حَيَوَانَاتٌ**; **عَقَارٌ** landed property, **عَقَارَاتٌ**; **مَاجِرَى** an event or occurrence (lit. **مَا جَرَى** what happened or occurred), **مَاجِرِيَّاتٌ**; **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 **أَرْبَعِينَاتٌ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتٌ** entities (from **كَائِنٌ** being); **مَوْجُودَاتٌ** beings (from **مَوْجُودٌ** found, existing); **مَخْلُوقَاتٌ** creatures (from **مَخْلُوقٌ** created); **مُصَنَّفَاتٌ** literary compositions, works (from **مُصَنَّفٌ** arranged, classified);

مَجَلَّدَاتُ bound books, volumes (from مَجَلَّدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبِيلٌ a hillock, جَبِيلَاتٌ; كُتَيْبٌ a little book, كُتَيْبَاتٌ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as تُحْفَةٌ 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,] قُبَّةٌ; أُمَّةٌ a nation, أُمَّرٌ; غُرٌّ; جُدْوَةٌ a fire-brand, جُدْوٌ (for جُدْيٌ or جُدُوٌ, § 213); كَلْيَةٌ a kidney, كَلْيٌ (for كَلْيٌ); [بُهْمَةٌ courageous, بُهْمٌ]. C
2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as الْعُظْمَى the greatest, الْعُظْمُ; الْأَوْلَى the first (fem. of الْأَوَّلُ), الْأَوْلَى; الْعَلْيَى the highest, الْعَلْيَى.

REM. Similarly أُخْرَى other, another (fem. of أَخْرٌ, see D § 295, rem. b), أُخْرٌ, without tènwin.

3. فُعْلَةٌ (especially from verba mediæ rad. و), فُعْلَةٌ, rare; as دَوْلَةٌ a turn of fortune, a dynasty, دَوْلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قَرْيٌ, § 213); بَحِيْمَةٌ a beard, لُحْيٌ (for لُحْيٌ); حَلِيَّةٌ a trinket, حَلْيٌ (for حَلْيٌ).

A *Plur. Fract.*II. *فُعَلٌ*.*Sing.*

1. *أَفْعَلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* *red*, *حُمُرٌ*; *أَحْدَبٌ* *humpbacked*, *حُدْبٌ*; *أَصْمٌ* *deaf*, *صُرٌّ*; *أَبْيَضٌ* *white*, *بَيْضٌ* (for *بَيْضٌ*); *أَسْوَدٌ* *black*, *سُودٌ* (for *سُودٌ*); *أَعْمَى* *blind*, *عُمَى*.

B 2. *فَعْلَاءَةٌ*, fem. of *أَفْعَلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءَةٌ* *yellow*, *صُفْرٌ*; *عَرْجَاءٌ* *lame*, *عُرْجٌ*; etc. [Accordingly *بَيْدَاءَةٌ* *a desert* has *بَيْدٌ*.]

REM. *بَعْتَاءَةٌ*, *بَصْعَاءَةٌ*, *كَتَعَاءَةٌ*, *جَمْعَاءَةٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* *all*), make *بُتَعٌ*, *بُصَعٌ*, *كُتَعٌ*, *جُمَعٌ*, without *tənwin* [§ 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*, *عُونٌ* (for *عُونٌ*); *نَوَارٌ* *timid*, *رَتِيرٌ* (of a woman), *نُورٌ*; *بَوَانٌ* *the pole of a tent*, *بُونٌ*; *أَوَارٌ* *heat*, *سُورٌ*; *سُوَارٌ* *a bracelet*, *خُونٌ*; *أُورٌ*. [They may be contractions from original *فُعَلٌ*, as e.g. *سَوَانٌ* *a tooth-stick*, has certainly both *سُونٌ* and *سُونٌ*. 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*, *عَوِطٌ* [or *عِطٌ*, *حَوْلٌ*]. [Also in some other cases, as *فُرَّةٌ* from *فَارَةٌ* and *بُرْزٌ* from *بُرْزٌ*. They may, however, be contractions from *فُرَّةٌ* and *بُرْزٌ* (comp. III. 5, rem.). D. G.]

[REM. *نَائِقَةٌ* *a she-camel* has *نُوقٌ*.]

III. *فُعَلٌ*.

1. *فَعَالٌ*, *فِعَالٌ*, *فُعَالٌ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. فَعْلٌ continued. Sing.

geminatæ or verba tertiæ rad. و et ي ; as رَدَاخٌ a large bowl or dish, رُدْحٌ ; قَدَالٌ the neck, قُدْلٌ ; سَيْالٌ a mimosa tree, سَيْلٌ ; حُمُرٌ a book, كُتُبٌ ; فِرَاشٌ a bed, فُرُشٌ ; حِمَارٌ a veil, حُمُرٌ ; شِيَارٌ a stallion, حُصْنٌ ; سَوَاكٌ a tooth-stick, سُوكٌ ; قُرَادٌ Saturday, شَمِيرٌ ; كُرَاعٌ the shinbone of an animal, كُرْعٌ ; قُرَادٌ a tick, قُرْدٌ.

B

REM. Exceptions are حِجَاخٌ the bone over the eye, حُجَجٌ ; عِنَانٌ a rein, عُنُنٌ. [A rare case is أَنْثٌ from أَنْثَى female, as though it were formed from إِنَاثٌ.]

2. فَعِيلٌ, فَعِيلَةٌ, فَعُولٌ, not derived from verba tertiæ rad. و et ي ; as سَرِيرٌ a twig or rod, قُضْبٌ ; كَثِيبٌ a sandhill, كُتُبٌ ; سُرُرٌ a seat, throne, bier, سُرُرٌ ; سَفِينَةٌ a ship, سُفُنٌ ; مَدِينَةٌ a city, مُدُنٌ ; صَحِيفَةٌ a leaf or page, صُحُفٌ ; عَمُودٌ a pillar, عُمُدٌ ; رَسُولٌ a message, a messenger, رُسُلٌ.
3. فَعِيلٌ, فَعُولٌ, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي ; as نَذِيرٌ one who warns, نَذْرٌ ; صَبِيرٌ patient, صَبُورٌ ; دَلُولٌ docile, [a dromedary,] دُلُلٌ ; غَيْرٌ jealous, غَيْرٌ ; بَيُوضٌ laying many eggs, بَيْضٌ.
4. فَعْلٌ, فَعْلَةٌ, فَعْلٌ, rare ; as سَعْفٌ a roof, سَعْفٌ ; سَحْلٌ a thin, white piece of cloth, سَحْلٌ ; أُسْدٌ a lion, أُسْدٌ ; قَلَكٌ a sphere, the heavens, قَلَكٌ ; وَكْنٌ an idol, وَكْنٌ ; بَدَنَةٌ a victim for sacrifice, بَدَنٌ ; حُشْبَةٌ a piece of wood, حُشْبٌ ; أُجْمَةٌ a brake or thicket, أُجْمٌ ; نَمْرٌ a leopard, نَمْرٌ ; حُشِنٌ rough, حُشِنٌ ; ضَبْعٌ a hyæna, ضَبْعٌ.

A *Plur. Fract.*III. *فُعْلٌ* continued. *Sing.*

5. *فَاعِلٌ*, rare; as *تَاجِرٌ* a merchant, *تُجْرٌ*; *بَازِلٌ* a full-grown camel, *بُزْلٌ*.

REM. The form *فُعْلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminatæ; e.g. *كُتِبٌ* (for *كُتِبٌ*), *بَيْضٌ* (for *شَيْبٌ*), *شَيْرٌ* [عُدْرٌ, بُشْرٌ], *أَسَدٌ*, *رُسُلٌ*, *فُضْبٌ*, *كُتِبٌ* (for *بَيْضٌ*, instead of which *بُوضٌ* is sometimes used), *نَيْبٌ* full-grown she-camels (for *نَيْبٌ*), from *نَابٌ* (for *نَيْبٌ*). Forms like *لَذِيذٌ* pleasant, *لُدٌّ* *ذَبَابٌ* the common fly, *ذُبٌّ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fêthâ, as *سَرِيرٌ*, *سُرٌّ*; *جَدِيدٌ* new, *جُدُدٌ* or *جُدْدٌ*.

IV. *فَعْلٌ*.

- C 1. *فِعْلَةٌ*; as *قِطْعَةٌ* a piece, *قِطْعٌ*; *حِكْمَةٌ* a maxim, *حِكْمٌ*; *لِمْةٌ* a lock of hair, *لِمْرٌ*; *سَيْرَةٌ* mode of walking, manner of living, character, *سَيْرٌ*; *إِسْوَةٌ* an example or pattern, *إِسْوٌ* (for *إِسْوٌ*); *بِنْيَةٌ* a building, *بِنْيٌ*; [*رِشْوَةٌ* a bribe, *رِشْوٌ* or *رِشْوٌ*].
2. *فَعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *بَدْرَةٌ* a skin for milk, *بَدْرٌ*; *هَضْبَةٌ* a shower of rain, *هَضْبٌ*; *تَارَةٌ* a time, *تَيْرٌ*; *قَامَةٌ* a fathom, *قَيْرٌ*; [*ثَلَّةٌ* a flock of sheep, *ثَلَلٌ*].

V. *فَعَالٌ*.

1. *فُعْلٌ* (not primæ or secundæ rad. *ى*), *فُعْلٌ*; as *بَحْرٌ* a sea,

* [Again, *شُدُفٌ* Persian curved bows (Tabari, i. 957, l. 1) is said to be the plural of *شُدْفَانٌ*. R. S. It may be a poetical license for *شُدُفٌ*. For, as a rule, just as the form *فُعْلٌ* may be changed into *فُعْلٌ* (*عَلَى مَذْهَبِ اتَّعْوِيضٍ*), so *فُعْلٌ* may be replaced by *فُعْلٌ*.]

Plur. Fract.

A

V. *فَعَالٌ* continued. *Sing.*

بِحَارٌ ; ثَوْبٌ a piece of cloth, a dress, ثِيَابٌ ; ظَبْيٌ a gazelle,
ظَبَاءٌ ; قِدْحٌ an arrow, قِدَاحٌ ; ذِئْبٌ a wolf, ذِيَابٌ ; رِيحٌ a wind,
رِيَّاحٌ ; ظِلٌّ a shade, a shadow, ظِلَالٌ ; رُمْحٌ a spear, رِمَاحٌ ;
خُفٌّ a boot, خِفَافٌ.

2. فَعْلَةٌ (rare), فَعْلَةٌ ; as فِصْعَةٌ a dish, فِصَاعٌ ; مَرَّةٌ an occasion, B
a time, مِرَارٌ ; رَوْضَةٌ a garden, رِيَّاضٌ ; ضَيْعَةٌ a farm, ضِيَاعٌ ;
لِحْحَةٌ a milch-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. geminatae or C
tertiæ rad. و et ي ; as جَبَلٌ a hill, جِبَالٌ ; جَمَلٌ a he-camel,
جِمَالٌ ; رَقَبَةٌ the neck, رِقَابٌ ; ثَمَرَةٌ a fruit, ثِمَارٌ ; حَسَنٌ, fem.
حَسْنَةٌ, handsome, حِسَانٌ.
4. فَعْلٌ ; as رَجُلٌ a man, رِجَالٌ ; سَبْعٌ a beast of prey, سِبَاعٌ ; ضَبْعٌ
a hyæna, ضِبَاعٌ.
5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives ; as صَعْبٌ difficult, صِعَابٌ ; D
عَذْبٌ sweet, عَذَابٌ ; صُلْبٌ hard, صِلَابٌ.
6. فَعْلٌ ; as رُطَبٌ fresh ripe dates, رِطَابٌ ; رُبْعٌ an early born
camel's colt, رِبَاعٌ ; هُبْعٌ a late born camel's colt, هِبَاعٌ.
7. فَعْلَى, not fem. superlatives ; as أُنْثَى female, إِنَاثٌ ; خُنْثَى
a hermaphrodite, خِنَاثٌ.

A *Plur. Fract.*V. *فَعَالٌ* continued. *Sing.*

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدِمَانٌ* *repentant*, *خِمَاصٌ* *lean, slim*, *خِمَاصٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَانِي*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *رَبَّانٌ*, f. *رَبَّيَا*, *satisfied with drink*, *رَوَّاءٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَبِيرٌ*, *شَرِيفٌ*, *noble*, *كِرَامٌ*, *شِرَافٌ*; *مَرِيضٌ* *sick*, *مِرَاضٌ*; [*ضِعَافٌ* *feeble*, *ضِعَافٌ*]; *طَوِيلٌ* *long*, *طِوَالٌ* (rarely *طِيَالٌ*); *لِثَامٌ* *base*, *لِثَامٌ*; *جَبِيدٌ* (for *جَوِيدٌ*) *good*, *جَيَادٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خَيَارٌ*.

C

REM. From words *tertiae rad.* و et ي this form is rarely used; as *نَقِيٌّ* *pure*, *نِقَاءٌ*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فَصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صِحَابٌ*; *فَاتِمٌ* *a merchant*, *تِجَارٌ*; *نَاهِلٌ* *drinking, thirsty*, *نِهَالٌ*; *قَائِمٌ* *standing*, *قِيَامٌ*; *نَائِمٌ* *sleeping*, *نِيَامٌ*; *رَاعٍ* (for *رَاعِيٌّ*) *a shepherd*, *رِعَاءٌ*; *رِعَاءٌ* *fat*, *رِعَاءٌ*.

D

[REM. a. Rare cases are *جَوَادٌ* from *جَوَادٌ* *a courser*; *بَطْحَاءٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عِجَافٌ* from *عِجَافٌ* fem. *عِجَفَاءٌ* *lean*; *عِشَارٌ* and *نِفَاسٌ* from *عِشْرَاءٌ* and *نِفَسَاءٌ*.]

[REM. b. The plural *فُعَالٌ* is said to occur in a few words (see *Ḥariri, Dorrat*, ed. Thorb. 97 seq. and *Hafāḡi's comm.*

Plur. Fract.

A

V. فَعَالٍ continued.

Sing.

141 seq.) as بُسَاطٌ from بُسَطٌ a she-camel with her own calf, ثَنَاءٌ from ثَنِيٌّ a sheep or goat in the second year, رُخَالٌ from رَخِلٌ or رَخِلٌ a ewe lamb, رُدَالٌ from رَذَلٌ mean, رُعَاةٌ from رَاعٌ a shepherd, صَبَاةٌ from صَابِيٌّ a Sabian (see the Gloss. to Ṭabari). Some say that it is another form for فَعَالٍ, others B that it is really a collective (أَسْمَرُ جَمْعٍ). D. G.]

— VI. فُعُولٌ.

1. نُفُوسٌ, نَفْسٌ; بُحُورٌ, بَحْرٌ; فُعُلٌ, فَعْلٌ, فَعْلٌ; كَهْلٌ a middle-aged man, كُهُولٌ; ضُرْسٌ a molar tooth or grinder, ضُرُوسٌ; جِلْدٌ a skin, جُلُودٌ; جُنْدٌ a military force, C جُنُودٌ; جِيوشٌ, جَيْشٌ an army, بُرُودٌ, بُرْدٌ a robe, جُنُودٌ; دَلِيٌّ (for دَلِيٌّ), دَلْوٌ a bucket, ظَبْيٌ a gazelle, ظَبْيٌ; دَلِيٌّ (comp. § 215).

REM. a. From words med. rad. و of the forms فَعْلٌ and فُعْلٌ this plural is rare; e.g. فُؤُوجٌ a troop, فُؤُوجٌ; حَوَلٌ a year, حَوُولٌ (or حَوُولٌ). قَوْسٌ a bow, usually makes قَيْسِيٌّ or قَيْسِيٌّ, 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, بَيْوْتٌ or بَيْوْتٌ; شَيْخٌ an old man, a chief, a doctor, شَيْوُخٌ or شَيْوُخٌ; عَيْنٌ an eye, عَيْوُنٌ or عَيْوُنٌ (comp. § 269, rem. c).

2. نُدُوبٌ, نَدَبٌ; أُسُودٌ, أُسَدٌ; كَيْدٌ, كَيْدٌ; نُدُوبٌ, نَدَبٌ; أُسُودٌ, أُسَدٌ;

A *Plur. Fract.*VI. *فُعُولٌ* continued. *Sing.*

the liver, كُبُودٌ ; وَعِلٌّ *a mountain-goat*, وُعُولٌ ; مَلِكٌ *a king*,
 مُلُوكٌ ; نَابٌ (for نَيْبٌ) *a canine tooth*, نَيْبٌ ; عَصَاٌ *a staff*,
 عُصِيٌّ (for عُصْوِيٌّ), or by assimilation عِصِيٌّ ; دَمٌ *blood* (for
 دِمِيٌّ or دَمِيٌّ), (دَمَوٌ, دَمِيٌّ).

B

REM. From words med. rad. و of the form فَعَلٌ this plural is rare; as سَاتٌ (for سَوَاتٌ) *a stem or trunk*, سَوَاتٌ (or سَوَوَاتٌ).

3. فَعَلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money*,
 بُدُورٌ ; حَقْبَةٌ *a period of time*, حَقُوبٌ ; حُرْبَةٌ *a hole*, حُرُوبٌ ;
 حَقَّةٌ *a casket*, حَقُوقٌ ; شَعْفَةٌ *a top or summit*, شُعُوفٌ ; دَوَاةٌ
 an inkhorn, دَوِيٌّ or دَوِيٌّ.

C

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ي ; as وَاقِفٌ *standing*, وَقُوفٌ ; جَالِسٌ, قَاعِدٌ, *sitting*, جُلُوسٌ,
 شَاهِدٌ *a witness*, شُهُودٌ ; عَاتٍ *proud, wicked*, عَتِيٌّ (for
 عَتُويٌّ) or عَتِيٌّ ; بَاكِ *weeping*, بَكِيٌّ or بَكِيٌّ.

[REM. Rare cases are ضَلُوعٌ from ضَلَعٌ *a rib*;

D

أُرُومٌ from أُرْمٌ (أُرْمٌ) *a stone set up* ; ظُرُوفٌ from ظُرَيْفٌ *elegant*.]

VII. *فُعُلٌ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiiæ rad. و et ي (with rare exceptions); as سَاجِدٌ *prostrating oneself*, سُجْدٌ ;
 سَامِرٌ *conversing at night*, سَمَرٌ ; نَائِمٌ *sleeping*, نَوْمٌ and نَيْمٌ ;
 صَائِمٌ *fasting*, صَوْمٌ and صَيْمٌ ; سَائِلٌ *pregnant*, سُوقٌ and سُيْلٌ ;

Plur. Fract.

A

VII. فُعِلٌ continued. Sing.

[غَائِبٌ *menstruating*, حَيْضٌ; طَائِقٌ *repudiated*, طَلَّقٌ]; غَائِبٌ *absent*, غَيْبٌ; غَازٍ *a soldier*, غُزَى (for غُزَى or غُزُو, § 213).

2. فَاعِلَةٌ, fem. of the preceding; as نَائِحَةٌ *mourning*, نُوحٌ.

REM. a. The substitution of *kèsr* for *damm* is allowable in the first syllable of فُعِلٌ from verba med. و et ي, in which case the و must be changed into ي; as خَيْفٌ for خَيْفٌ, خَوْفٌ, from خَائِفٌ *fearing*; صِيْمٌ, from صَائِمٌ *fasting*; etc.

[REM. b. Anomalous is عَزَلٌ from أُعْزِلُ *having no weapon*.]

VIII. فُعَالٌ.

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*, صُنَاعٌ; كَافِرٌ *an unbeliever*, كُفَّارٌ; جَاهِلٌ *ignorant*, جُهَّالٌ; نَائِبٌ *a deputy*, نَوَّابٌ; نَوَّابٌ *sleeping*, نَوَّامٌ; غَازٍ *a soldier*, غُزَاةٌ; جَانٍ *an offender*, جُنَّاءٌ; [صُدَّادٌ *avoiding*, صَادٌ]*.

IX. فَعَلَةٌ.

1. فَاعِلٌ, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as فَاعِلٌ *a workman*, D كَمَلَةٌ *perfect*, كَامِلٌ; كَافِرٌ *an unbeliever*, كُفْرَةٌ; سَاحِرٌ *a conjuror*, سَحْرَةٌ; بَارٌّ *pious, dutiful*, بَرٌّ; طَائِعٌ *obedient*, طَاعَةٌ (for طَوَعَةٌ); بَائِعٌ *selling*, بَاعَةٌ (for بَيْعَةٌ).

* [فَالٌ *defeated, fugitives*, properly pl. of فَالٌ, is by usage pl. of فُلٌ. R. S.]

A *Plur. Fract.*VI. *فُعُولٌ* continued. *Sing.*

the liver, كُبُودٌ ; وَعِلٌّ *a mountain-goat*, وُعُولٌ ; مَلِكٌ *a king*,
 مُلُوكٌ ; نَابٌ (for نَمَبٌ) *a canine tooth*, نُيُوبٌ ; عَصَاٌ *a staff*,
 عِصِيٌّ (for عِصْوِيٌّ), or by assimilation عِصِيٌّ دَمٌ *blood* (for
 دِمِيٌّ or دِمِيٌّ, دَمُوٌّ, دَمِيٌّ).

B REM. From words med. rad. و of the form فَعَلٌ this plural is rare; as سَائِقٌ (for سَوِقٌ) *a stem or trunk*, سُووقٌ (or سُووقٌ).

3. فَعَلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money*,
 خُرُوبٌ ; حُرْبَةٌ *a hole*, حُرُوبٌ ; حَقْبَةٌ *a period of time*, بُدُورٌ ;
 دَوَاةٌ *a casket*, حُقُوقٌ ; شَعْفَةٌ *a top or summit*, شُعُوفٌ ;
 دَوِيٌّ or دَوِيٌّ *an inkhorn*, دَوِيٌّ or دَوِيٌّ.

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ي ; as وَقُوفٌ *standing*, وَقُوفٌ ; جَالِسٌ, قَاعِدٌ, *sitting*, جُلُوسٌ ;
 عَتِيٌّ (for عَتُوِيٌّ) *proud, wicked*, عَاتٌ ; شُهُودٌ, شَاهِدٌ *a witness*, فُعُودٌ ;
 بَيْكِيٌّ or بَيْكِيٌّ *weeping*, بَاكٌِّ ; عَتِيٌّ or عَتُوِيٌّ.

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib* ;
 د [REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib* ;
 D أُرُومٌ from إِرْمٌ (أُرْمٌ) *a stone set up* ; ظُرُوفٌ from ظُرَيْفٌ *elegant*.]

VII. *فُعُلٌ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as سَاجِدٌ *prostrating oneself*, سُجْدٌ ;
 نَائِمٌ *sleeping*, نَوْمٌ and نَيْمٌ ; سَمِرٌ *conversing at night*, سَمَرٌ ; صَائِمٌ *fasting*, صَوْمٌ and صَيْمٌ ;
 شَائِلٌ *pregnant*, شَوْلٌ and شَيْلٌ ;

Plur. Fract.

A

VII. *فُعَل* continued. *Sing.*

[*طَلَّتْ* *repudiated*, *طَالَتْ* *menstruating*, *حَائِضٌ*]; *غَائِبٌ*
absent, *غَيْبٌ*; *غَارٍ* *a soldier*, *غَزَى* (for *غَزَى* or *غَزَوْ*, § 213).

2. *نَوَّحَ*, fem. of the preceding; as *نَائِحَةٌ* *mourning*, *فَاعِلَةٌ*.

REM. a. The substitution of *kèr* for *damm* is allowable in the first syllable of *فُعَل* from verba med. و et ي in which B case the و must be changed into ي; as *خُوفٌ* for *خَيْفٌ* for *خَيْفٌ*, from *خَائِفٌ* *fearing*; *صِيَمٌ*, from *صَائِمٌ* *fasting*; etc.

[REM. b. Anomalous is *عَزَلٌ* from *أَعَزَلٌ* *having no weapon*.]

VIII. *فُعَالٌ*.

فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي [or med. gem.] (with rare exceptions); as *حَكَمٌ* *a judge*, *حَاكِمٌ*; *تَابِعٌ* *a follower*, *تَبَاعٌ*; *صَانِعٌ* *an artisan*, *صُنَاعٌ*; *كَافِرٌ* *an unbeliever*, *كُفَّارٌ*; *جَاهِلٌ* *ignorant*, *جُهَّالٌ*; *نَائِبٌ* *a deputy*, *نَوَّابٌ*; *غَزَاؤُهُ* *a soldier*, *غَزَاؤُهُ*; *جَانِبٌ* *an offender*, *جُنَائِبٌ*; [*صَدَّادٌ* *avoiding*, *صَادٌّ*]*.

IX. *فَعَلَةٌ*.

1. *فَاعِلٌ*, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as *فَاعِلٌ* *a workman*, *دَعَلَةٌ*; *كَافِرٌ* *an unbeliever*, *كُفْرَةٌ*; *كَامِلٌ* *perfect*, *كَمَلَةٌ*; *سَاحِرٌ* *a conjuror*, *سَحْرَةٌ*; *بَارٌّ* *pious, dutiful*, *بَرَرَةٌ*; *طَائِعٌ* *obedient*, *بَاعَةٌ* (for *بَاعَةٌ*); *بَائِعٌ* (for *بَاعَةٌ*).

* *فَالٌ* *defeated, fugitives*, properly pl. of *فَالٌ*, is by usage pl. of *فَالٌ*. 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*; *حَاكِكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

B [2. *فَاعِلٌ* rare, as *خَبِيثٌ* bad, *خَبْنَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاءٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فَعَلَةٌ*.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from verba tertiae rad. و et ي; as *غَارٍ* a soldier, *غُرَاةٌ* (for *غُرَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضَيْةٌ*); *رَاوٍ* a reciter, rehearser, or *traditionary*, *رَوَاةٌ* (for *رَوَيْةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جُنَيْةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of Hijaz *الْصَّابِئُونَ* (*Sabians*) for *الْصَّابِثُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بُزَاةٌ* from *بَارٍ* a falcon.]

D XI. *فَعَلَةٌ*.

1. *فُعَلٌ*, not derived from verba tertiae rad. و et ي; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دَبٌّ* a bear, *دِبْبَةٌ*; *كُوْزٌ* a jug, *كِوْرَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.

2. *فُعَلٌ*, *فِعْلٌ*, with the same restriction, rare; as *نُوْرٌ* an ox, *نِوْرَةٌ* or *نِيرةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

A *Plur. Fract.*XIII. *أَفْعَل* continued. *Sing.*

REM. Exceptions are, for example, *تَوْبٌ* a piece of cloth, a garment, *أَتْوَبُ* or *أَتْوَبٌ*; *قَوْسٌ* a bow, *أَقْوَسُ* or *أَقْوَسٌ*; *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, *أَذْرَعُ*; *عَنَاقٌ* a female kid, *أَعْنُقُ*;

B *يَمِينٌ* the right hand, an oath, *أَيْمِنُ*; *شِمَالٌ* the left hand, *أَشْمَلُ*; *لِسَانٌ* the tongue*, *أَلْسَنُ*; *عُقَابٌ* an eagle, *أُعْقَبُ*.

3. *فَعَلٌ*, *فُعَلٌ*, *فَعْلٌ*, not derived from verba mediæ rad. و et ي, rare; as *جَبَلٌ* a hill, *أَجْبَلُ*; *زَمَنٌ* time, *أَزْمَنُ*; *عَصَا* (for *عَصُو*) a staff, *أَعْصِي* (for *أَعْصِي* or *أَعْصُو*); *رِجْلٌ* a leg or foot, *أَرْجَلُ*; *شَيْلٌ* a lion's cub, *أَشَيْلُ*; *ذئبٌ* a wolf, *أَذْوَبُ*; *قفلٌ* a lock, *أَقْفَلُ*.

C REM. *بئرٌ*, a well, has *أَبْوَرٌ* and, by transposition, *أَبْرٌ*.

From radicals mediæ و et ي occur, for example, *دَارٌ* a house, *أَدْوَرُ*, *أَدْوَرٌ*, and, by transposition, *أَدْرٌ*; *سَاقٌ* the shank, *أَسُوْقٌ*, *أَسُوْقٌ*; *نَابٌ* (for *نَيْبٌ*) a canine tooth, *أَنْيَبٌ*.

4. *فَعَلَةٌ*, rare; as *أَكَمَةٌ* a hillock, *أَكْرٌ*; *رَقَبَةٌ* the neck, *أَرْقَبُ*; *أَمَةٌ* a maidservant, (for *أَمَوَةٌ*), *أَمِرٌ* (for *أُمِيٌّ*); *نَاقَةٌ* a she-camel, *أَيْنُقِيٌّ* and, *أَنْوُقِيٌّ*, and *أَنْوُقِيٌّ*, whence, by transposition, *أَيْنُقِيٌّ* and,

D dialectically, *أَوْنُقِيٌّ*.

REM. *أَفْعَلٌ* occurs now and then in a few other forms; as *نَيْرٌ* a leopard, *أَنْيَرٌ*; *سَبْعٌ* a beast of prey, *أَسْبَعٌ*; *ضِلْعٌ* a rib, *أَضْلَعُ*; *أَغْرَبٌ* a raven, *أَغْرَابٌ*; *أَنْهَرٌ* day, *أَنْهَارٌ*; etc.

* [If fem.; for if masc. it has *أَلْسِنَةٌ* (XV. 1), according to *El-Mubarrad 50, l. 5 seq. D. G.]

A *Plur. Fract.*XIV. أفعال continued. *Sing.*

rare; as أَشْرَافٌ *noble*, مَيِّتٌ or مَيِّتٌ (for مَوِيَّتٌ, § 242),
dead, أَمْوَاتٌ.

REM. أفعال occurs now and then in a few other forms;
 as أَفْلَاحٌ *an enemy*, أَعْدَاءٌ; فُلُوكٌ *a weaned foal, a colt*, أَفْلَاحٌ;
 أَيْمَانٌ *a right hand, an oath*, أَيْمَانٌ; جَنَانٌ *the heart*, أَجْنَانٌ.

B XV. أفعلة.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ;
 as جَنَاحٌ *a wing*, أَجْنَحَةٌ; طَعَامٌ *food*, أَطْعِمَةٌ; زَمَانٌ *time*,
 أَزْمِنَةٌ; دَوَاءٌ *physic*, أَدْوِيَةٌ; غِذَاءٌ *food*, أَغْذِيَةٌ; لِسَانٌ *the tongue**,
 إِمَامٌ (for أَلِيَّةٌ); أَحْمِرَةٌ *an ass*, أَحْمِرَةٌ; إِلَهٌ *a god*, إِلَهَةٌ (for أَلِيَّةٌ);
 an 'imām or priest, أَيْمَةٌ or أَيْمَةٌ (for أَيْمَةٌ); فِنَاءٌ *a courtyard*,
 أَفْنِيَةٌ; غُرَابٌ *a raven*, أَغْرَابَةٌ; غُلَامٌ *a youth*, أَغْلَامَةٌ;
 رُقَاتٌ *a lane, a strait*, أَرْقَاتَةٌ; عَمُودٌ *a pillar*, أَعْمِدَةٌ;
 رَغِيْفٌ *a cake of bread*, أَرْغِفَةٌ; قَضِيْبٌ *a branch, a rod*, أَقْضِيْبَةٌ;
 قَفِيْرٌ *a certain measure*, أَقْفِيْرَةٌ; كَثِيْبٌ *a sand-hill*, أَكْثِيْبَةٌ.

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad.
 geminatæ or ultimæ rad. و et ي; as عَزِيْزٌ *mighty, glorious*,
 أَعْزَرَةٌ (for أَعْزَرَةٌ); عَفِيْفٌ *temperate, chaste*, أَعْفَفَةٌ; شَجِيْحٌ
niggardly, stingy, أَشْحَةٌ; حَبِيْبٌ *dear*, أَحَبَّةٌ; صَبِيٌّ *a boy*
 (for صَبِيْوٌ), أَصْبِيْبَةٌ; نَجِيٌّ *a confidant*, أَنْجِيْبَةٌ; عَمِيٌّ *stammering*,
 أَعْمِيْبَةٌ.

* [If masc.; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued. Sing.

3. فَعْلٌ, فَعْلٌ, فَعْلٌ, rare; as فَرْنُخٌ *the young of a bird*, أَفْرِخَةٌ; نَعْلٌ *a shoe*, أَنْعَلَةٌ; نَجْدٌ *a high land*, أَنْجِدَةٌ; زِرٌّ *a button*, أَزْرَةٌ; بُرْجٌ *a tower*, أَبْرَجَةٌ; جَمْرٌ *the hole of a reptile*, أَجْمِرَةٌ.

B

4. فَعْلٌ, فَعْلٌ, rare; as طَبَقٌ *a cover or lid*, أَطْبِقَةٌ; زَادٌ (for زَوْدٌ) *provisions*, أَزْوِدَةٌ; خَالَ (for خَوْلٌ) *an uncle (by the mother's side)*, أَخْوَالَةٌ; قَفَا (for قَفَى or قَفْوٌ) *the back of the neck*, أَقْفِيَةٌ; [أَحْيِيَةٌ, vulva حَيْأًا]; نَدَى *moisture, dew*, أَندِيَةٌ; حُزْرٌ *a buck-hare*, أَحْزَرَةٌ (for أَحْزَرَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سِجَاةٌ C or سِجَايَةٌ *a sealed strip of paper (with which a letter is bound)*, أَنْسِجَةٌ; وَادٍ *a watercourse*, أَوْدِيَةٌ; نَادٍ *an assembly*, أَنْدِيَةٌ.

XVI. فَوَاعِلٌ*.

1. فَاعِلٌ; as خَاتَمٌ *a signet-ring*, خَوَاتِمٌ; طَابَعٌ *a seal*, طَوَابِعٌ; طَابَقٌ *a pot, a crucible*, طَوَابِقٌ; قَالَبٌ *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. عَوَارِضٌ, عَوَارِمٌ, عَوَارِضٌ, صَوَائِقٌ. 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, فَوَارِسٌ; تَابِعٌ a follower, تَوَابِعٌ; نَازِكٌ hanging the head, نَوَازِكٌ; هَوَالِكٌ perishing, هَوَالِكٌ; خَالِفٌ remaining behind, خَوَالِفٌ.

B

4. فَاعِلٌ, verbal adjectives, applicable by their signification only to females (§ 297, d, rem.); as حَامِلٌ pregnant, حَوَامِلُ; نَاهِدٌ menstruating, حَوَائِضُ; طَالِقٌ divorced, طَوَالِقُ; نَاهِدٌ having swelling breasts, نَوَاهِدُ.

C

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ fruit, فَوَاكِهُ; صَاعِقَةٌ a thunderbolt, صَوَاعِقُ; 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, عَوَاطِرُ (for عَوَامِرُ); جَارِيَةٌ gain, profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارِحُ (for جَوَارِي, see no. XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحٍ (for نَوَاحِي).

D

REM. Initial و is changed into أ; as وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِيَةٌ custody, a guard, أَوَاقِي (for وَوَاقِي), which is also the plural of وَاقِيَةٌ = أَوْقِيَةٌ an ounce.

Plur. Fract.

A

XVI. فَوَاعِلُ continued. *Sing.*

6. فَاعِلَاءٌ; as حَائِيَاءٌ, دَامَاءٌ, قَاصِعَاءٌ, نَافِقَاءٌ, holes of the jerboa, حَوَاتٍ (for حَوَاتِي), دَوَامٌ (for دَوَامِر), فَوَاصِعُ, نَوَافِقُ, سَابِيَاءٌ a caul, سَوَابٍ (for سَوَابِي).

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, سَحَائِبٌ; رِسَالَةٌ an embassy, a letter, a treatise, رَسَائِلٌ; ذُوَابَةٌ a lock of hair, ذَوَائِبٌ; جُعَالَةٌ or جَعِيلَةٌ wages, جَعَائِلٌ; جَزِيرَةٌ an island, جَزَائِرٌ; صَحِيفَةٌ a written leaf, a letter, a book, صَحَائِفٌ; صَفِيحَةٌ a board or plank, a slab, صَفَائِحٌ; كَرِيمَةٌ noble, كَرَائِمٌ; ذَبِيحَةٌ slaughtered, a victim, ذَبَائِحٌ; حَلُوبَةٌ a milch-camel, حَلَائِبٌ; شِمَالٌ the north C wind, شِمَائِلٌ; شِمَالٌ the left hand, شِمَائِلٌ; جَزُورٌ a she-camel for slaughter*, جَزَائِرٌ; عَجُوزٌ an old woman, عَجَائِرٌ; ذُنُوبٌ a large bucket, ذَنَائِبٌ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ a young camel, أَفَائِلٌ; ضَمِيرٌ a pronoun, ضَمَائِرٌ; [دَلِيلٌ a proof, دَلَائِلٌ; وَصَائِدٌ a court, وَصَائِدٌ]; حَاجَةٌ a want or need, a thing, D affair or business, حَوَائِجٌ; ضَرَّةٌ a second wife, ضَرَائِرٌ; حُرَّةٌ a free woman, حَرَائِرٌ; [كَنَّةٌ a daughter in law, كَنَائِنٌ; مُرَّةٌ bitter kinds of trees, from مُرَّةٌ]; لَيْلٌ the night, لَيَائِلٌ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*

XVIII. فَعْلَانُ.

Sing.

1. فَعْلٌ, from radicals mediæ و ; as حُوْتُ, نُونُ, *a fish*, حَيْتَانُ, سُوْرُ, *a wall*, سَيْرَانُ, عُوْدُ, *a piece of wood, a branch*, دِيْدَانُ, دُوْدُ, *a worm*.
- B 2. فَعْلٌ; as خَرَبٌ *a male bustard*, خِرْبَانُ; وَصَعٌ *a kind of small bird*, وَصَعَانُ; وَرَلٌ *a lizard*, وَرْلَانُ; تَاجٌ (for تَوَجُّ) *a crown*, تَاجَانُ; بَابٌ *a door*, بَيْبَانُ; جَارٌ *a neighbour*, جِهْرَانُ; نَارٌ *fire*, نَيْرَانُ; فَتَى (for فَتَى) *a youth*, فَتِيَانُ; أَخٌ (for أَخُو) *a brother*, إِخْوَانُ.
- C 3. فَعْلٌ; as صُرْدٌ *a kind of bird*, صِرْدَانُ; نَغْرٌ *a nightingale*, نَغْرَانُ; جُرْدٌ *a field-rat*, جِرْدَانُ; حَزْنٌ *a buck-hare*, حِزْنَانُ; جَعَلٌ *a black beetle*, جَعْلَانُ.
4. فَعَالٌ, and more rarely فَعَالٌ and فِعَالٌ; as غَلَامٌ *a boy, a slave*, غِلْمَانُ; غُرَابٌ *a raven*, غِرْبَانُ; عِقَابٌ *an eagle*, عِقْبَانُ; ذَبَابٌ *a fly*, ذِبَابَانُ; غَزَالٌ *a gazelle*, غِرْلَانُ; شِهَابٌ *a firebrand, a meteor*, شِهْبَانُ; صَوَارٌ *a herd of wild cattle*, صَيْرَانُ.
- D 5. فَعْلٌ and فِعْلٌ, rare; as عَبْدٌ *a slave*, عِبْدَانُ; وَغْدٌ *a slave*, وَغْدَانُ; نُورٌ *a bull*, نَيْرَانُ; ضَيْفٌ *a guest*, ضَيْفَانُ; فَأْرٌ *a mouse*, فَيْرَانُ; رَأْلٌ *a young ostrich*, رَيْلَانُ; صِنُوٌّ *one of two or more trees growing from a single root*, صِنْوَانُ; قِنُوٌّ *a bunch of dates*, قِنْوَانُ; نَيْرٌ *a yoke*, نَيْرَانُ.
6. فَعِيلٌ, rare; as قَضِيْبٌ *a branch*, قَضِيْبَانُ; ظَلِيْمٌ *a male ostrich*,

Plur. Fract.

A

XVIII. فَعْلَانُ continued. Sing.

ظَلِمَانُ ; صَبِيٌّ (for صَبِيوٌ) a boy or child, صَبِيَانُ ; خَصِيٌّ a gelding, a eunuch, خَصِيَانُ.

[7. فَعُولٌ, rare ; as خُرُوفٌ a lamb, خِرْفَانُ.]

8. فَعِيلٌ, فَعِيْلَةٌ, not diminutives, rare ; as جُمَيْلٌ, كُعَيْتٌ, a nightingale, جَمْلَانُ, كِعْتَانُ ; تَمَيْلَةٌ a sort of wild cat, تَمْلَانُ. B

9. فَعْلَانٌ, rare ; as شَقْدَانٌ a male chameleon, شِقْدَانٌ ; كِرْوَانٌ a bustard, وَرْشَانٌ ; وَرْشَانٌ a wood-pigeon, وَرْشَانٌ.

10. فَاعِلٌ, rare ; as حَائِطٌ a wall, حَيْطَانٌ ; جَانٌ a spiritual being of the class called أَلْجِنُّ, جِنَانٌ.

REM. اِمْرَةٌ (for اِمْرَوَةٌ), a maidservant, has اِمْرَانٌ ; and C اِمْرَاَةٌ, a woman, an irregular plural نِسْوَانٌ.

XIX. فَعْلَانُ.

1. فَعْلٌ, more rarely فَعَلٌ ; as سَقْفٌ a roof, سُقْفَانٌ ; وَعْدٌ a slave, وَغْدَانٌ ; وَعْدَانٌ ; عَبْدٌ a slave, عُبْدَانٌ ; ظَهْرٌ the back, the short side of a wing-feather, ظَهْرَانٌ ; بَطْنٌ the belly, the long side of a wing-feather, بُطْنَانٌ ; [حَبٌّ grain, حُبَّانٌ ;] ذَيْبٌ a wolf, ذُؤَبَانٌ ; D زَقْنٌ a bunch of dates, قُنْوَانٌ ; رِقٌّ a skin for water, etc., رِقَّانٌ.

2. فَعَلٌ ; as بَلْدٌ a town, بُلْدَانٌ ; بَرَقٌ, حَمَلٌ, a lamb, بُرْقَانٌ, دُكْرَانٌ ; ذَكَرٌ a male, حُمْلَانٌ.

3. فِعَالٌ, rare ; as زُقَاتٌ a lane, a strait, زُقَّانٌ ; شَجَاعٌ brave, شُجْعَانٌ ; شِهَابٌ a firebrand, a meteor, شُهْبَانٌ ; حُوَارٌ an unweaned foal of a camel, حُوْرَانٌ.

Plur. Fract.

A

XX. فَعْلَاءَ continued. Sing.

a philosopher or sage, a physician, حُكْمَاءَ; نُجَبَاءَ noble, نَجِيبٌ;
بُهِنَاءَ clear, plain, eloquent, بَيْنٌ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَلِمٌ learned, عُلَمَاءَ; جَاهِلٌ ignorant, جُهَلَاءَ; شَاعِرٌ a poet, شُعْرَاءَ; عَاقِلٌ wise, عُقَلَاءَ; صَالِحٌ good, right, صُلَحَاءَ. B

REM. Examples of rarer cases are: سَمَحًا liberal, سَمَحٌ;
جَوَادًا liberal, جَوَادٌ; جَبَانًا cowardly, جَبَانٌ (from جَبِينٌ);
شَجَاعًا brave, شَجَاعٌ (from شَجِيعٌ); قَتَلَاءَ slain, قَتِيلٌ; أَسِيرٌ a
prisoner, أُسْرَاءَ; [وَدَدًا loving, وَدُودٌ].—خَلِيفَةً, a successor,
a deputy, a caliph, usually makes خَلَائِفَ in the former senses,
and خُلَفَاءَ in the last. C

XXI. أَفْعَلَاءَ.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertie rad. و et ي; as صَدِيقٌ a friend, أَصْدِقَاءَ; قَرِيبٌ a relative, أَقْرِبَاءَ; أَحِبَّاءَ, أَحِبَّاءَ (for أَحِبَّاءَ); أَقْرِبَاءَ; أَهْوِيَاءَ (for هَوِيَاءَ); أَطِبَّاءَ, أَطِبَّاءَ; أَشَدَّاءَ, أَشَدَّاءَ; هَيِّنٌ (for هَيِّنٌ) light, easy, أَهْوِيَاءَ; لَيِّنٌ (for لَيِّنٌ) smooth, easy, أَهْوِيَاءَ; بَيْنٌ clear, plain, eloquent, أَهْوِيَاءَ; غَنِيٌّ rich, أَغْنِيَاءَ; عَيْبٌ stuttering, stammering, أَعْيِبَاءَ; وَلِيٌّ a friend, a wālī or saint, أَوَلِيَاءَ; شَقِيٌّ wretched, أَشَقِيَاءَ; سَخِيٌّ liberal, أَسْخِيَاءَ; تَقِيٌّ pious, أَتَقِيَاءَ; and similarly, بَرِيٌّ for بَرِيٌّ, quit of, exempt from, أَبْرِيَاءَ; نَبِيٌّ, for نَبِيٌّ, a prophet, أَنْبِيَاءَ.

A *Plur. Fract.*

XXII. فَعْلَى.

Sing.

1. فَعِيلٌ, فَعِلٌ, فَاعِلٌ, أَفْعَلٌ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتِيلٌ *slain*, قَتْلَى; جَرِيحٌ *wounded*, جَرَحَى; لَدَغَى; لَدَغَى *bitten by a snake, stung by a scorpion*, لَدَغَى; أُسِيرٌ *a prisoner*, أُسْرَى; كَسِيرٌ *broken*, كَسْرَى; مَيِّتٌ (for مَوِيَّتٌ) *dead*, مَوْتَى; مَرِيضٌ *sick*, مَرَضَى; غَرِيْبٌ *drowned*, غَرَقَى; غَرَقَى *perishing*, هَالِكٌ *perishing*, هَلَكَى; عَائِلٌ *poor*, عَيْلَى; زَمَنٌ *paralytic*, زَمِنَى; وَجَعٌ *in pain*, وَجَعَى; هَرَمٌ *decrepit through age*, هَرَمَى; حَمِيْقٌ, or أَحْمَقٌ, *silly*, حَمَقَى; *جَرَبٌ, or أَجْرَبٌ, *mangy, scabby*, جَرَبَى; نَوَكٌ *a fool*, نَوَكَى.
2. فَعْلَانٌ, verbal adjectives; as كَسْلَانٌ *lazy*, كَسَلَى; غَضْبَانٌ *angry*, غَضَبَى; غَرْتَانٌ *hungry*, غَرْتَى; سَكْرَانٌ *drunken*, سَكْرَى.

C

REM. The plural فَعْلَى is said to occur in only two words;

viz., حَجَلٌ *a partridge*, حَجَلَى, and ظَرْبَانٌ *a polecat*, ظَرْبَى.

XXIII. فَعَالٌ.

1. فَعْلَاءٌ; as عَذْرَاءٌ *a virgin*, عَذَارٍ; صَحْرَاءٌ *a plain or desert*, صَحَارٍ; فَيَافٍ *a desert*, فَيَافٍ.
2. فَعْلَى; as فِتْوَى *a judicial opinion*, فِتَاوٍ; دَعْوَى *a claim*, دَعَاوٍ; ذَقَارٍ *the prominent bone behind the ear*, ذَقْرَى; دَعَاوٍ.
3. فَعْلَاءَةٌ, فَعْلِيَّةٌ, فَعْلَوَةٌ; as سَعْلَاءَةٌ *a female gūl* (غُولٌ) or *goblin*, سَعَالٍ; حَذْرِيَّةٌ *rough ground*, حَذَارٍ; عَفْرِيَّةٌ *the*

* [لِلْأَزْدِيَّاتِ] كَيْسَى *clever* has كَيْسَى in order that it may resemble (لِلْأَزْدِيَّاتِ) كَيْسَى its contrary حَمَقَى.]

Plur. Fract.

A

XXIII. فَعَالٍ continued. Sing.

hackles of a cock, عَفَارٍ; عَرْقُودَةٌ the collar-bone, تَرَاقِي; عَرْقُودَةٌ the cross-handle of a bucket, عَرَاقِي.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. أَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. أَلْفَعَالِي.—In the same way لَيْلٌ, B night, makes لَيْالٍ (acc. لَيْالِي); أَهْلٌ one's people or family, أَهَالٍ (acc. أَهَالِي); and أَرْضٌ, the earth, أَرَاضٍ (acc. أَرَاضِي).

XXIV. فَعَالِي.

1. فَعْلَاءَةٌ; as عَذْرَاءٌ a virgin, عَذَارِي; صَحْرَاءٌ a plain or desert, صَحَارِي; فَيَافِي; as فَيَافِي a desert, فَيَافِي.
2. فَعْلَوِي; as فِتَاوِي a judicial opinion, فِتَاوِي; حَلَاوِي sweetmeat, حَلَاوِي; دَعَاوِي a claim, دَعَاوِي; ذِفْرِي the prominent C bone behind the ear, ذِفَارِي; شَكَاوِي a complaint, شَكَاوِي.
3. فَعْلِي, feminine adjectives, not superlatives; as أَنْثِي female, feminine, أَنْثِي; حَبْلِي pregnant, حَبَالِي; خُنْثِي a hermaphrodite, خُنْثَانِي.
4. فَعْلِيَّةٌ; 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. فَعْلَانٌ, fem. فَعْلَانِي, and فَعْلِي, verbal adjectives; as سَكْرَانٌ drunken, سَكَارِي; غَضْبَانٌ angry, غَضَابِي; جَرْدَانٌ hungry, جَرْدَانِي; كَسَالَانٌ lazy, كَسَالِي; حَيْرَانٌ perplexed, حَيْرَانِي; حَيْرَانٌ jealous, حَيْرَانِي; أُسِيرٌ a prisoner, أُسَارِي; كَسِيرٌ broken, كَسَارِي;

A *Plur. Fract.*

XXIV. *فَعَالِي* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى;
[حَزَائِيَا, حَزَيَانٌ] *covered with shame*, أَيَامَى; [أَيْمِرٌ].

6. فَعِلٌ, فَعُلٌ, verbal adjectives; as حَبِيطٌ *having a swollen belly*,
حَدَارَى; وَجَعٌ *in pain*, وَجَاعَى; حَذِرٌ *cautious, wary*, حَذَارَى;
B حَزَانٌ *sad*, حَزَانَى.

REM. Instead of *فَعَالِي* we find, in nos. 5 and 6, *فَعَالِي*
and even *فَعَالِي*; as سُكَارَى, حُيَارَى, عُجَارَى, غُبَارَى,
كَسَارَى or كَسَالَى; وَجَاعَى; رَدَاقَى and عَاطِلٌ
only *عُطَالَى*.

7. فَعِيلَةٌ, fem. substantives from verba tertiae rad. و et ي; as
C رَعَايَا *subjects*, رَعِيَّةٌ; مَنَائِيَا *fate*, مَنِيَّةٌ; هَدَايَا *a present*,
هَدِيَّةٌ; بَلَايَا *a trial or calamity*, بَلِيَّةٌ; مَطِيَّةٌ *an animal for riding*,
مَطِيَّةٌ (for *عَطِيَّةٌ*); سَجَايَا *nature, disposition*, سَجِيَّةٌ; مَطَايَا
a *sin*, مَطَايَا; [عَشَايَا *evening*, عَشِيَّةٌ].

- REM. We write هَدَايَا instead of هَدَائِي, etc., to prevent
the repetition of the letter ي (see § 179, rem. a).—Many
D grammarians regard these words as being of the form فَعَائِلٌ
(see XVII.), for هَدَائِي (هَدَاؤُ), etc.

8. فَعَالَةٌ, from verba tertiae rad. و et ي; as جَدَايَةٌ *a young gazelle*,
أُدَاوَى; إِدَاوَةٌ *a small water-skin*, أَتَاوَى; جَدَايَا;
هَرَاوَةٌ *the upper part, something over and above*, عَلَاوَى; عَلَاوَةٌ

* [In conjunction with عَشَايَا, for the sake of conformity
(لِلْإِزْدِوَاجِ) *غُدَايَا* has *غُدُوَّةٌ*].

A *Plur. Fract.*

XXVII. *فَعَالَةٌ* (rare). *Sing.*

1. *فَعَلَ, فَعِلَ*; as *تَوْرٌ* a bull, *تِيَارَةٌ*; [*فَحْلٌ* a stallion, *فِحَالَةٌ*; *جَمَلٌ* a camel, *جَمَائَةٌ* (also *جُمَائَةٌ*); *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*; *بُكْرَةٌ* a pulley, *بُكْرٌ*.

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*; *حَارِيسٌ* a guardian, a keeper, *حَرَسٌ*; *جَالِبٌ* a driver, an importer, *جَلَبٌ*.

C

XXIX. *فَعُلٌ* (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, *زُورٌ*].

D

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِلٌ, فَعَلٌ and فَعُلٌ are

- A *an eye-witness, a witness, شَاهِدُونَ, شَاهِدٌ, شَهِدَ, شَهِدَ, شُهِدَ, شُهِدَ, شَاهِدًا, شَاهِدَةً*; *عَابِدٌ, عَابِدُونَ, عَابِدَةٌ, عَابِدَةٌ*. 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 *عُيُونٌ*, *أُعْيُنٌ*, or *أُعْيَانٌ*; in the second, *عُيُونٌ* or *أُعْيُنٌ*; 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 *بُطُونٌ*, *أَبْطُنٌ*, or *بُطْنَانٌ*; in the second, *بُطُونَةٌ*, *بُطُونٌ*, or *بُطْنَانٌ*; in the third, *بُطُونٌ*, *أَبْطُنٌ*, or *بُطْنَانٌ*; in the fourth and fifth, *بُطْنَانٌ*.
- 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. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as *فَعْلَبٌ* *a fox*, *تَعَالِبٌ*; *ضَفْدَعٌ* *a frog*, *ضَفَادِعٌ*; *دِرْهَمٌ* *a dirham*, *دِرَاهِمٌ*; *قَنْطَرَةٌ* *a claw of a lion*, *بَرَائِنٌ*; *جُنْدَبٌ* *a locust*, *جِنَادِبٌ*; *قَنَاطِرٌ* *a bridge*, *قَنَاطِرٌ*; *زَعَانِفٌ* *a fin of a fish*, *زَعَانِفٌ*; *جَوَاهِرٌ* *gems*, *جَوَاهِرٌ*; *كَوْكَبٌ* *a star*, *كَوَاكِبٌ*; *جَدْوَلٌ* *a streamlet, a column or table (in a book)*, *جَدَاوِلٌ*.
2. Quadrilaterals (ة not included), formed from trilateral roots by prefixing *أ*, *ت*, or *م*; as *إصْبَعٌ*, *a finger*, *أَصَابِعٌ*; *أَثْمَلَةٌ* *the end*
- D

Plur. Fract.

A

I. *فَاعِلٌ (أَفَاعِلٌ، تَفَاعِلٌ، مَفَاعِلٌ) cont. Sing.*

of a finger, *أَفَاعِلٌ* [أَفَاعِلٌ]; *أَفْعَى* *Adam*, *أَوَادِمٌ*; *أَفْعَى* a viper, *أَفَاعِلٌ* (for *أَفَاعِلٌ*, compare § 304, no. XXIII., rem.); *تَجْرِبَةٌ* trial, experience, *تَجَارِبٌ*; *مِخْلَبٌ* a claw or talon, *مِخْلَابٌ*; *مَنْزِلَةٌ* a halting-place, a station, *مَنْازِلٌ*; *مَحَلَّةٌ* a place where one stops or dwells, a quarter of a town, *مَحَالٌّ*; *مَعِيْشَةٌ* means of subsistence, *مَعَايِشٌ*; *مَعْنَى* meaning, *مَعَانٍ* (for *مَعَانِيٌّ*); *مَرْثِيَةٌ* B
an elegy, *مَرَاثٍ* (for *مَرَاثِيٌّ*); [*مُرْضِعٌ* suckling, *مُرَاضِعٌ*].

REM. a. In the plur. fract. of the form *مَفَاعِلٌ* from verba mediæ rad. *ي*, the *ي* is not converted after the *êlif* productionis into *hêmza* (3),—as happens, for instance, in form XVII. of the trilaterals (*فَعَائِلٌ*), or in the nomen agentis (*فَاعِلٌ*, § 240),—but it remains unchanged; e.g. *مَسَاحَةٌ*, *مَسَاحٌ*, an open space for walking (from *سَاحٌ* for *سَاحٌ*), *مَسَاحِيٌّ*; C whereas *مَسَاحِيٌّ* is the plural of *مَسِيحَةٌ* a curl (from *مَسِيحٌ*). In the same form from verba mediæ rad. *و*, the *و* is usually retained, as *مِقْوَسٌ* a bowcase, *مِقَاوِسٌ*; *مَفَاوِزٌ* (from *فَاوَزٌ* for *فَوَزٌ*) a desert, *مَفَاوِزٌ*; *مَفَاوِزٌ*; *مَفَاوِزٌ*; *مَفَاوِزٌ* (from *مَفَاوِزٌ* for *مَفَاوِزٌ*) a place for diving, *مَفَاوِزٌ*; but in one or two instances into *hêmza* (3), e.g. *مَصِيْبَةٌ* (from *صَابٌ* for *صَوْبٌ*) a misfortune, *مَصَاوِبٌ*, and usually *مَصَائِبٌ*; *مَنَارَةٌ* D
 candlestick, a lighthouse, a minaret, مَنَاوِرٌ, and usually *مَنَائِرٌ*. The changing of the *و* into *ي* is vulgar, as *مَنَائِرٌ*, *مَنَائِرٌ*.

REM. b. Adjectives of the form *أَفْعَلٌ*, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form *أَفْعَلٌ*, as *أَجْدَلٌ*; see § 309, b, γ], a plur. *أَفَاعِلٌ*; e.g. *أَدْهَمٌ* a shackle or fetter;

Plur. Fract.

Sing.

A

II. *فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ* (فَعَالِيلُ) cont.

a sacred claim, أَوَاخِي; *أَرِيَّةُ a stall, [أَوَارِي*; *يَنْبُوعٌ a spring,*
يَنَابِيعُ; *يَعَاسِبُ the queen-bee (rex apum), جَامُوسٌ a*
buffalo, جَوَامِيسُ; *بَاسُورٌ hæmorrhoids, بَوَاسِيرُ.*

REM. a. The plur. *فَعَالِيلُ* is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as *خَوَاتِيمُ signet-rings*, from *خَاتَمٌ = خَاتِمٌ* (pl. *خَوَاتِمٌ*); *قَنَاطِرُ = قَنَاطِيرُ dirhams*, from *دِرْهَمٌ = دِرْهَمٌ* (pl. *دِرْهَامٌ*); *مَفَاطِيرُ bridges*, from *قَنْطَرَةٌ*; *مُفِطِرٌ one who breaks his fast*; *مُطْفِلٌ having a fawn with her, مَشَادِنُ and مَشَادِينُ*; *مُنَكَّرٌ having a young one with her, مَطَافِيلُ and مَطَافِيلُ*; *مُنَكَّرٌ clever, cunning, مَنَاجِيرُ*. Conversely, *فَعَالِيلُ* is used, chiefly by poetical license, instead of *فَعَالِيلُ*; as *مَقَاصِيرُ = مَقَاصِرُ*, plur. of *مَقْصُورَةٌ a space partitioned or railed off, a closet*; *أَعَاصِيرُ = أَعْصَارُ*, plur. of *إِعْصَارٌ a dust-storm*.

REM. b. *دِينَارٌ a dinār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau,* and *إِيوَانٌ an arched or vaulted portico, vestibule or apartment,* make *دَوَائِينُ, دَوَائِينُ, دَوَائِينُ, دَوَائِينُ* (as if from singular forms *دِنَارٌ, قِرَاطٌ, دِيَوَانٌ, and إِيوَانٌ*). *دِيَابِجٌ, brocade, has دِيَابِجٌ* and *دِيَابِجٌ*; *دِيمَاسٌ or دِيمَاسٌ (δημόσιον), a dungeon, a bath,* and *دِيَامِيسُ and دِيَامِيسُ*; *شَوَارِيزُ, شَارِيزُ, شِيرَازُ or شِرَازُ, curds,* and *شَرَارِيزُ*; *أَتُونٌ, a furnace, أَتَاتِينُ and perhaps also أَتَانِينُ* (as if from a form *أَتُونٌ*); *خُنَاقٌ (خُنَاقٌ) quinsy, has خَوَانِيْقُ* and, in modern Arabic, *خَنَّانِيْقُ*. Compare § 284, rem.

D

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 أَسْتَاذٌ (Pers. اَسْتَاذُ) *a master, a teacher*, أَسَاتِيدٌ and أَسَاتِذَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. تَلْمِيذٌ) *a disciple, a pupil*, تَلَامِيذٌ and تَلَامِذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher*, فَلَاسِيفَةٌ; بَطْرِيْقٌ *a Grecian general* (patricius, πατρίκιος), بَطَارِيْقٌ and بَطَارِيقَةٌ; مَطْرَانٌ *a metropolitan bishop* (μητροπολίτης), مَطَارِينٌ and مَطَارِنَةٌ; تَرْجَمَانٌ *an interpreter*, تَرَاجِمَةٌ 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. صَيَاقِلٌ *an angel*, مَلَائِكَةٌ; صَيَقْلٌ *a polisher of swords*, صَيَاقِلٌ and صَيَاقِلَةٌ; تَبَاعَةٌ *a king of El-Yemèn*, تَبَعٌ; قَمَسٌ *a nobleman* (comes, κομής), قَمَاسَةٌ; بَطْرِكٌ *a patriarch or archbishop* (πατριάρχης), بَطَارِيْكٌ and بَطَارِكَةٌ; جَوْرِبٌ *a stocking or sock* (Pers. كُورِبُ), جَوَارِبٌ and جَوَارِبَةٌ; مَلْحِدٌ *a heretic*, مَلَاْحِدَةٌ; أُسْقَفٌ (ἐπίσκοπος) *a bishop*, أُسَاقِفٌ and أُسَاقِفَةٌ; قَيْصَرٌ (Cæsar, Καῖσαρ) *the Byzantine emperor*, قَيْاصِرَةٌ; فِرْعَوْنٌ (פַּרְעֹוֹ) *Pharaoh*, فِرَاعِنَةٌ; صَيْرَفٌ and صَيْرِفِيٌّ, *a money-changer*, صَيَارِفٌ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, بَغَايِدَةٌ; مَضْمُودِيٌّ *a man of the Bèrbèr tribe of Maşmūda*, مَصَامِدَةٌ; مَهَلْبِيٌّ *a descendant of El-Muhallib*, مَهَابِيَةٌ.—From كِسْرَى (Pers. خُسْرُو, Chosroes) *the king of*

Plur. Fract.

A

III. **فَعَالِيَّةٌ** continued. *Sing.*

Persia, are formed irregularly **أَكَابِرَةٌ**, **أَكَابِرَةٌ**, and **كَسَابِرَةٌ** ;
and **سَوَاؤٌ** or **سِيٌّ**, *a like, an equal*, has, besides **أَسَوَاؤٌ**, the
irregular **سَوَايَةٌ**, **سَوَايَةٌ**, and **سَوَايٌ** (for **سَوَايِيٌّ**).

REM. a. This form is also found, though rarely, in quadri-
literals which have a litera productionis before the last radical; B
as **جَبَّارٌ** *a tyrant, a giant*, **جَبَابِرَةٌ**; **شَمَّاسٌ** *a deacon* (Syr. **ܘܫܡܫܐ**),
شَمَّامِسَةٌ.

REM. b. In forming the plur. fract. of nouns which contain
five or more letters (exclusive of ة and the letters of prolongation),
one of the radicals is rejected, generally the last. E.g. **عَنْكَبُوتٌ** *a*
spider, **عَنَّكِبٌ**; **عَنْدَلِيبٌ** *a nightingale*, **عَنَّادِلٌ**; **جَحْمِرِيٌّ** *a fat, lazy*
old woman, **جَحَامِرٌ**; **سَفَرَجٌ** *a quince*, **سَفَارِجٌ**; but **فَرَزْدَقٌ** *a burnt*
cake, **فَرَازِقٌ**; **قَلَنْسُوَةٌ** *a sort of cap*, **قَلَانِسٌ**, **قَلَاسٌ** (for **قَلَاسِيٌّ**), or C
بَطَالِسَةٌ; **بَطَلَمِيُوسٌ** *Ptolemy*, **أَسَاطِينٌ**; **أُسْطُوَانَةٌ** *a pillar*, **قَلَاسِيٌّ**;
دِمَاسِيٌّ *a Byzantine governor* (domesticus, **δομεστικός**), **دِمَاسِيٌّ**. Here
may also be mentioned such plurals as **عَبَادِلَةٌ** from **عَبْدُ اللَّهِ** 'Abdu
'Uäh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadriliterals and
quinteliterals are also used in forming plurals from other plurals
(**جَمْعُ الْجَمْعِ** *the plur. of the plur.*, or secondary plural). In
particular, forms XIII. **أَفْعَلٌ** and XV. **أَفْعَلَةٌ** make **أَفَاعِلٌ**, and XIV. D
أَفْعَالٌ; more rarely V. **فَعَالٌ**, **فَعَائِلٌ**, and XVIII. and XIX.
فَعَالِنٌ. E.g. XIII. **كَلْبٌ** *a dog*, **أَكْلَابٌ**, **أَكْلَابٌ**; **نَاقَةٌ** *a she-*
camel, **أَنْيَقٌ**, **أَيَانِقٌ**; **رَهْطٌ** *one's people or tribe*, **أَرْهَطٌ**, **أَرْهَطٌ**;
ضِلْعٌ *a rib*, **أَضْلَعٌ**, **أَضَالِعٌ**; **يَدٌ** *a hand, a benefit*, **أَيْدٍ** (for **أَيْدِيٌّ**), **أَيْادٍ** (for
أَيْادِيٌّ); XV. **سُورَةٌ** *a bracelet*, **أَسَوْرٌ**, **أَسَوْرَةٌ**; **مَكَانٌ** *a place*, **أَمَكِنَةٌ**,

الزُّبَيْرِيَّةُ, the partisans of Marwān, of Ibnu 'z-Zubair. See § 268. A
 Sometimes ِـة is added with the same effect to other adjectives,
 especially of the forms فَاعِلٌ and فَعَالٌ; as شَارِبَةٌ those who live on
 the bank and drink the water of (a certain stream); [and وَارِدَةٌ
 (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَالَةٌ,
 حَمَارَةٌ, حَيَّائَةٌ, بَعَائَةٌ, persons who own or keep camels, asses, horses,
 mules; سَيَّارَةٌ a company of persons journeying together, a caravan
 (Syr. حَمْبَلٌ); رَجَائَةٌ pedestrians; نَقَّارَةٌ 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,
 أُمَّاتٌ (Syr. اَمَكَا, اَمَكَا), rarely أُمَّاتٌ فَمْرٌ a mouth, أَفْوَاهٌ (from a
 sing. مَاءٌ); مَاءٌ water, a spring, مِيَاهٌ أَفْوَاهٌ (from a sing. مَاءٌ);
 شِيَاهٌ شَاةٌ; شَاةٌ a sheep or goat, أُسْتَاهٌ; أُسْتَاهٌ the anus, شِفَاهٌ; شِفَاهٌ a lip,
 نِسْوَانٌ نِسْوَةٌ, نِسَاءٌ, نِسْوَةٌ (from the rad. أَنَسٌ, whence
 Heb. אִנְשָׁא, אִנְשָׁא, for אִנְשָׁא, אִנְשָׁא); مَنَاجِدٌ a mole, خُلْدٌ (from C
 the rad. نَجَدٌ). إِنْسَانٌ, a human being (Heb. אִנְשָׁא, for אִנְשָׁא,
 אִנְשָׁא), has usually نَاسٌ [especially with the article النَّاسُ], instead
 of the older and poetic أَنَاسٌ (Heb. אִנְשָׁא, Aram. אִנְשָׁא, אִנְשָׁא).

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, عَبْدُونَ are slaves (*servi*), i.e. several individuals who are
 slaves, عَبِيدٌ slaves collectively (*servitium* or *servitus*); شُبَّانٌ young
 men, youth (*juventus*), = شَبَابٌ; مَشِيخَةٌ old men in general. The
 plurales fracti are consequently, strictly speaking, *singulars* with a
collective signification, and often approach in their nature to *abstract*
nouns. Hence, too, they are all of the *feminine* gender, and can be
 used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the plurales fracti those nouns which are called *أَسْمَاءُ الْجِنْسِ* (*generic nouns*), as *نَحْلٌ* *bees*, on which see § 246 and § 292, a. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as *قَوْمٌ*, *وَهْطٌ*, *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. *أَفْعَلٌ*, 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 قِلَّةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثْرَةٌ*, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.
- 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. ـ (Nom.), ـ (Gen.), and ـ or ـ (Acc., see § 8, rem. a). Diptotes are those which have only *two* terminations; viz. ـ (Nom.) and ـ (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are
- D

* A noun may be *مُعْرَبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرِفٌ*, *declined with tənwin*, or *غَيْرُ مُنْصَرِفٍ*, *declined without tənwin*. The term *مُتَمَكِّنٌ فِي الْإِسْمِيَّةِ*, *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 sinus* has likewise only *two* case-endings for each

مُتَمَكِّنٌ *أَمَكْنُ*, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرِفٌ**, and **مُتَمَكِّنٌ** *غَيْرُ أَمَكْنٍ* to **مُنْصَرِفٌ**.—
 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 **النَّصْبُ**, *the uplifting or elevation (of the voice)*, and is **عَلَمُ الْمَفْعُولِيَّةِ**, *the sign of objectivity*.—The *tènwin* may be
 (a) **التَّنْوِينُ الدَّالُّ 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 الْمَقَابِلَةِ**, *the nunation of correspondance*, 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, الْنَكْرَةُ, as **مَرَرْتُ بِسَيْبَوَيْهِ**, *as* **مَرَرْتُ بِسَيْبَوَيْهِ**, *I passed by Sibawèih and another (man called) Sibawèih*; and (d) **تَنْوِينُ الْعَوَاضِ**, *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 الْحُلُقُومَ**, *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 **كُلُّهُمُ قَائِمٌ** or **كُلُّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَةٌ**, for **جَوَارِيٌّ** in the nominative or **جَوَارِيٍّ** in the genitive.

* The form **ين** is used dialectically, as in the hemistich **عَلَى أَحْوَدَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, *at eve it (a bird) rose on two nimble (wings)*.

A gender; viz. for the *masculine*, **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>Zdid.</i>	رَجُلٌ <i>a man.</i>	هِندٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِندٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِندًا	جَنَّةً
	<i>Dual.</i>		<i>Dual.</i>	
C N.	زَيْدَانِ	رَجُلَانِ	هِندَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِندَيْنِ	جَنَّتَيْنِ

The existence of the form **انَ** is doubtful, despite the verse **أَعْرِفُ** **مِنْهَا** **الْجِيدَ** **وَالْعَيْنَانَا** **وَمَنْخَرَيْنِ** **أَشْبَهَا** **ظَبْيَانَا**, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which **الْعَيْنَانِ** and **ظَبْيَانِ** (written in rhyme **نَا**) are used instead of **الْعَيْنَيْنِ** and **ظَبْيَيْنِ**.

* The form **يِنَ** 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)*; **وَمَا ذَا تَبْتَغِي** **أَلْشُّعْرَاءَ مَتَى** **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 **أَخْرِبِينَ** and **الْأَرْبَعِينَ** are used instead of **أَخْرِبِنَ** 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	جَنَّاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتِ	جَنَّاتِ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودِ	رِجَالِ	هُنُودِ	جِنَانِ
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
	<i>Dual.</i>	
N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ
	<i>Plur. sanus.</i>	
N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتِ
	<i>Plur. fract.</i>	
N.	جُلَّاسُ	نُوحٌ
G.	جُلَّاسِ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

C

D

A		DIPTOTE OR SECOND DECLENSION.			
		<i>Substantives.</i>			
		Masc.		Fem.	
		<i>Sing.</i>			
	N.	عُمَانُ	‘Othmān.	زَيْنَبُ	Zēinēb.
	G. Ac.	عُْمَانِ		زَيْنَبِ	
		<i>Dual.</i>			
	N.	عُمَانَانِ		زَيْنَبَانِ	
B	G. Ac.	عُْمَانَيْنِ		زَيْنَبَيْنِ	
		<i>Plur. sanus.</i>			
	N.	عُْمَانُونَ		زَيْنَبَاتُ	
	G. Ac.	عُْمَانِينَ		زَيْنَبَاتِ	
		<i>Plur. fract.</i>			
		(of دِرْهَمٍ <i>a dirham</i>)		(of جَارِيَةٌ <i>a young woman</i>)	
	N.	دِرَاهِمٌ	N. G.	جَوَارٍ*	
C	G. Ac.	دِرَاهِمٍ	A.	جَوَارِي	
		<i>Adjectives.</i>			
		Masc.		Fem.	
		<i>Sing.</i>			
	N.	أَسْوَدٌ	أَفْضَلُ	سَوْدَاءٌ	<i>black.</i>
	G. Ac.	أَسْوَدٍ	أَفْضَلِ	سَوْدَاءِ	
		<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 جَوَارِي, in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

		<i>Adjectives.</i>	
	Masc.	Plur. fract.	Fem.
	(of <i>فَقِيرٌ</i> <i>poor</i>)		(of <i>نَائِحَةٌ</i> <i>mourning</i>)
N.	فُقَرَاءٌ	...	نَوَائِحُ
G. Ac.	فُقَرَاءٍ	...	نَوَائِحٍ

REM. a. There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. *إِمْرُو*, a man, and *ابْنَمِر*, a son, for *إِمْرًا* and *ابْنَمِرًا*, which are also used (see § 19, d).

Sing. Nom.	إِمْرُو or اِمْرَةٌ, اِبْنَمِر
Gen.	إِمْرِي or اِمْرَةٍ, اِبْنَمِرِ
Acc.	إِمْرًا or اِمْرَةً, اِبْنَمِرًا

[According to ʿn-Naḍr ibn Šomèil, as quoted by Zamahšarī, *Fāiḳ* C i. 524, *فَمْر* the mouth is also doubly declined, *فَمْرٌ*, *فَمِرٌ*, *فَمًا*, as *رَأَيْتُ فَمَهُ*, *أَخْرَجَ لِسَانَهُ مِنْ فِيهِ*, *رَأَيْتُ فَمَهُ* 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 *فَوَاعِلُ* (XVI.), *فَعَائِلُ* (XVII.), *فَعَالِلُ* etc., and *فَعَالِبِلُ* etc. (I. and II. of nouns which have more than three radical letters); as *بَوَاعِثُ* causes, *عَجَائِبُ* wonders, *قَنَاطِرُ* bridges, *سَلَاطِينُ* sultans.

(β) Plurales fracti which end in hêmza preceded by êlif mêmḍūda

A (أَـ), viz. فَعَلَاءُ (XX.) and أَفْعَلَاءُ (XXI.); as حُكَمَاءُ *wise men*, أَوْلِيَاءُ *friends* (compare *b*, *a* and *c*, β).

(γ) Plurales fracti which end in ـِ and ـِي, viz. فَعَالٍ (XXIII.), فَعَلَى (XXII.), and فَعَالَى (XXIV.); as عَذَابٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, β and *c*, β).

(δ) أَوَّلٌ, plur. fract. of أَوَّلٌ, and of its fem. أُوْلَى, *first*; أُخْرٌ, plur. fract. of أَخْرٌ, and of its fem. أُخْرَى, *other, another*; جَمْعٌ, B بُتَعٌ, plur. fract. of جَمْعَاءُ, كَتَعَاءُ, بُصْعَاءُ, بُتَعَاءُ, fem. of كُتَعٌ, etc., *all together*.

[(ϵ) أَشْيَاءُ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(*a*) Common nouns and adjectives which end in hêmza preceded by êlif mêmîdûda (أَـ); 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 maḳṣûra (ـِ); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*, γ and *c*, β .

REM. Excepting those in which the êlif maḳṣûra is *radical*; as D هُدَى *guidance* (for هَدَى, § 213).

(γ) Adjectives of the form أَفْعَلٌ (§§ 232, 16, and 234—5), of which the fem. is فَعْلَى and فَعَلَاءُ (§§ 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. أُجْدَلٌ *a hawk*, أَخْيَلٌ *a green woodpecker*, أَرْنَبٌ *a hare*, أَرْمَلٌ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أُجْدَلٌ, 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); **حَبْلَانٌ** angry; **دَخْنَانٌ** stiflingly hot; **سَخْنَانٌ** hot; C **سَيْفَانٌ** tall and slender; **ضَحْيَانٌ** exposed to the sun, eating in the forenoon (**الضْحَى**); **صُوحَانٌ** and **صُوحَانٌ** dry, withered; **عَلَّانٌ** stupid, ignorant; **قَشْوَانٌ** thin, slender; **مَصَّانٌ** sucking (sheep or cows) out of greed, mean, vile; **مُوتَانٌ** 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**; **صُوحَانٌ**; **قَشْوَانٌ**. The word **صُوحَانٌ** may perhaps be merely a mistake for **صُوحَانٌ** or **صُوحَانٌ**.

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. **بَيْتَةٌ أَكْبَرُ مِنْ خَمْسَةِ بَوَاحِدٍ**; 8 is the double of 4; **ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٍ** 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثَنَانٌ** and **مَثْنَى**, two by two, **ثَلَاثٌ** and **مَثَلَثٌ**, 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) *ʾafʿal*, (used) as an adjective, is declined without *tənwīn* (e.g. أَحْمَرٌ *red*) ; أَفْعَلٌ إِذَا كَانَ اسْمًا نَكْرَةً (the form) *ʾafʿal*, when it is an indefinite noun, is declined with *tənwīn* (e.g. أَتَقَلُّ *tremor*, أُجْدَلٌ *a hawk*) ; وَزُنٌ طَلْحَمَةٌ وَاصْبَعٌ فَعْلَةٌ (the form) *ʾafʿal*, when it is an indefinite noun, is declined with *tənwīn* (e.g. *Talḥa* and *'iṣba'* is *fa'la* and *'if'al*). But if we
- B say كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ, every (word of the form) *'afʿal*, which is an adjective, is declined without *tənwīn*, we must employ the nunation, because كُلٌّ, 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 أُسَيْدٌ, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form فُعَالٌ (§ 333), as تُكَلِّفٌ, أُحَيْدٌ.]

- C c. Many proper names ; viz.

(a) Foreign names of men, as اِبْرَاهِيمُ *Abraham*, اِسْحَاقُ *Isaac*, يُوْسُفُ *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 *ʿlif maḳṣūra* (compare *a, γ* and *b, β*) and *ʿlif mèmḍūda* (compare *a, β* and *b, α*), whether Arabic or
- D foreign ; as يَحْيَى *John*, عَادِيَا or عَادِيَاءُ *ʿĀdiyā*, زَكَرِيَّا *Zachariah*, يَا لَى *Ya'lā*, لَيْلَى *Lèilā*, سُلْمَى *Sulmā*.

(γ) Proper names in *ـان*, whether Arabic or foreign ; as غَطَفَانُ *Ġaṭafān* (a tribe), عَثْمَانُ *ʿOthmān*, حِطَّانُ *Ḥiṭṭān*, سُفْيَانُ *Sufyān*, سُلَيْمُونُ *Solomon*, عِمْرَانُ *ʿImrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms فِعَالٌ and فِعْلَانٌ, 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*, **شَلَّرُ** *Jerusalem*, **ضَرِبُ** *Dorib*, **أَحْمَدُ** *Aḥmèd*, **يَزِيدُ** *Yəzīd*, **يَشْكُرُ** *Yəškur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Taġlib*, **يُبْنَى** *Yubnā*, **تُمَاذِيرُ** *Tumāḏir*, **يُرَامِلُ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبُ** *a scorpion*, B **عَقْرَبُ** *‘Aḳrab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةُ** *Məkka*, **فَاتِمَةُ** *Fātima* (a woman), **دُوْجَةُ** *Doġa* (a woman), **طَلْحَةُ** *Ṭalḥa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ات** keep their *tènwin*, as **أَذْرِعَاتُ** gen. acc. **أَذْرِعَاتٍ**; **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ**. Dialectic forms are **عَرَفَاتُ** 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** *Zəinəb*, **سُعَادُ** *Su‘ād*, **سَاتَرُ** *Satar*, **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 *ġəzma*, may be either diptote or triptote (though the former is preferred); as **هِنْدُ** or **هِنْدُ** *Hind*, **دَعْدُ** or **دَعْدُ** *Da‘d*. D

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فَعَلَ** (from **فَاعِلٌ**), as **عُمَرُ** *‘Omar*, **زُفَرُ** *Zufar*, **جُسْمُ** *Ġusəm*, **زُحَلُ** *the planet Saturn*, **قَمْرُ** *the male hyena*; and feminine names of the form **فَعَالُ** (from **فَاعِلَةٌ**), as **قَطَامُ** *Kaṭām*, **رَقَاشُ** *Raḳāš*, **حَدَامُ** *Haḏām*, **بَرَّاحُ** *the sun*, **صَلَاحُ** *Ṣalāḥ* (a name of Mekka). These latter, however, have

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 *tênwin*; as رَبِّ إِبْرَاهِيمَ لَقَيْتَهُ many an Abraham have I met; فَكُلُّ دَوْرٍ مَّخْصُوصٌ بِأَدَمٍ وَحَوَّاءَ] and each period has its peculiar Adam and Eve]; and so عِمْرَانَ وَأَحْمَدَ and رَبِّ عِمْرَانَ وَأَحْمَدَ. There is, however, a doubt as to the admissibility of the *sarf* in the form أَفْعَل.

REM. e. The أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ, or reasons why a noun B is debarred from taking the *tênwin*, are usually reckoned by the grammarians to be nine in number; viz. الْعِلْمِيَّةُ its being a proper name; الْوَصْفِيَّةُ its being an adjective; الْأَعْجَمِيَّةُ its being a foreign word; الْمُرَكَّبُ الْمَرْجِيُّ its being a compound of the class الْمُرَكَّبُ الْمَرْجِيُّ; الْأَتَّانِيثُ اللَّازِمُ لَفْظًا أَوْ مَعْنَى its being necessarily feminine by form or meaning; الْأَلْفُ وَالنُّونُ الْمُضَارِعَتَانِ لِأَلْفِي الْأَتَّانِيثِ its ending in the termination اَن, which resembles the feminine termination ائ; C الْمَسَاجِدُ its being a plural of a form which does not occur in the language as a singular (e.g. مَسَاجِدُ mosques, مَقَاعِلُ lamps, for there is no singular noun of the form مَقَاعِلُ or مَقَاعِيلُ); الْأَعْدُلُ عَنْ صِيغَةِ إِلَى أُخْرَى (مَقَاعِيلُ); (as عَمْرٌ, which is مَعْدُولٌ, or transformed, from عَامِرٌ, or قَطَامٌ, which is مَعْدُولَةٌ 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 *tênwin*; e.g. (1) الْعِلْمِيَّةُ + the termination اَن, as عَثْمَانٌ. Hence we say حَسَانٌ Hassān, if we derive this name from the radical حَسَسَ; but if we derive it from حَسَنَ, it is triptote, حَسَانٌ. (2) الْعِلْمِيَّةُ + الْمُرَكَّبُ الْمَرْجِيُّ, as بَعْلَبَكٌ. (3) الْأَتَّانِيثُ + الْعِلْمِيَّةُ, viz. (a) لَفْظًا وَمَعْنَى in form and meaning, as قَاطِمَةٌ; (β) لَا لَفْظًا in meaning but not in form,

- A as **زَيْنَبٌ**; (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 **فُعْلٌ**, in *c, η*. (4) **الْعَلَمِيَّةُ**
 + **وَزْنُ الْفِعْلِ**, as **يَزِيدٌ**. (5) **الْعَلَمِيَّةُ** + **الْعَدْلُ**, as **عُمَرُ**. (6) **الْعَلَمِيَّةُ** +
أَلْعَجْمَةُ, as **بَطْرُسُ** *Petrus*. Except the case of **نُوحٌ** and similar
 names in *c, a*. (7) **الْوَصْفِيَّةُ** + **الْعَدْلُ**, as **أَخْرُ**, which is **مَعْدُولٌ** from
أَلْوَصْفِيَّةُ + **جَمْعَاوَاتٌ**, which is **مَعْدُولٌ** from **جَمْعُ**, or **أَخْرُونَ**,
 B the termination **سَانٌ**, in adjectives of the form **فَعْلَانٌ**, fem. **فَعْلَانِيٌ**.
 (9) **الْوَصْفِيَّةُ** + **وَزْنُ الْفِعْلِ**, in adjectives of the form **أَفْعَلٌ**.

310. Nouns ending in **يٌ** or **أٌ**, for **يٌ** or **وٌ** (§§ 213 and 245), which follow the first declension, and those in **يٌ** and **أٌ**, for **يٌ**, 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 **عَصَوٌ**, **عَصَوٌ**, and **عَصَا**; **رَحَى** for **رَحَى**, **رَحَى**, and **رَحِيًّا**;
بُشْرَى for **بُشْرَى** and **بُشْرَى**.

- 311.** Nouns ending in **يٌ**, for **يٌ** or **وٌ** (§ 167, *b, β*, and the Paradigms of the Verb, Tab. XVIII.) and **يٌ** or **يٌ** (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. **يَا** (according to § 166, *a*). E.g. **غَارِيَا** for **غَارِيٌ**, acc. **غَارِيَا**;
 D **رَامِيَا** for **رَامِيٌ**, acc. **رَامِيَا**; **مُغَزِيَا** for **مُغَزِيٌ**, acc. **مُغَزِيَا**; **مُرْمِيَا** for **مُرْمِيٌ**, acc. **مُرْمِيَا**; **تَمَنِيَا** for **تَمَنِيٌ** (**تَمَنِيٌ**), acc. **تَمَنِيَا**; **شَجِيَا** for **شَجِيٌ** (verbal adj.), acc. **شَجِيَا**; **عَمِيَا** for **عَمِيٌ** (verbal adj.), acc. **عَمِيَا**.

312. All plurals of the second declension, which ought regularly to end in **يٌ**, for **يٌ**, follow in the nom. the first declension instead

of the second, and substitute ـِ (for ـِي). 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 ـَى . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارِي , for جَوَارِي (instead of جَوَارِي), acc. جَوَارِي ; مَعْنَى , plur. nom. and gen. مَعَان , for مَعَانِي (instead of مَعَانِي), acc. مَعَانِي ; صَحْرَاءٌ , plur. nom. and gen. صَحَار , for صَحَارِي (instead of صَحَارِي), acc. صَحَارِي .

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 C 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 (تَعْرِيفٌ means *defining*), an undefined noun نَكْرَةٌ or مُنْكَرٌ (تَنْكِيرٌ means *leaving undefined*).]

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	أَلرِّجَالُ
	<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	أَلرِّجَالِ
Acc.	الرَّجُلَ	أَلْحَسْنَ	أَلْمَدِينَةَ	أَلْمُحْصَنَةَ	أَلرِّجَالَ

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	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*, gen. acc. *الرَّجُلَيْنِ*, *الضَّارِبَيْنِ*.

- REM. b. Nouns ending in *-* drop the *tènwin* and resume their original *ي*; as *رَأَى* from *الرَّأْيِ*, *رَأَى* from *الرَّأْيِ*, *رَأَى* from *الرَّأْيِ*, *رَأَى* from *الرَّأْيِ*, *رَأَى* from *الرَّأْيِ* (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	أَسْفَلَ 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*, حَمْرٌ *a father-in-law*, and less frequently هَنْ *a thing*, after rejecting the tènwin, lengthen the preceding vowel. A

Nom.	أَبُو,	أَخُو,	حَمُو,	هَنُو;	for أَبٌ,	etc.
Gen.	أَبِي,	أَخِي,	حَمِي,	هَنِي;	for أَبٍ,	etc.
Acc.	أَبَا,	أَخَا,	حَمَا,	هَنَا;	for أَبَ,	etc.*

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the B gen. ذِي, in the acc. ذَا; whilst فَمْرٌ, *the mouth* (Aram. 𐤑𐤍𐤐), which is used instead of فَوْهٌ or فَوَّهٌ, makes either:

Nom.	فَمْرٌ,	Gen.	فَمِر,	Acc.	فَمَر;
or:	فُو,		فِي,		فَا†.

REM. b. Proper names of the first declension lose their tènwin, when followed by the word ابْنٌ in a genealogical series; as مُحَمَّدٌ

* The same is the case in the other Semitic languages; see *Comp.* C
Gr. p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse *أَدَّى بِأَبِيهِ أَقْتَدَى عَدَى فِي الْكُرْمِ 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 بِأَبِيهِ and أَبَهُ for بِأَبِيهِ 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* D
father have reached in glory their utmost limit; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْإِشْبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp.* Nöldeke in *Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פִּי, constr. פִּי, with suffix פִּיךָ.

- A **بُنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muhammad, the son of Ga'far, the son of Hālid, the son of Muḥammad.* On the elision of the **ل** in **ابْنِ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتٌ**, 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. lxvi. 12) and often in old Mss.]

(*b*) The dual loses the termination **ن**.

- B Nom. **لَنَا مَسْجِدَانِ جَاءَ عَبْدَا السُّلْطَانِ** *the two slaves of the sultan came*; **لَنَا مَسْجِدَانِ** *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَابْنِ قَسُومٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Ṭalḥa and ('Abū Bəkr) 'ibn Ḳassūm (see § 299, rem. *h*).*

Acc. **رَأَيْتُ جَارِيَتِي أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *ḥlif* conjunction follows the oblique cases of the dual, the final **ي** takes a *kèsra* instead of a *gèzma*; as **مَرَرْتُ بِجَارِيَتِي الْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); **الْمَنْسِمَانِ ظَفَرَا خُفَي الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **ن**.

- D Nom. **مَجْرَدُوا أَسْيَافِهِمْ جَاءَ بَنُو الْمَلِكِ** *the sons of the king came*; **مَجْرَدُوا 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 كُنَّا مُوقِدِي النَّارِ** *I saw the king's sons*; **رَأَيْتُ بَنَى الْمَلِكِ كُنَّا مُوقِدِي 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**, **وِي**; and if the genit. begins with an *êlif conjunct.*, the final **و** takes *ḍamma*, 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. **وُ** and **وَوُ**, 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. *fract.* of **كَلْبٌ**; **تَوَابِعِي** *my followers*, from **تَوَابِعٌ**, plur. *fract.* of **تَابِعٌ**; **جَنَاتِي** *my gardens*, from **جَنَاتٌ**, plur. *sanus* of **جَنَّةٌ**.

(c) If the noun ends in **ة**, this letter is changed into (or rather, resumes its original form of) **ت**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(d) If the noun ends in *êlif mobile* or *hèmza*, this letter passes before the suffixes into **وُ**, when it has *ḍamma* (*Nom.*), and into **وِي**, when it has *kèsra* (*Gen.*); as **نِسَاؤُهُ** *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 **حَمْرٌ**, take the suffixes thus: nom. **أَبُوكَ**, **أَبُوهُ**; gen. **أَبِيكَ**, **أَبِيهِ**; acc. **أَبَاكَ**, **أَبَاهُ**; but **أَبِي**, **أَخِي**, **أَخِي**, in all the three cases.—**هَنْ** makes **هَنِيكَ** or **هَنُوكَ**; **هَنِيكَ** or **هَنِكَ**; **هَنَاكَ** or **هَنَاكَ**.—**فَمْرٌ** has regularly **فَمِيكَ**, **فَمُوهُ**, **فَمُوكَ**; gen. **فَمِيكَ**, **فَمِيهِ**; but more usually, nom. **فَمُوكَ**, **فَمُوهُ**; gen. **فَمِيكَ**, **فَمِيهِ**; acc. **فَمَاكَ**, **فَمَاهُ**; and **فَمِي**, *my mouth*, in all the three cases.—**أَبٌ** 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 **نِي**, and not **نِي**.
- C

- REM. *a*. The suffix of the 1st p. sing. —, when **ي** attached to a word ending in **إِ** *lif* **makṣūra** (**يِ**), in the long vowels **أِي**, **وِي**, or in the diphthongs **أِي** and **وِي**, becomes **يِي**, the *kèsra* of the original form **يِ** (see § 185, rem. *d*) being simply elided. Further, when the word ends in **يِ** or **أِي**, the final **ي** unites with the **ي** of the suffix into **يِي**; and when it ends in **وِي** or **أُو**, the **و** is changed into **ي**, and likewise forms **يِي**. E.g. **هَوَايِي** *my love*, for **هَوَايِي** from **هَوَايِي**; **خَطَايَايِي** *my sins*, for **خَطَايَايِي**, plur. fract. of **خَطِيَّة**; **غُلَامَايِي** *my two slaves*, for **غُلَامَايِي**, from **غُلَامَانِ**, nom. dual of **غُلَامٌ**; **قَاضِييِي** *my judge*, for **قَاضِييِي** (**قَاضِييِي**), from **مُسْلِمِييِي** (**مُسْلِمِييِي**) or **مُسْلِمِييِي** (**مُسْلِمِييِي**), from **مُسْلِمُونَ**, plur. sanus of **مُسْلِمٌ**; **غُلَامِييِي** *my two slaves*, for **غُلَامِييِي** (**غُلَامِييِي**), from **غُلَامَيْنِ**, genit. dual of **غُلَامٌ**; **مُصْطَفَايِي** *my elect*, for **مُصْطَفَايِي** (**مُصْطَفَايِي**) or **مُصْطَفَايِي** (**مُصْطَفَايِي**).
- D

(مُصْطَفَيْتِي), from مُصْطَفَوْنَ, مُصْطَفَيْنَ, plur. sanus of مُصْطَفَى.— A
 From words like هُوَى, قَفَا, the form هُوَى, قَفَى, is used dialectically
 instead of هَوَاى, قَفَاى.—On أَب, أَح, حَمْر, هَنْ, قَمْر, and فُو, see
 § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened
 into نِ (§ 185, rem. c), so the nominal suffix ى 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.]

B

REM. c. What has been said in § 185, rem. b, of the change of
 the damma in هُ, هُمَا, هُنَّ, هُنَّ, into kèsra after ى, ى, or ى,
 applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ
 of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers,
 كِتَابَيْهِمَا ([before waṣl and] in verse كِتَابَيْهِمَا, [which is the
 older form] or كِتَابَيْهِمَا), 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 قَلْبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. *The Cardinal Numbers.*

318. The cardinal numbers from one to ten are:—

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	اِثْنَانِ	اِثْنَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْتٌ, ثَلْتَةٌ, and for ثَمَانِيَةٌ, ثَمَانِيَةٌ (§ 6, rem. *a*).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتٌ (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* (ܐܝܫܬܝܢ), apparently identical with the Heb. *עֶשְׂרִי עֶשְׂרִי* in *עֶשְׂרִי עֶשְׂרִי*; but the fem. is *ihit* (אֶחָדָה) = אֶחָדָה (for אֶחָדָה).—The Aram. *ܐܝܫܬܝܢ*, f. *ܐܝܫܬܝܢ*, is a contraction for *ܐܝܫܬܝܢ*, which may be either the equivalent of the Heb. *שְׁנַיִם* (ת) becoming *ש*, as in *ܐܝܫܬܝܢ*, *snow*, = *ܐܝܫܬܝܢ*, and *ܐ* exchanging with *ܐ*, as in *ܐܝܫܬܝܢ*, *to rise*, = *ܐܝܫܬܝܢ*; or, as others think, derived from the rad. *ܐܝܫܬܝܢ*, as it were the dual of *ܐܝܫܬܝܢ* and *ܐܝܫܬܝܢ*. The daghesh in the Heb. fem. *אֶחָדָה* (also pronounced *אֶחָדָה*) indicates the loss of the *n* in *ثِنْتَانِ*.—The Heb. *שֵׁשׁ*, *שֵׁשׁ*, stand for *שֵׁשׁ*, *שֵׁשׁ* (see rem. *a*, and compare the Æth. *sēdētū* and *sēsū*, for *sēdū*). The Jewish Aram. form *שֵׁשׁ* (*שֵׁשׁ*), *שֵׁשׁ*, is identical with the Arabic; whilst in the Syriac *ܐܝܫܬܝܢ* or *ܐܝܫܬܝܢ* the original doubling has left its trace in the hard sound of the *t* (compare *שֵׁשׁ*).

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. *رَجَالٌ عَشْرَةٌ*, or *رَجَالٌ عَشْرَةٌ*, *ten men* (lit., *men, a decade, and a decade of men*); *عَشْرٌ نِسَاءٌ*, or *عَشْرٌ نِسَاءٌ*, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
 adjectives, which follow the gender of their substantives.—That
 ثَلَاثٌ, أَرْبَعٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ,
 etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of
ten days, either as a singular *masc.* or as a broken plur. (viz. the
 implied أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوْسَطُ مِنْ
 الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ, *the middle ten days of Ramaḍān*,
 الْعَشْرُ الْأَوَّلُ مِنْ رَمَضَانَ, *the first ten days of R.*, or
 الْعَشْرُ الْأَوَّلُ مِنْ رَمَضَانَ, *the last ten days of R.*, etc. See
 also § 322, rem. b. B

REM. b. An undefined number from 3 to 10 is expressed by
 بَعْضٌ ([or بَعْضٌ], literally, *a part* or *portion*); as بَعْضُ رِجَالٍ *some*
men, بَعْضُ نِسَاءٍ *some women*, فِي بَعْضِ سِنِينَ *in a few years*. The
 use of بَعْضَةٌ belongs to post-classical times; as بَعْضَةُ أَشْهُرٍ *some*
months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
 exception of the duals اِثْنَانٍ, and اِثْنَانٍ or اِثْنَانٍ.—ثَمَانٍ stands for C
 ثَمَانِي, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
 They either follow the objects numbered, and are put in apposition
 with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they
 precede them, in which case the numeral governs the other substantive
 in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D
men), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي,
 acc. ثَمَانِيًا (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 اِثْنَانٍ are very rarely construed with the

A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, b); as **اِثْنَانِ حَنْظَلٍ** *two colocynths*, instead of **اِثْنَانِ حَنْظَلٍ** *حَنْظَلَاتٍ* or simply **حَنْظَلَاتٍ**.

REM. d. **بِضْعٍ** and **بِضْعَةٍ** 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.	عَشْرَ أَحَدٍ	عَشْرَةَ إِحْدَى	15. عَشْرَ خَمْسَةَ	عَشْرَةَ خَمْسٍ
12.	عَشْرَ اثْنَا	عَشْرَةَ اِثْنَانِ عَشْرَةَ اِثْنَانِ	16. عَشْرَ سِتَّةَ	عَشْرَةَ سِتِّ
13.	عَشْرَ ثَلَاثَةَ		عَشْرَةَ ثَلَاثَ	17. عَشْرَ سَبْعَةَ	عَشْرَةَ سَبْعٍ
14.	عَشْرَ أَرْبَعَةَ	عَشْرَةَ أَرْبَعٍ	18. عَشْرَ ثَمَانِيَةَ	عَشْرَةَ ثَمَانِيَةٍ
			19. عَشْرَ تِسْعَةَ	عَشْرَةَ تِسْعٍ

C REM. a. Instead of **عَشْرَةَ** some of the Arabs pronounce **عَشْرَةٍ**, and the form **عَشْرَةٍ** is said to occur.—For **ثَمَانِيَةَ عَشْرَةَ** we also find **ثَمَانِيَةَ عَشْرَةٍ**, [and incorrectly] **ثَمَانِ عَشْرَةَ**, and **ثَمَانِ عَشْرَةٍ**. [In manuscripts we often find **ثَمَانِ عَشْرَةَ**, which may be either of the two preceding forms, or the vulgar **ثَمَانِ عَشْرَةَ**.]

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 **عَشْرَ** with masculine nouns, and **عَشْرَةَ** with feminine. The same holds with regard to the undefined number, which is in this case masc. **بِضْعَةَ عَشْرَ**, fem. **بِضْعَ عَشْرَةَ**, *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 **اِثْنَانِ** and **اِثْنَانِ**, which have in the oblique cases **اِثْنَانِ** and **اِثْنَانِ**.

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 **أَحَدُ عَشَرَ**. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, **إِحْدَاشْ**, **إِتْنَاشْ**, **ثَلَاثَاشْ**, **تِسْعَاشْ**, **تَمَانِثَاشْ**, **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 **ثَمَانُونَ**, **ثَلَاثُونَ**.

REM. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., **وَنُونَ** in the nom., and **يَنِينَ** 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 **ن**. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the **ن** disappears, leaving in the nom. **وَو**, in the genit. and acc. **يِي**.

C

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; **עשרים**, **חמשים**, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in **D** *ā* (for *ān*); Assyr. *isrā*, *silasā*, *irbā*, *ḥansā*; Æth. *'esrā*, *salasā*, *'arbē'ā*, *ḥamsā*, 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**, **أَحَدًا وَعِشْرِينَ**.

A REM. The undefined unit is in this case **نَيْفٌ** (lit., *excess, surplus*), as **عِشْرُونَ نَيْفٌ وَعِشْرُونَ** *twenty and odd*; but **بِضْعٌ** and **بِضْعَةٌ** 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. **ጠገገ**: *me'et*, Heb. **מאה**, Aram. **ܡܐܐ**, **ܡܐܐܐ**, Assy. *mā*) we also find **مِئَةٌ** [and sometimes **مَاءَةٌ**. For **مِئَةٌ** we find often **مِئَةٌ**, and more recently **مِئَةٌ**. The dual **مِائَتَانِ** is written occasionally **مِائَتَانِ**, and hence in poetry **مِائَتَانِ**. D. G.] The plur. is **مِئُونَ**, **مِئَاتٌ**, or **مِئَاتِي**; the forms **مِئُونٌ**, **مِئِينٌ** (like **سِنِينٌ** from **سَنَةٌ** *a year*), and **مِئِي** (with the article, **المِئِي**) 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 *Ḳor'ān*. The **ل** was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the **ع** (§).

D REM. b. The numerals from 3 to 9 are often united with **مِائَةٌ** into one word, as **ثَلَاثِي مِائَةٍ**. [In this case we find often in manuscripts **ثَمَانِي مِائَةٍ** i.e. **ثَمَانِي مِائَةٍ**, though the correct form is **ثَمَانِي مِائَةٍ**.] The regular construction **ثَلَاثُ مِئِينٍ**, etc. (see § 321), is very rarely employed [in poetry].

REM. c. **مِائَةٌ** usually takes the objects numbered after it in the *genit. sing.*; as **ثَلَاثِي مِائَةٍ سَنَةٍ**, **مِائَتَا سَنَةٍ**, **ثَلَاثِي مِائَةٍ سَنَةٍ**.

326. The numerals from 1000 upwards are :—

A

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ	300,000. ثَلَاثُمِائَةَ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ	400,000. أَرْبَعُمِائَةَ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةُ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ آلَافٍ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֲלָפִים, Aram. אֲלָפִים, كَلْفًا, C but Æth. 'elf, 10,000) is أُلُوفٌ, آلَافٌ, and أَلْفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلَاثَةُ آلَافٍ دِرْهَمٍ. [The plural أَلْفٌ is only used in the combination ثَلَاثَةُ أَلْفٍ, but آلَافٌ with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الف). The plurals أُلُوفٌ 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 آلَافٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ آلَافٍ.

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are :—

	Masc.	Fem.		Masc.	Fem.
	الأوَّل	الأوَّلَى <i>the first.</i>		سادِس	سادِسَة <i>sixth.</i>
	ثانٍ	ثانِيَة <i>second.</i>		سابع	سابعَة <i>seventh.</i>
	ثالث	ثالثَة <i>third.</i>		ثامن	ثامنَة <i>eighth.</i>
B	رابع	رابعَة <i>fourth.</i>		تاسِع	تاسِعَة <i>ninth.</i>
	خامِس	خامِسَة <i>fifth.</i>		عاشِر	عاشِرَة <i>tenth.</i>

REM. a. الأوَّل stands for الأوَّل or الأوَّلَى, الأوَّلَى for الأوَّلَى or الأوَّلَى, according to the superlative form أفعل, f. فَعْلَى, from the rad. أول or وَّال. Its plurals are: الأوَّلُونَ, الأوَّلَاتُ, الأوَّلَى, and الأوَّلَى for the masc.; الأوَّلَى (rarely الأوَّلَى) for the fem.*

* [If أول is used as a noun, it takes the tənwin, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, لَبَّرَ أَوَّلٌ يَعْلُو، عَلَى كُلِّ أَوَّلٍ *they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا قَدِيمًا *he left him neither past (قَدِيمًا) nor present (أَوَّلًا)*. 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 أَوَّلَة and آخِرَة. In later times the fem. أَوَّلَة 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 أَوَّل *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, ثَانِيَا; in the acc. ثَانِيًا, construct state and with the art. ثَانِيًا. And so with the rest; ثَالِثٌ, ثَالِثًا, etc.

REM. c. Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سِتَّةٌ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِثٌ [and حَامِسٌ for حَامِيسٌ].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
حَادِي عَشْرَ	عَشْرَةَ حَادِيَةً <i>eleventh.</i>
ثَانِي عَشْرَ	عَشْرَةَ ثَانِيَةً <i>twelfth.</i>
ثَالِث عَشْرَ	عَشْرَةَ ثَالِثَةً <i>thirteenth.</i>
رَابِع عَشْرَ	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 الثَّالِثُ عَشْرَ, الثَّالِثَةُ عَشْرَ. For الثَّانِي عَشْرَ and الثَّانِي عَشْرَ we may say say الثَّانِي عَشْرَ and الثَّانِي عَشْرَ. Some, however, admit the inflection of the unit, when defined, as الثَّالِثُ عَشْرَ, الثَّالِثَةُ عَشْرَ; in which case الثَّانِي عَشْرَ (الثَّانِي) is the nom. and genit., الثَّانِي عَشْرَ (الثَّانِي) the accus.

C

330. The ordinals from *twentieth* to *ninetieth* are identical in D form with the cardinals; as عِشْرُونَ *twentieth*, اَلْعِشْرُونَ *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

D

A الرَّابِعَ وَالْعِشْرُونَ (acc. اَلْحَادِي وَالْعِشْرِينَ) *the twenty-first*, الرَّابِعَ وَالْعِشْرُونَ *the twenty-fourth*.

[REM. Later writers use instead of these forms حَادِي عِشْرِينَ, الرَّابِعَ عِشْرِينَ and with the article, اَلْحَادِي عِشْرِينَ, اَلرَّابِعَ عِشْرِينَ, 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 قِتَالَيْنِ أَوْ قَوْمَيْنِ, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as أَمَتْنَا اثْنَتَيْنِ

C وَأَحْيَيْتَنَا اثْنَتَيْنِ, *thou hast given us death twice, and thou hast given us life twice*, i.e. اِحْيَاءَتَيْنِ and اِمَاتَتَيْنِ. (b) By the noun مَرَّةٌ, and similar words, in the accus.; as ثَلَاثَ مَرَّاتٍ, *once*, مَرَّتَيْنِ, *twice*, ثَلَاثَ مَرَّاتٍ, or ثَلَاثَ مَرَارٍ, *thrice*; ثَلَاثَ دَفْعَاتٍ, *thrice*; عِشْرِينَ مَرَّةً كَثْرَةً, *twenty times*; وَآخَرَ تَارَةً, *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 مَرَّةٌ, دَفْعَةٌ, 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 اَلْمَرَّةَ اَلثَّالِثَةَ (i.e. جَاءَ اَلْمَجِيئِ اَلثَّالِثِ), or جَاءَ اَلْمَرَّةَ اَلثَّالِثَةَ, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فَعَالٌ and مَفْعَلٌ,

A to Abū Zēid (*Nawādir* 193) كَلَيْثٌ and خَمِيْسٌ. D. G.] *A half* is نِصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَص), or نَصِيْفٌ, pl. أَنْصَافٌ.—The fractions above *a tenth* are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْءًا نِصْفٌ, *three parts out of twenty*, $\frac{3}{20}$; [نِصْفٌ الْعِشْرُ $\frac{1}{10}$; عَشْرُ الْعِشْرِ $\frac{1}{100}$; نِصْفٌ وَرَبْعٌ $\frac{3}{4}$; نِصْفٌ وَسُدُسٌ $\frac{2}{3}$; نِصْفٌ وَثُلُثٌ $\frac{5}{6}$; etc.*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. ܐܪܒܘܬܐ *a third*, “*rubu*,” רַבִּיעַ *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 اِثْنَتَاثَلَاثًا, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبْعُ, *every fourth*; etc. Synonymous with ثَلَاثٌ is غَيْبٌ, C as اَلْغَيْبُ اَلثَّلَاثِي, or اَلْحَمَى اَلثَّلَاثِي, *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, اَسْمَاءُ اَلْاِشَارَةِ, 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 (ذِي, ذِي, ذِي); تِي (تِي, تِي, تِي).
Dual. Nom.	ذَانِ (ذَانِ)	تَانِ (تَانِ)
Gen. Acc.	ذَيْنِ (ذَيْنِ)	تَيْنِ (تَيْنِ)
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ	أُولَئِكَ or أُولَئِكَ

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 أُولَئِكَ and أُولَئِكَ is always *short*, *و* being merely scriptio plena. In this way أُولَئِكَ can be distinguished in verse from أُولَئِكَ, the fem. of أُولَئِكَ, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish أُولَئِكَ and أُولَئِكَ from إِي and إِي.

REM. b. The diminutive of ذَا is ذِيَا, f. ذِيَا; du. ذِيَانِ, f. ذِيَانِ; pl. ذِيَا, ذِيَا.

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. דּוּ, Phœn. ʔ and ʔ, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (ذُو)	ذَاتُ (ذَاتُ)
Gen.	ذِي	ذَاتِ
Acc.	ذَا	ذَاتِ
Du. Nom.	ذَوَا	ذَوَاتَا (ذَوَاتَا)
Gen. Acc.	ذَوِي	ذَوَاتِي (ذَوَاتِي)
Plur. Nom.	ذَوُو or ذَوُو or ذَوُو (ذَوُو)	ذَوَاتُ or ذَوَاتُ, ذَوَاتُ
Gen. Acc.	ذَوِي or ذَوِي or ذَوِي	ذَوَاتِ or ذَوَاتِ, ذَوَاتِ

A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—
The form **أُولُو** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of el-Yemèn, as **ذُو نُوَّاسٍ**, **ذُو رُعَيْنٍ**, **ذُو الْكَلَّاحِ**, etc. These are called **أُولُو**, formed as if from a singular **ذُو**.

[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**, **كَ** ; **كُنَّ**, **كُنَّ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَا**.

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*, **ذَاكَ** ; to *two persons*, **ذَانِكُمَا** ; to *several men*, **ذَانِكُمْ** ; to *several women*, **ذَانِكُنَّ**. 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.

D	Masc.	Fem.
Sing.	ذَاكَ (ذَانِكَ *) <i>that</i> .	ذَاكَ , ذَاكَ (vulg. ذَاكَ).
Du. Nom.	ذَانِكُمَا	ذَاكَ .
Gen. Acc.	ذَانِكُمْ	ذَاكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ , أُولَئِكَ or أُولَئِكَ .	

* [Some say that **ذَانِكَ** is a mispronunciation for **ذَاكَ**.]

§ 343] II. *The Noun*. C. 1. *The Demonstrative Pronouns*. 267

REM. a. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَى**, **أُولَى**, and **أُولَى** (§ 340, rem. a, c). A

REM. b. The diminutive of **ذَٰكَ** is **ذَيْكًا**, f. **تَيْكًا**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَٰلِكَ** or **ذُنْكَ** (often written **ذَلِكْ**, § 6, rem. a). B

	Masc.	Fem.
Sing.	ذُنْكَ <i>that</i> .	تُنْكَ (تَالِكْ).
Du. Nom.	ذَانِكَ	تَانِكَ .
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ .

Plur. comm. gen. **أُولَئِكَ** or **أُولَئِكَ**.

REM. a. **تَلِكْ** is a contraction for **تِلْكَ**. In the dual, **ذَانِكَ**, **تَانِكَ**, stand for **ذَانِيكَ**, **ذَانِيكَ**; and **ذَيْنِكَ**, **تَيْنِكَ**, for **ذَيْنِيكَ**, **ذَيْنِيكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **تَانِكَ**, as the dual of **ذَٰكَ**, the second *n* being in their opinion merely corroborative. C

REM. b. Some grammarians assert that there is a slight difference of meaning between **ذَٰكَ** and **ذُنْكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote. D

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 **ذُنْكَ** is **ذَيْبَالِكَ**, f. **تَيْبَالِكَ**. [A com-

A pound of ك and ذِلك (comp. § 340, rem. d) is كَذِلك 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 ذِلك). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَذَاكَ.

B	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِي (هَذِهِ), هَذَاتِ, هَاتَا, هَاتِي, هَاتِيه).
Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ

C Plur. comm. gen. هَؤُلَاءِ or هَؤُلَا, هَؤُلَاءِ or هَؤُلَا.

In like manner, هَذَاكَ or هَذَاكَ, fem. هَاتَاكَ, هَاتِيكَ, etc.

REM. a. هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, lo! Heb. הֵן.

REM. b. In the dual some say هَذَانِ, with double *n*.—The diminutive of هَذَا is هَذِيًا, f. هَاتِيًا, pl. هَؤُلِيَاءَ; of هَذَاكَ, هَذِيَاكَ, pl. هَؤُلِيَاءَكَ.

D هَؤُلِيَاءَكَ. [By prefixing هَا to كَذَا is formed هَكَذَا *thus*.]

[REM. c. To these demonstratives belong also ذَيْتٌ وَذَيْتٌ and كَيْتٌ وَكَيْتٌ, *thus and thus, so and so, such and such things*, for which we also find ذَيْتٌ وَكَيْتٌ, ذَيْتٌ وَذَيْتٌ (rarely وَذَيْتٌ وَذَيْتٌ) and for the former ذَيْتٌ وَذَيْتٌ, ذَيْتٌ وَذَيْتٌ, for the latter كَيْتٌ وَكَيْتٌ. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of كَذِلك is كَاك used by the poet ʿĀ-Sanfarā, as quoted in the *Ḥamāsa*, 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 أَل—called by the Arabs *أداة التعريف* the instrument of definition, *الْألف والألم* the *ḥlif and lām*, لَام [or حَرْف] *التعريف* the *lām of definition*, or simply *الألم* the *lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic أ, which is prefixed only to lighten the pronunciation B (همزة الوصل, § 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 *أهلِكَ النَّاسِ* لَامُ الْجِنْسِ, or simply *الألم لتعريف الجنس* *أهلِكَ النَّاسِ* C *الرجل* *dīnār and dirhem bring men to perdition*, *المرأة خير من المرأة* man is better than woman; if indicating a particular individual it is called *الألم لتعريف العهد*, or simply *لَامُ الْعَهْدِ*.]

REM. b. Some grammarians regard the *ḥlif* as an integral part of the article, and say that it was originally أَل (with *ألف القطع* of the same form as *بَل*, *هَل*), gradually weakened to أَل. But sometimes the Arabs suppress the l, saying for instance *لَحْمَر* for *الأحمر* (comp. Vol. ii. § 242, footnote). D

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= *الَّذِي*, § 347); as *مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَّةِ* he who does not cease to be grateful for what is with him (or for what he has), where *الْمَعَّة* = *الَّذِي مَعَهُ*; *مِنْ الْقَوْمِ الرَّسُولِ اللَّهِ مِنْهُمْ* of the people of whom is the Apostle of God, where *الرَّسُولِ اللَّهِ* = *الَّذِينَ*; *مَا أَنْتَ بِالْحَكِيمِ التُّرَضَى حُكُومَتَهُ*; *رَسُولِ اللَّهِ*

A *whose sentence is approved*, where **الَّذِي تُرْفَى** = **التُّرْفَى**. 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 **אֵלָּא**. In South Arabia **أَمْر** was (and even still is) used for **أَل**, but without assimilation; as **لَيْسَ مِنْ أَمِيرٍ أَمِصِيَامُ** *fasting in journeying is not (an act) of piety*; **يَرْمِي بِرُمَى** *he casts (standing) behind me with arrow* **وَأَسْلِمَةَ** *and stone*; for **بِالسَّهْرِ**, **السَّفَرِ**, **الصِّيَامِ**, **الْبَيْتِ** and **وَأَسْلِمَةَ**.

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. **أَيَّة** *she who, whoever*.

(4) **أَيُّمَنْ** *every one who, whosoever*;

أَيُّمَا *everything which, whatsoever*.

D REM. **أَيُّمَنْ**, **أَيُّمَا**, **أَيَّة**, **أَيُّ**, **مَا**, **مَنْ**, and their compounds, 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؛ الَّذِ؛ الَّذِ (الَّذِ)	الَّتِي؛ الَّتِ	
	الَّذِي؛ الَّذِ	الَّتِي	
Du. Nom.	الَّذَانِ (الَّذَانِ)	الَّتَانِ (الَّتَانِ)	B
Gen. Acc.	الَّذَيْنِ (الَّذَيْنِ)	الَّتَيْنِ (الَّتَيْنِ)	
Plur.	الَّذِينَ [الَّذِينَ]؛ الَّذِ؛ الَّذِ (الَّذِ)	الَّتِي؛ الَّتِ	
	الَّذِينَ [الَّذِينَ]؛ الَّذِ	الَّتِي؛ الَّتِ	
	الَّذِينَ [الَّذِينَ]؛ الَّذِ	الَّتِي؛ الَّتِ	
	الَّذِينَ [الَّذِينَ]؛ الَّذِ	الَّتِي؛ الَّتِ	
	الَّذِينَ [الَّذِينَ]؛ الَّذِ	الَّتِي؛ الَّتِ	C

REM. a. الَّذِي، الَّتِي، and الَّذَيْنِ are written defectively, because of their frequent occurrence, instead of الَّذِي، الَّتِي، and الَّذَيْنِ. 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 Hud̄bil (هُذَيْلِ), according to the Arab grammarians, used الَّذُونَ in the nom. plur. masc., الَّذَيْنِ in the gen. D and acc. This الَّذُونَ must, of course, at one time have been universally employed as the nom., الَّذَيْنِ 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. إَلِي. Comp. § 340, rem. a. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, **سَنِين**, has everywhere usurped the place of the direct form **سُون**. Even the sing. **الَّذِي** is an oblique form, the nom. of which ought properly to be **الَّذُو**.—The forms **الَّذَاوُونَ**, gen. and acc. **الَّذَايِنَ**, and **الَّذَاوُو** are also said to occur.

- REM. c. **الَّذِي** was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in **הַזֶּה**, fem. **הַזֵּה**, comm. **הַזֶּה** (= **الَّذِي**). See *Comp. Gr.* p. 117.

REM. d. From **الَّذِي** are formed the diminutives **الَّذِيَّ**; **الَّذِيَّ**, **الَّذِيَّ**; pl. **الَّذِيَّوْنَ**, **الَّذِيَّيْنَ**. The forms **الَّذِيَّ**, **الَّذِيَّ** are vulgar and incorrect.

- REM. e. Instead of **الَّذِي**, some of the Arabs, especially the tribe of *Tayy*' (**طَيِّ**), employ **ذُو** (Heb. **זו**, Aram. **זו**, **זו**, Æth. **H: za**).
- C It is then either wholly *indeclinable*, which is more usual; as **مِنْ الَّذِي 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 لِعَظْمِ 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**); **وَبَثْرِي ذُو حَفْرَتْ وَذُو طَوْبَتْ** *and my well which I dug and which*
- D *I lined (or cased)*, for **وَالَّتِي** and **وَالَّتِي**; **فَلَا وَذُو بَيْتُهُ فِي السَّمَاءِ**; *no! by Him whose residence is in heaven*, 'Ajānī xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتُ)
Acc.	ذَا	ذَاتِ (ذَاتُ)

	Masc.	Fem.	A
Du. Nom.	ذَوَا	ذَوَاتَا	
Gen. Acc.	ذَوِي	ذَوَاتِي	
Plur. Nom.	ذَوُو	ذَوَاتُ	
Gen. Acc.	ذَوِي	ذَوَاتٍ (ذَوَاتِ)	

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمْ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ أَكْرَمِكُمْ اللَّهُ بِهَا B
by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for
 the *أَلَّتِي* and *الَّذِي*; [a woman in Yèmen said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ دُو بَدِّ مِنْ ذِي حَكَمِ الْأَمِيرِ for you cannot but obey the decision of the Prince. D. G.]

343. 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*, C
 Gr. *ὁστις, ἡτις, ὅτι*. 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 (مَوْصُوفٌ), 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, D*
whoever, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, አይ: (*ay*) *who? of what sort?* The corresponding Heb. vocable is אֵי, used as an adverb, *where?* in interrogative phrases אֵי, which appears in Æth. in አይ: (*aytē*) *where?* አይ: (*əfō*) *how?* Syr. أَيْنًا *where?* أَيْنًا *who?* أَيْنًا *how long?* etc.

A 350. Of أَيُّ and مَنْ، مَا، are compounded أَيُّمَنْ *he who, she who, whosoever*, أَيُّمَا *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. أَيُّمَنْ، أَيُّمَا; acc. أَيُّمَنْ، أَيُّمَا.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of الَّذِي، are also interrogative, which is indeed their original signification. To them may be added كَمْ [and كَأَيِّ or كَأَيِّنْ], *how much [or many]*, which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (لِلْإِخْبَارِ); but never conjunctive.

REM. The interrogative مَا may be* shortened after prepositions into مَ، and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. عَمَّا، بِمَا، لِمَا، عَنْ مَ، مِنْ مَ، (for مَ، مِنْ مَ، بِمَ، لِمَ، بِمَ، لِمَ، عَمَّا، 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 بِمِ and لِمِ. This is also the origin of كَمَّ، 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 بِمَ، عَمَ، حَتَّامَ، etc. Similarly we find فَمَ for فَمَا *what then?* and كَمِمَ *that what? for what purpose?* as when one

* [Rather, "is usually shortened." Zamahsari, *Fāṭiḥ*, ii. 159 calls it "the commoner" form (الْأَشْبَعُ). The grammarians of the school of Basra 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 كَيْفَهُ, and the answer is *كَيْ أَحْسِنَ إِلَيْهِ* *that I might do him*
a kindness. [The shortening of *مَا* takes place also in such sen-
 tences as *مَجِيءَ مَرَجَّتْ* *in what manner did you arrive?* and
مِثْلَ مَا أَنْتَ *what are you like?*]

352. The interrogative pronoun *مَنْ*, *who?* has the distinctions
 of gender, number, and case, only when it stands alone; as if one
 should say *Some one is come*, or *I have seen some one*, and another B
 should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.	
Sing. Nom.	مَنْوُ		
Gen.	مَنْبِيْ	مَنْهَ (مَنْتَ).	
Acc.	مَنْاَ		
Du. Nom.	مَنْانُ	مَنْتانُ (مَنْتانُ).	
Gen. Acc.	مَنْينُ	مَنْتينُ (مَنْتينُ).	C
Plur. Nom.	مَنْونُ		
Gen. Acc.	مَنْينُ	مَنْاتُ	

REM. a. Only a poet could venture to say *أَتُوا نَارِي فَقُلْتُ*
أَتُوا نَارِي فَقُلْتُ مَنْونَ أَنْتُمْ *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
الْمَنْبِيَانُ, the plural *الْمَنْبِيُونُ*.]

353. The interrogative pronoun *أَيُّ*, fem. *أَيَّةُ*, *who?* is either
 construed with a following noun in the genitive, or with a suffix, or
 stands alone. In the first two cases, it loses the *tênwîn* (§§ 315, a,
 316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيِّ كِتَابٍ, acc. أَيُّ كِتَابٍ ;
 أَيُّ عَيْنٍ *which eye or fountain?* أَيُّ الْمَرَاتِينِ *which of the two women?*
 أَيُّ التِّسَاءِ *which of the women?* [The feminine form is of rare
 occurrence, as أَيَّةُ أُكْلَةٍ *whatever morsel* (El-Mubarrad 86, l. 17) and
 أَيَّةُ أَنْثَى *which female?* (Diw. Hudèil, n. 201, vs. 2). D. G.] In the
 second case, when prefixed to a fem. pronoun, it may be masc. or fem.
 أَيَّتَهُنَّ or أَيَّتِهِنَّ *which of them?* meaning women, the latter being the
 B more common. When standing alone, or used like مَنْ in § 352, it
 has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. أَيٌّ or أَيُّ, gen. أَيِّ or أَيُّ, acc. أَيًّا ; fem. أَيَّة.

Dual masc., nom. أَيَانُ, gen. acc. أَيَيْنِ ; fem., nom. أَيَّتَانُ, gen. acc.
 أَيَّتَيْنِ.

Plur. masc., nom. أَيُونُ, gen. acc. أَيِينِ ; fem. أَيَّاتُ.

- C In أَيُّ and أَيِّ the final vowel is said to be obscurely sounded or
 slurred (الرَّوْمُ).

REM. a. With the suffixes أَيُّ is sometimes shortened into أَيُّ,
 as أَيُّهُمَا, for أَيُّهُمَا, *which of the two?* and so in [the interrogative
 أَيُّهُ *what?* for ما أَيُّ, as أَيُّهُ تَقُولُ *what dost thou say?* and] the
 vulgar interrogative أَيُّهُ *what?* for أَيُّ شَيْءٍ.

- REM. b. Instead of أَيُّ with [a following noun in the genitive
 or] a suffix, the more general and indefinite أَيُّهُمَا is sometimes used ;
 D as أَيُّهُمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا, *which is dearer to you, he or I?* in
 which example أَيُّهُمَا stands for أَيُّنَا, *which of us?*

REM. c. From أَيُّ are formed the relative adjective أَيُّهُمَا *from
 what place?* (see Lane, art. أَيُّ, p. 134 c), and the compound كَأَيِّ
 كَأَيِّ or كَأَيُّنِ (also written كَأَيُّ or كَأَيُّنِ), *as if, as though, as if, as though*
 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 (صَفَة), 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 هُنَاكَ مَنْ *somebody here*, or a qualificative clause, as قَالَ مَنْ *one who says*. *Comp.* Vol. ii. § 172, rem. *a*.

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *masdar* or infinitive, and is in that case called مَا الْمَصْدَرِيَّةُ (Vol. ii. § 88, § 114, § 127, rem. *e*); hence its use in conditional clauses as مَا الشَّرْطِيَّةُ (Vol. ii. § 6), or in reference to time as مَا الدِّيُومَةِ 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. أَيَّنَا *wherever*, حَيْثُمَا *wherever, whenever*, مَهْمَا *whatever*; if appended to إِنَّ, أَنْ, 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 regimen, and is then called مَا الْكَزِيدَةُ or مَا الْزَائِدَةُ (Vol. ii. § 70, rem. *f*). In like manner it is also put after رَبِّ (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. فُلَانٌ, fem. فُلَانَةٌ (§ 309, *b*, δ , rem. *b*), as كِنَايَاتٌ عَنْ أَسْمَى الْإِنْسَانِيَّاتِ stand for names of persons, like \acute{o} , η $\delta\epsilon\iota\upsilon\alpha$, *so and so*, *M.* or *N.* ;
 B as أَلا قَاتِلَ اللَّهِ الْوُشَاةَ وَقَوْلَهُمْ فُلَانَةٌ \acute{o} $\delta\epsilon\iota\upsilon\alpha$ $\tau\omicron\upsilon$ $\delta\epsilon\iota\upsilon\omicron\varsigma$, فُلَانٌ أَبْنُ فُلَانٍ \acute{o} $\delta\epsilon\iota\upsilon\alpha$ $\tau\omicron\upsilon$ $\delta\epsilon\iota\upsilon\omicron\varsigma$, أَضَحَّتْ جِلَّةٌ لِفُلَانٍ
 “*So and so has become a sweetheart of so and so.*” Syr. هَكِي, fem.
 هَكِيَّة, Heb. הַכִּיָּה. In speaking of animals, الْفُلَانُ and الْفُلَانَةٌ are employed, as رَكِبْتُ الْفُلَانَ *I rode on such and such a one.*—هُنَّ *a thing*, and its fem. هَنَةٌ, 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 الْجَرِّ, *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*). **بِلَا**, *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. **לְ**, Æth. **ለ**: *la*).

(d) **وَ** *by*, in swearing, as **وَاللهِ** *by God!* C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُ، هُمَا، هُنَّ، هُمْ، هُمَا، هُ**, is changed after **بِ** into kèsra; as **بِهِ، بِهِمَا، بِهِنَّ، بِهِمْ، بِهِمَا، هُ**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُم** changes either both vowels, or the first only; **بِهِم** or **بِهِم**.

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 **تَحِينَنَ** (= **لَاتَ حِينَنَ**) and **تَلَانَنَ** (= **الآنَنَ**). Comp. the abbreviation of **أَيْمَنَ اللهُ**, Vol. ii. § 62, rem. b. I take the **وَ** and **وَاللهِ** and the **وَأَوْ رَبِّ** (Vol. ii. § 235) to be also remnants of words. D. G.]

A REM. c. **ك**, *as, like* (Heb. Aram. **כ**), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms 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) **إلى** *to* (Heb. **אל**, **אלה**).

(b) **حتى** *till, up to, as far as* (Heb. **עד**, Æth. **እስከ**). A dialectic variety is **عتي**.

C (c) **على** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **על**, **עלה**, Aram. **על**, **עلا**).

(d) **عن** *from, away from, after, for*.

(e) **في** *in, into, among, about*.

(f) **لدى**, or **لدى** (**لدا**), *with* (penes, apud). Rarer forms are: **لدى**, **لدى**, **لدى**, **لدى**, **لدى**, **لدى**, **لدى**, **لدى**.

D (g) **مع** *with* (Heb. **עם**, Syr. **ܟܡܐ**); dialectically **مع**, which becomes in the waṣl **مع**.

(h) **من** *of, from, on account of* (Heb. Aram. **מן**, **מן**, Æth. **እምነ**: 'əmma, or **እም**: əm). See § 20, d.

(i) **منذ**, or **منذ**, *from a certain time, since* (compounded of **من** and **هو**, *ex quo*; see § 347, rem. e and comp. **מן-הו**, Ezra v. 12). Rarer

forms are : مُنَدِّ , مُنَدِّ , مُنَدِّ , and مُدِّ . In the waṣl مُدِّ usually becomes A مُدِّ (§ 20, *d*), rarely مُدِّ or مُدِّ .

REM. a. إِلَى , عَلَى , and لَدَى , preserve before the suffixes their original pronunciation إِيَّ , عَلَيَّ , and لَدَيْ (compare يَلِيَّ and يَلِيَّ) ; as لَدَيْهَا , إِلَيْكُمْ , عَلَيْهِ , إِلَيْهِ . 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., ـِي (orig. ـِي), combines with إِلَى , عَلَى , and لَدَى into إِيَّ , عَلَيَّ , لَدَيْ ; with فِي B 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 م in pronunciation, and the two are usually written as one word ; عَمَّنْ , عَمَّا , مِمَّنْ , مِمَّا , for عَمَّنُ or مَنْ , etc. (see § 14, *b*).

REM. c. When followed by the article, the prepositions مِنْ and C عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into مِئْ , and عَلَى آلْ into عَلْ ; as مِئْ مَالٍ , or مِئْ مَالٍ , for مِنْ آلِمَالٍ ; عَلْ عَلِيَّ for عَلَى آلِمَاءِ . [Comp. p. 24, note.]

359. Examples of prepositions of the second class are : أَمَامَ before (of place) ; بَيْنَ between, among (بَيْنَ) ; بَعْدَ after (بَعْدَ), dimin. D تَجَاهَ or تَجَاهَ , تَحْتِ under, beneath (تَحْتِ), dimin. تَحْتِ ; بَعِيدَ , تَلْفَءَ , حِذَاءَ , over against, opposite to ; حَوْلَ round, about ; خَلْفَ behind, after ; دُونِ below, under, beneath, on this side of, dimin. دُونِ ; عِنْدَ (also عِنْدَ , which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (apud, penes, Fr. chez ; [عِنْدَ]); [عِنْدَ] ; عِوَضَ instead of, for ; فَوْقَ above, dimin. فَوْقَ ; قَبْلَ before (of time, قَبْلَ),

A dimin. قَبِيلٌ; قُدَامٌ *before* (of place, قَدَامٌ); وَرَاءٌ *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) أَ, interrogative, حَرْفُ الْإِسْتِفْهَامِ, *the particle of questioning* (*num? utrum? an?* Heb. אַ); [comp. § 21, *d*]. The form ʿ occurs
C dialectically, for example in هَمَا *nonne?* for أَمَا (see § 362, *h*), هَذَا الَّذِي, for أَذَا الَّذِي, *is this he who—?* [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When ʾ is followed by another ʿlif with hêmza, an ʾ is inserted between the two hêmzas, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following ʿlif is pronounced with kësra, it is converted into ى with hêmza, as أَأَنْتَ, أَأَنْتَ.]

D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ اللَّهُ, *God will suffice thee against them*. It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סֹפֵי, سَوْفًا, *end*), [and is called حَرْفُ التَّنْفِيسِ *the particle of amplification*].

(c) لَ, affirmative, *certainly, surely*. This may be (a) لَمْ جَوَابِ, *the la that corresponds to, or is the complement of, an oath*, as الْقَسْمِ وَاللَّهِ لَأَفْعَلَنَّ *by God, I will certainly do (it)*; وَاللَّهِ لَقَدْ خَرَجَ *by God,*

he has certainly gone out ; (β) *الْلَامُ الْمَوْطِنَةُ لِلْقَسْرِ* the la that smooths A
the way for the oath, as the first la in *لَاكْرِمَتِي لَأَكْرِمَنَّكَ* by God, if indeed you show me honour, I will certainly show you
honour ; (γ) *لَاْمُ جَوَابِ لَوْ وَلَوْ لَا* the la that corresponds to, or is the
complement of lau (if) and lau-la (if not), as *لَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ*
وَإِنَّ لَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ if it had not been for the goodness of God
towards you and His mercy, verily ye would have followed Satan ;
(δ) *لَاْمُ الْإِبْتِدَاءِ* the B
inchoative or inceptive la, prefixed to a noun or a verb in the imperfect,
as *لَاَنْتُمْ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنْ 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) *الْلَامُ*
الْمُفَارِقَةُ [or *الْلَامُ الْفَاصِلَةُ*] the distinguishing la, which is prefixed to the
predicate of *إِنْ*, standing for *إِنَّ* [in order to
distinguish it from the negative *إِنْ*], as *إِنْ كُلُّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ verily over every soul there is a guardian ;
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly ; confirming a previous statement, as
مَا قَامَ زَيْدٌ D *قَدْ أَتَاكَ زَيْدٌ* Zèid has come to thee, *أَجَلٌ* yes, (he has) ;
لَا تَقُمْ Zèid did not stand up, *أَجَلٌ* yes, (he did not) ; *ثُمَّ تَذْهَبُ*
أَجَلٌ 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 *بَيْنَمَا*
and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَمَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zèid was standing, behold, he saw 'Amr ;

- A *أُذِرْتُمْ مَيَّاسِيرُ* *for while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمَفْجَأَةِ, 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, Zdid was at the door*; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* *while we were in such and such a place, lo, Zdid came upon us.*

[(c) إِذَاكَ or إِذَاكَ then.]

(d) إِذَنْ, 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 أ (§ 361, a) and لَا *not* (Heb. *הלא*). [It is very often followed by *وَإِنَّ* or *إِنَّ*: (*وَإِنَّ*), *أَلَا إِنَّ* *now surely.*]

C [(f) أَلَا *nonne?* syn. of هَلَّا.]

(g) أَمْ, interrogative, *an?* أَمْ أ (Heb. *אם ה*), *utrum an?*

(h) أَمَا *nonne?* Compounded of أ and مَا *not*. Dialectic varieties are *أَمْ, هَمَّا, هَمَّا, عَمَّا, عَمَّا, حَمَّى* or *حَمَى*. [*أَمَا إِنَّ* *truly, now surely.*]

(i) *إِمَّا* or *إِمَّا* *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, *إِنْ مَا* *not indeed* (comp. Vol. ii. § 158 and *Fleischer, Kl. Schr. i. 448.*)

(l) *إِنْ* *verily*, called *the lightened 'in* (إِنْ الْمَخْفَفَةُ مِنَ التَّقْيِيلَةِ) § 361, c, e, usually without government.]

(m) *إِنَّ* *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. *הנה, הנה, הנה*, Syr. *ܐܢܝܢ*). 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
 (*صَمِيرُ الْقِصَّةِ* [or *صَمِيرُ 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
لِإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called *اللَّامُ الْمَزْحَلْفَةُ* B
the la that is pushed away (from its proper place).—The form *هِنَّ* is said to occur
 in the compound *لِهِنَّ* for *لِئِنَّ*.

(n) *إِنَّمَا*, restrictive, *only (dumtaxat)*, [*verily*]. Compounded of
إِنَّ and *مَا*.

(o) *أَيُّ* *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*, *إِي إِلَه*, and
إِي إِلَه. The dialectic variety *هِي* is said to occur.—From *إِي وَاللَّهِ*
 comes the vulgar *أَيُّوَه* [*أَيُّوَه*, *أَيُّوَه*].

(r) *إِذَا* *when?* Dialectically also *إِذَا*. It is a conjunction D
 when it signifies *whenever*.]

(s) *أَيْنَ* *where?* *مِنْ أَيْنَ* *whence?* *إِلَى أَيْنَ* *whither?* *أَيْنَمَا* *wherever*
 (Heb. *אֵינָא* in *אֵינָא*, *אֵינָא*, *אֵינָא*).

(t) *بَل*, *nay, nay rather, not so, on the contrary, but* (Heb.
בַּל, *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) **كَمْ** [or **كَمَّه**], in pause **ثَمَّه** *there* (Heb. **כִּמֶּה**, **כִּמֶּה**, Syr. **لُكَمَّ**).

B (x) **جَبْرٌ**, sometimes **جَبْرٌ**, *yes*.

(y) **فَقَطٌ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect, now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ** *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِحًا 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 **لِلتَّغْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رُبَّمَا** in its two acceptations*].

D (aa) **قَطُّ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتَهُ 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** 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 أَهَانَنِىْ كَلَّا *my Lord hath humbled or despised me; by no means.*

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; (β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. לֹא, לוֹ) the significations of the Heb. לֹא and לֹא־לֵךְ. 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. لَكِنِّىْ, لَكِنَّا are used as well as لَكِنِّىْ, لَكِنَّا. [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) لَمْ تَمَّا *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 نَعِمَر, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zaid stood up?* نَعَمْ *yes, (he has)*; لَمْ يَقُمْ *he has not stood up*, نَعَمْ *yes, (he has not)*. Other forms are نَعِمْر, and more rarely نَعَامْر, and نَحْمَر.

[(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 هُنَيْهَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هֵنָּה, هَاهֵנָּה or هֵנָּה, هֵنָּא, and هֵנָּא.
- 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**; مِنْ فَوْقٍ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; حَيْثُ *where*, مِنْ حَيْثُ *whence*, إِلَى حَيْثُ *whither*, حَيْثُمَا *wherever*; عَوْضُ (also عَوْضُ and عَوْضُ) *ever*, joined to the Imperf. Indic., but always preceded by a *negative*, as لَا أَقَارِفُكَ عَوْضُ.
- C *I will never leave you*; 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*; لَا أَفْعَلُهُ أَبَتَّةً *decidedly*, usually with a negative لَا أَفْعَلُهُ أَبَتَّةً *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*; [رَوِيْدًا] *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 ʿn-Nahḥās on 'Imrulḥāis *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once*; أَلآنَ *now, at present*; الْيَوْمَ *today* (Æth. **Ṗ-ṖṖ**: A *yōm*), غَدًا *tomorrow*; مَجَانًا *gratis* (Aram. **ܡܝܢܐ**); مَعًا *together*; etc. To the same class belong the following adverbs:

(a) بَدَدٌ *except, but.*

(b) حِينَ *when* (lit., *at the time of—*).

(c) رُبَّمَا [often, but more usually] *sometimes; perhaps*; lit., *O the quantity of that which—* (رُبُّ = Heb. **רַב**); [comp. Vol. ii. § 84, rem. c]. B

(d) رَيْثًا, رَيْثَمَا, *whilst, during.*

(e) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end.*

(f) لَا سِيَّهَا, and, with the omission of the negative, سِيَّهَا, *above all, especially, particularly*; lit., *there is not the equal or like of—*. Rarer forms are لَا سِيَّهَا and لَا سِيَّهَا.

(g) كَيْفَ *how?**

C

(h) لَا مَحَالَةَ *most certainly*; lit., *there is no avoiding of it, and therefore also construed with مَنْ like its synonym لَا بُدَّ*.]†

(i) وَحْدَهُ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = **وَحَدَّ**, but in sense = **وَحَدَّ** in **وَحَدَّ**, **وَحَدَّ**.

[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*; سَبَّاحٌ صَبَاحٌ *every morning and evening*; سَتَاتٌ سَتَاتٌ *in*

* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† (لَا ذَا جَرْمٍ and لَا ذَا جَرْمٍ), *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَّمَ *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 *tênwîn* and become indeclinable, ending in *fetha*, as *عَمْسَةَ عَشَرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْضَ حَيْضَ* *straitness*. D. G.]

REM. a. In *أَمْسَ*, *yesterday*, Heb. *אָמֵס*, 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 *بِأَمْسِ* and *الْأَمْسِ*.

B Some of the Arabs used *مُدَّ أَمْسِ* instead of *مُدَّ أَمْسِ*, *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 *لَيْتَكَ*), etc.; *لَعَلِّي* *perhaps I—* (rarely *لَعَلَّنِي*), *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *عَنَّ*, *أَنَّ*, *لَعَنَّ*, *رَعَنَّ*, *رَعَلَّ*, *رَعَلَّ*, *لَانَّ*, *لَعَنَّ*.

C

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 تَرْتِيبٍ*, or more exactly *حَرْفُ عَطْفٍ*), *particle of classification or gradation*, which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمَّا***.

[REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أُ**; thus **أَوْلا** means *nonne? أفلا? nonne igitur?*]

(c) **لِ**. This may be (a) **لَامُ 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 *kès* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الْلَامُ 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 **لِئَنِي**.

367. The most common separable conjunctions are:— D

(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 إِذَا (§ 362, d), are connected with the obsolete noun إِذٍ, *time*, the genitive of which occurs, for example, in حِينَئِذٍ *at that time*, يَوْمَئِذٍ *on that day*. Compare Heb. יָמָא and יְמֵי, Bibl. Aram. יָמָא, Æth. ደን ዘ: *now*, መዓን ዘ: *when?* [Compound إِذَا مَا *whenever*.]

B [(c) أَمْ *or*, as syn. of أَوْ in alternative questions.]

(d) أَمَّا, followed by ف, *as for, as regards*; e.g. أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ *as for the ship, it belonged to poor men who worked on the sea*. The form أَيَّمَا 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); لِئَلَّا *in order that not (ideo ne)*.—Like օ in Heb. and ὅ in Gr., أَنْ also serves to introduce direct quotations وَنُودُوا أَنْ تَتَكَبَّرَ أَنْ الْإِنْفِيسَةِ *the explicative 'an*), as وَأَشَارَتْ إِلَيَّ أَنْ خُذْهَا *she made a sign to me meaning Take her*.

(f) إِنْ [and إِذَا, conditional particle] (حَرْفُ شَرْطٍ) *if*, dialectically وَإِنْ *although (etsi)*, sometimes written وَإِنْ or وَإِنْ, to distinguish it from وَإِنْ *and if*, and hence called إِنْ التَّوَصُّلِيَّةُ; compounded with ل (§ 361, c), إِنْ لَيْتَ *verily if, if indeed*; Aram. ܐܢ, ܐܢ; Æth. ጸመ : 'ema; Heb. ִאִן.—إِلَّا, compounded of إِنْ and لَا, (a) *if not*, in which case it stands for a whole clause; (β) حَرْفُ اِسْتِثْنَاءٍ (exceptive particle), *unless*,

saving, except, but*, with a preceding negative, only. Heb. אֲלֵכֶם, A
 Aram. אֲלֵכֶם, [אֲלֵכֶם]; Æth. አለ: ('allā) but.—إِذَا, rarely إِذَا [or أَيْذَا],
 compounded of إِنْ and مَا; وَإِذَا إِذَا, or أَوْ إِذَا,
 either — or —.

(g) أَنَّ that (quod). It is followed by a noun or pronominal suffix
 in the accus., but in the 1st pers. أَنِّي, أَنَا are used as well as أَنِّي,
 أَنْنَا. The suffix ء 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. או, Syr. أو.

(i) ثُمَّ (ثُمَّ, ثُمَّ, ثُمَّ), then, thereupon, next; a حَرْفٌ
 تَرْتِيبِ (§ 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. حَضِيغَةُ الدُّبْيَانِ ثُمَّ الْفَزَارِيُّ, *Hud'difa 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 تَمَّا).]

(m) كَيْ تَعْلِيلِ (كَيْ, 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, بَخ, etc., *well done! bravo!* A
capital! أُخ, أُخ; أُف, أُف, أُف, أُف, أُف, أُف, أُف, أُف, *ugh! faugh! fie!*
 صَه, صَه, *hush! silence!* إِبْهَأْ *be silent! give up!* مَهْ, مَهْ, *stop! give up!*
let alone! إِبْهْ, إِبْهْ, *go on! proceed! say on!*—Here too may be
 mentioned: (a) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَسْ; camels, هَيْدْ or هَيْدْ, حَوْبْ, حَوْبْ, حَاءْ; in making camels B
 kneel, إِبْخْ or إِبْخْ, نَخْ, نَخْ, هِمِخْ, هِمِخْ; in calling camels to water, جَوْتُتْ; in driving
 sheep or goats, هَسْ; in calling a dog, قُويسْ; in driving a dog away,
 هَجْ, هَجْ, هَجْ, هَجْ; (β) words imitative of cries and sounds; e.g. مَاءْ (the
 bleat of an antelope), غَاقْ (the croak of a raven), شَيْبْ (the sound
 made by the lips of a camel in drinking), طِمِخْ, طِمِخْ (laughter), أَعْ أَعْ C
 or هُعْ هُعْ (vomiting), طَاقْ (a blow), قَبْ (the stroke of a sword), طَقْ
 (the sound of a falling stone), طَقْ (the splash of a frog), etc.

REM. a. يَا is often written defectively; as يُرْسُولُ اللَّهُ *O Apostle
 of God!* يَا أَخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—
 أَيَّهَا has a feminine أَيَّتْهَا, but the masc. form is often used even with
 feminine nouns.

REM. b. The noun that follows وَ [and يَا oh!] not unfrequently D
 takes, instead of the usual terminations, the ending ـَا in pause *أَهْ*
 [called *أَلْفُ التَّدْبِيَةِ*]; as وَ زَيْدَا, or وَ زَيْدَاهْ, *Oh Zèid!* وَ أَمِيرَا
 وَ أَمِيرَاهْ *alas for the Commander of the Believers!* If the noun
 ends in *ḥlif maḥṣūra* (ـِي), the ي is changed into ا, and a simple ه
 added, as وَ مُوسَاهْ, *Oh Moses!* though وَ مُوسِيَا or وَ مُوسِيَاهْ may
 also be used. Instead of ـَا we sometimes find ـِي as وَ أَسْفِي, or
 وَ حَرْبِي, *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 لِّمَنْ** or **وَيْ لِمَنْ** is contracted into **وَيْلِيهِ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْغٌ**.
- 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. **هَلْمِينَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَي** takes the suffix of the
- C 2nd pers., **هَيْكَ**, or **هَيْكٌ**, 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 **هَاكِهَا** *take her!* Or a *hèmza* may be substituted for the **ك**, and the word declined as follows: sing. m. **هَاءٌ**, f. **هَاءٌ**; dual **هَاتُومَا**, pl. m. **هَاتُومٌ**, f. **هَاتُونٌ**; as **هَاتُومٌ أَقْرَبُوا كِتَابِيَهُ**, *take, read my book*. Other varieties are: **هَأ** (like **هَبٌ**), f. **هَائِي**, etc.; **هَاءٌ** (like **رَامٌ**), f. **هَائِي**, etc.; and **هَاءَكَ**, f. **هَاءِكِ**, 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	يَقْتُلْ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنَّ	
	f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلُنَّ	
	2. m.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	تَقْتُلَانِ	
	f.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلُنَّ	
	1. c.	قَتَلْتُمْ	أَقْتُلُونَ	أَقْتُلُوا	أَقْتُلُوا	أَقْتُلُوا	أَقْتُلُونَّ	أَقْتُلُونَّ	
C	Dual. 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...	
	f.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...	
	2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...	
	Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	...	
	f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...	
D	2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَّ	تَقْتُلُونَّ	
	f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...	
	1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنَّ	
		<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	قَاتِلْ	Sing. 2. m.	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلَنَّ			
	f.	قَاتِلِي	f.	أَقْتُلِي	أَقْتُلِينَ	أَقْتُلِينَ			
Dual. 2. c.	قَاتِلَا	قَاتِلَا	Dual. 2. c.	أَقْتُلَا	أَقْتُلَانِ	أَقْتُلَانِ			
Plur. 2. m.	قَاتِلُوا	قَاتِلُوا	Plur. 2. m.	أَقْتُلُوا	أَقْتُلُونَ	أَقْتُلُونَ			
	f.	قَاتِلْنَ	f.	أَقْتُلْنَ	أَقْتُلَانِ	أَقْتُلَانِ			

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	يُقْتَلْنَ
f. قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلْنَ
2. m. قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلْنَ
f. قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِينَ	تُقْتَلِينَ
1. c. قُتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual. 3. m. قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f. قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c. قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m. قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	يُقْتَلُونَ
f. قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m. قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	تُقْتَلُونَ
f. قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c. قُتِلْنَا	نُقْتَلُ	نُقْتَلْ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلَنَّ

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	افْرُقْ	فَرَقٌ
	حَسُنَ (2. m. حَسُنْتَ)	يَحْسُنُ	احْسُنْ	حُسُونَةٌ
				حَسَانَةٌ

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 N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ تَقْتِيلَةٌ	قِتَالٌ مُقَاتِلَةٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
Passive Perf.	قُتِلَ	قُوِتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَاتَلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

	ACTIVE.			
	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	أَقَمِنَطَرَ	أَقَمِطَرَ
D Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقَمِنَطِرُ	يَقَمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	أَقَمِنَطِرْ	أَقَمِطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِنَطِرٌ	مُقَمِطِرٌ
N. Verbi.	قَمِطْرَةٌ قَمِطَارٌ	تَقَمِطِرٌ	أَقَمِنَطَارٌ	أَقَمِطَارٌ

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.	
اِنْقَتَلَ	اِقتَلَ	اِقتَلَ	اِسْتَقْتَلَ	اِقتَالَ	
يُنْقَتَلُ	يُقْتَبَلُ	يُقْتَلُ	يُسْتَقْتَلُ	يُقْتَالُ	
اِنْقَتِلْ	اِقتَبِلْ	اِقتَلْ	اِسْتَقْتِلْ	اِقتَالَ	B
مُنْقَتَلٌ	مُقْتَبَلٌ	مُقْتَلٌ	مُسْتَقْتَلٌ	مُقْتَالٌ	
اِنْقَتَالٌ	اِقتِبَالٌ	اِقتِلَالٌ	اِسْتِقْتَالٌ	اِقتِبَالٌ	
اُنْقَتِلَ	اُقتَبِلَ		اُسْتَقْتِلَ		C
يُنْقَتَلُ	يُقْتَبَلُ		يُسْتَقْتَلُ		
مُنْقَتَلٌ	مُقْتَبَلٌ		مُسْتَقْتَلٌ		

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	أَقْمِطِرَ	أُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتَقْمِطِرُ	يُقْمِطِرُ	يُقْمِطِرُ	
N. Pat.	مُقْمِطِرٌ	مُنَقْمِطِرٌ	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	يَمُدِّنْ	يَمُدِّنْ
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّنْ	تَمُدِّنْ
	B 2. m. مَدَدَتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّنْ	تَمُدِّنْ
	f. مَدَدَتِ	تَمُدِّينَ	تَمُدِّيَ	تَمُدِّيَ	تَمُدِّنْ	تَمُدِّنْ
	1. c. مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّنْ	أَمُدِّنْ
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	يَمُدِّنْ	يَمُدِّنْ
	f. مَدَدْنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَّانِ	...
	2. m. مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّنْ	تَمُدِّنْ
	f. مَدَدْتِنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَّانِ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّنْ	نَمُدِّنْ
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.	مَادُّ	مُدُّ	Sing. 2. m. أَمُدُّ	أَمُدِّنْ	أَمُدِّنْ	
	f. مَادَّةٌ		f. [أَمُدِّيَ]	أَمُدِّنْ	أَمُدِّنْ	
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...	
			Plur. 2. m. [أَمُدُّوا]	أَمُدِّنْ	أَمُدِّنْ	
			f. أَمُدِّنَ	أَمُدِّنَّانِ	...	

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.	مُدَّ	يُمَدُّ	يُمَدُّ	يُمَدُّ	يُمَدَّنْ	يُمَدَّنْ
f.	مُدَّتْ	تُمَدُّ	تُمَدُّ	تُمَدُّ	تُمَدَّنْ	تُمَدَّنْ
2. m.	مُدِدْتْ	تُمَدُّ	تُمَدُّ	تُمَدُّ	تُمَدَّنْ	تُمَدَّنْ
f.	مُدِدْتِ	تُمَدِّيْنِ	تُمَدِّي	تُمَدِّي	تُمَدِّيْنِ	تُمَدِّيْنِ
1. c.	مُعِدْتُ	أُمَدُّ	أُمَدُّ	أُمَدُّ	أُمَدَّنْ	أُمَدَّنْ
Dual. 3. m.	مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِ	...
f.	مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
2. c.	مُعِدَّتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
Plur. 3. m.	مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدَّنْ	يُمَدَّنْ
f.	مُدِدْنَ	يُمَدِّنَ	يُمَدِّنَ	يُمَدِّنَ	يُمَدَّنَّ	...
2. m.	مُعِدَّتُهُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدَّنْ	تُمَدَّنْ
f.	مُعِدَّتُنَّ	تُمَدِّنَ	تُمَدِّنَ	تُمَدِّنَ	تُمَدَّنَّ	...
1. c.	مُعِدُّنَا	نُمَدُّ	نُمَدُّ	نُمَدُّ	نُمَدَّنْ	نُمَدَّنْ
<i>Nom. Pat. Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.</i>						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 يُمَدُّ	مُدِّ or مُدِّ
3. m.	فَرَّ	يَفِرُّ	يَفِرُّ or يَفِرُّ or يَفِرُّ	فِرِّ or فِرِّ or فِرِّ
	مَلَّ { (2. m.) (مَلَلْتُ) }	يَمَلُّ	يَمَلِّ or يَمَلِّ or يَمَلِّ	مَلِّ or مَلِّ or مَلِّ

A TABLE V. *b.* DERIVED FORMS OF THE VERBUM
MEDLÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ	أَمَدَ	تَمَادَدَ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِدْ	أَمِدْ	تَمَادِدْ	انْفَلِّ	اِمْتَدِّ	اِسْتَمِدِّ
		or أَمِدْ			or اِمْتَدِّ	or اِسْتَمِدِّ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مَنْفَلٌّ	مُمْتَدٌّ	مُسْتَمِدٌّ
	or مُمَادُّ		or مُتَمَادُّ			
N. Verbi.	مِدَادٌ	اِمْدَادٌ	تِمَادٌ	انْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمِدَادٌ
C	مُمَادَّةٌ or مَادَّةٌ		or تِمَادٌ			
Passive Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	انْفُلَّ	اُمْتَدَّ	اُسْتَمِدَّ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مَنْفَلٌّ	مُمْتَدٌّ	مُسْتَمِدٌّ
	or مُمَادُّ		or مُتَمَادُّ			

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.	مَدَدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	تَمَدِيدٌ
Pass.	مُدِّدٌ	يُمَدِّدُ		مُمَدِّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدَّدٌ	تَمَدُّدٌ
Pass.	تُمَدَّدٌ	يَتَمَدَّدُ		مُتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ. A

	I.	II.	III.	IV.	V.	VI.
Active Perf.	أَسَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَوَأَثَرَ
Imperf.	يَأْسِرُ	يَأْثُرُ	يُوْثِرُ	يُوْثِرُ	يُتَأَثِّرُ	يَتَوَأَثِّرُ or يَتَوَأَثِّرُ
Imperat.	اِسِرْ	اِثِرْ	اِثِرْ	اِثِرْ	تَأَثِرْ	تَوَأَثِرْ or تَوَأَثِرْ B
N. Ag.	أَسِرٌ	مُوْثِرٌ	مُوْثِرٌ	مُوْثِرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَوَأَثِّرٌ
N. Verbi.	أَسْرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأْثِيرٌ	تَوَأْثِيرٌ or تَوَأْثِيرٌ
			مُوْثِرَةٌ			
Passive Perf.	أُسِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُوْثِرَ	تُوْثِرَ or تُوْثِرَ C
Imperf.	يُؤْسَرُ	يُؤْثَرُ	يُؤْثَرُ	يُؤْثَرُ	يُتَأْثَرُ	يَتَوَأْثَرُ or يَتَوَأْثَرُ
N. Pat.	مَأْسُورٌ	مُوْثِرٌ	مُوْثِرٌ	مُوْثِرٌ	مُتَأْثَرٌ	مُتَوَأْثَرٌ or مُتَوَأْثَرٌ

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VIII. Act.	اِثْتَمَرَ	يَأْتَمِرُ	اِثْتَمِرْ	مُوْتَمِرٌ	اِثْتَمَارٌ D
Pass.	اُوْتَمِرَ	يُوْتَمِرُ		مُوْتَمِرٌ	
X. Act.	اِسْتَأْثَرَ	يَسْتَأْثِرُ	اِسْتَأْثِرْ	مُسْتَأْثِرٌ	اِسْتِثْمَارٌ
Pass.	اُسْتُوْثِرَ	يُسْتَأْثَرُ		مُسْتَأْثِرٌ	

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HEMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَفَرَهُ	بَوَّسَ	لَأَمَّ	لَأَمَّ	أَلَامَ
Imperf.	يَسْأَلُ	يَسْفَرُ	يَبْوِسُ	يُلَآئِمُ	يُلَآئِمُ	يُلَآئِمُ
Imperat.	اسْأَلْ	اسْفِرْ	ابْوِسْ	تَلِمْ	لَآئِمْ	أَلِمْ
B	اسْأَلْ	اسْفِرْ				
N. Ag.	سَائِلٌ	سَافِرٌ	بَآئِسٌ	مَلِيْمٌ	مَلَايِمٌ	مَلِيْمٌ
N. Verbi.	سُؤَالٌ	سُؤْرٌ	بَآسٌ	تَلِيْمٌ	مَلَايِمَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			تَلِمَ	لُوئِمَ	أَلِمَ
Imperf.	يُسْأَلُ			يُلَآئِمُ	يُلَآئِمُ	يُلَآئِمُ
C	يُسْأَلُ					
N. Pat.	مَسْئُولٌ			مَلَايِمٌ	مَلَايِمٌ	مَلَايِمٌ
	v.	vi.	vii.	viii.	x.	
Active Perf.	تَلَّأَمَ	تَلَّأَمَ	أَنْجَأَتْ	إِتَّأَمَ	إِسْتَلَّأَمَ	
Imperf.	يَتَلَّأَمُ	يَتَلَّأَمُ	يَنْجِئُثُ	يَلْتَتِمُ	يَسْتَلْتِمُ	
D	تَلَّأَمَ	تَلَّأَمَ	أَنْجِئُثُ	إِتْتَمِ	إِسْتَلْتِمِ	
N. Ag.	مُتَلْتِمٌ	مُتَلَّأِمٌ	مُنْجِئُثُ	مَلْتَمٌ	مُسْتَلْتِمٌ	
N. Verbi.	تَلْوَمٌ	تَلَّوَمٌ	أَنْجِئَاثُ	إِتْتَامٌ	إِسْتَلَّامٌ	
Passive Perf.	تَلْتِمَ	تَلْوَمَ	أَنْجِئُثُ	أَتْتِمَ	أَسْتَلْتِمَ	
Imperf.	يَتَلَّأَمُ	يَتَلَّأَمُ	يَنْجِئُثُ	يَلْتَامُ	يَسْتَلَّامُ	
N. Pat.	مُتَلَّأِمٌ	مُتَلَّأِمٌ	مُنْجِئَاثُ	مَلْتَامٌ	مُسْتَلَّامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ. A

	L			II.	III.	
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	حَطَأَ	دَنُوَ	بَرَأَ	بَارَأَ
f.	بَرَأَتْ	هَنَأَتْ	حَطِطَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ
2. s. m.	بَرَأْتَ	هَنَأْتَ	حَطِطْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَحْطِئُ	يَدْنُوُ	يَبْرِي	يَبَارِي
Imperat.	اِبْرَأْ	اِهْنِئْ	اِحْطِئْ	ادْنُوْ	بَرِيْ	بَارِيْ B
N. Ag.	بَارِيْ	هَانِيْ	حَاطِيْ	دَانِيْ	مَبْرِيْ	مَبَارِيْ
N. Verbi.	بَرُوْ	هَنُوْ	حَطَأُوْ	دَنَاءُوْ	تَبْرِيْ	مَبَارُوْ
				دَنُوْ	تَجْرِيْ	
Passive Perf.	بُرِيَ	هِنِيَ	حُطِيَ	بُرِيَ	بُرِيَ	بُورِيَ
Imperf.	يُبْرَأُ	يَهْنَأُ	يُحْطَأُ	يُبْرَأُ	يُبْرَأُ	يُبَارَأُ C
N. Pat.	مَبْرُوْ	مَهْنُوْ	مَحْطُوْ	مَبْرُوْ	مَبْرُوْ	مَبَارُوْ
	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	اَبْرَأَ	اَتَبَّرَأَ	اَتَبَّارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبَّرَأَ
Imperf.	يَبْرِي	يَتَبَّرَأُ	يَتَبَّارَأُ	يَنْسِبِي	يَهْتِنِي	يَسْتَبَّرِي
Imperat.	اَبْرِئْ	اَتَبَّرَأْ	اَتَبَّارَأْ	اِنْسِبِئْ	اِهْتِنِئْ	اِسْتَبَّرِئْ D
N. Ag.	مَبْرِيْ	مَتَبَّرِيْ	مَتَبَّارِيْ	مَنْسِبِيْ	مَهْتِنِيْ	مَسْتَبَّرِيْ
N. Verbi.	اِبْرَأُوْ	اِتَبَّرُوْ	اِتَبَّارُوْ	اِنْسِبَاءُوْ	اِهْتِنَاءُوْ	اِسْتَبَّرَاءُوْ
Passive Perf.	اَبْرِيَ	اَتَبَّرِيَ	اَتَبَّورِيَ	اَنْسِبِيَ	اَهْتِنِيَ	اَسْتَبَّرِيَ
Imperf.	يَبْرَأُ	يَتَبَّرَأُ	يَتَبَّارَأُ	يَنْسَبَأُ	يَهْتِنَأُ	يَسْتَبَّرَأُ
N. Pat.	مَبْرَأُوْ	مَتَبَّرَأُوْ	مَتَبَّارَأُوْ	مَنْسَبَأُوْ	مَهْتِنَأُوْ	مَسْتَبَّرَأُوْ

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

		I.					
Active Perf.		وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَّرَ
Imperf.		يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ	يَسِّرُ
Imperat.		عِدْ	رِثْ	ضَعْ	اجَلْ	اِدِّدْ	ايسِّرْ
B	N. Verbi.	وَعَدٌ	وَرِثٌ	وَضَعٌ	وَجَلٌ	وَدٌّ	يَسْرٌ
		عِدَّةٌ	رِثَّةٌ	ضَعَةٌ			
Passive Perf.		وُعِدَ	وُرِثَ	وُضِعَ		وُدِّ	يُسِّرَ
Imperf.		يُوعَدُ	يُورَثُ	يُوضَعُ		يُودُّ	يُوسَّرُ
N. Pat.		مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ	مَيْسُورٌ

		IV.		VIII.		X.	
Active Perf.		أَوْجَبَ	أَيْسَرَ	أَتَعَدَّ	أَتَسَّرَ	أَسْتَوْعَدَّ	أَسْتَيْسَّرَ
Imperf.		يُوجِبُ	يُوسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُّ	يَسْتَيْسِرُ
Imperat.		أَوْجِبْ	أَيْسِرْ	أَتَعَدَّ	أَتَسَّرْ	أَسْتَوْعِدْ	أَسْتَيْسِرْ
N. Ag.		مَوْجِبٌ	مَوْسِرٌ	مَتَعَدَّدٌ	مَتَسَّرٌ	مَسْتَوْعِدٌ	مَسْتَيْسِرٌ
D	N. Verbi.	إِجَابٌ	إِسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِعَادٌ	إِسْتَيْسَارٌ
Passive Perf.		أُوجِبَ	أُوسِرَ	أُتَعَدَّ	أُتَسَّرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ
Imperf.		يُوجِبُ	يُوسِرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُّ	يَسْتَيْسِرُ
N. Pat.		مَوْجِبٌ	مَوْسِرٌ	مَتَعَدَّدٌ	مَتَسَّرٌ	مَسْتَوْعِدٌ	مَسْتَيْسِرٌ

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	يَقُولُنَّ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُونَ	تَقُلُّوا	تَقُولُونَنَّ	تَقُولُونَنَّ
f.	قُلْتُمْ	تَقُولِينَ	تَقُولِينَ	تَقُولِي	تَقُولِينَ	تَقُولِينَ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولَنَّ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَانِ	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَانِ	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَانِ	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	تَقُولُونَ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولَنَّ

	<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	قُولُنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولِينَ	قُولِينَ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولُونَ	قُولُونَ
			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	يَسِيرُ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنْ	
	f. سَارَتْ	تَسِيرُ	تَسِيرُ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ	
B 2. m.	سِرْتُ	تَسِيرُ	تَسِيرُ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ	
	f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرَنْ	
1. c.	سِرْتُ	أَسِيرُ	أَسِيرُ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنْ	
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	...	
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...	
2. c.	سِرْتَمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...	
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونَ	
	f. سَارْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...	
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	تَسِيرُونَ	
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...	
1. c.	سِرْنَا	نَسِيرُ	نَسِيرُ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنْ	
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.	سَاتِرْ	سِيرْ	Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرَنْ	
	f. سَاتِرَةٌ			f.	سِيرِي	سِيرَنَّ	سِيرَنْ
			Dual. 2. c.	سِيرَا	سِيرَانَّ	...	
			Plur. 2. m.	سِيرُوا	سِيرُونَ	سِيرُونَ	
				f.	سِرْنَ	سِرْنَ	...

TABLE XII. VERBA MEDLÆ 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	يُقَالُ	يُقَلَّ	يُقَالَنَّ	يُقَالُنَّ
f.	قِيلَتْ	تُقَالُ	تُقَالُ	تُقَلَّ	تُقَالَنَّ	تُقَالُنَّ B
2. m.	قِيلْتَ	تُقَالُ	تُقَالُ	تُقَلَّ	تُقَالَنَّ	تُقَالُنَّ
f.	قِيلْتِ	تُقَالِينَ	تُقَالِي	تُقَلِّي	تُقَالِنَّ	تُقَالِنَّ
1. c.	قِيلْتُ	أُقَالُ	أُقَالُ	أُقَلَّ	أُقَالَنَّ	أُقَالُنَّ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَلَا	يُقَالَانَّ	...
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَلَا	تُقَالَانَّ	... C
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَلَا	تُقَالَانَّ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُونَ	يُقَالُونَ
f.	قِيلْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	تُقَالُونَ
f.	قِيلْتُنَّ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	... D
1. c.	قِيلْنَا	نُقَالُ	نُقَالُ	نُقَلَّ	نُقَالَنَّ	نُقَالُنَّ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعٌ

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	يُنْشَالُ	يُقْتَالُ	يَسْتَقِيمُ
Imperat.	اِقْلِ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَائَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلُ	أُنْشِلُ	أُقْتَلُ	أُسْتَقِيمُ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَيَّرَ قَوْلٌ	سَايَرَ قَاوِلٌ	تَسَيَّرَ تَقْوَلٌ	تَسَايَرَ تَقَاوِلٌ
Imperf.	يُسَيِّرُ يَقْوِلُ	يُسَايِرُ يُقَاوِلُ	يَتَسَيَّرُ يَتَقْوَلُ	يَتَسَايِرُ يَتَقَاوِلُ
D N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مَسَايِرَةٌ مُقَاوِلَةٌ	تَسْيِيرٌ تَقْوَلٌ	تَسَايِيرٌ تَقَاوِلٌ
Passive Perf.	سُيِّرَ قَوْلٌ	سُوِيَِرَ قُوْوِلٌ	تُسَيَّرُ تَقْوَلٌ	تُسَايِرُ تَقَاوِلٌ

IX. Perf.	اِسْوَدَّ	Imperf.	يَسْوَدُّ	N. Verbi.	اِسْوَدَادٌ
XI.	اِسْوَادٌ		يَسْوَادٌ		اِسْوِيْدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و, A
 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.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونُ	يَنْدُونُ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ B
f.	نَدَوْتِ	تَنْدِينِ	تَنْدِي	تَنْدِي	تَنْدِينُ	تَنْدِينُ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونُ	أَنْدُونُ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	يَنْعُونَ	يَنْعُوا	يَنْعُوا	يَنْعُنُ	يَنْعُنُ
f.	نَدُونَ	يَنْعُونَ	يَنْعُونَ	يَنْعُونَ	يَنْعُونَ	...
2. m.	نَدَوْتُمْ	تَنْعُونَ	تَنْعُوا	تَنْعُوا	تَنْعُنُ	تَنْعُنُ
f.	نَدَوْتُنَّ	تَنْعُونَ	تَنْعُونَ	تَنْعُونَ	تَنْعُونَ	...
1. c.	نَدَوْنَا	نَنْعُو	نَنْعُو	نَنْعُ	نَنْعُونَ	نَنْعُونَ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	نَادٍ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونُ	أَنْدُونُ
f.	نَادِيَةٌ		f.	أَنْدِي	أَنْدِينُ	أَنْدِينُ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنُ	أَنْدُنُ
			f.	أَنْدُونَ	أَنْدُونَ	...

A TABLE XV. VERBUM TERTIÆ RAD. ى,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

		<i>Perfect.</i>	<i>Imperfect.</i>				
			<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing.	3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنَّ
	f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
	B 2. m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
	f.	رَمَيْتِ	تَرْمِينِ	تَرْمِي	تَرْمِي	تَرْمِيَنَّ	تَرْمِيَنَّ
	1. c.	رَمَيْتُ	أَرْمِي	أَرْمِي	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
Dual.	3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C Plur.	3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنَّ
	f.	رَمَيْنَ	يَرْمِينِ	يَرْمِينِ	يَرْمِينِ	يَرْمِيَانِ	...
	2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنَّ
	f.	رَمَيْتُنَّ	تَرْمِينِ	تَرْمِينِ	تَرْمِينِ	تَرْمِيَانِ	...
	1. c.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنَّ
		<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
D Sing.	m.	رَامِ	رَمَى	Sing. 2. m.	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
	f.	رَامِيَةً		f.	أَرْمِي	أَرْمِيَنَّ	أَرْمِيَنَّ
				Dual. 2. c.	أَرْمِيَا	أَرْمِيَانِ	...
				Plur. 2. m.	أَرْمُوا	أَرْمُنَّ	أَرْمُنَّ
				f.	أَرْمِينِ	أَرْمِيَانِ	...

TABLE XVI. VERBA TERTIÆ RAD. و ET ى, A
 MEDIÆ RAD. KÈSRATÆ.

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	يَرْضِيَنَّ	يَرْضِيَنَّ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضِيَنَّ	تَرْضِيَنَّ	تَرْضِيَنَّ
1. c.	رَضَيْتُمْ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
Dual 3. m.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	يَرْضَيَانِ	...
f.	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	يَرْضَوْنَ
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَانِ	...
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	تَرْضَوْنَ
f.	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَانِ	...
1. c.	رَضَيْتُمْ	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِيَنَّ	نَرْضِيَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	رَاضٍ	رَاضًا	Sing. 2. m.	ارْضَ	ارْضِيَنَّ	ارْضِيَنَّ
f.	رَاضِيَةٌ	رَاضِيَاتٌ	f.	ارْضِي	ارْضِيَنَّ	ارْضِيَنَّ
				Dual. 2. c.	ارْضَيَانِ	...
				Plur. 2. m.	ارْضَوْا	ارْضَوْنَ
				f.	ارْضَيْنَ	ارْضَيْنَانِ

A TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

PASSIVE VOICE OF THE FIRST FORM.

		<i>Perfect.</i>	<i>Imperfect.</i>				
			<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
	Sing. 3. m.	نُدِيَ	يُنَدَى	يُنَدَى	يُنَدَ	يُنَدَيْنَ	يُنَدَيْنُ
B	f.	نُدِيَتْ	تُنَدَى	تُنَدَى	تُنَدَ	تُنَدَيْنَ	تُنَدَيْنُ
	2. m.	نُدِيْتَ	تُنَدَى	تُنَدَى	تُنَدَ	تُنَدَيْنَ	تُنَدَيْنُ
	f.	نُدِيْتِ	تُنَدَيْنَ	تُنَدَى	تُنَدَى	تُنَدَيْنَ	تُنَدَيْنُ
	1. c.	نُدِيْتُ	أُنَدَى	أُنَدَى	أُنَدَ	أُنَدَيْنَ	أُنَدَيْنُ
C	Dual 3. m.	نُدِيَا	يُنَدِيَانِ	يُنَدِيَا	يُنَدِيَا	يُنَدِيَانِ	...
	f.	نُدِيَتَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
	2. c.	نُدِيَتُمَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
Plur. 3. m.	نُدُوا	يُنَدُونَ	يُنَدُوا	يُنَدُوا	يُنَدُوا	يُنَدُونَ	يُنَدُونَ
	f.	نُدِينَ	يُنَدَيْنَ	يُنَدَيْنَ	يُنَدَيْنَ	يُنَدِيَانِ	...
D	2. m.	نُدِيْتُمْ	تُنَدُونَ	تُنَدُوا	تُنَدُوا	تُنَدُونَ	تُنَدُونَ
	f.	نُدِيْتُنَّ	تُنَدَيْنَ	تُنَدَيْنَ	تُنَدَيْنَ	تُنَدِيَانِ	...
	1. c.	نُدِينَا	نُنَدَى	نُنَدَى	نُنَدَ	نُنَدَيْنَ	نُنَدَيْنُ

Nom. Pat. Sing. m. مَنَدُوٌّ *f.* مَنَدُوَّةٌ

مَرْمِيَةٌ مَرْمِيٌّ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

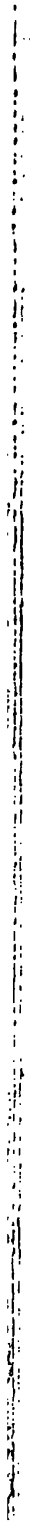
THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	فَضِيَ	فَاضِيَ	أَفَضِيَ	تَفَضِيَ	تَفَاضِيَ
Imperf.	يُفَضِي	يُفَاضِي	يُفَضِي	يَتَفَضَى	يَتَفَاضَى
Imperat.	فَضِ	فَاضِ	أَفِضْ	تَفِضْ	تَفَاضِ B
N. Ag. m.	مُفَضٍ	مُفَاضٍ	مُفَضٍ	مُتَفَضٍ	مُتَفَاضٍ
f.	مُفَضِيَّةٌ	مُفَاضِيَّةٌ	مُفَضِيَّةٌ	مُتَفَضِيَّةٌ	مُتَفَاضِيَّةٌ
N. Verbi.	تَفَضِيَّةٌ	مُفَاضَاةٌ	إِفْضَاءٌ	تَفَضٍ	تَفَاضٍ
		فِضَاءٌ			
Passive Perf.	فُضِيَ	فُوِضِيَ	أُفِضِيَ	تُفَضِيَ	تُفَاضِيَ
Imperf.	يُفَضَى	يُفَاضَى	يُفَضَى	يُتَفَضَى	يُتَفَاضَى C
N. Pat. m.	مُفَضًى	مُفَاضًى	مُفَضًى	مُتَفَضًى	مُتَفَاضًى
f.	مُفَضَّاءٌ	مُفَاضَّاءٌ	مُفَضَّاءٌ	مُتَفَضَّاءٌ	مُتَفَاضَّاءٌ

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VII. Act.	انْفَضِيَ	يَنْفَضِي	انْفِضْ	مُنْفَضٍ	انْفِضَاءٌ
Pass.	انْفُضِيَ	يُنْفَضَى		مُنْفَضًى	D
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتِضْ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتَضِيَ	يُقْتَضَى		مُقْتَضًى	
X. Act.	اسْتَفَضَى	يَسْتَفَضِي	اسْتَفِضْ	مُسْتَفَضٍ	اسْتَفِضَاءٌ
Pass.	اسْتَفُضِيَ	يُسْتَفَضَى		مُسْتَفَضًى	

Cambridge:

PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.





HOOVER INSTITUTION

To avoid fine, this book should be returned on
or before the date last stamped below

ما
کثیرا ما

FOR USE IN LIBRARY ONLY		
----------------------------	--	--



3 6105 07217 2211

PJ

C3

18

ما
کثیرا ما

HOOVER INSTITUTION

To avoid fine, this book should be returned on
or before the date last stamped below

	FOR USE IN LIBRARY ONLY	
--	----------------------------	--



HJ 6305

C3713

1896

