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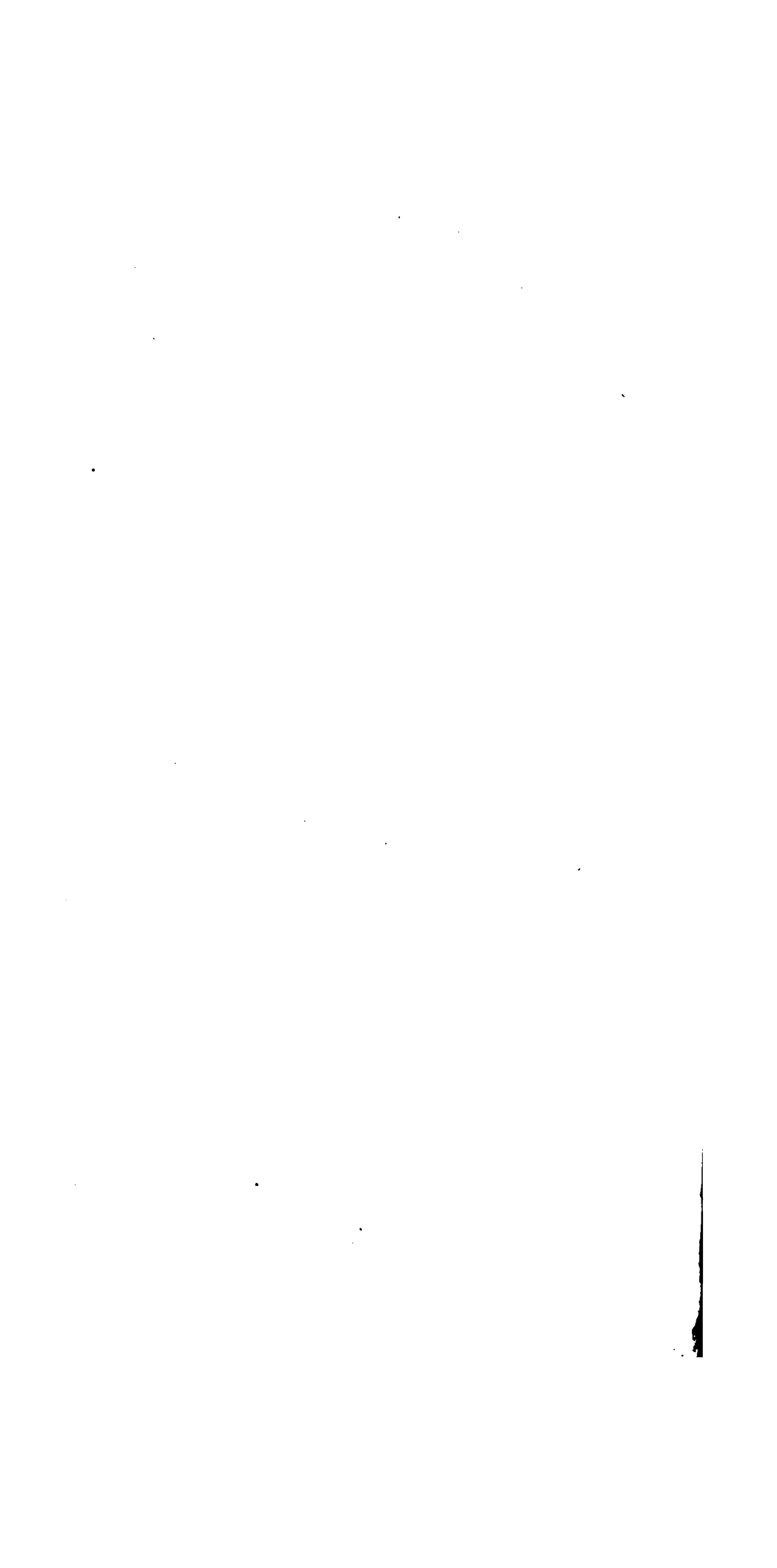
LELAND STANFORD JUNIOR UNIVERSITY





LELAND STANFORD JUNIOR UNIVERSITY











A GRAMMAR
OF THE
ARABIC LANGUAGE.

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PREFACE TO THE THIRD EDITION.

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

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

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

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

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

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,
February, 1896.

PREFACE TO THE SECOND EDITION.

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

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the '*Alfīya* (الْفَيْيَة) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the '*Mufaṣṣal* (المَفْصَّل) of 'el-Zamahsārī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Af'āl* (لَامِيَّةُ الْأَفْعَالِ) 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* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), 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 '*Miftāḥu 'l-Miṣbāḥ* (مِفْتَاحُ الْمِصْبَاحِ), second edition, Beirut, 1867); and Nāṣif 'el-Yāziḡi's '*Faṣlu 'l-Ḥiṭāb* (فَصْلُ الْحِطَابِ), second edition, Beirut, 1866).

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

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

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

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

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

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

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

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

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

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

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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 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] ع	ج	[ج] ح	3
هَاءٌ Ha.	ح	[ح] ع	ح	[ح] ح	8
خَاءٌ Ha.	خ	[خ] ع	خ	[خ] ح	600
دَالٌ Dal.	د	د	د	د	4
ذَالٌ Dal.	ذ	ذ	...	...	700

	NAME.	FIGURE.				NUMERICAL VALUE.
		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءَ Ra.	ر	ر ر	...	...	200
	زَايَ } Zay. (رَاءَ)	ز	ز ز	...	...	7
	سِين Sin.	س	س س	س	س	60
	شِين Šin.	ش	ش ش	ش	ش	300
	صَاد Šad.	ص	ص ص	ص	ص	90
B	ضَاد Dad.	ض	ض ض	ض	ض	800
	طَاءَ Ta.	ط	ط ط	ط	ط	9
	ظَاءَ Za.	ظ	ظ ظ	ظ	ظ	900
	عَيْن 'Ain.	ع	ع ع	ع	ع	70
	غَيْن Gain.	غ	غ غ	غ	غ	1000
	فَاءَ Fa.	ف	ف ف	ف	ف	80
C	قَاف Kaf.	ق	ق ق	ق	ق	100
	كَاف Kaf.	ك	ك ك	ك ك	ك ك	20
	لَام Lam.	ل	ل ل	ل	ل	30
	مِيم Mim.	م	م م	م	م م	40
	نُون Nūn.	ن	ن ن	ن	ن	50
	هَاءَ Ha.	ه	ه ه	ه	ه ه	5
	وَاو Waw.	و	و	...	...	6
	يَاءَ Ya.	ي	ي ي	ي	ي	10

REM. a. **ا** in connection with a preceding **ل** forms the figures **آ**, **أ**, **أ**. This combination is called *lām-ʿalif*; and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before **ي**. The object of it is merely to distinguish **ʿlif** as the long vowel *ā*, § 3, from **ʿlif** as the spiritus lenis (**ʿlif** with *hēmza*, **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	سھ	فی	
تھ	دھ	لج	C
جھ	عج	لمھ	
ھجھ	فھ	یھ	

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

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

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

- B ب is called *الْبَاءُ الْمَوْحَدَةُ*, the *ب* with one point (١);
 ت ,, *التَّاءُ الْمُنْتَهَا مِنْ قَوْعِهَا*, the *ت* with two points above (٢);
 ي ,, *اليَاءُ الْمُنْتَهَا مِنْ تَحْتِهَا*, the *ي* with two points below (٢)*;
 ث ,, *الثَّاءُ الْمَثَلثةُ*, the *ث* with three points (٣).

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

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

- و م ف ب, *السَّفَوِيَّةُ* or *السَّفِيَّةُ*, the labials (سَفَةٌ a lip),
 ظ ذ ث, *الْحُرُوفُ اللَّثَوِيَّةُ*, the gingivals, in uttering which the tongue is pressed against the gum (اللِّثَةُ).
 ص س ز, *الْحُرُوفُ الْأَسَلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (الْأَسَلَةُ).

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

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).

أَلحَرْفَانِ اللَّهْوِيَّتَانِ, the letters ق and ك, in uttering which the uvula (أَللِّهَاءُ) is brought into play.

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

The letters ي و ا are called أَلحُرُوفُ أَللَّيْنِ or أَلحُرُوفُ أَللَّيْنَةِ, 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, C however, enable the learner to approximate to their sounds.

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

ب is our *b*.

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

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

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

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

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

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

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

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

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

ز is the English *z*.

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

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

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

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

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

C 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 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 مَضَارٍ مُضَاعٍ, 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*if *həmzatum*, as 'ultu, ya'ūlu, for *kultu, yaḳūlu*.

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

ه is our *h*. It is distinctly aspirated at the end, as well as at
the beginning, of a syllable; e.g. هُمْ *hum*, أَهْلَكَ 'ahlaka. In the
grammatical termination ة َ, the dotted ة [called هَاءُ 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*, ذُو *dū*, لَوْ *lau*.

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

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

(b) ِ *kəsr* (كَسْرٌ) or *kəsrā* (كَسْرَةٌ), *i* (as in *pin*), ì (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bihī*, أَقِطْ *āḳiṭun*. 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. لُهُ *lahu*,
حُجَّةٌ *höǧǧəṭun*, عُمْرٌ 'ömrūn.

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

A REM. *a.* The distinction between the names *fêḥ*, *kèsr*, *ḍamma*, and *fêḥa*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, פִּתְּחָה, and קִבְּוִי. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. الْحَاءُ بِنَصْبِ الْحَاءِ. [Another name for *ḍamma* is *ḵabw*, قَبْو.—De G.]

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

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

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

(*a*) When preceded or followed by the strong gutturals غ غ ع ح, or the emphatic consonants ق ظ ط ض ص, *fêḥa* 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*, بَقِيَّةٌ *bâkīya*, صَدْرٌ *šâdrun*. Under the same circumstances *kèsra* is

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

pronounced as *î*, e.g. عِلْمٌ *ilmun*, سِحْرٌ *siḥrun*, قِشْرٌ *qisrun*; whilst A
 ḍamma assumes the sound of an obscure *o*, inclining with the gutturals
 (especially ح and ع) to *ō*; e.g. لُطْفٌ *luṭfa*, لُطْفٌ *luṭfun*, حُسْنٌ *ḥosnun*
 or ḥōsnun, رُغْبٌ *roʿbun*, عُمْرٌ *ʿomrun*.

(b) In shut syllables in which there are neither guttural nor
 emphatic consonants,—and in open syllables which neither commence
 with, nor immediately precede, one of those letters,—fêṭḥa either has
 a weaker, less clear sound, approaching to that of *a* in the English
 words *hat*, *cap*, e.g. كَتَبْتُ *katabtu*, أَكْبَرُ *ʾakbaru*; or it becomes a B
 simple *ə* or *e* (the latter especially in a short open syllable followed
 by a long one), e.g. بَلٌّ *bəl*, مَرْكَبٌ *mərəkəbun*, سَمَكٌ *səməkun*, سَمِينٌ
semīnun, مَدِينَةٌ *medīnetun*. 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 *ǧarratun*,
 مَرَرَةٌ *marratun*, غَارَةٌ *ǧaratun*, 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 *bīʿa*, سَوَّى *sūḥun*; in which case these letters are called
 حُرُوفُ التَّمْدِيدِ, *literae productionis*, “letters of prolongation.” The com-
 binations يِ and وِ must always be pronounced *ī* and *ū*, not *ē* and *ō*;
 though after the emphatic consonants وِ inclines to the sound of *ō*,
 and *ī* to that of the French *u* or German *ü*, e.g. طَوْرٌ *ṭōrun*, طِينٌ *ṭīnun*.

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

- A **أَلْقِيمَةُ** *al-kīmètu*, price, value), **ذَلِكَ**, هُنَا. The words **ثَلَاثَةٌ**, **ثَلَاثٌ**, and **ثَلَاثُونَ**, **ثَلَاثُونَ**, **ثَلَاثُونَ**; and occasionally some other vocables, such as **ثَمْتِيَّةٌ** and **ثَمُونٌ**; and other proper names ending in **ثَانٌ**; **الشَّيْطَانُ**; **مُعَوِيَّةٌ**; **خُلْدٌ**, **مُلْكٌ**, **أَلْحَرِثُ**, **أَلْقِسِرُ**, and other proper names of the forms **فَاعِلٌ** and **أَلْفَاعِلٌ**; **دَيْنَرٌ**; etc. This is more common in Magribi Mss. than in others.—The long vowel *ī* is in a very few instances written defectively at the end of a word,
- B e.g. **أَلْحَافِ**, *al-Hāfī*, **أَلْعَاصِ**, *al-ʿĀsī*, **حُدَيْفَةُ بَنِ الْيَمَانِ**, *Hod̄īfetu 'bnu 'l-Yemānī*, for **أَلْحَافِي**, **أَلْعَاصِي**, **أَلْيَمَانِي**; **أَلْمَهْتَدِي** for **أَلْمَهْتَدِي** *.

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

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

7. **ا** corresponds to *f*etha, **ي** to *k*èsra, and **و** to *ḍ*amma; whence
- D **ا** is called **أُخْتُ الْفَتْحَةِ**, *the sister of f*etha, **ي**, **أُخْتُ الْكَسْرِ**, *the sister of k*èsra, and **و**, **أُخْتُ الضَّمَّةِ**, *the sister of ḍ*amma. *F*etha before **ي** and **و** forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e.g. **صَيْفٌ** *ṣaifun*,

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

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

REM. a. After و at the end of a word, both when preceded by damma and by fêṭha, 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 اَلْفُ الْوَقَايَةِ *the guarding êlif*, or اَلْاَلْفُ الْفَاصِلَةُ *the separating êlif*.

REM. b. ى at the end of a word after a fêṭha is pronounced B like ى, e.g. فَتَى *fatā*, رَمَى *ramā*, اَلَى *'ilā**, and is called, like ى itself in the same position (e.g. بَهَنَسَا *Bēhnesā*, غَزَا *gazā*), اَلْاَلْفُ الْمَقْصُورَةُ *the êlif that can be abbreviated*, in contradistinction to the lengthened êlif, اَلْاَلْفُ الْمَمْدُودَةُ (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 اَبُو and اَبِي before اَلْوَزِيرِ (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 رَمَيْهِ or رَمِيهِ, but it is commonly changed into ى, as رَمَاهُ.

* [But ى, with the mark *gêzma* (see § 10), as in كَيْ, يَدَى is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters ى suprascript; e.g. يَدَى كُلِّ مِعْطَاءٍ, i.e. يَدَى *yēdai*, not *yēdā*.

† [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 maḥṣūra* 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 *ā* must be considered; a "converted *Yā*" 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 , مَنْوَةٌ , and so also رَبَّوَا , رَبَّوَا for رَبَّأَ , رَبَّأَ ; further ة for ة in the loan-word تَوْرِيَةٌ or تَوْرِيَةٌ ; according to which older mode of writing we ought to pronounce the ة nearly as \bar{a} or \bar{e} respectively*.

B 8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ان , ين , or ون . This is called التَّنْوِينُ , the *tênwîn* or “nunation” (from the name of the letter ن *nûn*), and takes place only at the end of a word; e.g. مَدِينَةٌ *medînètan*, بِنْتٌ *bintin*, مَالٌ *mālun*. See § 308.

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

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

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

* [The prophet said أَفْعُو for أَفْعَى , حَدَّو for حَدَّأ . Zamahšarī, *Fāḥ* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمٌ or جَزْمَةٌ (amputation), ۞, 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 qur-ānun (not ko-rānun). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ B ساكنٌ, 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 *tèsdīd* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a Ġèzma; e.g. أَرَدْتُ مِنَ رَبِّي الرَّحْمَنُ, not أَرَدْتُ مِنَ رَبِّي الرَّحْمَنُ.

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

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

10. ي and و, when they form a diphthong with *fètha*, are marked with a Ġèzma, as يَوْمٌ, لَيْلٌ, كَيْ, يَدِي; but when they stand for *ëlif 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. سَيِّمٌ, صَبُورٌ, قَالٌ; and over the *ëlif maqṣūra*, e.g. هُدًى, عَلِيٌّ for هُدًى, عَلِيٌّ.

B. Tèsdīd or Šeddā.

D

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

A **التَّشْدِيدُ**, the *tèsdîd* (*strengthening*)*; e.g. **أَكَلَّ** *ël-kulla*, **كَلَّ** *kullan*, **أَسَمَّ** *ès-sèmmi*, **سَمَّ** *sèmmîn*, **أَمَرَّ** *ël-murru*, **مَرَّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُوِّلَ** *kuwîla* and **تُقَوِّلُ** *tuqūwîla*, instead of **كُولَ** and **تُقُولُ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتَتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

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

REM. c. All consonants whatsoever, not even *ëlif hèmzatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأَسَّ** *ra'āsun*, **سَأَّلَ** *sa'ālun*, **نَأَّجَ** *na'āgun*.

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

D **تèsdîd**, in combination with **اَ**, **إِ**, **أَ**, **أُ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **اَ** the Egyptians write **آَ** instead of **أَ**; but elsewhere, at least in old manuscripts, **آَ** may stand for **أَ** as well as **أَ**. The African Arabs constantly write **آَ**, **أَ**, **أَ**, for **أَ**, **أَ**, **أَ**. In the oldest Mss. of the *Ḳor'ān*, *tèsdîd* is expressed by **آَ** or **أَ**, 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 *sèdda*; **آَ** alone may be = **أَ**, &c.

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

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

13. The *necessary tèsdid*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادَّ), 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*; مُرٌّ (*murrun*) is *bitter*, but a word مُرٌ (*murun*) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdid* B *necessarium* scarcely ever follows the long vowels و and ي, as in تَمُودَ الثَّوْبِ, though it is sometimes found after ل, as in مَادَّةَ، مَارٌّ، مَادَّةَ، يَكْتَبَانِ (see § 25). Nor does it occur after the diphthongs وِـ and يِـ, save in rare instances, like خُوِصَّةٌ and دُوَيْبَةٌ [see § 277].

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

(a) With the letters ط, ظ, ص, ش, س, ز, ر, ذ, د, ث, ت, C
 (dentals, sibilants, and liquids,) after the article اَلْ; e.g. اَلتَّمْرُ *et-tèmrü*; اَلرَّحْمٰنُ *'ar-rahmānu*; اَلشَّمْسُ *es-šèmsu*; اَلظَّلْمُ *'az-ẓolmu*; اَللَّيْلُ *el-lèilu*, or, in African and Spanish manuscripts, اَللَّيْلُ.

REM. a. These letters are called اَلْحُرُوفُ اَلشَّمْسِيَّةُ, *the solar letters*, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ اَلْقَمَرِيَّةُ, *the lunar letters*, because the word قَمَرٌ, *moon*, commences with one of D them.

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

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

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

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

REM. b. **أَنْ لَّا** is equally common with **لَّا**, but **مِنْ**, **عَمَّا**, **مِمَّا**, **عَمَّا**, are hardly ever written separately; **مَنْ لَّا**, on the contrary, always. Similarly we find **إِنْ لَّا** for **لَّا** (*if not*), **إِنَّمَا** for **مَا** (*if*, with

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

(c) With the letter **ت** after **ث**, **د**, **ذ**, **ض**, **ط**, **ظ** (dentals), in certain parts of the verb; e.g. **لَبِثْتُ** *lèbittu* for **لَبِثْتُ** *lèbittu*; **أَرَدْتُ** *'aratta* for **أَرَدْتُ** *'aradta*; **أَتَّخَذْتُ** *'attahattum* for **أَتَّخَذْتُ** *'attahadtum*; **بَسَطْتُ** *basattum* for **بَسَطْتُ** *basattum*. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as **د**, **ض** or **ط**, by a weaker servile letter, like **ت**, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations as **عَدْتُ** for **عَدْتُ**, **خَبَطْتُ** for **خَبَطْتُ**.

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

C. Hêmza or Nèbra.

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

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

A contrary to rule, ظِمًّا شِيًّا ; and in old Mss. we find such instances as رَدًّا for رَدَّ .

(b) Frequently in the middle of words, after the letters of prolongation و and ي , or after a consonant with *gèzma*, e.g. مَقْرُوَّةٌ for مَقْرُوَّةٌ , مَوْبَاتٌ for مَوْبَاتٌ , تَوَامٌ for تَوَامٌ , يَسَلٌ for يَسَلٌ ; and also after *kèsra* and *ḍamma* before the ي and و of prolongation, e.g. رُووسٌ for رُووسٌ , خَاطِئِينَ for خَاطِئِينَ . Hèmza between iā , uā , āi , īi , āū , and ūū , is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. مَقْرُوَّةٌ for مَقْرُوَّةٌ , خَطِيئَةٌ or خَطِيئَةٌ for رُووسٌ or رُووسٌ or رُووسٌ , which words must always be pronounced *maḵrū'atun*, *ḥatī'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 ; مِيَةٌ for مِيَةٌ , 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 مَقْرُوَّةٌ for مَقْرُوَّةٌ , from مَقْرُوَّةٌ ; فِيٌّ for فِيٌّ , from فِيٌّ ; بَرِيَّةٌ for بَرِيَّةٌ , from بَرِيَّةٌ ; نَبِيٌّ for نَبِيٌّ , from نَبِيٌّ .—If the hèmza has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as رَاسٌ for رَاسٌ , لَوْمٌ for لَوْمٌ , بِئْرٌ for بِئْرٌ ; necessarily so, if the preceding consonant be an *ḥlif* with hèmza, as أَمِنٌ or أَمِنٌ , أَمِنٌ , إِيْمَانٌ , for 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*.

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

أَبْنٌ, and ابْنٌ or ابْنٌ, a son.	ابْنَةٌ, a daughter.
اِثْنَانِ, two (masc.).	اِثْنَتَانِ, two (fem.).
أَمْرٌ, or امْرُؤٌ, a man.	أَمْرَاءٌ, a woman.
أَسْتٌ, the anus.	أَسْمٌ (rarely أَسْمٌ), a name.

REM. a. With the article **أَمْرٌ** and **أَمْرَاءٌ** take, in classical

B Arabic, the form **أَمْرٌ** and **أَمْرَاءٌ**.

REM. b. The hêmza of **أَيْمَنُ**, oaths, is also elided after the asseverative particle **لَ**, and occasionally after the prepositions **مَعَ** and **مِنْ** (which then takes fêṭḥa instead of g̃ezma); as **لَايَمَنُ اللَّهُ** by God (lit. by the oaths of God), for which we may also write **لَايَمَنُ اللَّهُ**, omitting the **ا** altogether, or, in a contracted form, **لَيَمَرُ اللَّهُ**.

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 **أَيْمَنُ** 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.

D REM. d. It is naturally an absurd error to write **أ** at the beginning of a sentence instead of êlif with hêmza, as **أَلْحَمْدُ لِلَّهِ** instead of **الْحَمْدُ لِلَّهِ**. 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 **أَلْحَمْدُ لِلَّهِ**. 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 انْقِرَاضِهِمْ, بِئْسَ الْإِسْمُ, إِلَى الْإِنْقِرَاضِ, الْإِقْتِدَارُ**; but the grammarians brand this as **خُرُوجَ عَنِ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ**.

REM. *f.* The *êlif* which takes waṣla is called **هَمْزَةٌ أَوْصَلٌ** or **هَمْزَةٌ أَوْصَلٌ** A
الْوَصْلُ, *êlif* or *hêmza conjunctionis*, the connective *êlif*; the opposite
 being **الْفُ الْقَطْعُ**, *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-wèzîri, the father of the wèzîr, 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; **فَلِرِضٍ**; **فِي الْأَرْضِ**; **فِي الْإِعْلَالِ**; **فِي الْإِعْلَالِ**; **فِي الْإِعْلَالِ**. 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., **ي** and **نِي**, may assume before the article the older forms **ي** and **نِي**; e.g. **نِعْمَتِي الَّتِي** my grace which, **اهْدِنِي الصِّرَاطَ** guide me on the D way, instead of **نِعْمَتِي الَّتِي** and **اهْدِنِي 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 *äu*; as **فِي عَيْنِي الْمَلِكِ** *fî 'ainäi 'l-mèliki*, 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-

لَا تَضْرِبْ أَبْنَكَ لِا taḍriba 'bnaka, and not لَا تَضْرِبَنِ أَبْنَكَ A 'bnaka.

21. $\bar{\text{ا}}$ 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 $\bar{\text{ا}}$, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب , thus: بسم .

(b) In the word أَبْن , 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, $\text{ضَرَبَ زَيْدُ بْنُ خَلِيدِ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ اللَّهِ}$ *Zaid, 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 $\bar{\text{ا}}$ is retained; as $\text{زَيْدُ بْنُ عَبْدِ اللَّهِ عَمْرُو}$ *Zaid (is) the son of C 'Amr;* $\text{عُمَرُ بْنُ الْخَطَّابِ}$ *'Omar (is) the son of 'l-Hattāb.*

REM. a. Even in the first case the $\bar{\text{ا}}$ of أَبْن is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following أَبْن be that of the mother or grandfather, the $\bar{\text{ا}}$ is retained; as $\text{عِيسَى ابْنُ مَرْيَمَ}$, *Jesus the son of Mary;* $\text{عَمَّارُ ابْنُ مَنْصُورٍ}$, *'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 $\text{مِقْدَادُ ابْنُ الْأَسْوَدِ}$, *Miqdād the son of 'l-'Aswad* (the real name of 'l-'Aswad , "the black," being 'Amr, 'عَمْرُو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. $\text{يَحْيَى الْكَرِيمُ ابْنُ مَيْمُونٍ}$, *Yahyā the noble, the son of Mèimūn;* $\text{رِدْبَى كَظْرَبَى ابْنُ مُوسَى}$, *Ridbā (pronounced like the word zīrbā) the son of Mūsā.*

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

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

A If the first letter of the noun be **J**, then the **J** of the article is also omitted, as لَيْلَةٍ *to the night*, for لِلَّيْلَةِ, and that for لَيْلَةٍ.

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

(d) In nouns, verbs, and the article **أَل**, when preceded by the interrogative particle **أ**; as أَبْنِكَ, for أَبْنُوكَ, *is thy son—?* أَنْكَرْتَ, for أَنْكَرْتِ, *is it (fem.) broken?* اتَّخَذْتُمْ, for اتَّخَذْتُمْ, *have ye received?* B الْمَاءِ, for الْمَاءِ, *is the water—?* The **êlif** of the article may however be retained, so that الْمَاءِ with the interrogative **أ** is often written أَلْمَاءِ.

REM. a. In this last case, according to some, when the second **êlif** has *fetha*, the two **êlifs** may blend into one with *mèdda* (see below); as الْحَسَنُ عِنْدَكَ, *is el-Hasan in thy house?* for الْحَسْنُ; الْقَرَشِيُّ أَمْرٌ الشَّقْفِيُّ, *he of Korèis or he of Takif?* أَيْمَنُ اللَّهُ بِمِثْلِكَ, *is thy oath 'by God'?* (see § 19, rem. b) for أَيْمَنُ اللَّهُ.

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

E. *Mèdda or Matṭa.*

22. When **êlif** with *hèmza* and a simple vowel or *tènwin* (أ, إ, etc.) is preceded by an **êlif** of prolongation (اَ), then a mere *hèmza* is written instead of the former, and the sign of prolongation, **ـَـ** *mèdda* or *matṭa* D (مَطَّةٌ or مَدَّةٌ, i.e. *lengthening, extension*), is placed over the latter; e.g. جَاءَ سَمَاءٌ, *semā'un*, جَاءَ جَاءٌ, *jà'a*, يَتَسَاءَلُونَ, *yatasā'alūna*, for سَمَاءٌ, جَاءٌ, يَتَسَاءَلُونَ.

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

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

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

- A **مَوْخَرٌ**, 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 **نُسخة**, 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 **معا** (i.e. **مَعًا**, together) is written over a word with double vocalization to indicate that both vowels are correct. **لعله** over a word on the margin implies a conjectural emendation **لَعَلَّهُ**, perhaps it is.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولٌ** (Heb. **קוּל**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *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 *jézma* sometimes receives a *mèdda*, as **صَالُونَ**.]
- 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 **إِسْفَنْجٌ**, **σπόγγος**; **أَفْلَاطُونٌ**, **Πλάτων**; **الإفْرَنْجُ**, *the Franks (Europeans)*; **إِكْسِيرٌ**, *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-ḵūl*, *ḵā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rīnd*, *'a-ḵāl*, *ma-fār*, *ḵu-bēil*, *bil-lāur*, *bu-nēi*.

REM. But words ending in *يَـ*, *وُـ*, *آَـ* or *أَـ*, *وُـ*, and *يَـ*, throw back the accent as far as possible in their pausal forms ; *قُرَشِيٌّ* *Qo-ra-ḵī-yun* becomes *Kō-ra-ḵī*, *نَبِيٌّ* *nē-bī-yun*, *nē-bī* ; *عَدُوٌّ* *'a-dū-wun*, *'ā-dū* ; *اِقْتِنَاؤُ* *'iḵ-ti-nā'un*, *'iḵ-ti-nā* ; *حَمْرَاءُ* *ḵam-rā'u*, *ḵām-rā* ; *مَقْرُوؤُ* *maḵ-rū'un*, *māḵ-rū* ; *بَطِيئُ* *ba-ḵī-un*, *bā-ḵī*.

(b) Monosyllables in combination with *أَـ*, *بَـ*, *كَـ*, *لَـ*, *وَـ*, and *فَـ*, which retain their original accent ; as *أَلَى* *'a-lā*, *أَفَلَا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hī*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lām*, *فَقَطُّ* *fa-kāḵ*, *وَقُلُّ* *wa-ḵūl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَـ* ; as *بِمَـ* *bi-mā*, *لِمَـ* *li-mā*, in contrast with *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* *ḵā-la*, *يَقُولُ* *ya-ḵū-lu*, *قَانُونٌ* *ḵā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nī-na*, *كَاتِبَاتٌ* *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبٌ* *ḵāl-bun*, *دَيْبٌ* *dī-bun*, *بُرٌّ* *būr'un*, *إِجْلِسْ* *'iḵ-lis*, *فِرْدٌ* *fi-rīn-dun*, *أَقْلٌ* *'a-ḵāl-lu*, *مَفَرٌّ* *ma-fār* - *D run*, *يَقُولَنَّ* *ya-ḵū-lān-na*, *قُبَيْلٌ* *ḵu-bēi-lu*, *بَلَوْرٌ* *bil-lāu-run*, *بُنِيٌّ* *bu-nēi-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*, *طَلَبُ* *ḵā-la-bun*, *أَيْنَمَا* *'ēi-na-mā* ; *تَرَأَسُوا* *ta-rā-*

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

REM. On deviations from these principles of accentuation, in Egypt and among the Bèdawīn, 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 غَضَدٌ, 1874. This arrangement of the alphabet is called the 'Abūḡed or 'Abḡed, and is contained in the barbarous words:

أَبْجَدٌ هَوَزٌ حَطِيٌّ كَلِمَنٌ سَعْفَصٌ قَرِشَتْ تَخْدُ ضَطْعُ

(otherwise pronounced:

أَبْجَدٌ هَوَزٌ حَطِيٌّ كَلِمَنٌ سَعْفَصٌ قَرِشَتْ تَخْدُ ضَطْعُ

or, as usual in North Africa:

أَبْجَدٌ هَوَزٌ حَطِيٌّ كَلِمَنٌ صَعْفَصٌ قُرِسَتْ تَخْدُ ظُعْشُ

The special numerical figures, ten in number, have been adopted D by the Arabs from the Indians, and are therefore called الرَّقْمُ الْهِنْدِيُّ, *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, **أَفْعَلُ**. 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 quadrilateral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

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

أَفْعَالٌ XI.	تَفَاعَلٌ VI.	فَعَلَ I.
أَفْعَوْعَلٌ XII.	أَنْفَعَلَ VII.	فَعَّلَ II.
أَفْعَوَّلٌ XIII.	أَفْتَعَلَ VIII.	فَاعَلَ III.
أَفْعَنْدَلٌ XIV.	أَفْعَلَّ IX.	أَفْعَلَّ IV.
أَفْعَنْلَى XV.	اسْتَفْعَلَ 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** (فَعَّلًا) 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 زِمُّ** 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 **جَدَلَ** 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, **مَرِضَ** to be sick, **كَبِرَ** to become old, **عَمِيَ** to be blind; but **حَسُنَ** to be beautiful, **قُبِحَ** to be ugly, **ثَقُلَ** to be heavy, **شُرِفَ** to be high or noble*, **سَفَلَ** to be low or mean, **كَبُرَ** to be large, **صَغُرَ** to be small.

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

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

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

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

40. The signification agrees with the form in respect of being intensive (لِلْمَجَالَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to *beat*, ضَرَبَ to *beat violently*; كَسَرَ to *break*, كَسَرَ to *break in pieces*; قَطَعَ to *cut*, قَطَعَ to *cut in pieces*; فَرَّقَ to *separate*, فَرَّقَ to *disperse*; قَتَلَ to *kill*, قَتَلَ to *massacre*; جَالَ or طَافَ to *go round*, جَوَلَ or طَوَّفَ to *go round much or often*; بَكَى to *weep*, بَكَى to *weep much*; مَوَتَ الْمَالُ the *cattle died off rapidly or in great numbers* (مَاتَ to *die*); بَرَكَ the *camel kneeled down*, بَرَكَ النَّعْمُ 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*, فَرِحَ to *gladden*; ضَعَفَ to *be weak*, ضَعَفَ 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*, كَتَبَ to *teach to write*; حَمَلَ to *carry*, حَمَلَ 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*, كَذَبَ to *think or call one a liar*; صَدَقَ to *tell the truth*, صَدَقَ 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. *خَيَّرَ* to pitch a tent (*خَيْمَةٌ*), to dwell in a place, *جَيَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *قَوَّسَ* to become bent like a bow (*قَوْسٌ*), *مَرَّضَ* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جَلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَادٌ*), *قَذَى* to take a mote (*قَذَى*) out of the eye. Compare in
- B Hebrew *כָּרַח*, *כָּרַח*, *כָּרַח*, etc. Similarly, *جَدَعَهُ* he said to him *جَدَعًا 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 حَمَرَ*, (اللَّهُ أَكْبَرُ), must speak *Himyaritic* (the language of *Himyar*, *حَمِيرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَ* to set out in any direction (*وَجْهٌ*), *شَرَّقَ* to go to the east (*الشَّرْقُ*), *غَرَّبَ* to go to the west (*الْغَرْبُ*).
- C REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *פָּעַל* and Aram. *פָּעַל*, *פָּעַל*.—[See *Comp. Gr.* p. 198 seq.]
42. The *third* form (*فَاعَلَ*) is formed from the first (*فَعَلَ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ēlif productionis*.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When *فَعَلَ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلَ* expresses the *effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (*الْمُشَارَكَةُ*) is added when the effort is necessarily or accidentally a mutual one. E. g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or fought with him; *جَلَدَهُ* he beat him, *جَالَدَهُ* he fought with him; *صَرَعَهُ*

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

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

(c) When **فَعَلَ** denotes a quality or state, **فَاعَلَ** indicates that
one person makes use of that quality towards another and affects him
thereby, or brings him into that state. E.g. **حَشُنَ** to be rough or **D**
harsh, **حَاشَنَهُ** 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. **ضَاعَفَ** to double, from **ضَعْفٌ** the like or equal; **طَارَقَ**

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

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

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

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable *أَ*, in consequence of which the first radical loses its vowel.

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

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

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

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

to produce herbage (بَقُلُّ), أَوْرَقٌ to put out leaves (وَرَّقَ), أُنْمَرَ to bear A fruit (نَمَرَ), أَمَطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَامَتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَبَى to give a proof (بَلَّغَهُ) of his prowess in battle; أَسَاءَ, أَحَسَّنَ, 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; أَسَنَّ to become fullgrown (from سَنَّ 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, הִיָּדְיִן, to go to the right, and הִשְׁמִינִי, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَيْمَنَ to go to el-Yemèn (تِهَامَةُ), أَتَهَمَ to go to Tihāma (التَّهَمَةُ), أَتَهَمَ to go to el-Nēgd (النَّجْدُ), أَتَهَمَ to go to el-'Irāk (العِرَاقُ), أَحْرَمَ to enter the ḥaram or sacred territory; أَصْبَحَ, أَظْهَرَ, أَمَسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (المَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الشِّتَاءُ); أَجْمَلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَصَبَ 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 مُطَاوِعُ 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.]

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

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

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

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

with *Kais* or *Nizār*, تَشِيَعٌ, تَشَرَّقُ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِقَةُ) or of the *Sī'a* (السِّيَعَةُ), تَعَرَّبَ to call oneself an Arab, »arabizieren
تَبَوَّدَ to become a Jew (يَهُودِيٌّ), تَمَجَّسَ to become a fire-worshipper (مَجُوسِيٌّ), تَنَصَّرَ to become a Christian (نَصْرَانِيٌّ), تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَنَمَّرَ to become as savage as a leopard (نَمْرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَشَجَّعَ, تَمَرَّأَ, to affect courage or manliness, B تَحَوَّبَ, تَحَرَّجَ, تَأَثَّمَ, تَصَبَّرَ to constrain oneself to endure with patience; تَحَنَّنَتْ, 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. تَتَبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, to ascertain a thing for certain, تَقَشَّصَ 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).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E. g. *عَلِمَ* to know, *عَلَّمَ* to teach, *تَعَلَّمَ* to become learned, to learn, quite different from *عَلِمَ* (passive of *عَلَّمَ*) to be taught. We can say *عَلِمَ وَوَلَّمُ 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* *الطَّبَّ* he learned the art of medicine, *تُعَلِّمُ الطَّبَّ* the art of medicine was learned.

REM. b. *تَفَعَّلَ* sometimes assumes the form *اِتَّفَعَّلَ* (§ 111), whence we see its identity with the Heb. *הִתְקַטַּל* or *הִתְקַטַּלָּה* and the Aram. *ܠܘܫܠܐ*, *ܢܗܩܩܠܐ* (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 *بَاعَدْتُهُ فَتَبَاعَدَ*, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. *تَرَامَى* to throw oneself down at full length, *تَغَافَلَ* to be off one's guard, to neglect a thing, *تَبَارَكَ بِالشَّيْءِ* to draw a good omen from

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

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

Further, the possible reciprocity (الْمُشَارَكَةُ) of the third form becomes
a necessary reciprocity, inasmuch as the sixth form includes the
object of the third among the subjects that exercise an influence
upon one another; e.g. قَاتَلَهُ he fought with him, تَفَاتَلَا the two fought
with one another; كَلِمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B
conversed together; جَادَبَهُ الثَّوْبَ he tried to pull away the garment
from him, تَجَادَبَا الثَّوْبَ the two pulled the garment to and fro between
them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا
they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءَ he
tried to make him forget the hatred between them, تَنَاسَى الْبَغْضَاءَ the two
forgot their mutual hatred; whence in the passive, تُجَوِّدُ الثَّوْبَ,
تُنَوِّعُ الْحَدِيثَ, and تُنَوِّسُ الْبَغْضَاءَ. C

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

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

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

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. **تَمَّاسَكَ** “*partes habuit inter se cohærentes,*” *to be of compact and firm build*; **تَعَاوَنَتِ الْمَرَأَةُ** *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); **تَدَاعَى الْبِنَاءُ** *the building cracked and threatened to fall* (as if its parts called on one another to do so; compare **تَدَاعَى عَلَيْهِ الْعَدُوُّ** *the enemy advanced against him from every side*, **تَدَاعَتِ السَّحَابَةُ بِالْبَرْقِ وَالرَّعْدِ** *the cloud lightened and thundered from every quarter*). [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as **تَسَاقَطَ** *to fall piece by piece*, **تَحَامَلَ** *to carry oneself with difficulty* (**فِي الْمَشْيِ**, *in walking**)].

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

51. The seventh form (**انْفَعَلَ**) 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 1̄, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography ! instead of 1̄, § 19, rem. d.

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

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

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. *اِنشَقَّ* to open (of a flower), lit. to split itself; *اِنكسرَ* to break (intrans.), to be broken; *اِنقطعَ* to be cut off, to be ended, to end; *اِنكشَفَ* to be uncovered, to be made manifest, to appear; *اِنحطَمَ* to become broken, to break into pieces; *اِنقالَ* 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. *اِنهزمَ* to let oneself be put to flight, to flee; *اِنقادَ* to let oneself be led, to be docile or submissive; *اِنخدعَ* to let oneself be deceived; *اِنجرَ* to let oneself be drawn or dragged.

REM. a. Hence it is clear that such words as *اِنحمقَ* from *حَمِقَ*, to be stupid or foolish; *اِنعدمَ* to be non-existent or missing, not to be found, from *عدمَ* not to have; *اِنهوىَ*, from *هوىَ* to sink C down, to fall; *اِنعادَ* to be repeated, from *عادَ* to return; *اِنضاقَ* to be in straits or distress, from *ضاقَ* to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مطاوع* of the fourth; e.g. *اِنغلقَ* to be bolted, from *اغلقَ* to bolt; *اِنطفأَ* to be extinguished, from *اطفأَ* to extinguish; *اِنصلحَ* to be put to rights, from *اصلحَ* to put to rights. [Similarly D *اِنضجعَ*, *اِنطلقَ*, *اِنزاعَ*, the last in a tradition, and so ancient, *Faikh* i. 63.—De G.]

REM. c. *اِنفعَلَ* corresponds to the Heb. *נפעל*; see *Comp. Gr.* p. 215 seq.

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

A REM. One would expect **ت** to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive **تصهلا**. [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; **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; **شَوَى** 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**; **اِسْتَبَعَا** the two tried to outrun one another, = **تَسَابَعَا**; **اِجْتَوَرُوا** they were neighbours, = **تَجَاوَرُوا**; **اِلْتَقَوْا** they met one another, = **تَلَاقَوْا**.

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

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

58. The ninth form (أَفْعَلَّ) is formed from the first (فَعَلَّ) by A doubling the third radical; the eleventh (أَفْعَالَّ) from the ninth by lengthening the fetha of the second syllable.

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

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express colours and 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 (أَلْتِمَالَعَةُ). E. g. أَصْفَرَّ and أَصْفَارَّ to be yellow; أَسْوَدَّ and أَسْوَادَّ to be black; أَيْبَضَّ and أَيْبَاضَّ to be white; اِبْرَاقَّ (from وَرَقَّ) to become purple (of a grape); اِعْوَجَّ and اِعْوَاجَّ to be crooked; اِضْجَمَّ and اِضْجَامَّ to be wrymouthed or wry-necked; اِحْوَلَّ to squint, اِحْوَالَ 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 اِرْبَاتَّ to be scattered or disordered; اِرْعَادَّ to become commingled, confused, or languid; اِرْقَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانَّ to be dishevelled (of hair); اِبْهَارَ اللَّيْلِ, the night reached its middle point.

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

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

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see *Hafāgī's* comm. on the *Durrat al-jawāwāṣ* (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. اسَلَّمَ to give up, deliver over, اسْتَسَلَّمَ 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 دُعَاؤَهُ 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; اسْتَخَفَّ to think it light, to think lightly of, or despise, one; اسْتَشَقَّلَ to find it heavy, oppressive or troublesome, to think one a bore.

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

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

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

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

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

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. *اِسْتَوْلَى* *to make oneself master (وَلَى) of a thing, to take possession of it*; D *اِسْتَخْلَفَ* *to appoint one as deputy, successor, or caliph (خَلِيفَةً)*; *اِسْتَوَزَرَ*, *اِسْتَعْمَلَ*, *اِسْتَقْضَى*, *اِسْتَعْمَلَ*, *to appoint one as wēzīr (وَزِيرٌ), governor (عَامِلٌ), or judge (قَاضٍ).*—Further, *اِسْتَحْجَرَ* *to become like (lit. to make itself like) stone (حَجَرٌ)*; *اِسْتَتَبَّتِ الْعَنْزُ* *the she-goat became like a he-goat (تَبَّتِ)*; *اِسْتَنَوَّقَ الْجَمَلُ* *the he-camel became like a she-camel (نَاقَةٌ)*;

A *بَارِضِنَا يَتَنَبَّرُ* *إِنَّ الْبَغَاثَ بِأَرْضِنَا يَتَنَبَّرُ* 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*, *سَفَعَلِيًا*, and its passive *سَفَعِلًا*, *سَفَعِلِيًا*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَّقَى* 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 *أَلْقَى*, *أَقْلَبَ*, and *أَلْعَفَ* (IV. of *لَقَى*, *قَلَبَ*, and *لَعَفَ*). If so, *سَلَّقَى*, which has the same signification as *سَلَّقَى*, 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. *أَجْدَوَدَى* to bear oneself erect (*جَدَا* do.); *أَحْدَوَدَبَ* to be arched, curved, or humpbacked (*حَدَبَ* do.); *أَحْلَوَلَكَ* to be jet black (*حَلَكَ* do.); *أَحْلَوَلَى* to be sweet (*حَلَوَ* do.); *أَخْشَوَشَنَ* to become very rough (*خَشَنَ* to be rough); *أَخْضَوَضَرَ* to become blackish brown or blackish green (= *أَخْضَرَ*), to become soft or tender (*خَضَرَ* do.); *أَخْضَوَضَلَ* to become moist (= *أَخْضَلَ*); *أِعْرَوْرَى* to ride on a horse without a saddle (*عَرَى* to be naked); *أِعْشَوَشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *أِعْصَوَصَبَ* to be gathered together (*عَصَبَ* to bind); *أِعْدَوَدَنَ* 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*); *أَجَلَوَّذَ* to last long (rad. *جَلَدَ*); *أِعْلَوَّطَ* to be heavy (*عَلَدَ* to be hard); *أِعْلَوَّطَ* to cling or adhere to firmly, to mount a camel (rad. *عَلَطَ*).—XIV. *أَجْحَنْشَشَ* to be big (rad. *جَحَشَ*); *أِسْحَنْتَكَ* to be dark, to be obscure (rad. *سَحَكَ*); *أِحْلَنْتَكَ* to be jet black (*حَلَكَ* do.);

اعْلُنْكَ to be long and thick (of the hair, rad. علك); اعْفَجْ to go A quickly (rad. عفج); اِقْعَنْسْ to have a hump in front (the reverse of اِحْدُوْب, اِحْدُوْب do.).—XV. اِعْلَنْدَى to be stout and strong (عَلْد to be hard); اِحْبَنْطَى to be swollen or inflated, to be filled with rage (حَيْط do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اِعْرُوْرَى اَلْفَرْسِ he mounted the horse; B اِحْلُوْلَاهُ he found it sweet (but also اِحْلُوْلَى, it was sweet).—XV. اِسْرَنْدِيْتَهُ = اِعْلُوْتَهُ Ibn Doraïd, *Kit. al-Isṭiḳāḳ*, 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, وَسُوسَ to whisper, زَلْزَلَ to shake, حَمَحَمَ to neigh, غَمَغَمَ to bellow, to shout, حَشْحَشَ 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. شَمَخَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمِعَ; جَمَهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَسَسَ 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 a جَلَبَابَ; قَلَنْسَوَةَ and قَلَنْسَ to put on one the cap called a قَلَنْسَوَةَ;

A *قَطَرَنَ* to pitch, from *قَطِرَانٌ* pitch; *تَمَنَطَقَ* to put on a girdle (*مَنْطَقَةٌ*); *تَمَدَّرَعَ* to put on trousers or drawers (*سَرَاوِيلٌ*, Pers. *شَلْوَارٌ*); *تَمَدَّرَعَتِ* to wear a *مَدْرَعَةٌ* or tunic; *تَمَنَدَلَتِ* to wipe one's fingers with a napkin (*مَنْدِيلٌ* mantile); *تَمَسَّكَنَ* to affect lowliness or humility, to abase oneself (*مَسْكِينٌ* lowly, humble, poor); *تَمَذَّهَبَ* to follow a sect (*مَذْهَبٌ*); *تَمَعَّدَدَ* to assimilate oneself (in dress, etc.) to the tribe of Ma'add
 B *تَلَمَّدَ* to become a pupil or disciple (*تَلْمِيذٌ*, Heb. *תַּלְמִיד*); *تَفَلَّسَفَ* to philosophize (from *فَيْلَسُوفٌ*, *φιλόσοφος*); *بَيَّطَرَ* to practise the veterinary art or farriery (*بَيِّطَارٌ* a farrier, *ἰππίατρος*).

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

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

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

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

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

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

72. The *fourth* form of the quadrilaterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِدْلَهَرَ to be very dark; اِشْمَخَرَ to be very high or proud; اِضْمَحَلَ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِشْمَعَرَ and اِشْمَاَزَ to shudder with horror; اِطْمَانَ to be at C rest (from طْمَانَ to lean back); اِحْزَالَ to rise high; اِشْرَابَ to raise the head and stretch out the neck; اِصْمَالَ 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 فَعُلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly اِحْضَرَ or اِحْضَوْرَ; صَلَحَ to be good, right, in order, = صَلَحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

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

REM. The active voice is called by the Arab grammarians

- B *صِيغَةُ الْفَاعِلِ* the mould or form of the agent, *بِنَاءُ الْفَاعِلِ* the build of the agent, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *الْفِعْلُ الْمَبْنِيُّ (الْمَصُوغُ) لِلْفَاعِلِ*, or *عَلَى الْفَاعِلِ*, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called *صِيغَةُ فِعْلٍ مَا لَمْ يُسَمَّرَ* the mould or form of the patient, etc.; also
- C *فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا لَمْ يُسَمَّرَ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي لَمْ يُسَمَّرَ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْرُوفُ* or *الْمَعْلُومُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْرُوفُ (الْمَعْلُومُ) فَاعِلُهُ*, the action of which the agent is known,
- D and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is unknown. These terms, *الْمَعْرُوفُ* or *الْمَعْلُومُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

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

and they therefore distinguish **الْأَفْعَالُ الْمَتَعَدِّيَّةُ**, *transitive verbs*, from **الْأَفْعَالُ غَيْرُ الْمَتَعَدِّيَّةِ**, *intransitive verbs*, or **الْأَفْعَالُ اللَّازِمَةُ**, *verbs that are confined to the subject*.

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

4. *The States (Tenses) of the Verb.*

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

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

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

5. *The Moods.*

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

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

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

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

6. *The Numbers, Persons, and Genders.*

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

B. THE STRONG VERB (VERBUM FIRMUM).

D

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatæ (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 **ي** is A called **فَعْلٌ مُعْتَلٌّ**, a *weak verb*, as opposed to **فَعْلٌ سَالِمٌ**, a *verb that is free from defect, a sound verb*. A verb which has **أ** for one of its radicals, or which belongs to the class *med. rad. gemin.* (**ط''ط**), is designated by the special term **فَعْلٌ صَاحِحٌ**; but some grammarians treat **صَاحِحٌ** and **سَالِمٌ** as synonyms.

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

B

a. THE INFLEXION BY PERSONS.

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

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

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

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

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

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

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

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

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

Dual.

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

Plural.

3 p.	هُمْ <i>they.</i>	...	هِنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and*, the affirmative لَ, *certainly, surely*, or the interrogative أ, the vowel of the *h* may either be dropped or retained; as أَهِيَ or أَهِي, أَهِيَ or أَهِي, أَهِيَ or أَهِي, أَهِيَ or أَهِي.

D

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

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

A	<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 الْمَصَارَعَةِ**, and are comprised in the mnemonic word **نَاتِي** or **أَنِيَّت**.

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

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

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

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

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

Thus, **عَبَدْتُ** for **عَبَدْتُتْ**, *I have served*; **رَبَطْتُ** for **رَبَطْتُتْ**, *thou hast bound*; **أَخَذْتُمْ** for **أَخَذْتُمْتْ**, *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 **آمَنَنَّ** and **آمَنْنَا**.

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

b. FORMS OF THE TENSES AND MOODS.

B

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

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 *fètha* of the Perfect; as **فَعَلَ** *to do*, **يَفْعَلُ**; **قَطَعَ** *to cut*, **يَقْطَعُ**; **مَنَعَ** *to hinder*, **يَمْنَعُ**; **بَرَأَ** *to create*, **يَبْرَأُ**; **سَأَلَ** *to ask*, **يَسْأَلُ**; **ذَهَبَ** *to go away*, **يَذْهَبُ**; **لَحَظَ** *to look at*, **يَلْحَظُ**; **طَرَحَ** *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**, D **زَعَمَ** *to say*, **يَزْعَمُ**; **طَلَعَ** *to ascend*, **يَطْلَعُ**; **صَلَحَ** *to be sound, right, good*, **يُصَلِحُ**; **بَلَغَ** *to attain to, reach*, **يَبْلُغُ**; **نَفَخَ** *to blow*, **يَنْفِخُ**; **تَزَعَّ** *to draw or pull away*, **يَتَزَعُّ**; **رَجَعَ** *to return*, **يَرْجِعُ**; **شَحَبَ** *to flow*, **يَشْحَبُ**; **شَخَرَ** *to bray*, **يَشْخَرُ**. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعَقُ; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكِحُ; نَطَحَ to butt, يَنْطِحُ; سَلَخَ to slay, يَسْلُخُ; دَبَغَ to tan, يَدْبِغُ; صَبَغَ to dye, يَصْبِغُ; قَرَعَ to be at leisure, to have done with, يَفْرَعُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجِحُ; نَبَعُ to gush out, يَنْبِغُ.

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

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

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

REM. a. A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعِمُ; بَيْسَ to be in distress or poverty, يَبْيَسُ or يَبْيَسُ. 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. **مِثَّ**), **يَمُوتُ**.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *ḡamma*, that vowel is retained in the Imperf.; as **حَسُنَ** 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**, **יִבְחַב**, B **יִכְבֵּד**. In Heb., however, verbs in *o* usually take *a* in the Imperf., as **יִכְסֵן**, **יִשְׁבֵּל**, whereas in Arabic instances like **لَبِيتُ** I became wise, **دَمِيتُ** I became ugly, **شَرَرْتُ** I became bad, **أَشَرْتُ**, **أَدَمْتُ**, **أَلَبْتُ**, are very rare. Some authorities admit the forms **أَشَرْتُ**, **أَدَمْتُ**, **أَلَبْتُ**.

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 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**. D

* [Anbārī, *Nozhat Ḥ-alibbā* p. 459 states from personal observation in Yēmen and Ḥigāz 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 *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *ḍamma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *أَقُومُ*, *أَقُومُ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إِعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِخَالُ* for *أَخَالُ*, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *ḍamm*, as in *نَعْبُدُ* for *نَعْبُدُ*.
- B

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

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

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

96. The forms of the Indic. which end in *ن* and *نَ* 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 الْمُؤَكِّدَةُ*, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *ū*, the fêṭha 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 يَكْتُبُوا; etc. In the dual, the first fêṭha of نَ is absorbed by the لَ 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 fêṭha of the verb unites with the initial fêṭha of نَ into a long *ā*, and in consequence the second fêṭha of نَ becomes kèsra: يَكْتُبَانِ (ī) from يَكْتُبَانِ (ī).

REM. a. The syllable نَ of the second *Energetic* is appended only to those persons which have, in the first *Energetic*, a short vowel before نَ; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَن (يَكْتُبِينَ) 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 تُهَيِّنِ الْفَقِيرَ, *despise not the poor*, for تُهَيِّنُنْ, 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 אַמְרָ, *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 *fèṭḥa* or *kèṣra*, this vowel is *kèṣra*; when with *ḍamma*, it is *ḍamma*. E. g. **اُكْتُبْ, اِضْرِبْ, اِفْعَلْ.**

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.* Fèṭḥa is never employed as a prosthetic vowel.

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

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

D [REM. The common phrase **اِضْرِبْ رَأْسَهُ عُنُقَهُ**, *strike off his head*, is sometimes pointed without *tènwin* (**اِضْرِبْ**) and is then explained by the grammarians as a dual used in an intensive sense (**تَثْنِيَّةٌ عَلَى**) **التَّوَكِيدِ**, cf. vol. ii. § 35, *a*, rem. *b*) in addressing a single person. Similarly **قور'آن** l. 23, **الْقِيَامِ** with a various reading **الْقِيَامِ**.—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 *ḍamma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *ḍamma*, and the *second* radical *fèṭha*.

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 *fèṭha* in all the derived forms.

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

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

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

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

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

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

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdid*; e.g. *اَصْفَرَّ* for *اَصْفَرَ*, *يَصْفَرُّ* for *يَصْفِرُ*. If the last radical has no vowel, the word remains uncontracted; as *اَصْفَرَّتْ*, *يَصْفِرُّ*, *اَصْفَرُّ* (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 *تُقوتَل*; and hence in the Pass. of the sixth, *تُقوتَل*.

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. *تُقوتَل*, *تُقَتِّل*. 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 *ḍlif*; e.g. *اُستُقِتِّل*, *اُفتُقِتِّل*, *اُنُقِتِّل*. Compare § 98 and rem. *a.*

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

111. When the verbal root begins with *ش, س, ز, د, ج, ث, ت*, the characteristic *ت* of the fifth and sixth forms occasionally (in the *Ḳor'an* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *ḍlif*, when they happen to commence with two consonants (compare § 54). E.g. *اِزَيْنَ*, *اِدَارًا*, *اِدَوَّرَ*, *اِنَّاَقَلَ*, *اِتَّابَعَ*.

تَسَاقَطَ, تَوَيَّنَ, تَدَارَأَ, تَدَتَّرَ, تَنَاقَلَ, تَتَابَعَ, for أَطِيرَ, أَشَمِمَ, أَسَمِعَ, أَسَاقَطَ, A
 يَتَزَكَّى, يَتَذَكَّرُ, for يَطَهِّرُ, يَصَدِّقُ, يَزَكِّي, يَذَكِّرُ; تَطِيرُ, تَشَمِمُ, تَسَمِعُ
 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 اتَنَفَسَ for تَنَفَّسَ, *to take breath*.

REM. See § 48, rem. *b*, and compare such Hebrew forms as
 הִפְחִיחַ, הִזְכִּיר, הִזְכִּירָה, הִזְכִּירָה; *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 تَتَابِعُ for تَتَابَعُ (*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 (تَبَاعَدُ, تَكَسَّرُ); 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, ر, ي, 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
 انْتَمَسَ, *to lie concealed*,—the characteristic ن is united by tèsdîd to
 the first radical.

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

REM. *b*. In modern Arabic such forms as انْأَطَّرَ, انْأَخَذَ (*Kāmil*,
 p. 569, note i.), انْأَوَّلَدَ, انْأَجَدَ, انْأَصَرَ, انْأَرَضَ,

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

A *اِنْمَلَسَ* or *اِنْمَلَسَ* from *مَلَسَ*, *اِنْمَعَطَ* or *اِنْمَعَطَ* from *مَعَطَ* or *اِنْمَلَسَ* from *مَلَسَ*, *اِنْمَلَصَ* or *اِنْمَلَصَ* from *مَلَصَ*.

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

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

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

116. If the first radical be *د*, *ذ*, or *ز*, the characteristic *ت* of the eighth form is changed into *د*, which unites with an initial *د* into *دد*, and with an initial *ذ* into *دذ* or *دذ*. E.g. *اِذْجَرَ*, for *اِذْجَرَ*, from *ذَجَرَ* ; *اِذْدَرَى*, for *اِذْدَرَى*, from *ذَرَى* ; *اِذْدَكَ*, for *اِذْدَكَ*, from *ذَكَ* ; *اِذْدَادَ*, for *اِذْدَادَ*, from *ذَادَ* ; *اِذْدَعَى*, for *اِذْدَعَى*, from *ذَعَا* ; *اِذْخَرَ* or *اِذْخَرَ*, for *اِذْخَرَ*, from *ذَخَرَ* ; *اِذْكَرَ* or *اِذْكَرَ*, for *اِذْكَرَ*, from *ذَكَرَ* ; *اِذْدَرَعَ* or *اِذْدَرَعَ*, for *اِذْدَرَعَ*, from *ذَرَعَ*.

C REM. *a.* Whether the form with *دذ* or *دذ* is to be preferred, depends upon usage ; for instance, *اِذْخَرَ* and *اِذْكَرَ* are preferable to *اِذْخَرَ* and *اِذْكَرَ*, but Lane gives in his Lexicon only *اِذْبَحَ*, *اِذْرَقَ*, *اِذْرَى*, and *اِذْرَى*. The unassimilated *اِذْكَرَ* is also said to occur, as well as *اِذْدَرَى*.

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

REM. *c.* The letter *ت* is sometimes changed into *د* after an initial *ج* ; e.g. *اِجْدَمَعَ*, *اِجْدَدَرَ*, *اِجْدَدَرَ*, instead of the usual *اِجْتَمَعَ*, *اِجْتَدَرَ*, *اِجْتَدَرَ*, from *جَمَعَ*, *جَدَرَ*, *جَدَرَ*.

117. If the first radical be *ص*, *ض*, *ط*, or *ظ*, the characteristic *ا* is changed into *ط*, which unites with initial *ط* into *طط*, with initial *ظ* into *ظط* or *ظظ*, and occasionally with initial *ض* into *ضض*. E.g. *اِصْطَبَّحَ*, *اِطْرَدَ*, *اِطْبَخَ*; *صَلَحَ*, *صَلَى*, *صَفَا*, *صَبَغَ*; *اِصْطَلَحَ*, *اِصْطَلَى*, *اِصْطَلَى*, *اِطْرَدَ*, *اِطْلَمَ*, *اِظْلَمَ*, or *اِظْطَلَمَ*; *اِطْلَبَ*, *اِظْلَمَ*, or *اِظْطَلَمَ*; *اِطْعَنَ*, *اِظْهَرَ*, *اِظْفَرَ*, *اِظْعَنَ*; *ظَارَّ*; *اِظْطَارَّ*, or *اِظَّارَّ*; *ظَعَنَ*; *اِضْطَجَعَ*, or *اِضْجَعَ*; *اِضْطَرَّ*, or *اِضْرَبَ*; *ضَلَعَ*, *اِضْطَلَعَ*, *اِضْطَرَّ*; *ضَجَعَ*.

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 *اِسْتَتَرَ* we may have *سَتَرَ* or *سَتَّرَ*; Imperf. *يَسْتَرُ*, *يَسْتَرِي* or *يَسْتَرِي* or even *يَسْتَرِي* (with a furtive *kesra* to the first radical); Part. act. *مُسْتَرٍ* (*مُسْتَرٍ*); Inf. *سِتَارٌ* (see § 202, C rem. a). Similar forms from verbs whose second radical is *د*, *ذ*, *ص* or *ط* occur (or are recorded as variants) in the Kor'an (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

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

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

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

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

- A The latter is inflected exactly like قَمَطَرَ, but the former is irregular: Imperf. يَهْرِيقُ, Imperat. هَرِّقْ, Nom. act. هِرَاقَةٌ, Perf. Pass. هَرِيقُ. The form أَهْرَاقُ, Imperf. يَهْرِيقُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, to obey, is sometimes shortened into اسْطَاعَ or اسْتَاعَ, Imperf. يَسْطِيعُ or يَسْتِيعُ, and then converted into اسْطَاعَ, Imperf. يُسْطِيعُ. [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 mediæ* or *secundæ radicalis geminatæ* (ي"لا). The Arab grammarians name them اَلْفِعْلُ الْاَصْمُ, the solid verb, or اَلْفِعْلُ الْمَضَاعَفُ, the doubled verb.

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

(a) When both the first and third radicals have vowels, the C second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèsdid. E.g. قَرَّ to flee, for قَرَّرَ; سَقَّى to split or cleave, for سَقَّقَ; مَسَّ to touch, for مَسَّسَ; شَمَّ to smell, for شَمَّمَ; 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 D combines with the third, so as to form a double letter. E.g. يَجِلُّ for يَجِلُّلُ, يَمُدُّ for يَمُدُّدُ, يَمَلُّ for يَمَلُّلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمُدُّدُ, يَغْرِرُّ, لَبَّبَّتْ, قَرَّرَتْ.

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. بَتَّتْ to sever or separate entirely, make decisive or absolute, رَمَّ to repair, شَدَّ to make hard or firm, tie firmly, عَلَّ to

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 *fatha* or *kasra*; in those that have *u*, it may be any one of the three vowels. E.g. *يَعَضُّ* or *يَعَضُّ*, *يَمَلُّ* or *يَمَلُّ*, for *يَعَضُّ*, *يَمَلُّ*; *يَغْرُ* or *يَغْرُ*, *يَحِبُّ* or *يَحِبُّ*, for *يَغْرُ*, *يَحِبُّ*; *يَمُدُّ*, *يَمُدُّ*, or *يَمُدُّ*, *يَمُدُّ*, for *يَمُدُّ*, *يَمُدُّ*.*

B 122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as *اِفْرُرُوا*, *اِفْرُرَا*, *اِفْرُرِي*. When the usual contraction takes place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say *فُرُوا*, *فُرُوا*, *فُرِي*—not *اِفْرُوا*, *اِفْرُوا*, *اِفْرِي*—instead of *اِفْرُرِي*, etc. The masc. sing. undergoes exactly the same contraction as the *Jussive* (§ 121), rejecting at the same time the prosthetic *ê*; e.g. *عَضُّ* for *اِعَضُّ*, *فُرٍ* for *اِفْرُرٍ*, *مُدٌّ* for *اِمُدُّ*.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say *رُدُّهُ* (*رُدُّهُ*), *رُدُّهُ* (*عَضُّهُ*), but *رُدُّهَا*, *عَضُّهَا*, not *رُدُّهَا*, *عَضُّهَا*. In the *wasl* (§ 20) say *رُدُّ الْقَوْمِ* or *رُدُّ الْقَوْمِ*.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, D eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently *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 *Hijâz*, the contracted to that of *Tamim*, *Faîk* ii. 566.—De G. Cf. *Sibawèh* ii. 443.]

REM. In the Passive some of the Arabs substituted kèsra for A ðamma, as حَلَّ for حُلَّ (contracted from حَلِلَّ), whilst others gave the vowel of the first radical a sound between those of kèsra and ðamma (technically called الْأَشْمَامُ, giving the one vowel a scent or flavour of the other), as رُدَّ, سُدَّ, rüdda, südda (with the German ü or French u), instead of rudda, südda.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fetha* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاصَصَّ, حَاجَجَّ, شَاقَقَّ, شَاحِحَّ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُحَاجَجَةٌ, not unfrequently occur. Forms like فُورِرَّ, تَفُورِرَّ, and اِفْرِيرَارُ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. اُذِلَّهُ for اَذِلَّهُ, اُقِلَّهُ for اَقِلَّهُ, 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 ا, 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 hêmzata* among the *weak verbs*, restricting this appellation to those that contain a **و** or **ى** (§ 83, rem.).

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

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

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

131. If the *êlif* with hêmza and *gêzma*, at the end of a syllable (1), be preceded by one of the heterogeneous vowels *çamma* and *kësra*, it is converted, after the *çamma*, into **و** with hêmza (**ؤ**) ; after the *kësra*, into **ى** with hêmza (**ئى**). Hence **بُرئْتُ** for **بُرأتُ**, 1st pers. sing. Perf.

C Pass. of **بَرَأَ** ; **يُؤتِرُ** for **يَأتِرُ**, 3d pers. sing. Imperf. Pass. I or IV. of **أَتَرَ** ; **دُنوتُ** and **شِنَتُ** for **دَنَاتُ** and **شِنَاتُ**, 2d pers. sing. masc. Perf. Act. of **دَنُو** and **شِنِى**, for **دَنَأُ** and **شِنَأُ** (see § 133).

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

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

The hèmza is retained, not only to show their origin from $\dot{\text{h}}$, but also to A remind us that the syllables $\dot{\text{u}}$ and $\dot{\text{y}}$ are not to be confounded in pronunciation with u , \bar{u} , and y , \bar{y} . The ḍamma and kèsra remain short, whilst $\dot{\text{u}}$ and $\dot{\text{y}}$ are pronounced like $\dot{\text{h}}$ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as $\text{دَنُو}^{\dot{\text{u}}}$, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as سَنِيَّت , *ṣani'-ta*, not *ṣanī-ta*).

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

that the people of the Ḥigāz in the time of Mohammed gave up the original guttural sound of hèmza in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Ḳor'ān, which was originally written down in the D Ḥigāz 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 جاءك جيت بوس because they said *ba'usa*, *ḡita*, *ḡāka* (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 بوس . Rules for writing hèmza as $\dot{\text{u}}$, $\dot{\text{y}}$ or e are therefore really rules for preserving the old guttural h , in cases where it was already lost or transformed by the first scribes of the Ḳor'ān.]

- A REM. *b.* The hêmza *gêzmatum* over **و** and **ي** falls away after an *êlif hêmzatum*, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence **اَيِّرُ**, not **اَيِّرُ**, Imperat. of **أَسَر**; **اَيِّدُنْ**, not **اَيِّدُنْ**, Imperat. of **أَذِن**; **اَيِّمِرْ**, not **اَيِّمِرْ**, Imperat. of **أَمَل**; **اَيِّمِرْ**, not **اَيِّمِرْ**, 3d pers. sing. Perf. Act. VIII. of **أَمَرَ**; **اَيِّمِنْ**, not **اَيِّمِنْ**, 3d pers. sing. Perf. Pass. VIII. of **أَمِنَ**, all with *êlif*
- B conjunctionis (**هَمْزَةُ الْوَصْلِ**); **اَيِّمِنْ**, not **اَيِّمِنْ**, 3d pers. sing. Perf. Pass. IV. of **أَمِنَ**; **اَيِّمَانُ**, not **اَيِّمَانُ**, Infin. IV. of **أَمِنَ**; **اَيِّمِرْ**, not **اَيِّمِرْ**, 1st pers. sing. Imperf. Act. IV. of **أَمَرْتُ**, all with *êlif separationis* (**هَمْزَةُ الْقَطْعِ**).—When a word of this sort, beginning with the *êlif* conjunctionis, comes into the *wasl*, the *êlif* conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by **وَ** or **فَ**, and, it is usually rejected; as
- C **وَأَيِّرُوا**, **وَأَيِّدُوا**, **وَأَيِّمِرُوا** (from **اَيِّتِ**, Imper. of **اَتَى** to come), **وَأَيِّمِنُوا**. In other cases it is retained, and the radical hêmza is left in its altered form (**وَيِّ**, **وَيِّ**); as **بَعْدَ اَيِّتِلَافٍ** *fā'tazarat*, **بَعْدَ اَيِّتِلَافٍ** *fā'tazarat*, **الَّذِي يَقُولُ اَيِّدُنْ** *al-ladhî yaqūlu 'ayyidun*, **الَّذِي يَقُولُ اَيِّدُنْ** *al-ladhî yaqūlu 'ayyidun*, **الَّذِي يَقُولُ اَيِّدُنْ** *al-ladhî yaqūlu 'ayyidun* (also written **الَّذِي يَقُولُ اَيِّدُنْ** *al-ladhî yaqūlu 'ayyidun*). In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *al-ladhî yaqūlu 'ayyidun*, *al-ladhî yaqūlu 'ayyidun* (as if written **الَّذِي يَقُولُ اَيِّدُنْ**, *al-ladhî yaqūlu 'ayyidun*).
- D REM. *c.* **أ** is always retained after *fêṭha* in the ancient language, as **يَأْسِرُ**; but in modern Arabic it passes into the *êlif* of prolongation, as **يَأْمُرُ**, **يَأْكُلُ**, for **يَأْمُرُ**, **يَأْكُلُ**. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorâns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as **يَأْتِكُمْ** for **يَأْتِكُمْ** *Sūra xlix. 14.*] Those who used the form **تَعَلَّمُ** (see § 94, rem. *c*) also said **تَيَّمِرُ** for **تَيَّمِرُ**, from **أَيِّمِرُ**.

133. In the same way, **أ** passes into **ؤ** or **ئ**, when it is pronounced **أ** with **ḍamma** or **kèsra** and preceded by **fèḥa**, or with **fèḥa** and preceded by **ḍamma** or **kèsra**; and into **ئ**, when it is pronounced with **kèsra** and preceded by **ḍamma** (see § 17, *b*). E. g. **بَوَسَّ**, for **بَأَسَّ**, *to be brave*; **يُلَآئِمُ**, for **يُلَآءِمُ** or **يُلَآئِمُ**, *it agrees with*, Imperf. III. of **لَآَمَ**; **دَنُوْا**, for **لَآَمُوا**, *agree with, be reconciled to*, Imperat. VIII. of **لَآَمَ**; **دَنَآ**, for **دَنَآ**, *to be mean, worthless*; **يُوَتِّرُ**, for **يَأْتِرُ**, *an impression is made*, Imperf. Pass. II. of **أَتَرَ**; **الْتِئَامُ**, for **الْتِئَامُ**, *Infin. VIII. of لَآَمَ* he **سُئِلَ** *he was asked*, for **سُئِلَ**, Perf. Pass. of **سَأَلَ**; **لُؤِمٌ** *peace is made (between them)*, for **لُؤِمٌ**, Perf. Pass. III. of **لَآَمَ**.

REM. At the end of a word, **أ**, pronounced with **ḍamma** and preceded by **fèḥa**, is usually left unchanged; as **يَهْنَأُ** from **قَرَأَ** **يَقْرَأُ** from **قَرَأَ** **يَهْنَأُ** from **يَهْنَأُ** Imperf. Pass. II. of **بَرَى**, instead of **يَقْرُوْا**, **يَهْنُوْا**, **يَقْرُوْا**. But the latter form is commonly used before the accusative suffixes, as **يَقْرُوْهُ**.

134. Finally, **أ** pronounced with **ḍamma** or **kèsra** (**أ** or **إ**), becomes **ؤ** or **ئ** at the beginning of a syllable which is preceded by a syllable ending in a consonant. E. g. **يَبَاسُ**, for **يَبَاسُ**, Imperf. of **بَوَسَّ**; **مَسْأُولٌ**, for **مَسْأُولٌ**, Pass. Particip. of **سَأَلَ**; **يَنْيَامُ**, for **يَنْيَامُ**, Imperf. of **نَامَ**, *to groan, to twang*; **يُلْتِمُ**, for **يُلْتِمُ**, *he acts stingily and meanly*, Imperf. IV. of **لُؤِمٌ**; **اِسْتَلْمِمْ**, *put on armour*, Imperat. X. of **لَآَمَ**.

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

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

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

136. In a more modern stage of the language, *êlif hèmzatum* with *fèṭha* passes into *و*, when preceded by *fèṭha* 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*; *تَأَخَّيَا*, for *تَأَخَّيَا* or *تَأَخَّيَا*, the two became intimate friends, from *أَخَا* (for *أَخَو*).

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 *يُوَاسِي*, *يُوَاسِي*, and *يُوَاسِي*.

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

138. When preceded by *و* or *ف*, and, the Imperative *مُرْ* generally recovers its radical *êlif*, *وَأَمُرْ* 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; *أَتَّخَذَ*, for *أَتَّخَذَ* (§ 132, rem. *b*), to take for oneself.

REM. *a*. The same assimilation sometimes takes place in *أَنَزَّ*, to put on one the article of dress called *إِزَارٌ*, and *أَجَرَ*, to give wages, which makes *أَنَزَّزَ* or *أَنَزَّرَ*, to put on an *'izār*, and *أَجَّرَ* or *أَجَّرَرَ* to

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

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

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

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

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

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

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

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

142. Those verbs primæ rad. **و**, which have *kësra* 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 **يُوَعِدُ**, Imper. **عِدْ** for **اِيعِدْ** (**اِوَعِدْ**).

REM. a. Eight verbs primæ rad. **و**, of the form **فَعِلْ**, have in the Imperf. **يَفْعِلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَتَّقَ** to trust or confide in, **يَتَّقِ**; **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**; **وَفَّقَ** to be in good condition and handsome, **يَفْقُ**; **وَلِيَ** to be near, to be in charge of, **يَلِي**; **وَمَقَى** to love, **يَمَقِي**. 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**; **يُوَجِرُ**; **وَجَرَ** to be rough and broken (of ground), **يَجِرُ**, **يُوَجِرُ**; **وَجَرَ** to be hot, angry, **يَجِرُ**, **يُوَجِرُ**; **وَلَهُ** to be stupefied with grief, to be melancholy, **يَلُهُ**, **يُوَلُهُ**; **وَهَلَ** to be cowardly, to forget, **يَهَلُ**, **يُوَهَلُ**.

REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **عِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, Imperf. **يَنْعِمُ**, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs **نَعَمَ**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fêṭha* or *ḡamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَرَ** or **وَجِلَ** to be afraid, **يُوَجِرُ** or **يُوَجِلُ**; **اِجْرَ** or **اِجَلَّ** (for **اِوَجَرَ** or **اِوَجَلَّ**); **وَجَعَ** to be in pain, **يُوَجَعُ**; **وَجَلَّ** to stick

in the mud, *يُوحَلُّ*; *وَبَقَ* to perish, *يُوتَقُ*; *وَبُوَ* to be visited by the mur- A
rain, *يُوبُو*; *وَبَلَّ* to be unwholesome or insalubrious, *يُوبَلُّ*; *وَضُوَ* to be
clean and fair, *يُوضُو*. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminatae; as *وَدَّ* (for *وَدَدَ*) to
love, *يُودُّ* for *يُودِدُ*, *يُودِدُ* for *أُودِدُ*.

REM. In verbs primæ rad. و, of which the second and third
radicals are strong, and in which the Imperf. has fetha, some Arabic
dialects change the و into ا or ی. E.g. *يُوجَلُّ* and *يُيَجَلُّ*, for *يُوجَلُّ*. B
from *وَجَلَّ*, to be afraid; *يُيَجَعُ* and *يُيَجَعُ* or *يُيَجَعُ*, for *يُوجَعُ*, from
وَجَعُ, to be in pain; *يُيَهَمُّ* and *يُيَهَمُّ*, for *يُوهَمُّ*, from *وَهَمَّ*, to make
a mistake. Others even use the forms *يُيَجَلُّ*, *يُيَجَعُ*, and *يُيَهَمُّ*.

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.

<i>وَدَّعَ</i> to let alone,	<i>يَدَّعُ</i> ,	<i>دَّعَ</i> .	
<i>وَذَّرَ</i> to let alone,	<i>يَذَّرُ</i> ,	<i>ذَّرَ</i> .	
<i>وَزَعَ</i> to restrain,	<i>يَزَعُ</i> ,	<i>زَعَ</i> .	
<i>وَسَعَ</i> to be wide or spacious,	<i>يَسَعُ</i> ,	<i>سَعَ</i> .	
<i>وَضَعَ</i> to put down or place,	<i>يَضَعُ</i> ,	<i>ضَعَ</i> .	D
<i>وَطَى</i> to trample upon,	<i>يَطَأُ</i> ,	<i>طَأَ</i> .	
<i>وَقَعَ</i> to fall,	<i>يَقَعُ</i> ,	<i>قَعَ</i> .	
<i>وَهَبَ</i> to give,	<i>يَهَبُ</i> ,	<i>هَبَ</i> .	

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 *وَذَّرَ* 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 *اُوجَلْ*, *اُودِدْ*, *اُوجَلْ*, *اُودِدْ*, Imperat. I.; *اُورَاقْ* for *اُورَاقْ*, Perf. XI.; *اُودِعْ*, *اُوسْتِدِعْ*, for *اُودِعْ*, *اُوسْتِدِعْ*, Infin. IV. and X.; *اُوجِبْ* for *اُوجِبْ*, Imperf. Act. IV.; *اُوسْتُدِعْ*, *اُوجِبْ*, for *اُوسْتُدِعْ*, *اُوجِبْ*, Perf. Pass. IV. and X.

REM. In the Passive of verbs *primæ rad.* *و*, the *و* is sometimes changed into *أ*, on account of a certain repugnance of the Arabs to the sound of the syllable *وُ*; e.g. *اُوقِتْ*, for *اُوقِتْ*, *it is fixed* or *determined* (of time); *اُوحى*, for *اُوحى*, *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*; *يَفْعْ* to *ascend* (a hill), to *be grown up*, *يَفْعْ*; *يَقْظْ* to *be awake*, *يَقْظْ* *do.*, *يَقْظْ*; *يَنْعْ* to *become ripe*, *يَنْعْ* or *يَنْعْ*.

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

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 *اُيسِرْ* for *اُيسِرْ*, Imperat. I.; *اُيسَارْ* and *اُيسَارْ*, for *اُيسَارْ* and *اُيسَارْ*, Infin. IV. and X.; *اُيسِرْ*, *اُيسِرْ*, for *اُيسِرْ*, *اُيسِرْ*, Imperf. Act. IV. of *يَسِرْ* and *يَقْظْ*.

148. In the eighth form, *و* and *ى* are assimilated to the characteristic *ت*, producing *تْ* for *وتْ* and *يتْ*; as *اُتَعَدْ*, for *اُتَعَدْ*, (*اُوتَعَدْ*), to *receive a promise*; *اُتَسِرْ*, for *اُتَسِرْ* (*اُيتَسِرْ*), 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, *و*, *ی*. E.g. *اَوْتَصَلَ* for *اَيْتَصَلَ* (§ 145), *اَوْتَعَدَّ* for *اَيْتَعَدَّ* (§ 145), *اَيْتَصَلَ* for *اَيْتَصَلَ* (§ 147), in the Perf.; *يَاتَصَلُ* for *يَيْتَصَلُ*, *يَاتَعِدُ* for *يَيْتَعِدُ*, *يَاتَسِرُ* for *يَيْتَسِرُ*, in the Imperf. Compare § 139, and rem. *a*.

REM. *b*. From these assimilated forms are derived secondary radicals; such as *تَجَّهَ* to turn oneself towards, to face; *تَخِمَ* 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; *تَلَّهَ* to be stupefied by grief, to be melancholy; *تَلَا*, or *تَلَى*, to follow; and in the fourth form, *أَتَكَّأَ* to make one lean, to prop him up; *أَتَلَجَّ* to insert; *أَتَهَمَّ* 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 mediæ radicalis و et ی).—Tables X.—XIII.* C

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

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

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

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوَمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	أَلِينُوا, <i>soften,</i>	„	أَلِينُوا, do.
	أَقَامَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	أَلَانَ, <i>he softened,</i>	„	أَلَانَ, do.
B	يَسْتَقِيمُ, <i>he stands upright,</i>	„	يَسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِينُ, <i>he was thought gentle,</i>	„	أُسْتَلِينُ, 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 *ا*, *و*, *ي* are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for يَقُولُ (يَقُولُ), Jussive Act. I.
	يَسِرُ „ يَسِيرُ (يَسِيرُ), do.
	يَخَفُ „ يَخَافُ (يَخَافُ), do.
	يُقَالُ „ يُقَالُ (يُقَالُ), Jussive Pass. I.
	يُقِمُ „ يُقِيمُ (يُقِيمُ), Jussive Act. IV.
	أَقِلُ „ أَقِيلُ (أَقِيلُ), Imperat. IV.
	أَقِمُ „ أَقِيمُ (أَقِيمُ), do.
D	أَقَمْتَ „ أَقَامْتَ (أَقَامْتَ), 2d p. sing. m. Perf. Act. IV.
	أَقَدْتَ „ أَقِيدْتَ (أَقِيدْتَ), do. Pass. IV.
	أُسْتَلِمْتَ „ أُسْتَلِمْتَ (أُسْتَلِمْتَ), do. Pass. X.
	أَقِمْنَ „ أَقَامْنَ (أَقَامْنَ), 3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ „ أَقِيمْنَ (أَقِيمْنَ), 2d p. plur. f. Imperat. IV.

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

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

أَقُولُ	becomes successively	أَقُلُّ	أَقُلُّ	قُلُّ	
أَسِيرُ	”	”	أَسِرُّ	أَسِرُّ	سِرُّ
أَخُوفُ	”	”	أَخَافُ	أَخَفُ	خَفُ
أَهْيَبُ	”	”	أَهَابُ	أَهَبُ	هَبُ
أَقُولُوا	”	”	أَقُولُوا	...	قُولُوا
أَسِيرُوا	”	”	أَسِيرُوا	...	سِيرُوا
أَخُوفُوا	”	”	أَخَافُوا	...	خَافُوا
أَهْيَبُوا	”	”	أَهَابُوا	...	هَابُوا

B

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.

قَوْمَ	becomes	قَامَ	Perf. Act. I.	
خَوْفَ	”	خَافَ	do.	
طَوْلَ	”	طَالَ	do.	
سَيْرَ	”	سَارَ	do.	
هَيْبَ	”	هَابَ	do.	
أَنْقَوَدَ	”	أَنْقَادَ	Perf. Act. VII.	
يَنْقَوُدُ	”	يَنْقَادُ	Imperf. do.	D
أَقْتَوَدَ	”	أَقْتَادَ	Perf. Act. VIII.	
أَزْدِيدَ	”	أَزْدَادَ	do.	
يَزْدِيدُ	”	يَزْدَادُ	Imperf. do.	

REM. The forms زَيْلٌ and كَيْدٌ are mentioned as being dialectically used instead of زَالَ (for زَيْلٌ), to cease, and كَادَ (for كَوْدٌ), to be near or on the point of.

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

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

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سِيَقَ (سوق), غِيَضَ (غيض), and the like, some Readers of the Kōr'ān give the vowel ī an *an* إِشْمَامُ الصَّمْرِ, a scent or flavour of the u-sound (حَرَكَةٌ بَيْنَ الصَّمْرِ) (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.), *hūla*, *hūla*, *sūka*, *gūda*.

- C REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ی, and changing those letters into و productionis; as قَوْلٌ (for قَوْلٌ, قَوْلٌ), حَوْكٌ (for حَوْكٌ, حَوْكٌ), بُوعٌ (for بُيعَ, بُيعَ), أُخْتَوَرٌ (for أُخْتِيرَ, أُخْتِيرَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سَيْلٌ, سَيْلٌ, *sāla*, and سَوْلٌ.

- D REM. c. In forms like أُخْتِيرَ, أُسْتِيَقُ, some assimilate the vowel of the prosthetic êlif to the following ī, أُخْتِيرَ, أُسْتِيَقُ, pronouncing ī or ū.

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

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

قَمَّتْ	for	قَوَّمَتْ	2d pers. sing. m. Perf. Act. I.
سَرَتْ	„	سَيَّرَتْ	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 *feth̄a* of the first radical into the homogeneous vowel. E.g.

طَلَّتْ for طَوَّلَتْ, 2d pers. sing. m. Perf. Act. I.
هَبَّتْ ,, هَيَّيْتُ, 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 *feth̄a* of the first radical into *kèsra*. E.g. B

خَفَّتْ for خَوَّفَتْ, 2d pers. sing. m. Perf. Act. I.
مِتَّ ,, مَوَّتَ (مَوَّتَ), do.

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

بِعْتُ for بِيَعْتُ (بِيَعْتُ), 2d pers. sing. m. Perf. Pass. I.
لِمْتُ ,, لِيَمْتُ (لِيَمْتُ), do. C
أَسْتَقْتُ ,, أُسْتَقْتُ (أُسْتَقْتُ), do. VIII.

REM. *a*. In verbs *mediæ rad. ي*, and in those *mediæ rad. و* of the form *فَعَلَ*, 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 *بِيَعْتُ*; *خَفَّتْ* for *خَوَّفَتْ* (§ 155, *c*).

REM. *b*. Those who pronounce in the 3d pers. *ḵūla*, *bū'a*, etc., D say in the 1st and 2d persons *ḵultu*, *bū'tu*, etc.; whilst those who prefer *قَوْل*, *بُوع*, 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* (*يَزُولُ*); from *نَالَ* (*نَوَّلَ*), *to give in a present*, *يَنُوءُ* (*يَنُوءُ*); from *طَالَ* (*طَوَّلَ*), *to be long*, *يَطُولُ* (*يَطُولُ*, § 93); from *زَانَ* (*زَيَّنَ*), *to adorn*, *يَزِينُ* (*يَزِينُ*); from *سَارَ* (*سَيَّرَ*),

- A *to go*, *يَسِيرُ* (*يسير*). But in some, which are of the form *فَعِلَ*, the Imperf. takes fetha (§ 92); e.g. from *زَالَ* (*زِيل*), *to cease*, comes *يَزَالُ* (*يزيل*); from *نَالَ* (*نِيل*), *to get, obtain*, *يَنَالُ* (*ينيل*); from *شَاءَ* (*شِي*), *to wish*, *يَشَاءُ* (*يشي*); from *خَافَ* (*خَوِف*), *to fear*, *يَخَافُ* (*يخوف*); from *نَامَ* (*نَوْم*), *to sleep*, *يَنَامُ* (*ينوم*). *مَاتَ*, *to die*, has usually the form *مُتَّ* (for *مَوْتٌ*, *مَوْتٌ*, Heb. *מת*, Syr. *ܡܘܬ*) in the Perfect, and *أَمُوتُ* (Heb. *מת*, Syr. *ܡܘܬܘܬ*) in the Imperfect, though *يَمَاتُ*, *مُتَّ*, and *يَمِيتُ*, are mentioned by the lexicographers.

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

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

160. Some verba mediæ rad. *و*, and a few mediæ rad. *ي*, of the form *فَعِلَ*, are inflected throughout like strong verbs; as *أَوَدَ* *to be curved or bent*, Imperf. *يَأُودُ*; *سَوَدَ* *to be black*, Imperf. *يَسُودُ*, IV. *أَسُودَ*; *عَوَرَ* *to be one-eyed*, Imperf. *يَعُورُ*, IV. *أَعُورَ*; *صَوَفَ* *to be woolly*, Imperf.

يُصَوِّفُ; حَوَّلَ to squint, Imperf. يَحْوُلُ. IV. أَحْوَلَ; عَوَزَ to be wanting, A Imperf. يَعْوِزُ. IV. أَعْوَزَ; صَدِدَ to have a particular disease (صِدْدٌ, the glanders), said of a camel, Imperf. يَصِيدُ; جَدِيدَ to have a long, slender neck, Imperf. يَجِيدُ; يَغِيدُ 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 أَثَوَّبَ, to reward, from ثَابَ to return; أَرَاَحَ or أَرَوَّحَ, to perceive the smell or odour of a B thing, from رَاَحَ do.; أَغَامَ or أَغَيَّمَ, to be cloudy, from غَامَ do.; أَحَالَ or أَحَيَّلَ, 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. زَاَجَ do.; 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; اسْتَقَوَّسَ to be bent with age, from قَوَّسَ a bow; اسْتَتَنَّقَى to become like a D she-camel (نَاقَةٌ). Similarly, from verba med. rad. ی, اسْتَتَيَّسَ to become like a he-goat (تَيْسٌ); اسْتَتَفَيْلَ to become like an elephant (فَيْلٌ).

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

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

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

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

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

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

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

(e) Verba tertiæ rad. **و** of the form **فَعَلَّ**; as **سَرَوُ** to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, C or it resolves itself into a vowel, or it is elided.

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

(a) The third radical maintains its power as a consonant between the vowels $\check{a}-\bar{a}$ (**وَا**, **وَا**), $\check{u}-\bar{a}$ (**وَا**), $\check{u}-\bar{a}$ (**وَا**), $\check{i}-\bar{a}$ (**وَا**), $\check{i}-\bar{a}$ (**وَا**); as also when the preceding syllable ends with a consonant. E.g. **عَزَوْا**, **رَمَيَا**, **سَرَوْتُ**; **يَغْزُونَ**, **يَغْزُونَ**, **رَضِيَ**, **رَضِيَ**, **تَرَمَيَان**, **تَرَمَيَان**, **عَزَوْا**, **رَمَى**. The letter **و** between the vowels $\check{i}-\bar{a}$ (**وَا**) and $\check{i}-\bar{a}$ (**وَا**) always passes into **ى**; as **رَضِيَ**, **رَضِيَ**, for **رَضُوا**. The letter **ى** is never found between the vowels $\check{u}-\bar{a}$, $\check{u}-\bar{a}$.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been **رَمِيَتْ**, **عَزَوْتَا**, **رَمِيَتْ**, **عَزَوْتَا**, **رَمِيَتْ**, etc., after the analogy of **رَضِيَتْ**, **خَزِيَتْ**, and **سَرَوْتُ**; but the Arabs followed in the sing. the masc. forms **عَزَا**, **رَمَى** (§ 167, a, β, a), and, not being able to say **عَزَات** and **رَمَات** or **رَمِيَتْ** (§ 25), they substituted **عَزَتْ** and **رَمَتْ**. In the dual, on the other hand, where they

A (b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs وُـ and یـُ. E.g. غَزَوْتُ, *ğazawta*, for *ğazawta*; 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 (وُـ for وـ, یـُ for یـ and یـُ for وـ, یـُ for یـ), it is vocalised in three different ways.

(a) وُـ *aw* and یـُ *ay* become \bar{a} , but for the sake of distinction we write اـ for *aw*, and یـ (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوُ, رَمَى for رَمَى, يَغْرَى for يَغْرَى and يَغْرَى, يَرْمَى for يَرْمَى and يَرْمَى.

(b) وُـ *uw* becomes وـ \bar{u} ; as يَسْرُو, يَغْرُو, for يَسْرُو, يَغْرُو.

(c) یـُ *iy* becomes یـ \bar{i} ; as تَرْمَى for تَرْمَى.

(b) The third radical is elided:—

a. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. يَغْرُو (يَغْرُو), اُغْرُ, يَغْرُ, for يَغْرُو (يَغْرُو), اُغْرُو (اُغْرُو); اَرْمُ, يَرْمُ, for اَرْمَى (يَرْمَى), اَرْمَى (اَرْمَى); اِرْضُ, يِرْضُ, اِرْضَى (يِرْضَى), اِرْضَى*.

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مَفْعِلٌ, etc. (see § 236), before the tènwin of đamma 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; غَايٍ for غَايِي and غَايِي; رَاضٍ for رَاضِي and 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 \bar{i} — \bar{a} (وـ) and \bar{i} — \bar{a}

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

(يُوا) into **ی**. After **ی** has been introduced in this manner into the A
3d pers. sing. masc. Perf., it maintains itself throughout the whole
inflection, as far as the above rules permit. Consequently, we get
from رَضِيَ (for رَضُو) the forms رَضِيَتْ, يَرْضَى, اَرْضَى, تَرْضَيْنَ, اَرْضَى;
from غَزِيَ the forms غَزِيَتْ, غَزِيَتْ, غَزِيَتْ.

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

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

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

REM. a. The form مَغْرِيٌّ is occasionally found in verba tert.
rad. **و**, instead of مَغْرُوٌ; e.g. اَرْضٌ مَسْنُوَةٌ or اَرْضٌ مَسْنِيَّةٌ, *irrigated*
land, from سَنَّ to irrigate, Imperf. يَسْتَوُ. اَنَا اللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا; *I am (like) the lion, whether attacked or attacking*, from عَادَى to
run at, to attack, Imperf. يَعْدُو (عَادِيًّا in rhyme for عَادِيًّا). D

REM. b. For verbs final **و** and **ی** as compared with the corre-
sponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

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

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

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

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

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

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

B 173. The first sort consists of (a) verba secundæ rad. hêmzata, as *وَأَرَّ* to frighten; and (β) verba tertiæ rad. hêmzata, as *وَدَّأَ* to smooth, *وَطَى* to tread upon. Such words follow in their inflection both the classes to which they belong; e.g. Imperf. *يَطَأُ*, *يَدَأُ*, *يُتَرُّ* (§§ 132—3, and 142, 144).

REM. The Imperf. of *يَيْئَسُ*, to despair, is *يَيْئَسُ*, more rarely *يَيْئِسُ* or *يَيْئَسُ*, [also *يَاءَسُ* and *يَايَسُ*]; its Imperat. *اِيَّاسُ*, rarely *اِيئِسُ*. See § 146, rem.

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

	a.		β.	
Perf. 3d p. s.	أَبَّ	سَاءَ	جَاءَ	شَاءَ
D 2d p. s.	أَبْتِ	سَوْتِ	جِئْتِ	شِئْتِ
Imperf.	يُؤَبِّ	يَسُوءُ	يُجِيءُ	يَشَاءُ
Imper.	أَبِّ	سَوِّ	جِيءِ	شَاءِ
Perf. pass.	أَبِّ	سِيءُ	جِيءُ	شِيءُ

175. The third sort is divided into (a) verba primæ rad. hêmzata, as *أَتَى* to come, *أَبَى* to refuse, *أَسَى* to grieve or mourn; and (β) verba secundæ rad. hêmzata, 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	إِيتَ (§ 132, rem. b);	آتَ A
	أَبَى	أَبَتْ	أَبَيْتَ	يَأْبَى	إِابَ	آبَ
β.	نَأَى	نَأَتْ	نَأَيْتَ	يُنَأَى	إِنَأَ	نَأَ

REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **تَ** (compare § 137, and the Syriac form **ܐܬܝܢܐ**), which, at the end of a sentence, is written **تَه**. The same thing holds good in pause of all imperatives that consist of only one letter; as **رَه** for **رَ**, 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**, **يَبْبَى**, and **يَبْبَى** [§ 94, rem. c], as being occasionally used.

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

Imperf. Indicative.

C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرِينَ	أَرَى
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

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

Imperative.

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

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

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

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

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (α) those in which و or ي is the first and third radical, as وَقَى *to guard*, وَلَّى *to be near*, وَجَى *to be sorefooted* (of a horse); and (β) those in which و or ي is the second and third radical, as شَوَى *to roast*, قَوَى *to be strong*, حَيَّى (for حَيَّو) *to live*, عَيَّى *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 tertiæ rad. و or ي. E.g.

وَقَى, وَقَّتْ, وَقَيْتَ; يَقَى; قَه or قِ (§ 175, rem. *a*).
 وَلَّى, وَلَّيْتُ, وَلَّيْتُمْ; يَلَى; لَهُ or لِ.
 وَجَى, وَجَّيْتُ, وَجَّيْتُمْ; يُوَجَى; إِج (for أُج).

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

D شَوَى, شَوَّتْ, شَوَّيْتُ; يَشَوَى; اشْوِ
 قَوَى, قَوَّيْتُ, قَوَّيْتُمْ; يَقَوَى; اقْوِ
 حَيَّى, حَيَّيْتُ, حَيَّيْتُمْ; يَحَيَّى; احْيِ
 عَيَّى, عَيَّيْتُ, عَيَّيْتُمْ; يَعَيَّى; اعْيِ

REM. *a.* We write يَحَيَّا, يَعَيَّا, not يَحَيِّي, يَعَيِّي, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَّى from the proper name يَحْيَى *Yahyâ* (John).

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

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

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

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

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

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتَ	
D.	وَأَيَا	وَأَاتَا	وَأَيْتَمَا	وَأَيْتَمَا		D
P.	وَأَوْا	وَأَيْنَ	وَأَيْتَمُ	وَأَيْتُنَّ	وَأَيْنَا	

Imperf. Indicative.

S.	يَأَى	يَأَى	يَأَى	يَأَيْنَ	أَأَى
D.	يَأَيَانَ	يَأَيَانَ	يَأَيَانَ	يَأَيَانَ	
P.	يَأُونَ	يَأَيْنَ	يَأُونَ	يَأَيْنَ	يَأَى

A

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

Imperative.

B S. m. إِ or هْ (§ 175, rem. a), f. إِي ; D. c. إِيَا ; P. m. أَوَا , 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	لَسْتِمَا	لَسْتِمَا	
P.	لَيْسُوا	لَسْنَ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. לֵּיִשׁ , *he is*, Aramaic לֵּיִשׁ , לֵּיִשׁ , לֵּיִשׁ ; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيَسَ 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 $\text{وَلَا تَحِثُّنَّ فِي مَوَاقِعِ الْمُنَافِقِينَ}$] the indeclinable لَا تَحِثُّ, which corresponds to the Aramaic לֵּיִשׁ , לֵּיִשׁ , לֵּיִשׁ , compounded of לֵּיִשׁ and לֵּיִשׁ .

* [Or rather لَيْس 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 بئسَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمْتَ and بئستَ (and, it is said, the dual نِعِمَا, نِعِمْتَا, and the plur. نِعِمُوا, نِعِمْنَ) occur. [The following noun must be defined by the article or a dependent genitive, as: نَعِمَ الصَّاحِبُ زَيْدٌ, Zaid is an excellent companion, lit. B excellent is the companion Zaid, or else the indefinite accusative must be used نَعِمَ صَاحِبًا زَيْدٌ, excellent as a companion is Zaid.]

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

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

- 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 *sahūna*, see *Comp. Gr.* l.c.

- REM. c. Other verbs of this class are *حَبَّ* or *حُبَّ*, to be pleasing or charming (contracted from *حَبَّبَ*)*; *حَسَنَ*, usually contracted into *حَسْن*, to be good or excellent; *سَاءَ*, to be bad or evil; *بَعَدَ*, commonly contracted into *بَعْد*, to be far off; and *سَرَعَ* or *سُرِعَ*, to be quick (contracted from *سَرَع*). The first of these is frequently combined with the demonstrative *ذَا* (§ 340), and forms the indeclinable *حَبْدًا*, 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 التَّعَجُّبِ* or verbs of surprise or wonder. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by *مَا التَّعَجُّبِيَّةُ* (the *mā* expressive of surprise), and followed by the accusative of the object that causes surprise; as *مَا أَفْضَلَ زَيْدًا*, what an excellent man Zēid is! The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition *بِ* with the genitive; as *أَفْضَلُ بِزَيْدٍ*, with the same signification as before.
- C

- REM. a. The first formula literally means: *what has made Zēid excellent? can anything make him more excellent than he is?* The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon (بِ) Zēid.* They are, of course, indeclinable. [For *أَكْثَرُ بِسَعْدٍ* a poet says *كَأَثَرُ بِسَعْدٍ*, *Hamāsa* 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 زَيْدٌ إِلَيْنَا* and, more commonly, *حَبَّ بِزَيْدٍ إِلَيْنَا*, how beloved Zēid 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 بَشِيَ, or in meaning, like the
 substantive verb كَانَ to be (from كَانَ زَيْدًا قَائِمًا, Zaid was standing
 up, we cannot say مَا أَكُونُ زَيْدًا قَائِمًا or مَا أَكُونُ بَزِيدٍ قَائِمًا); nor
 from verbs like مَاتَ to die and فَنِيَ to perish, expressing an act or
 state in which one agent cannot excel another; nor from negatived
 verbs (as مَا عَاجَ بِالدَّوَاءِ, he did not heed the medicine); nor from
 verbs signifying colours and defects, whence are derived adjectives B
 of the form أَفْعَلٌ (as سَوْدٌ to be black, أَسْوَدٌ; حَوِيلٌ to squint, أَحْوَلٌ).
 The grammarians add that verbs of surprise cannot be formed from
 the derived forms of the trilateral verb; but neither this limitation,
 nor that with respect to the passive voice, is strictly observed (com-
 pare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, how
 much he is busied! from شَغِلَ to be busy; مَا أَزْهَاهُ, how proud or
 vain he is! from زَهِيَ to be proud or vain; مَا أَمَقَّتَهُ عِنْدِي, how
 hateful he is to me! from مَقَّتَ to be hated; and from derived forms, C
 especially the fourth, مَا أَعْطَاهُ, how liberal he is! from أَعْطَى to
 give, IV. of عَطَا to take in the hand; مَا أَوْلَاهُ لِلْمَعْرُوفِ, how liberal
 he is in bestowing gratuities! from أَوْلَى to bestow, IV. of وَلَى to be
 near; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, how wily he is! from اِحْتَالَ to practise
 an artifice or wile, VIII. of حَالَ to be shifted or changed; مَا أَخْصَرَهُ,
 how short, or shortened, it is! from 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 أَحْمَقَهُ,
 how stupid he is! from حَمِقَ to be stupid, أَحْمَقٌ, أَلْوَبَ, أَلْوَبَ,
 مَا أَبْيَضَ هَذَا الثَّوْبَ, how white this piece of cloth is! from أَبْيَضَ to be white, أَبْيَضٌ.

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

- A rad. و et ی, they follow the inflection of the strong verb; as *أَقُولُ بِهِ* or *مَا أَقُولُهُ*, *how well he speaks!* *أَجُودُ بِهِ* or *مَا أَجُودُهُ*, *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!* *أَحْبَبَ بِسَمِرَتِهِ*, *how often he takes a siesta!* *أَجُودُ بِجَوَابِهِ* or *مَا أَجُودَ جَوَابُهُ*, *how good his reply is!* and not *أَجُودُهُ*, *مَا أَقِيلُهُ*, *أَسْمِرُ بِهِ*, *مَا أَبْيَضُهُ*, *مَا أَحْمَرُهُ* 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 أَحْسِنَتَهُ*, *مَا أَمْلَحَتَهُ*, and *مَا أَحْلَاهُ*.

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		

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

REM. a. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *بِي* instead of *بِي* (see § 317). The ن of the suffix *بِي* 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 *بِي*, 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 *بِي*, which is regarded as the essential portion of the suffix. C

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

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

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

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

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

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

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *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 the termination *ن* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِي*, ye order me*, *تَقْلُونَا* for *تَقْلُونَنَا*, ye hate us, *يَجِدُونِي* for *يَجِدُونِي*, they will find me. The same thing happens to the 2d pers. sing. fem.; as *تَشَوِّقِينِي*, thou makest me long, for *تَشَوِّقِينِي*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II. THE NOUN.

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

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

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

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

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

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

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

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

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

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

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

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either **B** *deverbal*, that is, derived from verbs, as قَسَمٌ *division* (from 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 مَأَةٌ *to be full of water*, **D** which is given in the Dictionaries as its root, but, conversely, مَأَةٌ is a denominative verb, formed from مَاءٌ; nor is فَرَسِيٌّ *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 اسْمٌ مُشْتَقٌّ *a noun that is derived from a nom. act. or verbal root*, as كَاتِبٌ *a writer*, قَتِيلٌ *slain*.

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

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

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

(5) The اسْمُ الْعَلَمِ may be either (a) اسْمٌ جِنْسِيٌّ *a proper name applicable to every individual of a whole kind*, as أُسَامَةُ *the lion*, جَعَارٌ *the female hyæna* (like "Puss" for the cat, "Renard" for the fox); or (b) اسْمٌ شَخْصِيٌّ *a proper name applicable to only one individual of a kind*, as دَاحِسٌ and الْغُبْرَاءُ, names of horses, قَرُوبٌ *the name of a camel*, عَوْفٌ, سَعْدٌ, ثَعْلَبَةٌ, names of men, أُمَيْمَةٌ, الْخَنَسَاءُ, names of women.

(6) The اسْمُ الْعَلَمِ may also be either (a) اسْمٌ, or name, in its strictest sense, as بَيْتِنَةُ, جَعْفَرٌ, عَمْرُوٌ; or (b) كُنْيَةٌ, i.e. a name compounded with أَبُو, *father of*, as أَبُو الْعَبَّاسِ, or أُمٌّ, *mother of*, as أُمُّ كَلْبُومٍ, or ابْنٌ, *son of*, as ابْنُ حَيَّانَ, or ابْنَةٌ, or بِنْتُ, *daughter of*,

A as *بِنْتُ هِنْدٍ*; or (c) a *لَقَبٌ*, a surname, which may be either a nickname (*نَبَزٌ*), as *بَطْلَةٌ* *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 الْحَصِيْنِ*, *the father of the little fort*, the fox; *أُمُّ عَامِرٍ*, *the female hyæna*; *ابْنُ عَرِيْسٍ*, *the weasel*; *بِنْتُ طَبِيْقٍ*, *the tortoise*.

B (7) An *إِسْمٌ عَلَمٌ* 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 (*غَيْرُ جُمْلَةٍ*), as *بَعْلَبِكٌ*, *Ba'al-bèk*, *مَعْدِيكْرِبٌ*, *Ma'di-karib*, *سَبِيوِيَهٌ*, *Siba-wèih*; or (γ) *مُضَافٌ وَمُضَافٌ إِلَيْهِ*, a substantive governing another in the genitive, as *أُمُّ كَلْثُومٍ*, *أَبُو ذُوَيْبٍ*, *أَمْرُؤُ الْقَيْسِ*, *عَبْدُ مَنَاةٍ*.

(8) Finally, an *إِسْمٌ عَلَمٌ* may be either (a) *مُرْتَجَلٌ*, improvised, extemporised, *impromptu*, existing only as a proper name, as *عِمْرَانٌ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, transferred from some other use, *topical*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *تَوْرٌ* (*a bull*), *أَسَدٌ* (*a lion*); (β) *مَنْقُولٌ عَنِ اسْمٍ مَعْنَى*, as *فَضْلٌ* (*excellence*), *إِيَّاسٌ* (*giving, gift*); (γ) *مَنْقُولٌ عَنِ صِفَةٍ*, as *حَاتِمٌ* (*judging*), *نَائِلَةٌ* (*bestowing*); (δ) *مَنْقُولٌ عَنِ فِعْلٍ*, as *يَشْكُرُ*, *شَجَرٌ*; (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 الْأَلَةِ**, 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*, **الْإِسْمُ الْمَنْسُوبُ** or **النِّسْبَةُ** (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*, الْأِسْمُ 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 *الْمُصَدَّرُ* (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, غَزَوُ, سَمِرَ, قَوْلَ, فَهَمَ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمَلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَ, جَوَى, سَلَلَ.
3. حَلَفَ, سَرَقَ, حَرِمَ, ضَحِكَ, كَذَبَ, فَعَلَ.
- D 4. فِسَقَ, ذِكْرَ, عَلِمَ, حَفِظَ, فَعَلَ.
5. رَضَى, سَمِنَ, ثَقَلَ, صَغَرَ, عَظُمَ, كَبُرَ, فَعَلَ.
6. وَدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَدَ, شَغَلَ, جَبَنَ, فَعَلَ.
7. سُرَى, هُدَى, فَعَلَ.
8. حَيْرَةَ, غَيْرَةَ, كَثُرَةَ, رَحِمَةَ, فَعَلَتْ.
9. شَكَاهَ, عَظَمَةَ, ضَبَعَةَ, غَلَبَةَ, فَعَلَتْ.

10. **فَعَلَةٌ**, as **سَرِقَةٌ**. A
11. **فَعَلَةٌ**, as **نَشْدَةٌ**, **عِصْمَةٌ**, **حِمِيَّةٌ**.
12. **فَعَلَةٌ**, as **سُمْرَةٌ**, **أُدْمَةٌ**.
- [13. **فَعَلَةٌ**, as **غَلْبَةٌ** (also written **غَلْبَةٌ**).]
- [13*. **فَعَلَةٌ**, as **جِبِلَّةٌ**.]
14. **فَعَلَى**, as **تَقْوَى**, **دَعْوَى**.
- [15. **فَعَلَى**, as **مَرَطَى**, **جَمَزَى**.]
16. **فَعَلَى**, as **ذِكْرَى**. B
17. **فَعَلَى**, as **رُجْعَى**, **بُشْرَى**.
- [18. **فَعَلَى**, as **غُلْبَى** (or **غَلْبَى**).]
- [19. **فَعَلَاءٌ**, as **رُهْبَاءٌ**, **رُهْبَاءٌ**.]
- [19*. **فَعَلَاءٌ**, as **رُهْبَاءٌ**.]
- [20. **فَعَلَانٌ**, as **زَيْدَانٌ**, **شَنْتَانٌ**, **لَيَّانٌ**.]
21. **فَعَلَانٌ**, as **شَنْتَانٌ**, **نَزْوَانٌ**, **هَيْجَانٌ**, **طَوْقَانٌ**, **جَوْلَانٌ**, **خَفْقَانٌ**.
22. **فَعَلَانٌ**, as **رِضْوَانٌ**, **نِسْيَانٌ**, **حِرْمَانٌ**. C
23. **فَعَلَانٌ**, as **كُفْرَانٌ**, **غُفْرَانٌ**, **شُكْرَانٌ**, **رُجْحَانٌ**.
- [24. **فَعَلَوْتُ**, as **رَهْبَوْتُ**, **رَحْمَوْتُ**, **جَبْرَوْتُ**.]
- [24*. **فَعَلَوْتُ**, as **رَهْبَوْتُ**, **رَحْمَوْتُ**, **جَبْرَوْتُ**.]
25. **فَعَالٌ**, as **رَوَاحٌ**, **نَفَاذٌ**, **نَفَادٌ**, **ذَهَابٌ**, **فَسَادٌ**, **صَلَاحٌ**.
26. **فَعَالٌ**, as **إِبَاءٌ**, **نِقَارٌ**, **شِرَادٌ**, **إِدْبٌ**, **قِيَامٌ**, **نِكَاحٌ**, **حِجَابٌ**, **كِتَابٌ**. D
27. **فَعَالٌ**, as **نُعَابٌ**, **نُعَاقٌ**, **أَزَازٌ**, **مُشَاءٌ**, **زُكَامٌ**, **سَعَالٌ**, **سُؤَالٌ**, **مُزَاحٌ**.
28. **فَعَالَةٌ**, as **زَهَادَةٌ**, **صَخَامَةٌ**, **فَصَاحَةٌ**, **جَزَالَةٌ**, **نَظَافَةٌ**, **ظَرَافَةٌ**.
29. **فَعَالَةٌ**, as **صِيَانَةٌ**, **عِبَادَةٌ**, **سِقَارَةٌ**, **كِتَابَةٌ**.
- [30. **فَعَالَةٌ**, as **خُفَارَةٌ**, **بُغَايَةٌ**.]
31. **فَعَالِيَةٌ**, as **رَكَانِيَةٌ**, **عَلَانِيَةٌ**, **طَمَاعِيَةٌ**, **كَرَاهِيَةٌ**.

- A 32. **فَعُولٌ**, as **قَبُولٌ**, **وَلَوْعٌ**, **وَقَوْدٌ**, **وَضُوءٌ**.
 33. **فَعُولٌ**, as **خُرُوجٌ**, **دُخُولٌ**, **وَرُودٌ**, **غُدُوٌّ**, **جُحُودٌ**, **لُزُومٌ**, **قُدُومٌ**.
 [33*. **فَعُولَةٌ**, as **الْوَكَّةُ**.]
 34. **فَعُولَةٌ**, as **سُهُولَةٌ**, **صُعُوبَةٌ**, **سُهُولَةٌ**.
 [35. **فَعُولِيَّةٌ**, as **لِصُوصِيَّةٌ**, **خُصُوصِيَّةٌ**.]
 [36. **فَعُولِيَّةٌ**, as **شُبُوحِيَّةٌ**, **جُهُولِيَّةٌ**, **خُصُوصِيَّةٌ**.]
 37. **فَعِيلٌ**, as **رَحِيلٌ**, **ذَمِيلٌ**, **أَزِيرٌ**, **نَعِيبٌ**, **نَعِيقٌ**, **صَبِيلٌ**.
 B 38. **فَعِيلَةٌ**, as **حَمِيَّةٌ**, **شَكِيَّةٌ**.
 39. **مَفْعَلٌ**, as **مَحْمَلٌ**, **مَحْبَسٌ**, **مَدْخَلٌ**.
 40. **مَفْعَلٌ**, as **مَحِيضٌ**, **مَصِيرٌ**, **مَسِيرٌ**, **مَوَعِدٌ**, **مَوْتَقٌ**, **مَرَجَعٌ**, **مَكْبَرٌ**, **مَجِيءٌ**.
 [41. **مَفْعَلٌ**, as **مَهْلِكٌ**.]
 42. **مَفْعَلَةٌ**, as **مَرَضَاةٌ**, **مَوَدَّةٌ**, **مَرَمَّةٌ**, **مَحْمَدَةٌ**.
 43. **مَفْعَلَةٌ**, as **مَأْوِيَّةٌ**, **مَسِيرَةٌ**, **مَوْجِدَةٌ**, **مَعْرِفَةٌ**, **مَرَجِعَةٌ**, **مَحْمَدَةٌ**, **مَرْتَبَةٌ**.
 C [44. **مَفْعَلَةٌ**, as **مَهْلِكَةٌ**, **مَقْدَرَةٌ**.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called **مَصْدَرٌ مِيجِيٌّ**, see further §§ 208, 221, rem. *c*, and the remarks to §§ 222—225.]

197. All these nouns cannot, however, be formed from every trilateral 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); **فَهَمٌ** to understand, **فَهْمٌ** understanding, insight; **خَطَفَ** to snatch, **خَطْفٌ**.

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

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

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

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرَّ**, **نَفَرَ**, **فَرَّ**, **شَرَدَ**, **نَفَرَ**, **فَرَّ**, to flee, **شَرَادٌ** to become refractory, to run away with his rider (of a horse), **جَمَحَ**; **نِفَارٌ**, **فِرَارٌ**; **نَوَارٌ**; **نَوَارٌ** to flee from, shun with horror, **نَوَارٌ**; **إِبَاءٌ** to refuse, **إِبَاءٌ**. Those that express SICKNESS or AILMENT of any C kind have 27. **فِعَالٌ**, as **عَطَسَ** to sneeze, **عَطَاسٌ**; **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, **بَرِقَانٌ**; **وَمَضَ** to flash, **وَمِضَانٌ**; **خَفَقَ** to palpitate, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فِعِيلٌ**, as **رَحَلَ** to travel, **رَحِيلٌ**; **دَبَّ** to creep, **دَبِيبٌ**; **رَسَمَ** to gallop (of a camel), **رَسِيمٌ**; **ذَمَلَ** to trot (of a camel), **ذَمِيلٌ**; **وَجَفَ** to be agitated, palpitate, run quickly, **وَجِيفٌ**; D **بَرَقَ** to gleam, **بَرِيقٌ**; **وَمَضَ** to flash, **وَمِيزٌ**; SOUND, 27. **فِعَالٌ** and 37. **فِعِيلٌ**, as **نَعَبَ** to croak, **نُعَابٌ** and **نُعَيْبٌ**; **شَهَقَ** to sob, to bray, **نَهَتَ**; **نَهَبَقَ** and **نَهَبِقٌ**; **صَهَبَ** to neigh, **صَهْبٌ**; **نَهَقَ** to bray, **نُهَاقٌ** and **نُهَيْقٌ**; **نَهَتَ** to roar, **نُهَاتٌ** and **نُهَيْتٌ**; **صَاحَ** to cry out, **صِيَاحٌ**; **صَرَخَ** to cry out for help, **صُرَاخٌ**; **نَبَحَ** to bark, **نُبَاحٌ**; **بَكَى** to weep, **بُكَاءٌ**; **عَوَى** to

A *howl*, عَوَّأَ ; نُغَا to *bleat*, نُغَا ; رَغَا to *grumble* (of a camel), رَغَا ; OFFICE, TRADE OR HANDICRAFT, 29, فِعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate ; أَمَرَ to be chief or emir, إِمَارَةٌ the office of emir ; وَلِيَ to be in charge or command of, وِلَايَةٌ, governorship ; نَابَ to take one's place, act as deputy, نَيْابَةٌ 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 جِهْرٌ or جِهَارٌ, but جِهْرٌ, to be unable to see in the sunlight, جِهْرٌ, and جِهْرٌ, to be loud, جِهَارَةٌ ; شَرَفَ, to surpass or excel in rank or nobility, has شَرَفٌ, but شَرِيفٌ, to be high or prominent, شَرِيفٌ, and شَرَفٌ to be exalted, noble or eminent, شَرِيفٌ or شَرِيفَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, to judge, has حُكْمٌ, but when it signifies to curb (a horse), 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, رِقَاعَةٌ ; وَجَدَ, to find, usually has وَجْدَانٌ, but when it means to be wealthy, جِدَّةٌ, and to be moved by love, grief or anger, وَجْدٌ.

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

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

REM. There are also nomina verbi that have always a passive signification; as **سُرُورٌ** joy, gladness, from **سُرَّ** to be glad; **وُجُودٌ** existence, from **وُجِدَ** 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**, **تَفْرِيقَةٌ**, **تَكْمِيلَةٌ**, **تَقْدِيمَةٌ**, **تَكْرِمَةٌ**, **تَذَكِيرَةٌ**, **تَفْعَلَةٌ**,
تَرْكِيَةٌ, **تَذَكِيَةٌ**, **تَجْزِئَةٌ**, **تَهْنِئَةٌ**, **تَضْرَةٌ**, **تَسْرَةٌ**.
- [3. **تَضْرَةٌ**, **تَسْرَةٌ**, **تَهْلِكَةٌ**, **تَفْعَلَةٌ**.]
4. **تَكَرَّرٌ**, **تَرْدَادٌ**, **تَصَدَاقٌ**, **تَبْتَانٌ**, **تَهْطَالٌ**, **تَصْهَالٌ**, **تَفْعَالٌ**,
تَسْيَارٌ, **تَطَوُّافٌ**, **تَجَوَّالٌ**, **تَوَمَاضٍ**.
5. **تِمْتَالٌ**, **تَبْكَاءٌ**, **تَشْرَابٌ**, **تِمْشَاءٌ**, **تَلْقَاءٌ**, **تَبْيَانٌ**, **تَفْعَالٌ**, C
تَنْضَالٌ. Of these examples some allow only the two first, pointing the others as examples of **تَفْعَالٌ**.]
6. **قَضَاءٌ**, **قِدَامٌ**, **خِرَاقٌ**, **فَسَارٌ**, **عَلَامٌ**, **كِلَامٌ**, **كِدَابٌ**, **فِعَالٌ**,
جَمَالٌ, **كِبَارٌ**.
7. **خَطِيئِي**, **قَلِيلِي**, **خَلِيفِي**, **خَصِيصِي**, **حِثِّي**, **فِعْيَلِي**,
رِمِّيَا, **قَتِّي**, **فَخِيرِي**, **دِيلِي**, **مِثِّي**. D
8. **مِثِّيَا**, **خَصِيصَا**, **فِعْيَلَا**.

To these may be added **تُفْعُولٌ**, as **تُهْلُوكُ**. Here the vowel of the

* **وُجُودٌ** 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 ;
 تَفْعُولُ for تَفْعُولُ.

III. 1. مُفَاعَلَةٌ. 2. فَعَالٌ.

[3. فِعْيَالٌ, as ضِرَابٌ, قَيْتَالٌ, قَيْتَالٌ. [4. فَعَالٌ, as مِرَاءٌ, قَيْتَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفَعَّلٌ. [2. تَفَعَّلٌ, as تَحْمَالٌ, تَحْمَالٌ, تَحْمَالٌ.]

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

[3. تَفَاعُلٌ, as تَفَاوُتٌ.]

VII. اِنْفِعَالٌ. VIII. 1. اِفْتَعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قَيْتَالٌ.]

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

cognate dialects by such substantives as **تَدْبِئَات**, **تَدْبِئَات**, **تَدْبِئَات**, **تَدْبِئَات**, **تَدْبِئَات**, etc.*—In III. **فِعَالٌ** is the original infinitive, which the great majority of the Arabs shortened into **فِعَالٌ**, whilst some compensated the loss of the long vowel by doubling the following consonant, **فِعَالٌ**. 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 **فِعَالٌ**, who shorten the Perf. and Imperf. into **فَعَلٌ**, or **يَفْعَلُ**, **فَعَلٌ**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّلٌ** is sometimes ascribed to III., as **تَرَمَّأٌ**; and **تَرَامُوا** to VI., as **تَحَاجَزُوا** (**تَحَاجَزُوا**), **تَحَاجَزُوا**.

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

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

- I. 1. **فَعْلَلَةٌ**, as **دَحْرَجَةٌ**, **سَرْهَفَةٌ**, **حَوْقَلَةٌ**, **جَهْوَرَةٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**, **بَيْطَرَةٌ**, **فَعْلَلَةٌ**, **زَلْزَلَةٌ**.
- 2. **فَعْلَلٌ**, as **دَحْرَاجٌ**, **سِرْهَافٌ**, **حِيقَالٌ**, **سَلْقَاءٌ**, **زَلْزَالٌ**, **فَعْلَلٌ**.
- [3. **فَعْلَلٌ**, as **زَلْزَالٌ**, **فَعْلَلٌ**.]
- II. **تَفَعَّلٌ**, as **تَدْحُرْجٌ**.
- III. **أَفْعَلَالٌ**, as **أَحْرَنْجَامٌ**. D
- IV. **أَفْعَلَالٌ**, as **أَطْمِئْنَانٌ**, **أَفْشَعْرَارٌ**. [The irregular form **طُمَائِنَةٌ** is rather to be considered as a substantive, **أَسْرٌ مُضَدَّرٌ**.]

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

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

A of the trilateral verb). The form **فَعْلَلٌ** seems to be restricted to reduplicated verbs, like **زَلَزَلَ**.—A variation of the fourth form is presented to us in the word **طَعِنَانٌ**, *mutual thrusting and stabbing with lances* = **طَاعُنٌ**, which comes from **طَعِنَ = اِطَعَنَّ**.

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

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

REM. b. The nouns of the third and sixth forms may either be contracted or not; as **مَادِدَةٌ** or **مَادِدَةٌ**, **تَسَابٌ** 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. Eg.

	عِدَةٌ	from	وَعَدَ ,	Imperf.	يَعِدُ ,	Imperat.	عِدْ
	عِظَةٌ	„	وَعَظَ	„	يَعِظُ	„	عِظْ
	دَعَةٌ	„	وَدَعَ	„	يَدَعُ	„	دَعْ
D	زِنَةٌ	„	وَزَنَ	„	يَزِنُ	„	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**; **وَجِنٌ**, **يَجِنُ**, **وَجِنٌ**. Others have both forms;

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

210. Peculiar to verba mediæ rad. و et ی is the nominal form فَعْلُولَةٌ, in which ی always takes the place of the second radical; as فَعْلُولَةٌ (كُون) كَانٌ from كُنُونَةٌ (قود) قَادٌ from قِيدُودَةٌ (دوم) دَامٌ from دِيمُومَةٌ شَاخٌ from شَيْخُوعَةٌ (بين) بَانَ from بَيْنُونَةٌ (سود) سَادٌ from سَيْدُودَةٌ قَيْلُولَةٌ (غيب) غَابٌ from غَيْبُوبَةٌ (صير) صَارٌ from صَيْرُورَةٌ (شيخ) قَالَ (قيل).

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

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ـة is appended to the noun by way of compensation (compare § 206). E.g. اِسْتِغَامَةٌ and اِسْتِغَامَةٌ for اِسْتِغَامَةٌ and اِسْتِغَامَةٌ; اِسْتِغَادَةٌ and اِسْتِغَادَةٌ for اِسْتِغَادَةٌ and اِسْتِغَادَةٌ.

REM. Nouns of the fourth form without the *ḍ* very rarely A occur; e.g. **اِقَامَ** in the *Ḳor'ān*, *Sūr.* xxi. 73 (for **اِقَامًا**, **اِقْوَامًا** or **اِقَامًا**); **اَرَاءَ** (for **اَرَاءًا**) from **اَرَى** to make or let see, to show (§ 176, rem. c).

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

213. In nouns from verba tertiæ rad. **و** et **ي** of the forms **فَعَلٌ**, B **فِعْلٌ**, and **فَعْلٌ**, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of **ي**) rejects its *ḍamma*, throws back the *tênwin* upon the *fêḥa* of the second radical, and becomes quiescent. E.g. **جَلَا** for **جَلِيٌّ** (**جَلُوٌّ**), **سُرِيٌّ** for **سُرِيٌّ** (**رِضُوٌّ**), **رِضِيٌّ** for **رِضَا** [or **رِضَى**], **لِظِيٌّ** for **لِظِيٌّ** (**جَلُوٌّ**), **هُدِيٌّ** for **هُدِيٌّ** (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. **و** of the form **فَعَلَةٌ**, the **و** C is changed, after the elision of its *fêḥa*, into *ḍlif* productionis; as **شَكَاةٌ** for **شَكَاةٌ**, **زَكَاةٌ** for **زَكَاةٌ**, **حَيَاةٌ** for **حَيَاةٌ**, **صَلَاةٌ** for **صَلَاةٌ**.

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

REM. *b.* In the same way as **حَيَاةٌ** for **حَيَوَةٌ**, we find **مَرَضَاةٌ** for **مَرَضَاةٌ** (**مَرَضَوَةٌ**), **مَرْتَبَاةٌ** for **مَرْتَبَاةٌ**, etc.

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

A **مُضَوِيٌّ** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتِيٌّ** for **أَتِيٌّ**, **أَوِيٌّ** for **أَوِيٌّ**, **عَتِيٌّ** for **عَتِيٌّ**; just as in the plural of substantives we find **عَصِيٌّ**, **قَسِيٌّ**, **دَلِيٌّ** for **عَصِيٌّ**, **قَسِيٌّ**, **دَلِيٌّ**, from **عَصَا**, **قَوْسٌ**, **دَلِيٌّ**.

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

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

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

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

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

A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. *هُوَ حَسَنُ الْكُتْبَةِ* he is good as to his manner of writing, he writes a good hand, *قُتِلَ قِتْلَةً سَوْءًا*, he was killed in a miserable way, *بِتَسْتِ الْمَيِّتَةِ* '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 *صِرْعَةً*, way of being thrown (from horseback), e.g. *سُوءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ*, to sit fast badly is better than to be thrown easily. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عُذْرَةٌ* 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 *فِعْلَةٌ*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمَيْتُهُ حَمِيَّةَ الْمَرِيضِ* I made him observe a regimen like a sick man, *نَشَدْتُهُ نَشْدَةَ النَّفِيسِ* I searched for it as for something precious; or else *نَشَدْتُهُ نَوْعًا مِنَ النَّشْدَةِ*, *حَمَيْتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* I honoured him as a friend is honoured, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.

D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fetha*, if the Imperfect has *fetha* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E.g. *مَشْرَبٌ* a place for drinking, a reservoir or water-trough, from *شَرِبَ* to drink, imperf. *يَشْرَبُ*; *مَنْهَلٌ* the time or place for watering

(camels), from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَضْرَعٌ* 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 con-
 tained.

REM. b. Twelve of these nouns, though derived from verbs in
 which the characteristic vowel of the Imperfect is *çamma*, take, not-
 withstanding, *kèsra*; viz.

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C
 shambles.
2. *مَرْقُوقٌ* 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.

- A 11. **مَنْخَرٌ** *the place where the breath passes through the nose, the nostril.*
12. **مَنْسِكٌ** *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fêtha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مَنْخَرٌ**, **مَنْخَرٌ**, and even **مَنْخُورٌ**.

- The verb **جَمَعَ**, *to collect*, which has *fêtha* in the imperf., also makes
- B **مَجْمَعٌ** or **مَجْمِعٌ**, *a place of collecting, meeting or assembling.* The vowel of the first syllable is variable in **مَخْدَعٌ**, also **مُخْدَعٌ** and **مُخْدَعٌ**, *a place of hiding or concealment, a small room or closet.* See § 228, rem. *a*; and compare the variations in **مُجَسَّدٌ** *a garment worn (by a woman) next the skin*; **مُصْحَفٌ** *a book, a copy of the Kor'ân*; and **مَطْرَفٌ** *a robe with ornamental borders.*

- C REM. *c.* The *kësra* of the second syllable distinguishes in many cases the *nomina temp. et loci* from the **مُضَرَّرٌ مِيبِيٌّ**, which, as a general rule, takes *fêtha* in the second syllable. Thus **مَجْلِسٌ**, **مَحْمِلٌ**, **مَحْبِسٌ**, **مَضْرِبٌ**, **مَفَرٌ**, are *nomina verbi* or infinitives; whilst **مَجْلِسٌ**, **مَحْمِلٌ**, **مَحْبِسٌ**, **مَضْرِبٌ**, **مَفَرٌ**, are *nomina temporis* or *loci*.

- REM. *d.* This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into ־ and ־ ; as **מִשְׁאֵב**, **מִצָּב** (**מִנְצָב**), **מִקְוִים** (**מִקְוִים**), **מִרְכָּב** (**מִרְכָּב**), **מִדְבָּר** (**מִדְבָּר**), **מִזְבֵּחַ** (**מִזְבֵּחַ**).

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

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

REM. Here the مَصْدَرٌ مَيْسِرٌ 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 مَوْحِلٌ, مَوْضِعٌ.

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

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

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

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعْلٌ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجُو، مَنْجَى) *place of refuge*, from **نَجَا** to *escape*, imperf. **يُنْجُو**; **مَرْعَى** (مَرْعَى) *pasture-ground*, from **رَعَى**, to *pasture or graze*, imperf. **يُرْعَى**; **مَثْوَى** (مَثْوَى) *the place where one stops*, from **ثَوَى** to *stop*, imperf. **يُثْوَى**; **مَأْوَى** (مَأْوَى) *do.*, from **أْوَى** to *go or resort to a place*, imperf. **يَأْوَى**; **مَطْوَى** (مَطْوَى) *a fold*, from **طَوَى** to *fold*, imperf. **يَطْوَى**; **مُثْنَى** (مُثْنَى) *a bend*, from **ثَنَى** to *bend*, imperf. **يُثْنَى**.

REM. The **مَصْدَرٌ مِيمِيٌّ** has the same form, as **مَجْرَى** from **جَرَى**, imperf. **يَجْرَى**; **مَسْرَى** from **سَرَى**, imperf. **يَسْرَى**.

225. Nouns of time and place not unfrequently take the feminine C form **ة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغَوْرَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fatha*; as **مَقْبُرَةٌ** *cemetery*, **مَشْرِبَةٌ** *place for drinking, banqueting-room*, **مَشْرَعَةٌ** *watering-place*. Some nouns have even three D forms; as **مَشْرِقَةٌ** *a place where one suns oneself or sits in the sunshine*, **مَهْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَظْنَةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to *think, suppose*, imperf. **يُظَنَّ**.

REM. The **مَصْدَرٌ مِيمِيٌّ** is liable to the same variations, though **مُفْعَلَةٌ** is the normal form, as **مُسْقِبَةٌ** *hunger*. For example: **مُحَمَّدَةٌ**,

مَرْتَبَةٌ, مَغْفِرَةٌ, مَعْتَبَةٌ, مَظْلَمَةٌ; مَذِمَّةٌ, مَحْمُودَةٌ, مَذْمُومَةٌ A
 or مَقْدَرَةٌ, مَأْرَبَةٌ, مَعْدِرَةٌ; مَحْمِيَةٌ; مَرْتَابَةٌ (مَرْتَبَةٌ); مَرْتَابَةٌ.

226. Some nouns of time and place, derived from *verba primæ rad.* و et ي, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth*, from وَلَدٌ *to bear*; مِيعَادٌ *appointed time* [or *place*] for the fulfilment of a promise, from وَعَدٌ *to promise*; مِيقَاتٌ *appointed time* [or *place* for the performance of some action], from وَقَّتْ *to fix a time*. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مِشْرِيقٌ = مَشْرِيقَةٌ; but in Æthiopic it is the usual form from all verbs, as *mēs-rāk* = مَشْرِيقٌ, *mē-rāb* = مَغْرِبٌ, *mēr-āy* = مَرَعَى.

227. The nouns of time and place from the derived forms of the triliteral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E.g. مِصَلَّى *a place of prayer* (صَلَّى *to pray*); مُمْسِيٌّ, مُصْبِحٌ, *the time of entering upon the morning or evening* (أَمَسَى, أَصْبَحَ, *to enter upon the time of morning or evening*); مُدْخَلٌ, مُخْرَجٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or *go out* (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُجْتَمَعٌ *a place where things are collected* (اجْتَمَعَ *to be collected*); مُلتَقَى *place or time of meeting* (التَقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (أَسْتَهَلَ *the new moon appeared*); مُدْحَرَجٌ *a place where one rolls anything* (دَحَرَجَ *to roll*); مُحَرَّنَجَمٌ *a place where (camels) are crowded together* (أَحْرَنَجَمَ *to be gathered together in a crowd*). D

REM. The same form is also used as a مَصْدَرٌ مِيبِيٌّ from the derived forms of the triliteral verb and from the quadriliteral; e.g. مُجَرَّبٌ *the being tried or tested* = تَجَرَّبَ or تَجْرِبَةٌ; مُنْدَى *the*

A *letting (camels) graze in the interval of their being watered* = تَنْدِيَةٌ; *the rending in pieces* = تَمَزِيْقٌ; *the guarding carefully* = مَوْقِيٌّ; *fighting* = مُقَاتِلٌ; *the making a raid or foray* = مُغَارَةٌ; *affliction* = مُصَابٌ; *turning or tossing to and fro* = مُتَقَلِّبٌ; *the pressing heavily on, wronging* = مُتَحَامِلٌ; *to make a clashing or ringing sound* = مُصَلِّصٌ; *to God is (our) complaint of this event (وقیعة) and (on Him) is (our) reliance.*

B (ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ الْأَلَّةِ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time by the *kèsra* with which the prefixed *م* is pronounced. When derived from *verba med. rad.* *و* et *ی*, they remain uncontracted. E.g. *مِبْرَدٌ*, a file, from *بَرَدٌ*, to file; *مِبْضَعٌ*, a lancet, from *بَضَعٌ*, to cut; *مِشْرَطٌ* and *مِشْرَاطٌ*, a lancet; *مِقْرَاضٌ*, a pair of scissors; *مِفْتَاحٌ* or *مِفْتَحٌ*, a key; *مِسْرَحَةٌ* and *مِسْرَحٌ*, a comb; *مِحْجَمَةٌ*, a cupping-glass; *مِئْصَلَةٌ* and *مِئْصَلَةٌ*, a broom; *مِقْصَصٌ* (for *مِقْصَصٌ*), a pair of scissors; *مِثْرَةٌ*, a packing-needle; *مِثْرَةٌ*, an iron instrument for marking a camel's foot (from *أَثَرٌ*); *مِيزَانٌ*, a pad placed under a horse's saddle (from *وَتْرٌ*); *مِيزَانٌ*, a branding-iron (from *وَسَمٌ*); *مِيزَانٌ*, a balance or pair of scales (from *وَزَنٌ*); *مِرْوَحٌ* and *مِرْوَحَةٌ*, a fan; *مِرْقُودٌ*, a bridle or halter; *مِرْوَدٌ*, a small probe for applying kohl to the eyes; *مِخْبِطٌ*, a needle; *مِضِيدٌ* and *مِضِيدَةٌ*, a net or snare; *مِرْقَاةٌ* (for *مِرْقِيَّةٌ*), a staircase or ladder; *مِصْفَاةٌ*, a strainer; *مِكْوَاةٌ*, a branding-iron or cautery.

REM. a. A very few have the form *مُفَعَّل* or *مُفَعَّل*; as *مُنْخَل*, A
a sieve; *مِنْصَل*, *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 censer*. The form *مُغْزَل* is
also used.

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

(ζ) *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*,
فَاعِلٌ, and the *nomen patientis*, *مَفْعُولٌ*. E.g. *كَاتِبٌ* *writing, a scribe*
or *secretary*, from *كَتَبَ* *to write*, *مَكْتُوبٌ* *written, a letter*, from *كَتَبَ*; D
خَادِمٌ *serving, a servant*, from *خَدَمَ* *to serve*, *مَخْدُومٌ* *served, a master*,
from *خَدِمَ*; *حَاكِمٌ* *judging, a judge*, from *حَكَمَ* *to judge*; *كَائِنٌ* *being*,
from *كَانَ* *to be*; *مَوْجُودٌ* *found, existing*, from *وُجِدَ*, *to be found, to*
exist; *مَجْنُونٌ* *mad, a madman*, from *جَنَّ*, *to be possessed, to be mad*.

REM. a. When formed from *فَعَّلَ* and the *transitive فَعَّلَ* (as
رَهَبَ *to fear*, *رَكِبَ* *to ride on*, *عَلِمَ* *to know*, *مَسَّ* *to touch*), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. **كَاتِبٌ**, **خَادِمٌ**, **حَاكِمٌ** (see above), **عَالِمٌ** a scholar, **رَاهِبٌ** an ascetic. But if from the *intransitive* **فَعَلَ** and from **فَعِلٌ**, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus **فَارِحٌ** or **جَادِلٌ** being glad, rejoicing, **جَائِدٌ** being liberal, **جَائِدٌ** being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are **فَرِيحٌ** and **جَدِلٌ** or **جَدْلَانٌ** gladsome, cheery, **جَبَانٌ** cowardly, **جَوَادٌ** bountiful, generous, and **ضَيِّقٌ** narrow. [Comp. however § 232, rem. b.]
- B

REM. b. The nomen agentis **فَاعِلٌ** is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase **قَمَرٌ قَائِمًا**,

- C for **قَمَرٌ قِيَامًا**; but this is more frequently the case with the nomen patientis (compare § 227, rem.) **مَفْعُولٌ**. E.g. **جَهْدٌ = مَجْهُودٌ**, labour, effort, one's utmost; **حَلْفٌ = مَحْلُوفٌ**, swearing, an oath; **رَدٌّ = مَرْدُودٌ**, giving or sending back, rejection; **عَقْلٌ = مَعْقُولٌ** understanding, intelligence; **شَعْرٌ = مَشْعُورٌ**, knowledge, perception; **وَعْدٌ = مَوْعُودٌ**, promising, a promise; **يَسْرٌ = مَيْسُورٌ** affluence, opposed to **عُسْرٌ = مَعْسُورٌ**, penury, distress; **رَفْعٌ = مَرْفُوعٌ**, to trot quickly (of a camel); **مَوْضِعٌ = مَوْضُوعٌ** to trot easily (do.); **خَفْضٌ = مَخْفُوضٌ**, to go gently (do.); **مَجْلُودٌ = مَحْضُودٌ**, being in existence, being got or acquired; **جَلَادَةٌ = جَلَادَةٌ**, hardness, sturdiness, endurance. The fem. **مَفْعُولَةٌ** is likewise occasionally so used, as **مَحْلُوفَةٌ**, **مَشْعُورَةٌ**, **مَوْعُودَةٌ**; **مَصْدُوقَةٌ = مَصْدُوقَةٌ**, the telling of the truth, opposed to **مَكْذُوبَةٌ = مَكْذُوبَةٌ**, lying; and also a cognate form **مَفْعُولَةٌ**, as **مَحْلُوفَةٌ**, **مَشْعُورَةٌ**.
- D

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

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

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. فَعِيلٌ = קַיִילָ (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. فَعْلٌ | 9. فَعَالٌ | |
| 2. فَعَلٌ | 10. فُعَالٌ | |
| 3. فَعِلٌ | 11. فَعِيلٌ | |
| 4. فَعُلٌ | 12. فُعُولٌ | D |
| 5. فَعْلَانٌ | 13. فَعْلَانٌ | |
| 6. فُعْلَانٌ | 14. فُعْلَانٌ | |
| 7. فُعْلَانٌ | 15. فُعْلَانٌ | |
| 8. فُعْلَانٌ | 16. أَفْعَلٌ | |

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

- A thing,—which is their most usual signification (see § 38),—and, partly, a certain degree of intensity. Examples: 1. **صَعْبٌ** *difficult*, from **صَعَبَ**; **سَهْلٌ** *easy*, from **سَهَلَ**; **عَذْبٌ** *sweet*, from **عَذَبَ**; **ضَخْمٌ** *large*, from **ضَخِمَ**; **طَفْلٌ** *tender*, from **طَفَلَ**; **شَهْمٌ** *strong, hardy, acute, clever*, from **شَهِمَ**; **شَاؤٌ** *rough, rugged*, from **شَتَّزَ**; **قَذْرٌ** *unclean*, from **قَذَرَ**.
2. **بَطْلٌ** *brave*, from **بَطَلَ**; **حَسَنٌ** *handsome*, from **حَسَنَ**; **قَدْرٌ** from **قَدَرَ**. 3 and 4. **فَرِحٌ**, **جَدِلٌ**, *glad*, from **فَرِحَ**; **أَشْرٌ**, **بَطِرٌ**, *proud*, from **أَشَرَ** and **بَطَرَ**; **وَجِعٌ** *in pain*, from **وَجَعَ**; **حَبِطٌ** *having a swollen stomach*, from **حَبِطَ**; **وَجِعٌ** *dirty*, from **وَجَسَ**; **رَدٌ**, **شَجِيءٌ**, **جَوِيءٌ** (for **شَجِيءٌ**, **جَوِيءٌ**) *in grief*, from **رَدَى** (for **رَدَى**) *perishing*, from **رَدَى**; **حَفٌ** *having his foot or hoof chafed*, from **حَفَى**; **وَجِحٌ** do., from **وَجِيَ**; **فَطِنٌ**, **فَطِنٌ**, *clever, intelligent*, from **فَطِنَ**; **فَطِنٌ**, **فَطِنٌ**, *awake*, from **يَقِظُ**, **يَقِظُ**; **حَزِنٌ**, **حَزِنٌ**, *sorry*, from **حَزِنَ**; **نَدِسٌ**, **نَدِسٌ**, *timid, cautious, wary*, from **نَدَسَ**; **عَجَلٌ**, **عَجَلٌ**, *quick, in haste*, from **عَجَلَ**; **قَدِرٌ**, **قَدِرٌ** from **قَدَرَ**; **خَشِنٌ** *rough, harsh*, from **خَشِنَ**; **طَهْرٌ** *clean, pure*, from **طَهَّرَ**. 5. **خَرِقٌ** *liberal*; **طِفْلٌ**, *small, young*, from **طَفَلَ** *to be tender*; **جَلٌ** *large, coarse, fat*, from **جَلَّ**; **دَقٌ** *fine, thin*, from **دَقَّ**. 6 and 7. **مَرٌّ** *hard*, from **صَلَبَ**; **حَلْوٌ** *sweet*, from **حَلَوُ**; **مَرٌّ** *bitter*, from **مَرَّ**; **عُمَرٌ**, **عُمَرٌ**, *inexperienced, untaught*, from **عُمِرَ**; **جُنُبٌ** *polluted*, from **جُنِبَ**.
- D **جُنُبٌ**. 8. **حَطَمٌ** *breaking, crushing, bruising*, from **حَطَمَ**; **عَدْرٌ** *perfidious, treacherous*, from **عَدَرَ** *to forsake, abandon, betray*; **بَدٌ** *remaining in one place, abundant*, from **بَدَّ**, **بَدَّ**; **زَكْنٌ** *knowing*, from **زَكَنَ**. 9. **جَبَانٌ** *cowardly*, from **جَبِنَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **جَوَادٌ** *liberal*, from **جَادَ**; **حَصَانٌ** *chaste*, from **حَصَنَتُ**; **كِبَامٌ** *blunt*, from **كَبِهَ**, **كَبِهَ**. 10. **شَجَاعٌ** *brave*, from **شَجَعَ**; **ضَخَامٌ** *large*, from

فَرَاتٌ A noble, from كَرَمٌ; حَسَانٌ handsome, from حَسَنٌ; سَخْمٌ
 sweet (of water), from فَرَّتْ; حَرَاقٌ salt (of water), from حَرَقَ to burn;
 بَخِيلٌ long, tall, from طَالَ; [قَدَارٌ a cook, from قَدَرَ to cook]. 11. بَخِيلٌ
 stingy, niggardly, from بَخَلَ; كَثِيرٌ much, many, numerous, from كَثُرَ;
 شَرِيفٌ noble, from شَرَفَ; كَرِيمٌ noble, from كَرَمَ; ضَعِيفٌ weak, from
 طَوِيلٌ long, tall, from طَالَ; ثَقِيلٌ heavy, from ثَقَلَ; غَلِيظٌ thick, coarse, from غَلَطَ;
 سَلِيمٌ B 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; صَدُوقٌ veracious, from صَدَقَ; قَوُولٌ or قَوْلٌ,
 talkative [or ready to speak], from قَالَ; [فُعُولٌ ready to do, from
 فَعَلَ]; عَطُوفٌ pushing, thrusting or kicking violently, from دَفَعَ; جَسْرٌ C
 moved by affection or pity, from عَطَفَ; جَسُورٌ daring, from جَسَرَ;
 جَهُولٌ ignorant, foolish, from جَهَلَ; حَصُورٌ continent, impotent, from
 حَصَرَ. 13. سَكْرَانٌ drunk, from سَكَرَ; غَضَبَانٌ angry, from غَضِبَ;
 ظِمَّانٌ, طَمِئٌ, عطشانٌ, thirsty, from عَطَشَ; جَوْعَانٌ, غَرْتَانٌ, hungry,
 from جَاعَ; غَرِثٌ, شَبَعَانٌ satisfied with food, from شَبِعَ; رَيَّانٌ satisfied
 with drink, from رَوَى; خَزِيَانٌ ashamed, from خَزِيَ. 14. نَدْمَانٌ
 repentant, from نَدِمَ. 15. عَرِيَانٌ naked, from عَرَى. 16. أَبْلُجٌ D
 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; (ذَقْنٌ) أَذْقَنٌ having a long chin;
 أَحْدَبٌ humpbacked, from حَدَبَ; عَوْرٌ one-eyed, from عَوَرَ; أَحْوَلٌ squinting,
 from حَوَلَ; حَمِيْقٌ foolish, stupid, from صَمَّ; أَصْمٌ deaf, from حَوَلَ;
 حَمِيْقٌ unskilful, clumsy, stupid, from حَرَقَ; حَرَقٌ unseemly,
 ugly, foul, from شَنَّعَ; أَحْمَرٌ red, أَسْوَدٌ black, أَبْيَضٌ white, أَصْفَرٌ yellow.

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

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

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

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَبْنِيَّةُ الْمَبَالِغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِيلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**, **كَبِيرٌ**, **جَلِيلٌ**; and so also in substantives, as **رَغِيْفٌ**, **شَعِيرٌ**, **بَعِيرٌ**, **أَلْمِيحٌ**.

* **رَسُولٌ** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

REM. *e*. Many of these forms exist in Hebrew and Aramaic. A
 For example, in the former, **فَعَلٌ**, as **חָרַשׁ** = **חָדַשׁ**; **فَعِلٌ**, as **חָרַשׁ** =
דָּסַרְ; **فَعוּלٌ**, as **יָזַר** = **וַיִּזַר**; **فَعָלٌ**, as **יָזַר** (*ō* for *ā*); **فَعוּלٌ**, as
יָזַר, **יָזַר**, **יָזַר**, **יָזַר**.

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 **فَعוּלٌ** and **فَعِيْلٌ**, since it adds to the signification B
 of its primitive the idea of intensiveness or of habit. Hence it is
 called **اِسْمُ اَلْمَبَالِغَةِ**, *the noun of intensiveness*. E.g. **اَكَلَ** *eating*, **اَكَّالٌ**
a glutton, = **اَكُوْلٌ**; **كَذَبَ** *lying*, **كَذَّابٌ** *a (habitual) liar*, = **كَذُوْبٌ**;
دَفَعَ *pushing, thrusting, repelling*, **دَفَّاعٌ** *pushing, etc., violently*, = **دَفُوْعٌ**;
سَأَلَ *asking*, **سَأَّلَ** *importunate, a beggar*, = **سُوُوْلٌ**; **شَرِبَ** *drinking*,
شَرَّبَ *drinking much, addicted to wine*, = **شَرُوْبٌ**; **عَلِمَ** *knowing, learned*, C
عَلَّمَ *very learned*; **بَكَ** *weeping*, **بَكَأَ** *weeping much*; **هَيَّبَ** *fearing*,
هَيَّبَ *timid*.

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

REM. *b*. Other intensive adjectives, less common than **فَعَالٌ**, are
 1. **فَعَالٌ**, 2. **فَعِيْلٌ**, 3. **فَعוּלٌ** or **فَعוּوٌ**, 4. **فَعَلٌ**, and 5. **فَاعוּوٌ**; as
 1. **حَسَانٌ**, **وَضَّاءٌ**, *very handsome*, **كُرَّامٌ**, *very noble*, **كُبَّارٌ**, *very large*,
قُرَّاءٌ *one who devotes himself to reading (the sacred writings)*, **دَفَّاعٌ**
a strong propeller or repeller, a great rush (of water or of people);
 2. **شَرِيْبٌ**, *addicted to wine, drunken*, **ضَلِيْلٌ**, *going astray*,

- A *wandering*; عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيقٌ *very liberal*, صَرِيحٌ *one who throws down often or violently, a wrestler*; دَرِيٌّ *glistening intensely* (also دَرِيٌّ, the only instance of the form فَعِيلٌ, except مُرِيقٌ); 3. فَرُوقٌ *timid*, قِيَوْمٌ *everlasting*, سَتُوقٌ or سَتُوقٌ *bad* (of money), سُبُوحٌ or سُبُوحٌ *all-pure, all-glorious*, قُدُوسٌ or قُدُوسٌ *most holy*; 4. حَوْلٌ, حَوْلٌ, قَلْبٌ, حَوْلٌ, shifting, turning, knowing, cunning, خَلْبٌ *deceitful*; 5. فَارُوقٌ *timid*, جَاسُوسٌ *a spy*.—On the other hand, مَفْعَلٌ, مَفْعَلٌ, and مَفْعِيلٌ are, strictly speaking, substantives (*nomina instrumenti*, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مَدْفَعٌ *thrusting or pushing much*, مَزْحَمٌ *pushing or pressing much*, مَضْمٌ *a brave warrior*, مَحْرَبٌ, مَحْرَبٌ, *do.*,
- C مَطْعَنٌ, مَطْعَنٌ, *thrusting with the spear*, مِهْدَرٌ, مِهْدَارٌ, *talking nonsense*, مَطْعَمٌ, مَطْعَامٌ, *eating much or giving much to eat, hospitable*, مَقُولٌ, مَقُولٌ, *talkative, eloquent*, مَفْرَاحٌ *cheerful*, مَدْعَانٌ *docile, tractable*, مَخْرَاقٌ *very liberal*, مَقْدَامٌ *advancing boldly, daring*, مَكْسَالٌ *slothful*, مَذْكَارٌ *bearing male children*, مَمْنَانٌ *bearing female children*, مَعْطَاءٌ *very liberal*, مَكْتَبِرٌ, مَكْتَبِرٌ, *very talkative*, مَعْطَارٌ,
- D مَعْطِيرٌ, *using perfumes*, مَسْكِينٌ *mean, poor* (مَسْكِينٌ, مَسْكِينٌ).— Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, تَفْعَلَةٌ, 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*, تَلِمَاطٌ *fickle*, تَقَوْلَةٌ *loquacious*, تَعْلِيمَةٌ *very learned*.

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

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

235. No **اسْمُ 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 قُلُوبِكُمْ مِنْ بَعْدِ ذَلِكَ**; **فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً** D *like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدُّ قَسْوَةً** = **أَقْسَى** (el-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (α) 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*; **لِ**

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

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعْدَرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زُهَى to be proud); أَمَقَتْ more hated or hateful; أَغْنَى بِ more occupied with (عُنَى or VIII. اِعْتَنَى); أَخْصَرَ shorter (from اِخْتَصَرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحْمَقُ مِنْ more stupid than. 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.	مُفَعِّلٌ	مُفَعَّلٌ	IX.	مُفَعِّلٌ	. . . .
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفَعِّلٌ	. . . .

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

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

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

REM. b. The form قَائِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָמַם for קָמַם), as شَائِكٌ for شَائِكٌ, B in the phrase شَائِكٌ السِّلَاحِ or شَائِكٌ السِّلَاحِ, *bristling with weapons*; مَاهٌ for مَاهٌ, in the phrase مَاهٌ الفُؤَادِ or مَاهٌ الفُؤَادِ, *water-hearted, cowardly, stupid*; هَارٌ feeble, for هَائِرٌ; لَاعٌ timid or greedy, for هَاعٌ لَاعٌ; 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 شَائِكٌ السِّلَاحِ, هَارٌ مَاهِي الفُؤَادِ, لَاعٌ جَالٌ, شَاطِطٌ جَالٌ, شَاهٌ لَاشٌ.

REM. c. In the form فَعُولٌ the medial و is usually changed into وُ; as نُووِمٌ, صُووِلٌ, قُووِلٌ, for نُووِمٌ, صُووِلٌ, قُووِلٌ.

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

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

A REM. The forms مَدُووْفٌ, مَصُووَنٌ, and مَقُووُذٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزْيُوْتُ, مَدْيُونٌ, مَسْحِيُوْطٌ, مَبْيُوْعٌ, مَكْيُوْلٌ, مَغْيُوْمٌ, for مَبْبِعٌ, مَسْحِيْطٌ, etc.

242. Verbal adjectives of the form فَعِيْلٌ, derived from verba mediæ rad. و et ي, become by transposition فَعِيْلٌ, and then pass into قَيْلٌ, which is in its turn frequently shortened into قَيْلٌ. E.g. مَيِّتٌ B or مَيِّتٌ, *dead*, for مَيِّوْتُ, مَيِّوْتُ; [مَاتٌ (مَاتٌ) مَوِيْتُ, مَيِّوْتُ]; [عَيْلٌ *dependent for sustenance*, for مَيِّوْتُ (عَال) عَيْوُلٌ]; لَيْلٌ or لَيْلٌ, *soft, easy*, for لَيْيِنٌ, لَيْيِنٌ; هَيْلٌ or هَيْلٌ, *easy, contemptible* (هَوِيْنٌ); نَيْفٌ or نَيْفٌ, *exceeding* (نَوِيْفٌ); نَيْرٌ, *bright* (نَوِيْرٌ); سَيٌّ, *wicked* (سَوِيٌّ); بَيِّنٌ, *clear* (بَيِّيْنٌ); خَيْرٌ, *good* (خَيِّيْرٌ). The verb قَامَرٌ has قَوِيْمٌ in the sense of *straight, right, tall*, C and قَيِّمٌ in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مَبْيَايِنٌ, مَبْيَايِنٌ, like مَبْيَايِنٌ, مَبْيَايِنٌ, and not مَبْيَايِنٌ, مَبْيَايِنٌ.

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 عَدُوْوٌ, بَغُوْوِيٌّ, سَرِيْوِيٌّ, صَبِيْوِيٌّ.

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

if the second radical be pronounced with fetha, the **ي** and **و** (which **A** is converted into **ي**) reject their vowel or tènwin, and assume the nature of the **êlif maqṣūra** (§ 7, rem. *b*). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (*a*) the nomina patientis of the derived forms, as **مَوْلَى** for **مَوْلَى**, **مُعْطَى** for **مُعْطَى** (**مُعْطُو**); (*b*) adjectives of the form **أَفْعَل**, as **أَرْمَى** for **أَرْمَى**, **أَبْكَى** for **أَبْكَى**, **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 **اسْمُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَمَكَةٌ** 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 **التَّاءُ لِلتَّخْصِصِ** (Zamahsari, *Fa'ik*, i. 331, 417, ii. 323. D. G.]

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

REM. b. Similar forms in Heb. are: *נִיץ*, *נִצָּה*; *שִׁעָרָה*, *שִׁעָרָה*; *שִׁירָה*, *שִׁירָה*; *שִׁירָה*, *שִׁירָה*; *שִׁירָה*, *שִׁירָה*.

(β) *The Nomina Abundantiæ vel Multitudinis.*

- B 247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *مَفْعَلَةٌ*, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. *مَأْسَدَةٌ*, *مَذْبَعَةٌ*, *مَسْبَعَةٌ* a place abounding in lions (*أَسَدٌ*), wolves (*ذئبٌ*), beasts of prey (*سَبْعٌ*); *مَحْيَاةٌ* or *مَحْوَاةٌ*, *مَفْعَاةٌ*, a place abounding in snakes (*حَيَّةٌ*), vipers (*أَفْعَى*); *مَقْتَاةٌ*, *مَبْطَخَةٌ*, a bed of melons (*بَطِيخٌ*), cucumbers (*قَسَائِدٌ*); *مَرْمَنَةٌ*, a place where pomegranates (*رُمَّانٌ*) grow abundantly.

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

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without *أَرْضٌ*; as *مُضَبَّةٌ*, *مُجْعَلَةٌ*, (a place) abounding in lizards (*ضَبٌّ*), black beetles (*جَعَلٌ*), *مُقْتَنَةٌ* (a spot) producing cucumbers. Similarly from quadrilaterals, *مُعَقْرِبَةٌ*, *مُعَلْبَةٌ*, *مُحْرَبَةٌ*, *مُورَبَةٌ* (a place) abounding in foxes, scorpions, chameleons (*حُرْبَاءٌ*), hares. Also from XII. *مُغْلَوْلِبَةٌ* (a spot) producing many trees.

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

of cowardice and niggardliness (in their parents); *مَطِيْبَةٌ*, *مَحْسَنَةٌ*, *مَخْبِيَةٌ*, *مَخْبِيَةٌ*, a cause of good health, joy or happiness, evil or ill-feeling; *مَجْلِيَةٌ* *لِلسَّقَامِ* a cause of bringing on or producing disease; *مُقَوِّدَةٌ إِلَى الْأَذَى* joking leads to annoyance; and the like.

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

248. The nomina vasis, *أَسْمَاءُ الْوَعَاءِ*, have the same form as the nomina instrumenti (§ 228); e.g. *مِثْبَرٌ* a needle-case, from *إِبْرَةٌ* a needle; *مِخْلَبٌ* a milk-pail, from *حَلَبٌ* or *حَلِيْبٌ* milk; *مِئْبَنٌ* a milk-pail, from *لَبَنٌ* milk, or a brick-mould, from *لَبْنَةٌ* a brick; *مِوَلَةٌ* a urinal, from *بَوْلٌ* urine; *مِزْقَةٌ* a spittoon, from *بُزَاقٌ* saliva.

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

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

249. The relative adjectives, *الْأَسْمَاءُ الْمَنْسُوبَةُ*, or simply *التَّسْبِيَاتُ* (*relationes*), are formed by adding the termination *يٌّ* to the words (D from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E.g. *أَرْضِيٌّ* earthly, from *أَرْضٌ* the earth; *شَمْسِيٌّ* solar, from *شَمْسٌ* the sun; *جَوِّيٌّ* aerial, from *جَوٌّ* the air, the sky; *حَسَنِيٌّ* descended from el-Hasan (*الْحَسَنُ*); *تَمِيمِيٌّ* belonging to the tribe of Temim (*تَمِيمٌ*); *دِمَشْقِيٌّ* born or living at Damascus (*دِمَشْقٌ*);

- A **مِصْرِيٌّ** *Egyptian*, from **مِصْرٌ** *Egypt*; **سَعْدِيٌّ** *a freedman of Sa'd* (سَعْدٌ); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حِسِّيٌّ** *relating to sense* (حَسٌّ), *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); **قِيَّاسِيٌّ** *according to analogy* (قِيَاسٌ); **مَجُوسِيٌّ** *belonging to, or one of, the Magūs or fire-worshippers*
- B **مَالِكِيٌّ** *belonging to, or one of, the sect of Mālik* (مَالِكٌ); **أَلْمَجُوسِيٌّ**; **طَوِيلِيٌّ** from **طَوِيلٌ** *long*; **خَيْرِيٌّ** from **خَيْرٌ** *good*; **إِنِّيٌّ** 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 **أَتَاوِيٌّ**, **خَارِجِيٌّ**, **أَخْمَرِيٌّ**, **دَوَارِيٌّ** the termination **ِيٌّ** has, according to some, a corroborative or intensifying force (لِلْمُبَالَغَةِ). D. G.]
- C

- REM. c. This termination is common in Heb. (m. **יָיִ**, f. **יָיִת** and **יָיִת**), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **זָרָבִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐራሲ**: (**harrāsī**) *a ploughman*, **መሐራሪ**: (**maḥḥārī**) *compassionate*, from the obsolete **ሐራሲ**: (= **ሐራሲ**, **ሐራሲ**) and **መሐራሪ**:; whilst **āwī** and **āy** are the usual relative terminations, as **መድራዊ**: (**mēdrāwī**) *terrestrial*, **ክርስቲያንዊ**: (**krēstīyānāwī**) *Christian*, **እየዊ**: (**'aiyāwī**) or **እየዊ**: (**'aiyāy**) *like* (from **እየ**: **'ay**, *of what kind? which?*). The Aram. has the last of these forms, viz. **ܐܝܝܐ** in general use; as **ܐܝܝܐ** *Egyptian*, **ܐܝܝܐ** *eastern*.
- D

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

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations **ة**, **ية**, and **ية**, are rejected; as **مَكَّة** *Mekka*, **مَكِّي**, **الْبَصْرَة** *el-Basra*, **بَصْرِي**; **الْكُوفَة** *el-Kūfa*, **كُوفِي**; **إفريقي**, **إفريقيّة** *Africa*, **صِقْلِي**; **صِقْلِيّة** *Sicily*, **مَلْطِي**; **مَلْطِيّة** *Mulattya*; **السنة** *the corpus of traditions relating to the ways and habits of Muhammad*, **سَنِي**; **السَّيعة** *the party of Alī*, **شَيْعِي***; **الْقِبْلَة** *the kibla or direction of Mekka*, to which the Muslim turns in praying, **قِبْلِي**; **كُوّة** *a window*, **كَوِي**; **خَاصِي** *refined*, **عَامِي** *vulgar*, from **الْخَاصَة** *distinguished persons, the higher classes*, and **الْعَامَة** *the common people, the vulgar*; **عِدَة** *a promise*, **عِدِي**; **زِنَة** *weight, measure*, **زِنِي**. B

REM. In the case of nouns which, like **عِدَة**, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fêṭḥa; as **شِيَة** (from **وَشَى**) **وَشَوِي**, [or **وَشَوِي**] (on the second **و** see §§ 258 and foll.). The forms **وَشِي** [or **وَشِي**] are mentioned by the grammarians, and also the very irregular **عِدَوِي** from **عِدَة**, [and **شِيَوِي** from **شِيَة** (Ḥammād in 'Anbārī's *Nozhat el-'alibba* 52. D. G.]. C

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

* [Lane has **شَيْعِي**; 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 **حُبْلَى** *pregnant*, **حُبْلَى** or **حُبْلَوَى**; **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
- B **أَلِفٌ أَلْحَاقِي** or *the appended êlif* (i. e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e. g. **ذِفْرَى** to give it the form of **دِرْهَمٌ**, **قُوبَاءٌ** to assimilate it to **قُرْطَاسٌ**); 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 **عَلْقَى** *a sort of heath*, **عَلْقَوَى** or **عَلْقَى**; **أَرْطَى** *a sort of shrub or small tree*, **أَرْطَوَى**.

REM. In 1, β, and 2 β, a third form is admissible, viz.

دُنْيَاوَى, as **حُبْلَاوَى**, **قُرْبَاوَى**, **دُنْيَاوَى**, **عَلْقَاوَى**, **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 **مَكِّيٌّ**, **جُعْفِيٌّ** *belonging to Mèkkî, Gufî* (**مَكِّيٌّ**, **جُعْفِيٌّ**, names of men); **سَافِيٌّ** *a Sāfi'ite, one of the sect of 's-Sāfi'* (**السَّافِيٌّ**); **مَرِيٌّ** *belonging to Almeria (الْمَرِيَّة)* in Spain; **إِسْكَندَرِيٌّ** *a native of Alexandria (الإسْكَندَرِيَّة)*. Similarly, from substantives like **كُرْسَى** *a chair, a seat*, and **بَرْدَى** *a bullrush*, the relative adjectives are **كُرْسِيٌّ** and **بَرْدِيٌّ**.

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

nation *اِنَان*, are rejected; as *اِثْنَان* *two*, *اِثْنَانِي* *relating to two, dualistic*; A
اَلْحَرَمَان *the two harams* (or sacred territories of Mèkka and èl-Medina),
حَرَمِي; *قَيْسَان* *two men named Kais*, *قَيْسِي*; *اَلْمُسْلِمُونَ* *the Muslims*,
مُسْلِمِي; *زَيْدُونَ* *men of the name of Zèid*, *زَيْدِي*; *هِنْدَات* *women of the*
name of Hind, *هِنْدِي*; *عَرَفَات* 'Arafāt, the name of a place, *عَرَفَاتِي*.

REM. a. It need hardly be remarked that this rule does not
 apply to proper names ending in *اِنَان* and *اِنُون* as *عِمْرَان* 'Imrān,
زَيْدُونِي Zèidūn, *حَلِيلَان* *Halīlān*, *حَلِيلَانِي*; *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
اِثْنَان *two*, instead of *اِثْنَوِي* or *اِثْنِي*.

REM. c. Foreign names of towns, ending in *اِنِين*, sometimes
 change this termination in Arabic into *اِنُون*, at other times retain C
 it. In the former case the termination is rejected, in the latter it
 is preserved; as *قَنْسَرِينِي*, *قَنْسَرِين*, *قَنْسَرِي*, *كِنَنْسَرُون* *Kinnèsrīn*;
يَبْرُون *Yèbrīn*, *نَصِيبِينِي*, *نَصِيبِين*, *نَصِيبِي*, *نِصِيبُون* *Nisībīs*;
يَبْرِينِي, *يَبْرِين*, *يَبْرِي*.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. *اَلْحَبِيرَةُ*; *دَارَانِي*, *دَارِيَا*; *بَحْرَانِي*, *اَلْبَحْرِين*; D
اِصْطَخْرِي, *اِصْطَخْر*; *رَازِي*, *اَلرِّي*; *بَغْوِي*, *بَغْشُور*; *حَارِي*;
سِجْزِي, *سِجْسْتَان*; *قَرَوِي*, *اَلْقَيْرَوَان*; *مَرُوزِي*, *مَرُو* (*اَلشَاهِجَان*)
اَذْرَبِجَان; *طَبْرَانِي*, *طَبْرِيَّة* *Tiberias*; *طَبْرِي*, *طَبْرِسْتَان*; *لَرِي*, *لَرِسْتَان*;
مَرُوي, *اِصْطَخْرِي*, *حِمْرِي*. We may, however, use *اَذْرَبِي* or *اَذْرَبِي*;
حَرَانِي or *حَرَانِي* or *حَرَانِي*.—*حَرَان* makes either *حَرَانِي* or *حَرَانِي*;
قَيْرَوَانِي.

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

REM. e. Quite peculiar are: **تَهَامٍ** (with the art. **التَّهَامِي**), fem. **تَهَامِيَّةٌ**, from **تِهَامَةٌ**, *Tihāma*; **شَامٍ** (with the art. **الشَّامِي**), fem. **شَامِيَّةٌ**, from **الشَّامُ** *Syria*; and **يَمَانٍ** (with the art. **الْيَمَانِي**), fem. **يَمَانِيَّةٌ**, from **الْيَمَنُ** *el-Yemèn*; instead of **تِهَامِيٌّ**, **شَامِيٌّ**, and **يَمَانِيٌّ**, which are also used. The forms **تَهَامِيٌّ**, **شَامِيٌّ**, and **يَمَانِيٌّ** likewise occur. Comp. the words **رَبَاعٍ** and **ثَمَانٍ** (= **شَنَاحِيٌّ**).

255. The letter **ي** in words of the forms **فُعَيْلَةٌ** and **فَعَيْلَةٌ**, when not derived from verba mediæ rad. geminatae or infirmæ (**و** or **ي**), is rejected, the kèsra of **فُعَيْلَةٌ** being at the same time changed into fetha* ;
- C as **فَرِيضَةٌ** a statute, **فَرَضِيٌّ**; **جَزِيرَةٌ** an island, or **الْجَزِيرَةُ** *Mesopotamia*, **جَزَرِيٌّ**; **الْمَدِينَةُ** *el-Medīna*, **مَدَنِيٌّ**; **سَفِينَةٌ** a ship, **سَفِينِيٌّ**; **جَبِيئَةٌ**, **جَبِيئِيٌّ**; **صَبِيئَةٌ**, **صَبِيئِيٌّ**. But, if they come from verba mediæ rad. geminatae or mediæ **و** vel **ي**, they remain unchanged; as **حَقِيقَةٌ** reality, **حَقِيقِيٌّ**; **حَدِيدَةٌ** a piece of iron, an iron tool, **حَدِيدِيٌّ**; **قَلِيلَةٌ** a small jug, **قَلِيلِيٌّ**.—In the forms **فَعَيْلٌ** and **فُعَيْلٌ**, the **ي** is rejected only when
- D the third consonant of the radical is **و** or **ي**; as **عَدِيٌّ**, **عَدِيٌّ** (tribes), **عَدَوِيٌّ**; **عَنْوِيٌّ**, **عَنْوِيٌّ**; **عَلِيٌّ**, **عَلِيٌّ** (men), **عَلَوِيٌّ**; **عَصَوِيٌّ**, **عَصَوِيٌّ**. Otherwise it remains unchanged, as **تَمِيمٌ** (a tribe), **تَمِيمِيٌّ**; **عَقِيلٌ** (a man), **عَقِيلِيٌّ**; **زَبِيدٌ** (a town), **زَبِيدِيٌّ**; **نَمِيرٌ**, **نَمِيرِيٌّ** (tribes), **نَمِيرِيٌّ**, **نَمِيرِيٌّ**.

* [According to Zamahsari, *Faik* i. 160 the same thing happens to the **و** of the form **فُعُولَةٌ**, as in **سَنَائِيٌّ** (**سَنَائِيٌّ**) from **سَنُوَةٌ**, **عَضْبِيٌّ** from **عَضْبَةٌ**. Comp. also *Mufaṣṣal* 90, l. 7 and *Sibaweh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ nature, طَبِيعِيّ; مَدِينَةٌ a city, مَدِينِيّ (to distinguish it from
 مَدَنِيّ belonging to el-Medīna), جَزِيرِيّ belonging to Algeziras in
 Spain (to distinguish it from جَزَرِيّ Mesopotamian); عَمِيرِيّ, سَلِيمِيّ,
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes); خُرَيْبِيّ from خُرَيْبَةٌ (a place); قُرَيْشِيّ,
 ثَقِيفِيّ, عَتَيْكِيّ; فُقَيْمِيّ, سَلَمِيّ, هُدَلِيّ, قُرَشِيّ, فُقَيْمِيّ, سَلَمِيّ, هُدَلِيّ
 (tribes), عَتَكِيّ, ثَقَفِيّ; خَرِيفٌ autumn, خَرِيفِيّ.—نَبِيّ, a prophet, B
 makes نَبَوِيّ, from the assimilated form نَبِيّ.

REM. b. Words of the form قَيْلٌ (for قَعِيلٌ, § 242) from radicals
 mediæ و et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form قَيْلٌ; as سَيِّدٌ a lord or master,
 طَبِيبِيّ. But طَيِّبِيّ (a tribe) has طَيِّبِيّ.—The
 same remark applies to every penultimate double ي with kèsra
 (ي); as أُسَيْدٌ, dimin. of أَسْوَدٌ, black, أُسَيْدِيّ; حَمِيرٌ, dimin. of حَمَارٌ, C
 an ass, حَمِيرِيّ. [But أُسَيْدٌ as a tribal name has أُسَيْدِيّ.]

256. The ي productionis of the nomen patientis in verba tertiæ
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèṭḥa; as مَرْمُومِيّ thrown, مَرْمُومِيّ. 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, مَرْمُومِيّ. D

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

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

258. The *ʿlif maḳṣūra* (ا or ی, § 7, rem. *b*), as the third radical of a *trilateral* noun, is changed into و before adding the termination *ی*; as فَتَى *a youth*, فَتَوَى; رَحَى *a mill*, رَحَوَى; عَصَا *a staff*, عَصَوَى; قَدَى *a mote*, قَدَوَى. But if the noun has *four* letters, the final ی (ا does not occur in such words in good Arabic) may either be changed B into و, which is the better form, or be rejected; as أَعشى *purblind*, أَعشَوَى; مَلهى *play*, or مَلهى *a musical instrument*, مَلهَوَى or مَلهى; مَعنى *meaning*, مَعنَوَى or مَعنى. If the noun contains *five* or more letters, the ی is always rejected; as مُصطفى *chosen*, مُصطفى. The same rules apply to the final ی of radicals *tertiæ* و et ی, which falls away in some nouns after *kèsra* (see § 167, *b*, β); but it must be borne in mind that the missing ی is to be counted as one of the letters C of the word, and also, if it be changed into و, that the *kèsra* always becomes *fetha*. E.g. عَمى (for عَمى) *blind*, عَمَوَى; شَجى (for شَجى) *sorrowful*, شَجَوَى; قَاضى (for قَاضى) *a judge*, قَاضَوَى (which is the preferable form) or قَاضَوَى; مُعتدى (for مُعتدى), مُعتدَوَى; مُستعل (for مُستعل), مُستعلَوَى; مُستعلى (for مُستعلى), مُستعلَوَى.

REM. *a*. The addition of the feminine termination ة does not D affect the rule of formation; as دَوَاةٌ *an inkhorn or writing-case*, دَوَوَى; حَمَوَى; حَمَاةٌ *Hamā* (חמא), حَمَوَى; حَانَاةٌ *a district in Palestine*, حَانَوَى; شَرَوَى; مَرَقَاةٌ *a ladder*, مَرَقَوَى; حَانَاةٌ or حَانَوَى; حَانَوَى or حَانَوَى *a wine-shop*, حَانَوَى or حَانَوَى *a vintner*.

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

- A مئةٌ (rad. ثَوَى) the gum, لثةٌ (rad. لثى) a dialect, لغوةٌ (rad. لغو) a hundred, مئويٌ (rad. مئى) a female slave, أمويٌ (rad. امو) سنَةٌ (rad. سنو) a year, سنويٌ (rad. سنو) ابنٌ (for بنى, du. ابنان) a son, ابنيٌ or بنويٌ; اسمٌ (rad. سمو) a name, اسميٌ or سمويٌ (from سمر); استٌ (rad. سته) *pedes*, استيٌ or ستهيٌ (from سته) or سيٌ (from سه); يدٌ (for يدي, du. يدان) a hand, يديٌ or يدويٌ; دمٌ blood, دمويٌ or دمويٌ; غدٌ to-morrow, غديٌ or غدويٌ.

REM. a. أُخْتٌ, a sister, and بِنْتُ, a daughter, make أُخْتِي and بِنْتِي, as well as أَخَوِي and بَنَوِي. شَفَةٌ, a lip, has the three forms شَفِيٌّ, شَفِيٌّ, or شَفِيٌّ; حَرٌّ, *vulva*, makes حَرِيٌّ or حَرِيٌّ (from حَرِحَ). شَاءٌ (شَاءَ) has شَأِيٌّ, شَأِيٌّ and شَأِيٌّ.

- REM. b. Where the original form was فُعَلٌ some retain the *gézni*; as حَرِحِيٌّ, 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, دُمِيٌّ. But D if the final ي of فُعَلَةٌ be changed into و, the second radical takes fetha, as قَرْوِيٌّ, دَمَوِيٌّ, قَنَوِيٌّ, from قَرْيَةٌ, دُمِيَّةٌ, and قَنِيَّةٌ a possession; a rule which is extended by some to words in which the third radical was originally و, as 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 طَيٌّ (for طَوِيٌّ) a fold, طَوَوِيٌّ; حَيٌّ (for حَيِيٌّ) living, حَبَوِيٌّ; لَيَّةٌ a

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

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

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فَعِيلٌ, etc. from verba tertie rad. و et ي, reject the ي productionis and change a radical ي into و; as غَنِيٌّ: غَنَوِيٌّ (a town), غَنَوِيٌّ; قُصِيٌّ: قُصَوِيٌّ, قُصَوِيٌّ (a man's name), أُمِيٌّ (rarely أُمِيٌّ, and, though very incorrectly, أُمَوِيٌّ). See §§ 255-6. C

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fêḥa; as مَلِكٌ a king, مَلِكِيٌّ; كَبِدٌ the liver, كَبِدِيٌّ; كَبِدِيٌّ; شَقْرِيٌّ (tribes), الشَّقْرِيٌّ, شَقْرَةٌ (a tribe), شَقْرِيٌّ; نَمْرِيٌّ, نَمْرِيٌّ, نَمْرِيٌّ. So also in فَعِلٌ, as أَدَدٌ (a tribe), أَدَدِيٌّ. But in فَعِلٌ, the kèsra may be retained, as إِبِلٌ camels, إِبِلِيٌّ or إِبِلِيٌّ. D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبٌ (a tribe) and يَثْرِبٌ (the ancient name of el-Medîna) the forms تَغْلِبِيٌّ and يَثْرِبِيٌّ are admissible, though تَغْلِبِيٌّ and يَثْرِبِيٌّ are preferred; أَدْرَعَاتٌ makes أَدْرَعِيٌّ; مَنَبِجٌ, مَنَبِجَانِيٌّ and مَنَبِجَانِيٌّ, as well as مَنَبِجِيٌّ.

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

- REM. Of rare and arbitrary changes, such as بُصْرِيٌّ from البَصْرَةُ, حَرَمِيٌّ from الْحَرَمِ the sacred territory of Mèkka, دُهْرِيٌّ from دَهْرٌ time, اَمْسِيٌّ from اَمْسٍ yesterday, a grammar can take no account.

- 264.** If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ اِسْنَادِيٌّ or تَرْكِيْبٌ اِسْنَادِيٌّ), as تَأْتَبَطُ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيٌّ, mixed compound) as مَعْدِيكِرِبٌ, a man's name, قَالِيْقَلَا, بَعْلَبَكْ, the towns of Ba'albèk and Kālīqalā,—then the second word is omitted, and the termination يٌّ appended to the first; as تَأْتَبَطِيٌّ, بَرَقِيٌّ, مَعْدِيٌّ, بَعْلَبِيٌّ, قَالِيٌّ.—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 اَبٌ father, اِبْنٌ son, اُمٌّ mother, or بِنْتٌ daughter, it is rejected, and يٌّ appended to the governed word; as بَكْرِيٌّ, اَبُو بَكْرِيٌّ; اِبْنُ الزُّبَيْرِ; اَزْرَقِيٌّ, اِبْنُ الْاَزْرَقِ; بَيْهَسِيٌّ, اَبُو بَيْهَسٍ; حَنْفِيٌّ, اَبُو حَنْفِيَّةَ زُبَيْرِيٌّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as

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

in *غُلَامٌ حُسَيْنٍ*, *the slave of Hosèin*,—the first word is rejected, and A
the second takes *حُسَيْنِي*; as *حُسَيْنِي*. (b) But if the idea of definiteness
is no longer present to the mind of the speaker, then: (α) in cases
where no uncertainty can arise as to the person intended, *حُسَيْنِي* is
attached to the first word, and the second is omitted; as *فَخَرُّ الدِّينِ*,
عَبِيدِي, *عَبِيدُ اللَّهِ*, *نِظَامِي*, *نِظَامُ الْمَلِكِ*, *تَقْوِي*, *تَقَى الدِّينِ*, *فَخَرِي*;
تَيْبِي, *تَيْمُ اللَّاتِ*; *أَنْفِي*, *أَنْفُ النَّاقَةِ* (Camel's-nose, nickname of a man), B
عَبْدِي, *عَبْدُ الْقَيْسِ*; *مَرُؤِي* or *أَمْرِي*, *أَمْرُ الْقَيْسِ*; *سَعْدِي*, *سَعْدُ الْعَشِيرَةِ*;
[*وَادِي الْقَرَى*, *وَادِي*]; but (β) if uncertainty might arise by so doing,
the first is omitted, and the termination added to the second; as
وَادِي; *مَنَايِي*, *عَبْدُ مَنَا*; *أَشْهَلِي*, *عَبْدُ الْأَشْهَلِ*; *مُطَلْبِي*, *عَبْدُ الْمُطَلْبِ*;
أَزْدِي, *أَزْدُ شَنْوَةَ*. *حِجَارِي*, *Guadalaxara* in Spain, *حِجَارِي*, *أَزْدُ شَنْوَةَ* (a tribe) makes
شَنْوِي or *شَنْوِي* (from the assimilated form *شَنْوَةَ*).

REM. a. In the case of the *مُرَكَّبَاتُ مَرْجِيَّة*, some allow a C
double formation, from both parts of the word; e.g. from *رَامِرْمُرٌ*,
رَامِي هَرْمِي. In later times it became very common to form the
nisba from the whole compound word, as *بَعْلِكِي*, *رَامِرْمِي*; and
this license was extended to innumerable names which fall under
the class B. For example: from *بَيْتُ سَوَانِي*, with the
article *الْبَيْتِ سَوَانِي*; from *تَلُّ عُكْبَرَا* and *تَلُّ مَنَسَ* and D
تَلْعُكْبَرِي, *تَلُّ مَنَسَ*; from *دَارُ الْقَطَنِ*, *دَارَقَطْنِي*; from *عَيْنُ زَرْبِي*, *عَيْنُ زَرْبِي*, *تَلْمَسِي*;
from *دِيرُ الْعَاقُولِ*, *دِيرِ الْعَاقُولِي*; from *نَهْرُ تِيرِي*, *نَهْرِ تِيرِي*; from *مَرُورُودِي*,
مَرُورُودِي; from *وَادِي آشِي*, *Guadix* in Spain, *وَادِي آشِي*; from
عَبْدُ الْمَلِكِ, *عَبْدَمَلِكِي*; from *تَاجُ الْمَلِكِ*, *تَاجِ مَلِكِي*. To this stage of
the language, too, belong such words as *ذُونِي* from *ذُو النَّوْنِ* (a

- A family in Spain); **بُومَالِكِي** from **أَبُو مَالِك**; [**بَلْعَدَوِيَّة** a woman of the *Bènū 'Adī* (§ 21, c, footn.)]; **بُوجَدِي** an *ignoramus* (Fr. *abécédaire*), from **اَبجد** 'abuǰèd, 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. **حَضْرَمَوْت** *Hadramaut*; **عَبْدَرِي**

- B from **عَبْد الدَّارِ** (a family in Mèkka); **عَبْد الْقَيْسِ** from **عَبْقَسِي** (a tribe); **رَأْس عَيْنٍ** from **رَسَعْنِي**; **عَبْد شَمْسٍ** from **عَيْشَمِي**; **رَأْس عَيْنٍ** from **رَسَعْنِي**; **شُبْرِي بُلُوْلَة** from **شُرْبَلَالِي** (a village in Egypt); **طَبْرِسْتَان**, the name of a poet, whose mother was from **طَبْرِسْتَان**, and his father from **خَوَارِزْم**.

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. **فَرَضِي** *acquainted with the divine institutions*, from **فَرِيضَة**, plur. **فَرَايِض**; **حَصِيرِي** *a seller of mats*, from **حَصِير**, plur. **حُصَر**; **صَحْفِي** *one who makes mistakes in reading manuscript, also a learner or student*, from **صَحِيفَة** *a written sheet, a letter, a book*, plur. **صُحُف** or **صَحَائِف**. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D e.g. **أَنْمَارِي** (plur. of **نَمِر** *a leopard*) the tribe of 'Anmār, **كِلَابِي** (plur. of **كَلْب** *a dog*), the tribe of *Kilāb*, **هَوَازِنِي** (a tribe), **مَعَاظِرِي** (a tribe), **مَعَاظِرِي** (the name of a city, *Ctesiphon*, properly the plur. of **مَدِينَة**), **مَدَائِنِي** *the Helpers* (of Muḥammad, epithet of the tribes of *al-'Aus*, **الأَوْس**, and *al-Hazraǰ*, **الْحَزْرَج**, at *el-Medina*), **أَنْصَارِي**; **الْأَعْرَابِي** *the Arabs of the desert*,

أَعْرَابِيٌّ [الْأَحْلَافُ] the confederate tribes, أَحْلَافِيٌّ, as 'Omar is called in a A tradition ; أَلْبَانِيٌّ the Persian colonists in el-Yèmen, 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, كُتَيْبِيٌّ a bookseller ; حَصِيرٌ (plur. of حَصِيرٌ) mats, حَصِيرِيٌّ 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 ; خَرَائِطٌ (plur. of خَرِيطَةٌ) pouches or bags, خَرَائِطِيٌّ one who makes or sells them ; جَرَائِحٌ (pl. of جَرِيحَةٌ) wounds, جَرَائِحِيٌّ a surgeon ; صِفَاتٌ (pl. of صِفَةٌ) qualities, attributes, صِفَاتِيٌّ one who recognises in God attributes distinct from C His essential nature ; فَرَأَيْضِيٌّ = فَرَضِيٌّ ; صُحُفِيٌّ = صَحْفِيٌّ.—Similar forms in Syriac, of early date, are تَعْمَلَا, belonging to women, from تَعْمَلَا, plur. of تَعْمَلَا, a woman, and صَهْنَبَا from صَهْنَبَا, plur. of صَهْنَبَا.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter ; as كَمْ how much? كَمَيٌّْ or كَيْبِيٌّ ; كَيْبِيٌّ not, كَيْبِيٌّ or كَيْبِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوْوِيٌّ if, لَوْوِيٌّ ; or else a fetha is inserted between the two waws, as لَوَوِيٌّ. In the case of ي, this latter form is alone admissible, the second ي being changed into و ; as كَيْوِيٌّ that, كَيْوِيٌّ ; كَيْوِيٌّ in,

A **فَيَوِيُّ**. If the second letter be a quiescent *êlif*, there is inserted between it and the termination **يُّ** a *hêmza*, which may be changed into a *و*; as **لَا** not, **لَاوِيُّ** or **لَاوِيُّ**. The pronoun **مَا** *what?* forms **مَائِيُّ** and **مَاهِيُّ**.

267. We have seen above (§§ 231, 232) that the termination **أُنْ** or **انْ** 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 **تَيَّهَانُ** *daring, reckless*; **صِفْتَانُ** or **صِفْتَانُ**, *strong, robust*; **جَلْبَانُ** *clamorous, vociferous*; **إِنْفِخَانُ** *corpulent*; **أُسْحَلَانُ** or **مُسْحَلَانُ** *tall or straight-haired*; **مَلَكْعَانُ** *vile, sordid*; **كُذْبَدْبَانُ** and **مَكْذَبَانُ** or **مَكْذَبَانَةٌ**, *mendacious*. Hence we may form from many nouns a relative adjective ending in **انِيُّ**, as the grammarians say, **تَأْكِيدِ النَّسْبَةِ**, *to strengthen the relation*; e.g. from **مَنْظَرٌ**, *aspect, appearance*, the ordinary *nisba* is **مَنْظَرِيُّ**, but **مَنْظَرَانِيُّ** is = **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **لِحْيَانِيُّ** (**شَعْرٌ**) *having much or long hair* (**شَعْرَانِيُّ** *having a long beard* (**لِحْيَةٌ**)), **رَقَبَانِيُّ** (**جُمَّةٌ**) *having a large head of hair* (**رَقَبَانِيُّ** *bull-necked* (**رَقَبَةٌ** the neck)), **جُومَانِيُّ** (**جِسْمٌ**) *large in the body* (**جُومَانِيُّ** *corpulent*), **إِسْحَلَانِيُّ** *tall or long-bearded*, **مُسْحَلَانِيُّ** *tall or straight-haired*, **حَوْصَلَانِيُّ** (**حَوْصَلَةٌ**) *having a large crop or craw* (**نَفْسَانِيُّ**), **نَفْسَانِيُّ** [**نَفْسَانِيُّ**] *smiting with the evil eye* (from **نَفْسٌ** in the sense of *eye*), **صَيْدَلَانِيُّ** or **صَيْدَانَانِيُّ** *a drugseller* (from original **صَنْدَلَانِيُّ** *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. **فَاكِهَانِيُّ** *a fruiterer*, **بَاقِلَانِيُّ** *one who sells beans*, **بَاقِلَانِيُّ** *one who sells sesame*, instead of **فَاكِهِيُّ**, **بَاقِلِيُّ**, **بَاقِلَانِيُّ** or

بِقِلَافٍ, and سَمِيمٌ; جَوَانِي inner, interior, private, بَرَانِي outward, A external, public; فَوْقَانِي upper, تَحْتَانِي lower; رُوحَانِي spiritual (ذَهْنَانِي), جَسَدَانِي (لُصْعَانِي), relating to the soul, نُورَانِي 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; عَضَادِي, اُذَانِي, اُنَافِي, having a large or long nose, ears, arms; اِيَارِي, سَتَاهِي. Another rare form is exemplified by شُدُقْمَر and اُسْتَه = اَشْدُق = سَتَهْمَر.

(e) *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. اَلْاِلَهِيَّةُ [and اَلْاِلَهَانِيَّةُ D. G.] *the divine nature, Godhead* (اَلْاِلَهُ God); اِنْسَانِيَّةُ *humanity* (اِنْسَانُ a human being); اَلرُّبُوبِيَّةُ *Lordship, Godhead* (اَلرَّبُّ); اَلرُّجُولِيَّةُ *manhood*; [اَلْخُصُوصِيَّةُ or اَلْخُصُوصِيَّةُ *particularity*]; اَلْوَصْفِيَّةُ, D *substantivity, adjectivity*, from اِسْمٌ, a substantive, and وُصْفٌ, an adjective; اَلْمُتَمَكِّنَةُ *the belonging to the fully-inflected class* (اَلْمُتَمَكِّنُ of nouns); اَلْمَاهِيَّةُ *substance, quiddity* (مَا what?); اَلْمَائِيَّةُ *wateriness* (مَاءٌ water); اَلْجَمْعِيَّةُ *totality*; اَلشَّاعِرِيَّةُ *what constitutes the being a poet, the poetic mind or temperament*; اَلْمَقْبُومِيَّةُ *the capability of being understood, intelligibility*; اَلْحَنْفِيَّةُ *what constitutes being a Hanðfite, the school of*

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

REM. In a few cases the termination *وَتٌ* borrowed from the Aramaic *תַּתְּ*, is similarly employed; as *لَاهُوتٌ* *divinity*, (*اَلْاَلِهِيَّةُ*), *نَاسُوتٌ* *humanity* (*اَلْاِنْسَانِيَّةُ*), *مَلَكُوتٌ* *kingdom* (*اَلْمَلَكُوتُ*), *جَبْرُوتٌ* *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (ξ) *The Diminutive.*

269. The diminutive, *اَلْاِسْمُ الْمَصْغَرُ* or *اَلْتَصْغِيرُ*, and *اَلْاِسْمُ الْمَحَقَّرُ* or *اَلْتَحْقِيرُ*, when formed from a *trilateral* noun (*اَلْاِسْمُ الْمَكْبُرُ* or *اَلْتَكْبِيرُ*), takes the form *فُعَيْلٌ*; as *رَجُلٌ* *a man*, *رَجَيْلٌ*; *كَلْبٌ* *a dog*, *كَلْبِيٌّ*; *عَمْرٌ* *Amr* (a man's name), *عَمَيْرٌ*; *جَبَلٌ* *a hill*, *جَبَيْلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* *a scorpion*, *عَقْرَيْبٌ*; *اِرْطِيٌّ* *a kind of tree*, *اِرْطَيْيٌّ* (for *اِرْطِيٌّ*). When the noun is *quinteliteral*, but the fourth letter *weak*, the diminutive is *فُعَيْعَيْلٌ*; as *عُصْفُورٌ* *a sparrow*, *عُصْفَيْيٌّ*; *مِفْتَاحٌ* *a key*, *مِفْتَاحِيٌّ*.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as *اَبِيٌّ*, *اُخِيٌّ*, *اَبْنِيٌّ*) or contempt (as *عَدِيٌّ*), and even enhancement (as *لِلْتَعْظِيمِ*, as *دُوبِيَّةٌ* *a great misfortune*, *سَنِيَّةٌ* *a terrible year of drought or dearth*, *خَيْرٌ* *the very best*, *صَدِيْقٌ* *a special friend*), [*اَلدَّهِيْمَاءُ* *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 *فُعَيْعَيْلٌ*; as *اَزْرَقٌ* *blue*, *اَزْرَيْيْقٌ*; *مِعْطَفٌ* *a mantle*, *مِعْطَيْيْفٌ*. See however § 283.

D

REM. *c.* The first syllable of the form **فَعِيلٌ** is occasionally A pronounced with *kësra* instead of *damma*, when the second radical of the primitive is **ي**; as **بَيْيْتٌ**, **شَيْيْخٌ**, **نَيْيْبٌ**, **شَيْيْءٌ**, **بَيْيْتٌ**?, **شَيْيْءٌ**?, **نَيْيْبٌ**, **شَيْيْخٌ**, **شَيْيْءٌ**?, **نَيْيْبٌ** (for **نَيْبٌ**).

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

REM. *e.* Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **אֲשֶׁר**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **קִבֵּיל** a little before, **בְּעֵד** a little after, **פּוֹיֵק** a little above, **דּוֹיֵן** 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 **גְּמִיל**, a kind of small bird, **כְּמִית** a bay horse.

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

A *عُنَيْكِبٌ*; *عَنْكَبُوتٌ*; *عُنَيْدِلٌ*; *عَنْدَلِيبٌ* a nightingale, *سُفَيْرَجٌ*; *أَبِيرِقٌ*; *إِسْتَبْرُقٌ* thick gold-brocade, *دُحَيْرَجٌ*; *مُدَحْرَجٌ* rolling oneself, *مُسَكِّمِلٌ* trying to render perfect, *مُخَيَّرٌ* (for *مُخَيِّرٌ*), and not *مُخَيَّرٌ*; *مُقَعْنِسٌ* having a hump in front, *مُقَيْعَسٌ*.

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

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

C In *مُسَكِّمِلٌ*, 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 *عَلْنَيْدٌ* or *عَلَيْدٌ* (for *عَلَيْدِيٌّ*); of *قَلْنَسَوَةٌ*, a sort of cap, *قَلْنَيْسَةٌ* or *قَلَيْسِيَّةٌ*; of *حَبْنَطِيٌّ*, short and big-bellied, *حَبْنَيْطٌ* or *حَبَيْطٌ* (for *حَبَيْطِيٌّ*).

D REM. c. The termination *أَنْ*, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as *زَعْفَرَانٌ* saffron, *زَعْفَرَانٌ*; *أَفْعَوَانٌ* a male snake, *أَفْعِيَانٌ*.

REM. d. Nouns containing five or more consonants do not exceed the form *فُعَيْعِلٌ*, as *قَرَعْبَلَانَةٌ* a tick, *قُرْبَعْبَةٌ*; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. b, and in § 269). In place of the rejected consonants, however,

ي may be inserted immediately before the last letter; as سُفَيْرِيحٌ, A
عُنَيْكِيْبٌ, مُكَيْمِيْلٌ, and the like.

271. The feminine terminations مَـ, يَـ, and آَـ; the relative termination يَـ; the ending اُنَـ in adjectives of which the feminine is فَعْلَى, and in proper names; the dual and plural terminations اِنَـ, اُونَ, and اَاتَـ; and the second syllable of the plural form اَفْعَالُ; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E.g. قَلْعَةٌ a castle, قَلْعِيَّةٌ; طَلْحَةٌ (a man's name), طَلْحِيَّةٌ; مَسْلَمَةٌ (a man's name), مَسْلَمِيَّةٌ; حَبِيْلَى pregnant, حَبِيْلَى; سَلْمَى (a woman's name), سَلْمِيَّةٌ; حَمْرَاءُ red, حَمْرِيَّةٌ; عَبْقَرِيٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, عَبْقَرِيَّةٌ; بَصْرِيٌّ belonging to *el-Basra*, بَصْرِيَّةٌ; سَكْرَانٌ (fem. سَكْرَى) drunken, C سَكْرِيَّانٌ, سَكْرِيَّانٌ (a man's name), سَكْرِيَّانٌ; مُسْلِمَانِ two Muslims, مُسْلِمَانِ; مُسْلِمَاتٌ Muslim women, مُسْلِمَاتٌ; مُسْلِمُونَ Muslims, مُسْلِمُونَ; مُسْلِمَاتٌ Muslim women, مُسْلِمَاتٌ; اَبْيَاتٌ verses, اَبْيَاتٌ; اَلْفَاظُ words, اَلْفَاظُ; اَصْحَابٌ companions, اَصْحَابٌ; اَجْمَالٌ camels, اَجْمَالٌ.

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 قَرْقَرِيٌّ the buck, قَرْقَرِيَّةٌ; لُغَيْزِيٌّ a riddle, لُغَيْزِيَّةٌ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ي, 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 وِلْدَةٌ children, وِلْدِيَّةٌ; غُلَمَةٌ boys, slaves, غُلَمِيَّةٌ; اَفْعَلٌ, 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*, شُجَيْرٌ, but
شَجْرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقْرَةٌ *an ox or cow*, بُقَيْرَةٌ.

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

REM. b. If the noun contains more than three consonants, ةَ B
is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and
rem. b. For example, حَرْبٌ *war*, makes حُرَيْبٌ; دِرْعٌ *a coat of*
mail, دُرَيْعٌ; ذَوْدٌ *a herd of she-camels*, ذَوَيْدٌ; عَرَبٌ *Arabs*, عَرَيْبٌ;
قَوْسٌ *a bow*, قَوَيْسٌ; نَعْلٌ *a shoe*, نَعَيْلٌ; [عَرُوسٌ *a bride*, عَرَيْسٌ;
قَلْوَصٌ *a young she-camel*, قَلَيْصٌ, D. G.]; whilst قَدَامٌ *the front*, and
وَرَاءٌ *the rear or back*, have قَدَائِمَةٌ, and وَرَائِيَّةٌ (for وَرَيْيَّةٌ). 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
رُهَيْطٌ and نَفَيْرٌ. عَرْسٌ *a wedding-feast*, is usually masculine, and
therefore has عَرَيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from *verba mediæ*
rad. geminatae are resolved; as تَلٌّ *a hill*, تَلَيْلٌ; طَسٌّ *a cup* (Fr. *tasse*),
طَسَيْسٌ; مَدِدَةٌ *time*, مَدَيْسَةٌ.

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 (رُوْحٌ) *wind*,
رَيْيْحَةٌ; مَيْسِرٌ (مَيْسِرٌ) *rich*, مَيْسِرَةٌ; قَوْمَةٌ (قَوْمَةٌ) *price, value*, قَوَيْمَةٌ;
رُوَيْحَةٌ; مَوْزَانٌ (مَوْزَانٌ) *a pair of scales*, مَوْيَزَيْنٌ.

- A REM. *شَيْءٌ*, a thing, commonly makes *شُوَيْءٌ* (for *شَوَيْءٌ*), and vulgarly *شُوَيْءَةٌ*, 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 *عَوَدَ*, makes *عَمِيدٌ*, following the plural *أَعْيَادٌ*.

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

- REM. *a*. Words of the form *فَاعِلٌ*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *وَأَصِلٌ* and *وَوَيْصِلٌ*, not *وَوَيْصِلٌ*. In other cases this change is optional, as in *أُرَيْقٌ* for *وَرَيْقٌ*, formed according to § 283 from *أُورِقٌ*.

REM. *b*. Words of the form of *دُوَيْبَةٌ* sometimes substitute *ل* for *و*, 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 *يَـ* into *ي*; as *غُلَامٌ* a youth, a slave, *غَلِيمٌ*; *ظَلِيمٌ* a male ostrich, *ظَلِيمٌ*; *أَكُولٌ* a glutton, *أَكِيلٌ*; *طَعَامٌ* food, *طَعِيمٌ*; *أَسِيدٌ* black, *أَسِيدٌ*; *فَتَى* a youth, *فَتَى*; *عَصَا* a staff, *عَرَبَةٌ*; *عُرْوَةٌ* a handle, *عُرْوَةٌ*; *رَحَى* a mill, *رَحِيَّةٌ*; *عَصَبَةٌ* a staff, *عَصَبَةٌ*.

REM. *a*. The forms *جُدَيْوِلٌ* and *أَسْبُوْدٌ* are also used.

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

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

REM. Instead of *أُحَى*, some say *أُحْيُو* (acc. *أُحْيُوِيٌّ*, like B *أَسِيدُ*, § 278, rem. a), others *أُحِيٌّ* (acc. *أُحِيٌّ*, for *أُحْيِيٌّ*, like *أَسِيدُ*, § 278), and others still, but irregularly, *أُحَى*.—From *مُعَاوِيَةٌ* the forms *مُعَاوِيَةٌ* and *مُعِيَّةٌ* are also said to be in use.

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

REM. They are distinguished by the *ة* from the diminutives of the form *فَعْلٌ* in the same verbs; such as *وَعِيدٌ* from *وَعَدٌ*, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination *ة* or not,—recover it in the diminutive. D E.g. *أَبٌ* *a father* (*أَبُو*), *أَبِيٌّ*; *أَخٌ* *a brother* (*أَخُو*), *أَخِيٌّ*; *دَمٌ* *blood*, *دَمِيٌّ*; *مَوْيٌ* and *مُوِيَّةٌ* *water*, *مَوِيَّةٌ*; *حَرِيحٌ* *vulva*, *حَرِيحِيٌّ*; *يَدٌ* *a hand*, *يَدِيَّةٌ*; *شَاةٌ* *a sheep or goat*, *شَاةِيَّةٌ*; *شَفَةٌ* *a lip*, *شَفِيَّةٌ*; *أَمَةٌ* *a maidservant*, *أَمِيَّةٌ*; *لُغَةٌ* *a dialect*, *لُغِيَّةٌ*; *سَنَةٌ* *a year*, *سَنِيَّةٌ* and *سَنِيَّةٌ*; *هَنَةٌ* *a thing*, *هَنِيَّةٌ*, *هَنِيَّةٌ*, and *هَنِيَّةٌ*.

REM. a. *فَمْرٌ*, *mouth*, of which the radical is *فَوَهٌ* or *فَوَهٌ*, forms its diminutive accordingly, *فَوِيَّةٌ*.

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

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, نَوَيْسٌ; هَارٌ (for هَائِرٌ, § 240, rem. b) *feeble*, هَوَيْرٌ; شَاكٌ (for شَائِكٌ) *bristling (with weapons)*, شَوَيْكٌ; مَيِّتٌ (for مَيِّتٌ, § 242) *dead*, مَيِّتٌ; خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been أَنَيْسٌ, هَوَيْتٌ, شَوَيْتٌ, مَيِّتٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـٍ, as قَوَيْضٌ from قَاضٍ *a judge*, رَوَيْعٌ from رَاعٍ *a pastor*. D. G.]

B 282. Those nouns which, after having lost their third radical, take a prosthetic êlif, reject the êlif, and recover their original letter. E.g. اسْمٌ *a name*, سَمِيٌّ; ابْنٌ *a son*, بَنِيٌّ; اِئْتِ *the anus*, سْتَيْهَةٌ.

REM. The diminutives of أُخْتٌ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of أَخٌ, ابْنٌ, and هَنْةٌ, and distinguished in the first two by the fem. termination; هَنْيَةٌ, بِنْيَةٌ, أُخْيَةٌ (see § 281).

D 283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. مِعْطَفٌ; هَمِيمٌ, هَمَامٌ; سَوِيدٌ, أَسْوَدٌ; قَاضِيٌّ, قَاضٍ; حَمِيدٌ, حَامِدٌ; حَرِيثٌ, حَارِثٌ; قَرِيظٌ, قَرِظَانٌ; عَصِيفَرٌ, عَصْفُورٌ; أَرِيْقٌ or وَرِيْقٌ, أَوْرَقٌ; نَفِيعٌ, نَافِعٌ; مَعِيدِيٌّ, مَعْدِيٌّ; قَعِيْسٌ, مَقْعَعِنِسٌ. This sort of diminutive is called تَصْغِيرُ التَّرْخِيمِ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـة, this termination falls away; e.g. حَارِثَةٌ (a name), حَرِيثٌ. (b) Fem. nouns in ـِي and ـِة reject these terminations and take ـة; as حَبْلِيٌّ, حَبِيْلَةٌ; حَمِيرَةٌ, حَمِيرَةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُوَيْجِلٌ ^A; عَشِيَّةٌ *smoke*, دُوَيْخُنٌ; مَغْرِبٌ *sunset*, مَغْرِبَانٌ; عَشِيٌّ or عَشِيَّةٌ *nightfall*, عَشِيَّةٌ, عَشِيَّيَّةٌ, عَشِيَّانٌ, عَشِيَّانٌ, and عَشِيَّيَّانٌ; إِنْسَانٌ *a human being*, أَنْسِيَّانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur. لَيْالٍ for لَيْالِي); أَبْنٌ *sons* (plur. of ابْنٌ), أَبْنِيَّونٌ; أُصْلَانٌ (derived from the plur. of أُصَيْلٌ *the evening*), أُصَيْلَالٌ, أُصَيْلَانٌ, and أُصَيْلَالٌ. Further, دِينَارٌ *a dinār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, ^B *a collection of poems, a public office or bureau*, دُوَيْوِينٌ, as if from دِنَارٌ and دَوَانٌ (see § 305, II., rem. b); دِيْبَاجٌ *brocade*, دِيْبِيْجٌ or دِيْبِيْجٌ, as if from دِيْبَاجٌ.

(η) Some other Nominal Forms.

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

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

A ^وضِدَاعٌ a headache, طَحَالٌ, كِبَادٌ, disease of the spleen (طِحَالٌ), of the liver (كَيْدٌ)*.

287. (a) The form فِعَالَةٌ indicates a post or office; as كِتَابَةٌ the post of secretary (كَاتِبٌ); عِمَالَةٌ, وِلَايَةٌ, the post of governor (وَالٍ, عَامِلٌ); إِمَارَةٌ the office of *emīr* (أَمِيرٌ); خِلَافَةٌ the caliphate; نِيَابَةٌ deputyship (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; قُلَامَةٌ, قُصَاصَةٌ, parings; كُنَاسَةٌ, كُسَاحَةٌ, قُمَامَةٌ, sweepings; رُضَاصَةٌ brayed or pounded fragments; كُسَارَةٌ broken pieces; قُطَاعَةٌ cuttings; عَجَالَةٌ a little food got ready in haste; عَفَاوَةٌ 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, رُضَاصٌ, قُمَامٌ, 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; حَرَّاصَةٌ a

* [According to D. H. Müller (*Aṣṣma'ī's Kitāb al-Farḡ*, p. 26 seq.) the forms فُعَالٌ, فُعَالَةٌ and فُعِيلٌ are often used to denote excretions, as spittle or phlegm بُصَاقٌ, نُعَابٌ, مُجَاجٌ, مُجَاجَةٌ, رُؤَالٌ, رُعَامٌ, رُغَامٌ, نُغَامٌ; sweat رُعَافٌ, رَشِيحٌ, حَمِيمٌ, حُمَامٌ; blood issuing from the nose رُعَافٌ; excrements سُلَاحٌ; sperma 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 (كَلْسٌ); مَلَّاحَةٌ a salt-pan or salt-mine (مِلْحٌ);
 قَيَّارَةٌ a well of bitumen (قَارٌ); جَبَّاسَةٌ a place where gypsum is found
 or prepared; زَرَّاعَةٌ 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 أُمٌّ a mother, عَرُوسٌ a bride, عَجُوزٌ an old woman, خَادِمَةٌ a female

A *servant*]; مَرِيَمَ *Mary*, هِنْدَ *Hind*, سَعَادُ *Su'ād*, زَيْنَبُ *Zèinèb* [; or that are represented as females, as شَعُوبُ *Death*, ذُكَاةُ *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضُ *Earth*, بُقْعَةٌ *Province*, مَدِينَةٌ *City*, بَلَدَةٌ *Town*, and قَرْيَةٌ *Village*, are feminine*; as مِصْرُ *Egypt*, مَوْخَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *the Irak*, هَجْرٌ *Hajr*, فُلُجٌ *Fulj*, دَابِقٌ *Dabiq*, وَاسِطٌ *Wasit*, مَنَى *Mani*;

B as diptotes, and are then feminine, as مَنَى *Mani*, وَاسِطٌ *Wasit*, etc.

REM. The names of the quarters or directions, as أَمَامٌ *the front*, قُدَامٌ *the rear*, وَرَاءٌ *the rear*, خَلْفٌ *the rear*, 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*; لَظَى *hell-fire*, سَقَرٌ *blazing fire*, جَحِيمٌ *blazing fire*, سَعِيرٌ *blazing fire*. Except إِعْصَارٌ *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*, فَمٌّ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, [خَدٌّ *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 Muḳaddasī, p. 7, l. 16 seq. D. G.]

(ε) Collective nouns (شَبَهَ الْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as اِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep or goats*.

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

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

(β) Nouns ending in ىَ or لَ (ʿelif maḫṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, لَوْمَى *blame*, اُرْبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْزَى *goats*, بُهْمَى *barley-grass*, الدُّنْيَا *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 ىَ being considered as an اَلِفٌ اَلْحَاقِ [§ 252].

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

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

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

A	أَرْضٌ <i>the earth, the ground, the floor.</i>	عَقْرَبٌ <i>a scorpion.</i>
	بَيْتْرٌ <i>a well.</i>	عَيْرٌ <i>a caravan.</i>
	حَرْبٌ <i>war.</i>	قَاسٌ <i>an axe.</i>
	خَمْرٌ <i>wine.</i>	الْفِرْدَوْسُ <i>Paradise.</i>
	دِرْعٌ <i>a coat of mail.</i>	أَفْعَى <i>a viper.</i>
	دَلْوٌ <i>a bucket.</i>	[قَدُومٌ] <i>an adze.</i>
B	دَارٌ <i>a house.</i>	كَاسٌ <i>a cup.</i>
	رَحِيٌّ <i>a mill.</i>	[كِرْشٌ or كِرْشٌ] <i>the maw.</i>
	رِيحٌ <i>wind.</i>	مَنْجُونٌ <i>a water-wheel.</i>
	الشَّمْسُ <i>the sun.</i>	مَنْجِنِيْقٌ <i>a catapult.</i>
	ضَبْعٌ <i>a hyæna.</i>	مُوسَى <i>a razor.</i>
	[طَاغُوْتُ] <i>idol.</i>	نَارٌ <i>fire.</i>
	عَرُوضٌ <i>metre.</i>	نَعْلٌ <i>a shoe or sandal.</i>
C	عَصَاٌ <i>a staff.</i>	نَفْسٌ <i>the soul.</i>
	عُقَابٌ <i>an eagle.</i>	نَوَىٌ <i>a traveller's destina- tion.</i>

REM. Of these حَرْبٌ, خَمْرٌ, دِرْعٌ, دَلْوٌ, دَارٌ, رِيحٌ, ضَبْعٌ, مَنْجِنِيْقٌ, and نَارٌ, are occasionally used as masculine; whilst دِرْعٌ a woman's shift, شَمْسٌ a collar or pendant, and فِرْدَوْسٌ a garden or park, are masculine. Those who say مُوسَى instead of موسى, regard the word of course as masculine.

D 292. Masculine or feminine are:—

(a) Collective nouns (أَسْمَاءُ الْجِنْسِ), chiefly denoting animals and plants, which form a *nomen unitatis*; e.g. حَمَامٌ pigeons, شَاةٌ sheep or goats, بَقَرٌ cattle, جَرَادٌ grasshoppers, locusts, نَحْلٌ bees; شَجَرٌ trees, نَخْلٌ palm-trees, تَمْرٌ dates; [شَعِيرٌ] barley (gen. masc.); سَحَابٌ clouds, لَبْنٌ or لَبْنٌ bricks, ذَهَبٌ gold. These are masc. by form, fem. by signification (الْجَمَاعَةُ *totality*).

[(b) Collective nouns (أَشْبَاهُ الْجَمْعِ or أَسْمَاءُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people or tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, رَكْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَلْفُ, or هَذَا الْأَلْفُ, *this élif*.

[(d) The nomina verbi (*maṣḍar*). One may say أُوجِعَنِي ضَرْبُكَ B and أُوجِعْتَنِي ضَرْبُكَ *your striking caused me pain**. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of اسْمٌ; a verb, taking that of فِعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاةٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ النَّاقِصَةُ, كَانَ النَّامَةُ). Such mere words are treated like proper names, and therefore do not take the article, as مَاءٌ هَذَا or هَذِهِ مَاءٌ, *this word مَاءٌ (water)*.

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

[إِبْطٌ <i>the armpit</i> (gen. masc.).]	بَطْنٌ <i>the belly</i> (gen. masc.).	D
إِزَارٌ <i>an article of dress.</i>	[بَعِيرٌ <i>camel</i> (gen. masc.).]	
آلٌ <i>the mirage.</i>	إِبْهَامٌ <i>the thumb or great toe</i>	
بَشَرٌ <i>a human being, human beings.</i>	(gen. fem.).	
	تَدْيٌ <i>a breast (mamma).</i>	

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

- A **تَعَلَّبُ** *a fox.*
جَنَاحُ *a wing (gen. masc.).*
حَالٌ *state, condition (gen. fem.).*
حَانُوتٌ *a booth, a shop.*
حَيَالٌ *a phantom.*
أَرَنْبٌ *a hare (gen. fem.).*
دُكَّانٌ *a shop.*
- B **ذِرَاعٌ** [*cubit (gen. fem.).*]
ذَنْوُبٌ *a large bucket.*
رُوحٌ *spirit, soul [when signifying a celestial being always masc.]*
زُقَاقٌ *a street or lane.*
زَنْدٌ *the upper of the two pieces of wood, used in producing fire (gen. masc.).*
- C **سَبِيلٌ** *a path, a road.*
سُرَى *journeying by night.*
سِكِّينٌ *a knife (gen. masc.).*
سِلَاحٌ *a weapon, weapons.*
- D **سُلْطَانٌ** [*prop. authority, hence power, a sovereign.*]
سَلْمٌ *peace.*
سَلْمٌ *a ladder.*
سَمَاءٌ *the sky or heaven, the clouds, rain.*
سُورٌ *a wall (gen. masc.).*
سُوْقٌ *a market.*
- إِصْبَعٌ** *a finger (gen. fem.).*
صِرَاطٌ *a way, a road (via strata).*
صُلْحٌ *peace.*
صَاعٌ *a measure for corn, etc.*
ضَحَى *the forenoon.*
ضَرْبٌ *white honey.*
ضِرْسٌ *a tooth.*
طَبَاعٌ *nature, natural disposition [gen. fem.).*
طَرِيقٌ *a road.*
عَجْزٌ *the hinder part, the rump [gen. fem.).*
عُرْسٌ *a wedding, a marriage.*
عَسَلٌ *honey.*
عَنْبَرٌ *ambergris.*
عُنُقٌ *the neck.*
عَنْكَبُوتٌ *a spider (gen. fem.).*
فَرَسٌ *a horse [gen. fem.).*
فُلْكَ *a ship.*
فِهْرٌ *a stone for bruising perfume.]*
قِدْرٌ *a pot, a kettle (gen. fem.).*
قَفَا *the nape of the neck.*
قَلْبِيبٌ *a well.*
قَوْسٌ *a bow (gen. fem.).*
كَبِدٌ *the liver.*

كِرَاعٌ <i>the tibia or shin-bone.</i>	مِعَى <i>an intestine (gen. masc.).</i> A
لِسَانٌ <i>the tongue.</i>	مِلْحٌ <i>salt (gen. fem.).</i>
لَيْلٌ <i>the night (gen. masc.).</i>	[مُلْكٌ <i>dominion.</i>]
مِسْكٌ <i>musk (gen. masc.).</i>	[هُدًى <i>the right direction.</i>]

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

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمْرٌ *the mouth,* and مَرْكَبٌ *a boat or ship,* are used as feminine; whilst عَضُدٌ *the upper arm,* كَتِفٌ *the shoulder,* [كَرْسٌ *the maw,*] and بئرٌ *a well,* become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire,* كَبِدٌ *the liver.* C

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

REM. Only مَيِّ is appended to the masculine without farther affecting the form of the word; مَيِّ and مَيِّ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is مَيِّ; as عَظِيمٌ *great,* عَظِيمَةٌ; D
فَرِحٌ *glad,* فَرِيحَةٌ; نَدِمَانٌ *repentant,* نَدِيمَانَةٌ; ضَارِبٌ *striking,* ضَارِبَةٌ;
مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother*;
فَتًى (for فَتًى) *a young man,* فَتَاةٌ (for فَتَاةٌ) *a young woman.*

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

- 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. *ة* is a compromise in orthography between the original *ت*, *at*, the old pausal form *ه*, *ah*, and the modern *ه*, *a*, in which last the *o* 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 *ى* are formed:—

(a) From adjectives of the form *فُعْلَانٌ*, the feminine of which is *فُعْلَى*; as *غَضْبَانٌ* *angry*, *غَضِبَى*; *سُكْرَانٌ* *drunk*, *سُكْرَى*; *شَبَعَانٌ* *sated*, *شَبَعَى*; *ظَمَائى*, *عَطَشَى*, *ظَمِئَانٌ*, *عَطْشَانٌ*, *غُرْتَانٌ*, *غُرْتَى*; *مَلَانٌ* *full*, *مَلَأَى*; *خَشِيَانٌ* *timid, fearing*, *خَشِيَا*.

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

REM. a. Adjectives of the forms *فُعْلَانٌ* and *فُعْلَانٌ* form their feminine by adding *ة*; as *سَيْفَانٌ* *tall and slender*, *سَيْفَانَةٌ*; *عُرْيَانٌ* *naked*, *عُرْيَانَةٌ*.

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

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

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

REM. The form فَعْلَاءٌ sometimes serves as feminine to فَعْلَانٌ , *B*
e.g. جَدْلَانٌ *joyful*, جَدْلَاءٌ ; حَيْرَانٌ *perplexed, amazed*, حَيْرِي 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*, $\text{أِمْرَأَةٌ صَبُورَةٌ وَشَكُورَةٌ}$ *a patient and grateful woman*; رَجُلٌ كَذُوبٌ *a lying man*, $\text{أِمْرَأَةٌ كَذُوبَةٌ}$ *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 $\text{حَلُوبَةٌ} = \text{مَرَكُوبَةٌ}$ and مَحْلُوبَةٌ , whilst $\text{حَمُولَةٌ} = \text{حَامِلَةٌ}$.

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

- A [REM. b. Hence the fem. nouns *صَعُودٌ* an acclivity, *كُوُودٌ* a mountain-road difficult of ascent, *حُدُورٌ* and *هَبُوطٌ* a declivity. D. G.]

(b) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فُعُولٌ*; e.g. *عَيْنٌ كَحَيْلٍ* an eye adorned with kohl, *أَمْرَأَةٌ جَرِيحٌ* a wounded woman, *فَتَاةٌ قَتِيلٌ* a murdered woman; but *رَأَيْتُ قَتِيلَةَ الْحَرُورِيِّ* I saw (the woman) whom the *Harūrīs* had murdered; *هَذِهِ أَكْيَلَةٌ سَبِعَ* 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* *خَصْلَةٌ ذَمِيمَةٌ* a praiseworthy way of acting, = *مَحْمُودَةٌ*; *خَصْلَةٌ ذَمِيمَةٌ* a blameworthy habit, = *مَذْمُومَةٌ*; and, on the other hand, *مِلْحَفَةٌ جَدِيدٌ* a new wrapper, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

- (c) *مَفْعِلٌ*, *مَفْعَالٌ*, and *مَفْعِيلٌ*, which were originally nomina instrumenti (§ 228), but afterwards became intensive adjectives (§ 233, rem. b), under the same conditions as *فُعُولٌ* and *فَعِيلٌ*; e.g. *أَمْرَأَةٌ مَغْشَمَةٌ* an obstinate, self-willed woman; *نَاقَةٌ مِذْعَانٌ* a docile she-camel; *جَارِيَةٌ مِعْطَابٌ*, or *جَارِيَةٌ مِعْطَبٌ*, a young woman who uses much perfume; but *رَأَيْتُ مِعْطَابَةً* I saw (a woman) who uses much perfume.

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

[(*d*) Those adjectives that are properly infinitives (§ 230, rem. *c* A and Vol. ii. § 136, *a*) e.g. **قَلْبٌ عَمٌّ**, **عَدْلٌ**, **دَنْسٌ**, **جُنُبٌ**, **جَدْبٌ**, **بُورٌ**, **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 تَائِبَةٌ**); as **حَامِلٌ** *pregnant*, **طَامِئٌ**, **حَائِضٌ**, **نَاهِدٌ**, **كَاعِبٌ**, **عَاقِرٌ**, *barren*, **مُعْصِرٌ**, **عَارِكٌ**, **مِيلَاتٌ** [Tbn Hišām 15, last l. R. S.] *menstruating*, **طَالِقٌ** *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*, **مُشْدِنٌ** *having a fawn with her*, **مُجِرٌ** *having a whelp with her*, [**حَصَانٌ** *chaste*, **رِزَانٌ** *staid*, **عَانِسٌ** *unmarried and of middle age*] and likewise **مُرَاسِلٌ**, **مُطْرِقٌ**, **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 تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ** *on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling*. D

3. *The Numbers of Nouns*.

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

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

- A REM. *a.* If the singular ends in ة , ة is changed into ت (see § 294, rem.); as أُمَّة a nation, أُمَّتَان . But أَلْبَتَّة a buttock, and خُصْيَةٌ a testicle, usually make أَلْبَتَّتَان 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 رَحَى a mill, for رَحْيَان ; فَتَى a youth, for فَتَيَان ; رَحِيَان ; رَحِيَان interdicted ground, حَمِيَان ; مَرْمَى a butt for shooting, مَرْمَيَان ; مَرْمِيَان a legal opinion, فَتَوِيَان ; حُبْلَى pregnant, حُبْلَيَان ; حُبْلِيَان ; حُبْلِيَان a bustard, حُبَارِيَان . From حَمِي the form حَمَوَان is said to occur. If the singular ends in a quiescent و (و or و), which was originally و mobile (compare § 167, *a*, β , *a*), the و is restored in the dual; as عَصَا a staff, for عَصَوَان ; عَصَا the nape of the neck, قَفَوَان .—If the singular of a quadriliteral noun ends in a quiescent ي , which was originally a و , the و is not restored in the dual, but becomes ي mobile, as مِثْبَابِي a musical instrument (from لَهَا for لَهَا), مَسْمِي ; أَعَشِيَان (from عَشِي for عَشِي), مِثْبَابِيَان ; مِثْبَابِيَان named (from إِسْم for بِسْم), مُسْمِيَان ; مُرْضِي rendered contented (from رَضِي for رَضِي), مُرْضِيَان . A solitary exception seems to be مَذْرَوَان the upper parts of the two buttocks, the singular of which, if used, would be مَذْرِي .

- REM. *c.* The hêmza of the termination اء , denoting the feminine (§ 296), becomes و ; as بَطْحَاء a wide water-course or bottom, بَطْحَاوَان ; صَحْرَاء a desert, صَحْرَاوَان ; حَمْرَاء red, حَمْرَاوَان ; صَفْرَاء 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 كِسَاء a dress (for كِسَاو), كِسَاءَان or كِسَاوَان ; رِدَاء 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* ; *أَخَوَانِ* *brother and sister*, from *أَخٌ* *brother* ; *الْقَمَرَانِ* *the sun and moon*, from *القَمَرُ* *the moon* ; *الْمَشْرِقَانِ* *the east and west*, from *الْمَشْرِقُ* *the east* ; [*العِرَاقَانِ* *Baṣra and Kūfa* ; *الرَّقَّتَانِ* *Raḥka and Rāfika* ; *الْفُرَاتَانِ* *the Euphrates and Tigris** ;] *الْحَسَنَانِ* *el-Ḥasan and el-Ḥosèin*, from *الْحَسَنُ* *el-Ḥasan* (the elder son of 'Alī) ; *العَمْرَانِ* 'Omar 'ibn *el-Ḥaṭṭāb* and 'Abū Bèkr, from *عَمْرٌ* 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhratarau*, "brother and sister," *rōdasī*, "heaven and earth," *ahanī*, "day and night," *usāsau*, "morning and evening," *Mitrā*, "Mitra and Varuṇa," etc.
- [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* ; *الأَحْمَرَانِ* *the two red ones* for *meat and wine* ; *الأَسْوَدَانِ* *dates and water* ; *الأَبْيَضَانِ* *milk and water* ; *الْأَجْدِيدَانِ* or *الأَجْدَانِ* *the two new ones* for *the night and the day* ; *الأَصْغَرَانِ* *the heart and the tongue* ; *الْكَرِيمَتَانِ* *the two eyes* ; *الأَخْبَتَانِ* *urine and dung* or *sleeplessness and disquietude of mind* ; *الرَّافِدَانِ* *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*, *ε*), to designate two bodies or troops (*جَمَاعَتَانِ* or *فِرْقَتَانِ*) of the objects in question. E.g. *إِبِلَانِ* *two herds of camels* (*إِبِلٌ*), *عَمَّانِ* *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 (غَنَمٌ), جِمَالَانِ two herds of he-camels (from جِمَالٌ, pl. of A جَمَلٌ), لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقْحَةٌ); بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلٍ between the (collected) spears of (the tribes of) Mālik and Nahšal (from رِمَاحٌ, pl. of رَمْحٌ); الْأُصُولُ the fundamental principles of theology (أُصُولُ الدِّينِ) and of law (أُصُولُ الفِئْه), from أُصُولٌ, pl. of أَصْلٌ a root; [comp. in Hebrew חֲמִשִּׁים].

B

REM. i. Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§ 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination -انِ; as مَعْدِي كَرِبَانِ, مَعْدِي كَرِبٌ. But if both parts be indeclinable, as in سَبِيوِيهِ,—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 سَبِيوِيهِ, two men called C Sibawèih or Ta'abbata šarran. If the first part be in the status constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men called عَبْدُ مَنَافٍ 'Abd Menāf, أَبُو زَيْدٍ أَبُو زَيْدٍ two men called أَبُو زَيْدٍ 'Abū Zēid, ابْنَا الزُّبَيْرِ ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubèir. But in the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the second part in the dual likewise, as أَبُو زَيْدَيْنِ.

C

300. There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called اَلْجَمْعُ الصَّحِيحُ, or اَلْجَمْعُ الْمَصْحُوحُ, the sound or perfect plural (*pluralis sanus*), and اَلْجَمْعُ السَّلَامَةُ, or اَلْجَمْعُ السَّلَامَةُ, the complete or entire plural, because all the vowels and consonants of the singular are retained in it.

(b) The other, which has various forms, is called اَلْجَمْعُ 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 **وَنَ** 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 *ëlif maksûra*, with or without *tênwîn* (**ى** or **ي**),—or in *kësra* with *tênwîn* (**ِ**), arising out of **ي** (§ 167, *b*, β),—or in a quiescent **ى** preceded by *kësra* (**ى**), arising out of **ي**,—then the rules laid down in § 166, *b*, α and β , and § 167, *a*, β , γ , are to be observed. E.g. **مُصْطَفَى** for **مُصْطَفَى** (§ 245), *chosen*, **مُصْطَفَوْنَ** for **مُصْطَفِيُونَ**, and in the oblique cases **مُصْطَفِينَ** for **مُصْطَفِيِينَ**; **مُوسَى** *Moses*, **مُوسُونَ** for **مُوسِيُونَ**; **قَاضٍ** for **قَاضِيُونَ**, a judge, **قَاضُونَ** for **قَاضِيُونَ**, and in the oblique cases **قَاضِينَ** for **قَاضِيِينَ**; **أَلْحَافِي** for **أَلْحَافِي**, the barefooted, **أَلْحَافُونَ** for **أَلْحَافِيُونَ**; **حُبْلَى** *pregnant*, **حُبْلِيَاتٌ** for **أَلْحَافِيُونَ**; **أَلصَّغْرَى** the smallest, **أَلصَّغْرِيَاتٌ**; **سُمَانَى** a quail, **سُمَانِيَاتٌ**.

REM. b. The *gezma* of the middle radical in feminine substantives of the forms **فَعْلَةٌ** and **فَعْلَةٌ**, **فَعْلَةٌ** and **فَعْلَةٌ**, derived from roots which are not *mediæ radicalis geminatae* 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 *fêḥa*. E.g. **دَعْدٌ** *Da'd*, **دَعْدَاتٌ**; **أَرْضٌ** the earth, the ground, **أَرْضَاتٌ**; **جَفْنَةٌ**, **جَفْنَةٌ**, a dish, **جَفْنَاتٌ**; **عَبْلَةٌ**, **عَبْلَةٌ**, **عَبْلَاتٌ**; **عَبْلَةٌ**, **عَبْلَةٌ**; **عَبْلَةٌ** a village, **عَبْلَاتٌ**; **عَدْوَةٌ** a coming in the morning, **عَدْوَاتٌ**; **هِنْدٌ** *Hind*, **هِنْدَاتٌ** or **هِنْدَاتٌ**; **كِسْرَةٌ** a fragment, **كِسْرَاتٌ** or **كِسْرَاتٌ**; **جُمَّلٌ** *Gumil*, **جُمَّلَاتٌ** or **جُمَّلَاتٌ**.

جَمَلَاتُ ; ظَلَمَاتُ *darkness*, ظَلَمَاتُ or ظَلَمَاتُ ; غُرْفَةٌ *an upper chamber*, A
 غُرْفَاتُ or غُرَفَاتُ. In the forms فُعَلٌ and فُعْلَةٌ, the gèzma may also
 be retained, as كِسْرَاتُ, ظَلَمَاتُ, [غُرَفَاتُ]; but in فَعْلَةٌ this can
 be done only by poetic license, as رَفَضَاتُ from رَفَضَةٌ *looseness or*
slackness (of the joints), زَفَرَاتُ from زَفْرَةٌ *a sigh*. Names of men of
 the form فَعْلَةٌ have likewise فَعْلَاتُ, as طَلْحَاتُ *Talḥa*, طَلْحَاتُ ;
 حَمَزَةٌ *Hamza*, حَمَزَاتُ. The word عُرْسٌ or عُرْسٌ, *a wedding or*
marriage, has عُرْسَاتُ.—In فَعْلَةٌ, if the third radical be و, the form B
 فَعْلَاتُ is not admissible, as ذُرُوءَةٌ *a summit*, ذِرْوَاتُ or ذِرْوَاتُ (but not
 ذِرْوَاتُ). A rare exception is جِرْوَاتُ from جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فَعْلَاتُ is likewise disapproved. One
 may say لِحِيَاتُ, as كِسْرَاتُ, but not لِحِيَاتُ, instead of which one
 uses لِحَى. R. S.]—In فَعْلَةٌ, if the third radical be ي, the form
 فَعْلَاتُ is inadmissible, as رُقِيَةٌ *a charm*, رُقِيَةٌ *a kidney*, رُقِيَاتُ, C
 كَلِيَاتُ (but not رُقِيَاتُ, كَلِيَاتُ).—If the middle radical be و or ي,
 the gèzma of these three forms is retained; as جَوَزَاتُ *a nut*, جَوَزَاتُ ;
 رَوْضَةٌ *a garden*, رَوْضَاتُ ; بَيْضَةٌ *an egg, a helmet*, بَيْضَاتُ ; عَيْبَةٌ *a fault*,
 عَيْبَاتُ ; دَيْمَةٌ (for دَيْمَةٌ) *a lasting, still rain*, دَيْمَاتُ ; بَيْعَةٌ (for بَيْعَةٌ)
a church, بَيْعَاتُ ; دَوْلَةٌ (for دَوْلَةٌ) *a turn of fortune, a vicissitude*,
 دَوْلَاتُ. The vowel fèṭḥa is, however, admitted dialectically*,
 especially in the form فَعْلَةٌ, as جَوَزَاتُ, بَيْضَاتُ, دَيْمَاتُ, بَيْعَاتُ, D
 دَوْلَاتُ.—Substantives of the forms فُعْلَةٌ, derived from verbs med.
 rad. gemin. always retain the gèzma; as ذَرَّةٌ *a mote*, ذَرَاتُ ; شِدَّةٌ
a charge or attack, شِدَاتُ ; عِدَّةٌ *a certain number, a few*, عِدَاتُ ;
 سُرَّةٌ *a navel*, سُرَاتُ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخْمَاتُ (not ضَخْمَاتُ) ; سَهْلَةٌ *easy*, سَهْلَاتُ ; عَلِجَةٌ *fat*

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

- A *and strong*, عِلْجَاتٌ ; حُلُوتٌ *sweet*, حُلُوتٌ. Exceptions are, رُبْعَةٌ *of middle stature*, رُبْعَاتٌ or رُبَعَاتٌ, and لَجْبَةٌ *having little milk* (of a sheep or goat), لَجْبَاتٌ.

REM. c. If و and ي, as third radicals, reject their fêtha in the fem. singular, and become quiescent before ة, passing into ! (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَاتٌ), قِنَاةٌ,

- B *a cane, spear, tube* (for قِنَوَاتٌ), قِنَوَاتٌ ; فَتَاةٌ, *a young woman* (for فَتَيَاتٌ), فَتَيَاتٌ ; مُرْمَاةٌ, *thrown* (for مُرْمِيَاتٌ), مُرْمِيَاتٌ (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 عِضُوتٌ or عِضْبَةٌ) *a thorny tree*, عِضُوتٌ and عِضْبَاتٌ ; سَنَةٌ (for سَنَوَةٌ or سَنَةٌ) *a year*, سَنَوَاتٌ and سَنَهَاتٌ ; شَفَّةٌ (for شَفَّةَةٌ or شَفُوتٌ) *a lip*, شَفَّاتٌ or شَفَوَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ ; هِنَةٌ (for هِنَوَةٌ), *a thing*, هِنَوَاتٌ or هِنَاتٌ ; ظُبَّةٌ (for ظُبُوتٌ) *the point of a weapon*, ظُبَاتٌ ; بُرَّةٌ (for بُرُوتٌ) *an armlet, a ring*, بُرَاتٌ ; نُبَّةٌ (for نُبُوتٌ) *a troop or band*, نُبَاتٌ ; لِثَّةٌ (for لِثِيَةٌ) *the gum*, لِثَاتٌ ; رِثَّةٌ (for رِثِيَةٌ) *a lung*, رِثَاتٌ ; مِثَّةٌ (for مِثِيَةٌ) *a hundred*, مِثَاتٌ.—مِثَاتٌ or مِثَاتٌ (for مِثِيَةٌ), *a daughter*, makes مِثَاتٌ ; and أُخْتٌ (for أُخُوتٌ), *a sister*, أُخُوتٌ.

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

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

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

(طَلْحَةُ), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُونَ, عُثْمَانُ 'Othmān, عُبَيْدٌ 'Obèid (dimin. of عَبْدٌ 'Abd), رُجَيْلٌ (dimin. of رَجُلٌ a man), شُوَيْعُرُونَ (dimin. of شَاعِرٌ) an inferior poet, رُجَيْلُونَ رُجَيْلُونَ.

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

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

(d) The relative adjectives in ۚى.

(e) The words ابْنٌ (for بَنَى) a son, عَالِمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إوزٌ the goose, أَرْضُونَ C (rarely أَرْضُونَ), أَهْلُونَ, إوزُونَ and ذَوُونَ (used only in the construct state ذُوو, see § 340, rem. c)*.

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

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

REM. c. To the words enumerated under (e) may be added عَلِّيُونَ, the highest heavens, and أُولُو or أَلُو (construct form of

* In a poem of ʿen-Nābiḡa (Ahlw. App. 13, vs. 5) we find تُبَعُونَ from تَبِعَ, and in the commentary on the Diw. of Hudèil, p. 120, last l. بُوهُونَ from بُوه. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِينَ and بَلَّغَتْ مِنَّا الْبَلَّغِينَ, لَقِيَتْ مِنْهُ الْبَرَحِينَ.

- 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*

- B *district*, **حَرُونٌ** (and, very irregularly, **أَحَرُونٌ**); **عَصَةٌ** a *thorny tree*, **عِصُونٌ**; **رِئَةٌ** a *lung*, **رِئُونٌ**; **كُرَةٌ** 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 **مِثِينٌ** § 325, rem. a. Comp. also ii. § 108].

REM. e. In proper names of the class **مُرَكَّبٌ مَزْجِيٌّ** (§ 264),

- C the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرِبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرِبُونٌ**; but **سَبِيوِيَهٌ** and **تَابَطُ شَرًّا**, which are wholly indeclinable, form **ذَوُو سَبِيوِيَهٍ** and **ذَوُو تَابَطُ شَرًّا**, *men called Sibawèih and Ta'abbata šarran*. Construct compounds, like **عَبْدٌ** **أَبَاؤُ**, **زَيْدٌ**, **عَبْدُو مَنَاةٍ**, and **إِبْنُ الزُّبَيْرِ**, **أَبُو زَيْدٍ**, **مَنَاةٍ**, and **إِبْنَاؤُ الزُّبَيْرِ**, *men called 'Abd Menāf, 'Abū Zaid, and 'Ibnu 'z-Zubèir*;
 D but in the case of compounds with **أَبٌ**, **إِبْنٌ**, etc., it is also allowable to say **أَبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **إِبْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتٌ** or **إِبْنَةٌ**); e.g. **إِبْنُ عَرَسٍ** a *weasel*, **إِبْنُ مَاءٍ** a *water-fowl*, **إِبْنُ نَعِشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرَسٍ**, 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 *فَعْلُ الْقَلْبِ*; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. *شِبْهُ الْجَمْعِ* or أَصْحَابُ الْبُرِّ, صَاحِبُ الْبَرِيدِ; أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقُلُوبِ or بَيْتُ الْمَالِ, لِيَالِي الْجَمْعِ; نَيْلَةُ الْجُمُعَةِ; أَصْحَابُ الْبَرِيدِ, بِيُوتِ 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 *عَزَاتٌ*, عَزَّةٌ 'Azza, *هِنْدَاتٌ*, هِنْدٌ *Hind*, *زَيْنَبَاتٌ*, زَيْنَبٌ *Zèinèb*; *طَلْحَاتٌ* (*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 *ظَبِيَّةٌ* a gazelle, *عَلَّامَاتٌ*, عَلَّامَةٌ a very learned man, *قَرِيَّاتٌ*, قَرِيَّةٌ a village, *ظَبِيَّاتٌ*.

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

(c) Feminine nouns in *ة* and *ة*; as *حُبْلِيَّاتٌ*, حُبْلِيٌّ pregnant, *ذِكْرِيَّاتٌ*, ذِكْرِيٌّ memory, *ضَرَّائِلٌ*, ضَرَّاءٌ distress, *ضَرَّائِلٌ* (§ 301, rem. e); *حُبَارِيَّاتٌ*, حُبَارِيٌّ a bustard.

(d) 'The names of the letters, which are usually feminine (§ 292, b); as *أَلِفَاتٌ*, أَلِفٌ an *êlif*, *مِيمَاتٌ*, مِيمٌ an *m*.

(e) The names of the months; as *أَلْمُحَرَّمَاتُ*, أَلْمُحَرَّمُ the *Moharram*, *رَمَضَانَاتٌ*, رَمَضَانٌ *Ramaḍān*, *سَوَّالَاتٌ*, سَوَّالٌ *Sauwāl*, *مُحَرَّمَاتٌ*.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as *تَعْرِيفَاتٌ*, تَعْرِيفٌ a definition, *إِصْطِلَاحَاتٌ*, إِصْطِلَاحٌ a *foef*, *إِصْطِلَاحَاتٌ*.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفَاتٌ*,

A **تَأْلِيفٌ**, a literary composition, a book, **تَصَانِيفٌ** (compare § 136); **تَأْرِيخٌ** a date, an era, a chronicle, **تَوَارِيخٌ** distresses, difficulties; **تَبَايُرٌ** annunciations, prognostics; **تَعَاجِبٌ** 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**; **بِيْمَارِسْتَانٌ** a hospital, **بِيْمَارِسْتَانَاتٌ**; **أَغَا** an Aga, **شَادِرْوَانَةٌ** a jet d'eau, a fountain, **شَادِرْوَانٌ**; **بِيْمَارِسْتَانَاتٌ**; **أَغَا** an Aga, **أَغَوَاتٌ**; **بَاشَا** a Pasha, **بَاشَوَاتٌ**; **أُسْتَا** (for **أُسْتَاذٌ**) a teacher, **أُسْتَوَاتٌ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **بِبْحَلٌ** a stout camel, **سِبْحَلَاتٌ**; **حَمَامٌ** a warm bath, **حَمَامَاتٌ**; **جِمَادٌ** an

C inanimate or inorganic thing, **جِمَادَاتٌ**; **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. فَعْلٌ.

Sing.

1. فَعْلَةٌ; 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,] a dome, قُبَّةٌ; أُمَّةٌ a nation, أُمَّرٌ; غُرْرٌ; جُدْوَةٌ a fire-brand, جُدْوٌ (for جُدْيٌ or جُدُوٌ, § 213); كَلْيَةٌ a kidney, كَلْيٌ (for كَلْيٌ); [بَهْمَةٌ courageous, بَهْمٌ].
2. فَعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as أَلْعَظْمَى the greatest, أَلْعَظْمُ; أَلْصَغْرَى the smallest, أَلْصَغْرُ; أَلْأَوْلَى the first (fem. of أَلْأَوَّلُ), أَلْأَوَّلُ; أَلْعَلَى the highest, أَلْعَلَى.

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

3. فَعْلَةٌ (especially from verba mediæ rad. و), فَعْلَةٌ, rare; as دَوْنَةٌ a turn of fortune, a dynasty, دَوْنٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قُرَى, § 213); لِحْيَةٌ a beard, لِحْيٌ (for لُحَى); حَلْيَةٌ a trinket, حَلْيٌ (for حَلَى).

A *Plur. Fract.*II. *فُعْلٌ*.*Sing.*

1. *أَفْعَلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* red, *حُمِرٌ*; *أَحْدَبٌ* humpbacked, *حُدْبٌ*; *أَصْمٌ* deaf, *صُمٌّ*; *أَبْيَضٌ* white, *بَيْضٌ* (for *بَيْضٌ*); *أَسْوَدٌ* black, *سُودٌ* (for *سُودٌ*); *أَعْمَى* blind, *عُمَى*.
2. *فَعْلَاءٌ*, fem. of *أَفْعَلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءٌ* yellow, *صَفْرٌ*; *عَرَجَاءٌ* lame, *عُرْجٌ*; etc. [Accordingly *بَيْدَاءٌ* a desert has *بَيْدٌ*.]

B

REM. *جَمَعَاءٌ*, *كَتَعَاءٌ*, *بَصَعَاءٌ*, and *بَتَعَاءٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* all), make *جَمَعٌ*, *كَتَعٌ*, *بَصَعٌ*, *بَتَعٌ*, without *tênwîn* [§ 309, a, δ], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

3. *فَعَالٌ*, *فِعَالٌ*, *فُعَالٌ*, derived from verba med. rad. و; as *عَوَانٌ* a middle-aged married woman, *عُونٌ* (for *عُونٌ*); *نَوَارٌ* timid, retiring (of a woman), *نُورٌ*; *بَوَانٌ* the pole of a tent, *بُونٌ*; *أَوَانٌ* a table, a plate, *أُونٌ*; *سَوَارٌ* a bracelet, *سُورٌ*; *أَوَارٌ* heat, *أُورٌ*. [They may be contractions from original *فُعَالٌ*, as e.g. *سَوَاكٌ* a tooth-stick, has certainly both *سُوكٌ* and *سُوكٌ*. R. S.]

C

4. *فَاعِلٌ*, derived from verba med. rad. و; as *عَائِدٌ* having newly had young, *عُوْدٌ* (for *عُوْدٌ*); *عَائِطٌ* [and *حَائِطٌ* farrow,] not bearing young for some years, *عُوطٌ* [or *عِيْطٌ*, *حُوطٌ*]. [Also in some other cases, as *فُرَّةٌ* from *فَارَةٌ* and *بُرْزٌ* from *بَارِزٌ*. They may, however, be contractions from *فُرَّةٌ* and *بُرْزٌ* (comp. III. 5, rem.). D. G.]

D

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

III. *فُعْلٌ*.

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

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

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

REM. The form *فُعَلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminata; e.g. *بَيْضٌ* (for *شَيْبٌ*), *شَيْبٌ* [غُدْرٌ, بَشْرٌ], *أُسْدٌ*, *رُسُلٌ*, *قَضَبٌ*, *كُتُبٌ* (for *بَيْضٌ*, instead of which *بُوضٌ* is sometimes used), *نَيْبٌ* full-grown she-camels (for *نَيْبٌ*), from *نَابٌ* (for *نَيْبٌ*). Forms like *لَذِيذٌ* pleasant, *لَذٌّ*, *ذُبَابٌ* the common fly, *ذُبٌّ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِيرٌ*, *سُرٌّ*; *جَدِيدٌ* new, *جُدْدٌ* or *جَدْدٌ*.

B

IV. *فَعَلٌ*.

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

V. *فَعَالٌ*.

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

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

Plur. Fract.

A

V. فَعَالٌ continued.

Sing.

بِحَارٌ ; ثَوْبٌ a piece of cloth, a dress, ثِيَابٌ ; ظَبْيٌ a gazelle,
 طِبَاءٌ ; قِدْحٌ an arrow, قِدَاحٌ ; ذئبٌ ; ذئَابٌ ; رِيحٌ a wind,
 رِيَاحٌ ; ظِلٌّ a shade, a shadow, ظِلَالٌ ; رَمْحٌ a spear, رِمَاحٌ ;
 خُفٌّ a boot, خِفَافٌ.

2. فَعْلَةٌ (rare), فُعْلَةٌ ; as قَصْعَةٌ a dish, قِصَاعٌ ; مَرَّةٌ an occasion, B
 a time, مِرَارٌ ; رَوْضَةٌ a garden, رِيَاضٌ ; صَبْعَةٌ a farm, صِبَاعٌ ;
 لِقْحَةٌ 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. امْرَأَةٌ, a woman, has a plural of this form, نِسَاءٌ.

3. فَعْلٌ, فُعْلٌ, not derived from verba mediæ rad. geminatæ or C
 tertiiæ 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 ; صَبْعٌ
 a hyæna, صِبَاعٌ.
5. فُعْلٌ, fem. فُعْلَةٌ, verbal adjectives ; as صَعْبٌ difficult, صِعَابٌ ; D
 عَذْبٌ sweet, عِدَابٌ ; صَلْبٌ hard, صِلَابٌ.
6. فَعْلٌ ; as رَطْبٌ fresh ripe dates, رِطَابٌ ; رَبِيعٌ an early born
 camel's colt, رَبَاعٌ ; هَبِيعٌ a late born camel's colt, هِبَاعٌ.
7. فُعْلَى, not fem. superlatives ; as أَنْثَى female, إِنَاثٌ ; خُنْثَى
 a hermaphrodite, خِنَاثٌ.

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

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

9. *فُعْلَانٌ*, fem. *فَعْلَى*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *رَبِيَّانٌ*, f. *رَبِيَّآ*, *satisfied with drink*; *رَوَاةٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *شَرِيفٌ*; *مَرِيضٌ* *sick*, *مِرَاضٌ*; [*ضَعِيفٌ* *feeble*, *ضَعْفٌ*]; *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طِيَالٌ*); *بَسِيفٌ* *base*, *بَسِيفٌ* (for *بَسِيفٌ*); *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *جَيِّدٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خَيْرٌ*.

C

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

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ*; *نَهَائٌ*, *نَهَائٌ* *drinking, thirsty*, *تَجَارٌ*; *تَاجِرٌ* *a merchant*, *تَجَارٌ*; *رَاعٍ* (for *رَاعِيٌّ*) *a shepherd*, *رَاعِيٌّ*; *نِيَامٌ* *sleeping*, *نَائِمٌ*; *قِيَامٌ* *standing*, *قِيَامٌ*; *رَعَاةٌ*, *رَعَاةٌ* *fat*, *رَعَاةٌ*.

D

[REM. a. Rare cases are *جَوَادٌ* from *جَوَادٌ* *a courser*; *بِطَاحٌ* from *بِطَاحًا* *the channel of a torrent*; *عَجَافٌ* from *عَجَافٌ* fem. *عَجَفَاءٌ* *lean*; *عِشَارٌ* and *نِغَاسٌ* from *عِشْرَاءٌ* and *نُفَسَاءٌ*.]

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

Plur. Fract.

A

V. **فَعَالٌ** continued.

Sing.

141 seq.) as **بُسَاطٌ** from **بُسَطٌ** a she-camel with her own calf, **تُنَائٍ** from **تَنِيٌّ** a sheep or goat in the second year, **رُخَالٌ** from **رُخْلٌ** or **رِخْلٌ** a ewe lamb, **رُدَالٌ** from **رَدْلٌ** mean, **رُعَاءٌ** from **رَاعٌ** a shepherd, **صَبَائٍ** from **صَابِيٌّ** a Sabian (see the Gloss. to Tabarī). Some say that it is another form for **فَعَالٌ**, others B that it is really a collective (**اسْمٌ جَمْعٌ**). D. G.]

VI. **فُعُولٌ**.

1. **فُعُلٌ**, **فُعَلٌ**, **فُعْلٌ**; as **بَحْرٌ** a sea, **بُحُورٌ**; **نَفْسٌ** the soul, **نُفُوسٌ**; **كَهْلٌ** a middle-aged man, **كُهُولٌ**; **ضَرْسٌ** a molar tooth or grinder, **ضُرُوسٌ**; **جِلْدٌ** a skin, **جُلُودٌ**; **جُنْدٌ** a military force, C **جُنُودٌ**; **بِرْدٌ** a robe, **بُرُودٌ**; **جَيْشٌ** an army, **جَيُوشٌ**; **جَيْدٌ** the neck, **جَيُودٌ**; **ظَبِيٌّ** a gazelle, **ظَبِيٌّ** (for **ظَبُويٌّ**); **دَلْوٌ** a bucket, **دَلِيٌّ** (for **دَلُويٌّ**); and, by assimilation of the vowels, **دَلِيٌّ**, **دَلِيٌّ** (comp. § 215).

REM. a. From words med. rad. **و** of the forms **فُعَلٌ** and **فُعُلٌ** this plural is rare; e.g. **فُوجٌ** a troop, **فُووجٌ**; **حَوولٌ** a year, **حُوولٌ** (or **حُوولٌ**). **قَوْسٌ** a bow, usually makes **قُوسِيٌّ** or **قَسِيٌّ**, D as if from **قَسُوٌّ**.

REM. b. In words med. rad. **ي** the vowel of the first syllable is sometimes assimilated to the second radical, as **بَيْتٌ** a house, **بُيوتٌ** or **بَيوتٌ**; **شَيْخٌ** an old man, a chief, a doctor, **شُيوخٌ** or **شَيوخٌ**; **عَيْنٌ** an eye, **عُيونٌ** or **عَيونٌ** (comp. § 269, rem. c).

2. **فُعَلٌ**, **فُعْلٌ**; as **أَسَدٌ** a lion, **أُسُودٌ**; **نَدَبٌ** a scar, **نُدُوبٌ**; **كَيْدٌ**

A *Plur. Fract.*

VI. *فُعُولٌ* continued. *Sing.*

the liver, كَبُودٌ ; وَعِلٌّ *a mountain-goat*, وُعُولٌ ; مَلِكٌ *a king*,
 مُلُوكٌ ; نَابٌ (for نَيْبٌ) *a canine tooth*, نُيُوبٌ ; عَصَا *a staff*,
 عِصِيٌّ (for عِصْوِيٌّ), 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 سَاقٌ (for سَوَاقٌ) *a stem or trunk*, سُوَوَاقٌ (or سُوَوَاقٌ).

3. فَعَلَةٌ, فَعَلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money*,
 خُرُوبٌ ; حُرَيْبَةٌ *a hole*, حُقُوبٌ ; حَقْبَةٌ *a period of time*, بُدُورٌ ;
 دَوَاةٌ ; شُعُوفٌ ; شَعْفَةٌ *a top or summit*, حُقُوقٌ ; حَقَّةٌ
 C 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 عَتَوِيٌّ) or عَتِيٌّ or عَتِيٌّ بَاكِ *weeping*, بَيْكِيٌّ or بَيْكِيٌّ.

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

D اُرُومٌ from اِرْمٌ (اِرْمٌ) *a stone set up* ; ظُرُوفٌ from ظُرَيْفٌ *elegant*.]

VII. *فُعُلٌ*.

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

A *Plur. Fract.*IX. *فَعَلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from verba med. و sometimes remains uncontracted in the plural; as *جَانِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَائِكٌ* a weaver, *حَوَاكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

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

X. *فُعَلَةٌ*.

- فَاعِلٌ*, verbal adjectives, denoting rational beings, and derived from verba tertiæ rad. و et ي; as *غَزَاةٌ* a soldier, *غَزَاةٌ* (for *غُزْوَةٌ*); *قَاضٍ* a judge, *قَضَاءٌ* (for *قَضِيَّةٌ*); *رَاوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رَوِيَّةٌ*); *جَانِبٌ* a sinner, *جُنَابَةٌ* (for *جُنَيْبَةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of Hijaz *أَلْصَابَةُ* (*Sabians*) for *أَلْصَابِيُّونَ*, a nickname given to the first Muslims. R. S.]

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

D XI. *فِعْلَةٌ*.

- فُعْلٌ*, not derived from verba tertiæ rad. و et ي; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرُجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دُبٌّ* a bear, *دِبْبَةٌ*; *كُوْزٌ* a jug, *كِوْزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.
- فُعْلٌ*, with the same restriction, rare; as *كُوْرٌ* an ox, *كُورَةٌ* or *كُورَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. فَعَلَةٌ continued. Sing.

man, شَيْخَةٌ; غَرْدٌ a truffle, غَرْدَةٌ; رَطْلٌ soft, lax, flaccid, رَطْلَةٌ;
قِرْدٌ an ape, قِرْدَةٌ; قِرْطٌ, هِرْطٌ a tom-cat, هِرْرَةٌ, قَطْطَةٌ; دِيكٌ a cock,
دِيكَةٌ; فَيْلٌ an elephant, فَيْلَةٌ.

XII. فَعَلَةٌ.

B

1. فَعَلٌ; as ثَوْرٌ a bull, ثَيْرَةٌ; شَيْخٌ an old man, شَيْخَةٌ.
2. فَعَلٌ; as وَلَدٌ a child, وَلَدَةٌ; جَارٌ (for جَوْرٌ) a neighbour, جَيْرَةٌ;
فَتَى level ground, قَيْعَةٌ; أَخٌ (for أَخُو) a brother, إِخْوَةٌ; فَتَى
(for فَتَى) a youth, فَتِيَّةٌ.
3. فَعَالٌ; as غَزَالٌ a gazelle, غَزْلَةٌ; غُلَامٌ a youth, a slave,
غُلْمَةٌ; شَجَاعٌ brave, شَجَعَةٌ.
4. فَعِيلٌ; as صَبِيٌّ (for صَبِيُو) a boy, صَبِيَّةٌ; جَلِيلٌ thick, coarse,
big, great, جِلَّةٌ; خَصِيٌّ a gelding, a eunuch, خَصِيَّةٌ.

C

REM. نِسْوَةٌ a woman, has a plural of this form, نِسَوَةٌ.

[The plural فَعَلَةٌ varies in almost all cases with فَعْلَانٌ. R. S.]

XIII. أَفْعَلٌ.

D

1. أَفْعَلٌ, not derived from verba mediæ rad. و et ي; as بَحْرٌ
a sea, أَبْحَرٌ; نَفْسٌ the soul, أَنْفَسٌ; فُلْسٌ a copper coin, أَفْلَسٌ;
[أَسْطَرٌ a line of writing, أَسْطَرٌ]; أَضْبٌ a lizard, أَضْبٌ (for أَضْبٌ);
وَجْهٌ the face, أَوْجَهٌ; دَلْوٌ a bucket, أَدَلٌ (for أَدَلِيٌّ or أَدَلُو);
ظَبِيٌّ an antelope, أَظْبٌ (for أَظْبِيٌّ); يَدٌ (for يَدِيٌّ) the hand,
أَيْدِيٌّ (for أَيْدِيٌّ).

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

REM. Exceptions are, for example, **تَوْبٌ** a piece of cloth, a garment, **أَثُوبٌ** or **أَثُوبٌ**; **قَوْسٌ** a bow, **أَقْوَسٌ** 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, **أَذْرَعٌ**; **عَنَاقٌ** a female kid, **أَعَنَقٌ**;

B **يَمِينٌ** the right hand, an oath, **أَيْمَنُ**; **شِمَالٌ** the left hand, **أَشْمَلٌ**; **لِسَانٌ** the tongue*, **أَلْسَنٌ**; **عَقَابٌ** an eagle, **أَعْقَبٌ**.

3. **فَعْلٌ**, not derived from verba mediæ rad. **و** et **ي**, rare; as **جَبَلٌ** a hill, **أَجْبَلٌ**; **زَمَنٌ** time, **أَزْمَنٌ**; **عَصَا** (for **عَصُو**) a staff, **أَعْصَى** (for **أَعْصَى** or **أَعْصُو**); **رِجْلٌ** a leg or foot, **أَرْجَلٌ**; **شِبْلٌ** a lion's cub, **أَشْبَلٌ**; **ذِئْبٌ** a wolf, **أَذُوبٌ**; **قُفْلٌ** a lock, **أَقْفَلٌ**.

C REM. **بِرٌّ**, a well, has **أَبُورٌ** and, by transposition, **أَبْرٌ**.

From radicals mediæ **و** et **ي** occur, for example, **دَارٌ** a house, **أَدُورٌ**, and, by transposition, **أَدْرٌ**; **سَاقٌ** the shank, **أَسُوقٌ**, **أَسُوقٌ**; **نَارٌ** fire, **أَنُورٌ**; **نَابٌ** (for **نَيْبٌ**) a canine tooth, **أَنْيَبٌ**.

4. **فَعْلَةٌ**, rare; as **أَكْمَةٌ** a hillock, **أَكْمَرٌ**; **رَقَبَةٌ** the neck, **أَرْقَبٌ**; **أَمَةٌ** a maidservant, (for **أَمَوَةٌ**), **أَمْرٌ** (for **أَمِيٌّ**); **نَاقَةٌ** a she-camel, **أَنْيَقٌ** and, **أَنْيَقٌ**, whence, by transposition, **أَنْيَقٌ** and,

D dialectically, **أَوْنَقٌ**.

REM. **أَفْعُلُ** occurs now and then in a few other forms; as **نَمْرٌ** a leopard, **أَنْمَرٌ**; **سَبْعٌ** a beast of prey, **أَسْبَعٌ**; **ضِلْعٌ** a rib, **أَضْلَعٌ**; **غَرَابٌ** a raven, **أَغْرَابٌ**; etc.

* [If fem.; for if masc. it has **أَلْسِنَةٌ** (XV. 1), according to *El-Mubarrad 50, l. 5 seq. D. G.]

Plur. Fract.

A

XIV. أفعال.

Sing.

1. Triliterals of all forms, especially فَعَلَ, rarely فَعُلَ (see no. 2) and فَعُلَ; as قَدَمٌ a *footstep*, أَقْدَامٌ; طَلَلٌ a *vestige* or *trace*, نَابٌ; أَبْوَابٌ; بَابٌ (for بَوْبٌ) a *door*, أَبْوَابٌ; مَطَرٌ; أَمْطَارٌ; نَيْبٌ (for نَيْبٌ) a *canine tooth*, an *old she-camel*, آئِيَابٌ; ابْنٌ (for ابْنَى) a *son*, ابْنَاءٌ; أَبٌ (for أَبَوْ) a *father*, آبَاءٌ; بئرٌ a *well*, أَبَارٌ or, by transposition, آبارٌ; رَأْيٌ idea, belief, opinion, آرَاءٌ or آرَائٌ; B حِمْلٌ a *load*, أَحْمَالٌ; عَيْدٌ a *festival*, أَعْيَادٌ; إِبْطٌ the *armpit*, أُذُنٌ or أُذُنٌ; أَحْكَامٌ; حُكْمٌ; أَقْفَالٌ; قُفْلٌ; أَبَاطٌ an *ear*, آذَانٌ; حُرٌّ free; أَحْرَارٌ; اسْمٌ (for سُمُو) a *name*, أَسْمَاءٌ; عُضْدٌ the *arm*, أَعْضَادٌ; عِنَبٌ grapes, أَعْنَابٌ; إِبِلٌ a *herd of camels*, أَبَالٌ; نَمْرٌ a *leopard*, أَنْمَارٌ; فَخْدٌ a *thigh*, أَفْحَادٌ; فَرُخٌ the *young of a bird*, أَفْرَاحٌ; أَلْفٌ a *thousand*, آلَافٌ; أَبْرَارٌ pious, dutiful; أَبْرَارٌ; فَنٌّ a *branch*, أَفْتَانٌ; رُطْبٌ fresh C ripe dates, أَرْطَابٌ.
2. فَعُلَ, from verba mediæ rad. و et ي, and primæ rad. و; as تَوْبٌ a *dress*, أَتْوَابٌ; سَيْفٌ a *sword*, أَسْيَافٌ; يَوْمٌ a *day*, أَيَّامٌ (for أَيَّوَامٌ); وَقْتُتٌ time, أَوْقَاتٌ; وَهْمٌ a *fancy*, a *notion*, a *mistake*, أَوْهَامٌ.

REM. شَيْءٌ, a *thing*, makes أَشْيَاءَ, and not (as one would D naturally expect) أَشْيَاءَ.

3. فَاعِلٌ, rare; as نَاصِرٌ a *helper*, أَنْصَارٌ; شَاهِدٌ a *witness*, أَشْهَادٌ; أَصْحَابٌ pure, أَطْهَارٌ; صَاحِبٌ a *companion*, a *friend*, أَصْحَابٌ; أَفْتَارٌ tepid, أَفْتَارٌ.
4. فَعِيلٌ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. *أَفْعَالٌ* continued. *Sing.*

rare; as *شَرِيفٌ* noble, *أَشْرَافٌ*; *مَمِيْتُ* or *مَيْتٌ* (for *مَوِيْتُ*, § 242),
dead, *أَمْوَاتٌ*.

REM. *أَفْعَالٌ* occurs now and then in a few other forms;
as *عَدُوٌّ* an enemy, *أَعْدَاءٌ*; *قُلُوبٌ* a weaned foal, a colt, *أَقْلَابٌ*;
يَمِينٌ a right hand, an oath, *إِيمَانٌ*; *جَنَانٌ* the heart, *أَجْنَانٌ*.

B XV. *أَفْعَلَةٌ*.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms *فَعَالٌ*, *فَعَالٌ*, and *فَعَالٌ*;
as *جَنَاحٌ* a wing, *أَجْنَحَةٌ*; *طَعَامٌ* food, *أَطْعَمَةٌ*; *زَمَانٌ* time,
أَزْمَنَةٌ; *دَوَاءٌ* physic, *أَدْوِيَةٌ*; *غِذَاءٌ* food, *أَغْذِيَةٌ*; *لِسَانٌ* the tongue*,
إِمَامٌ (for *الْإِمَامَةُ*); *إِلَهٌ* a god, *أَحْمِرَةٌ* an ass, *حِمَارٌ*; *السِّنَةُ*
C an 'imām or priest, *أَيْمَةٌ* or *أَيْمَةٌ* (for *الْأَيْمَةُ*); *فِنَاءٌ* a courtyard,
أَفْنِيَةٌ; *فُوَادٌ* the heart, *أَفْتَدَةٌ*; *غُرَابٌ* a raven, *أَغْرِبَةٌ*; *غُلَامٌ* a youth,
أَغْلِمَةٌ; *زُقَاتٌ* a lane, a strait, *أَزِقَّةٌ*; *عَمُودٌ* a pillar, *أَعْمِدَةٌ*;
رَغِيفٌ a cake of bread, *أَرْغَفَةٌ*; *قَضِيبٌ* a branch, a rod, *أَقْضِبَةٌ*;
كَنْبِيبٌ a sand-hill, *أَكْضِبَةٌ*; *قَفِيرٌ* a certain measure, *أَقْفِرَةٌ*.

2. *فَعِيلٌ*, verbal adjectives, derived from verba mediæ rad.

- D geminate or ultimæ rad. *و* et *ي*; as *عَزِيزٌ* mighty, glorious,
أَعِزَّةٌ (for *أَعِزَّةٌ*); *عَفِيفٌ* temperate, chaste, *أَعْفَفَةٌ*; *شَجِيحٌ*
niggardly, stingy, أَشْحَةٌ; *حَبِيبٌ* dear, *أَحَبَّةٌ*; *صَبِيٌّ* a boy
(for *صَبِيٌّ*), *أَصْبَبَةٌ*; *نَجِيٌّ* a confidant, *أَنْجِيَةٌ*; *عَبِيٌّ* stammering,
أَعْبِيَّةٌ.

* [If masc.; see the footnote to XIII. 2.]

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; نَازِعٌ hanging the head, نَوَازِعٌ; هَالِكٌ perishing, هَوَالِكٌ; خَالِفٌ remaining behind, خَوَالِفٌ.

B

4. فَاعِلٌ, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as حَامِلٌ pregnant, حَوَامِلٌ; نَاهِدٌ طَوَائِقُ divorced, طَوَائِقُ حَوَائِضُ menstruating, حَوَائِضُ نَاهِدٌ having swelling breasts, نَوَاهِدٌ.

C

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ fruit, فَوَاكِهُ; نَادِرَةٌ a rarity, نَوَادِرُ; صَاعِقَةٌ a thunderbolt, صَوَائِقُ; أَنَسَةٌ cheerful, sociable, أَوَانِسُ; صَاحِبَةٌ a female companion, صَوَاحِبُ; خَاصَّةٌ distinguished people, the upper classes, خَوَاصُّ (for خَوَاصِصُ); عَامَّةٌ common people, the vulgar, عَوَامُّ (for عَوَامِمُ); فَائِدَةٌ gain, profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارِيُ (for جَوَارِيُ, see no. XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحِيُ (for نَوَاحِيُ).

D

REM. Initial و is changed into أ; as وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِيَةٌ custody, a guard, أَوَاقِيُ (for وَوَاقِيُ), which is also the plural of وَاقِيَةٌ = أَوْقِيَةٌ an ounce.

Plur. Fract.

A

XVI. *قَوَاعِلُ* continued. *Sing.*

6. *قَوَاعِلُ*; as *حَوَائِبُ*, *دَامَاءُ*, *حَائِيَاءُ*, *قَاصِعَاءُ*, *نَافِقَاءُ*, *قَاصِعَاءُ*, *holes of the jerboa*, *حَوَائِبُ* (for *حَوَائِي*), *دَوَامُ* (for *دَوَامِمُ*), *قَوَاصِعُ*, *نَوَافِقُ*, *سَابِيَاءُ* a *caul*, *سَوَابٍ* (for *سَوَابِي*).

XVII. *فَعَائِلُ*.

Fem. quadrilaterals, of which the third letter is servile or quiescent (a long vowel), whether they have the fem. termination *ة*, or not; as *سَحَابَةٌ* a *cloud*, *سَحَائِبُ*; *رِسَالَةٌ* an *embassy*, a *letter*, a *treatise*, *رِسَائِلُ*; *ذَوَابَةٌ* a *lock of hair*, *ذَوَائِبُ*; *جَعَالَةٌ* or *جَعِيلَةٌ* *wages*, *جَعَائِلُ*; *جَزِيرَةٌ* an *island*, *جَزَائِرُ*; *صَحِيفَةٌ* a *written leaf*, a *letter*, a *book*, *صَحَائِفُ*; *صَفِيحَةٌ* a *board or plank*, a *slab*, *صَفَائِحُ*; *صَفَائِحُ*; *صَفَائِحُ* *noble*, *كِرَائِمُ*; *كَرَائِمُ* *slaughtered*, a *victim*, *ذَبَائِحُ*; *حَلُوبَةٌ* a *milch-camel*, *حَلَائِبُ*; *شِمَالٌ* the *north wind*, *شَمَائِلُ*; *شِمَالٌ* the *left hand*, *شَمَائِلُ*; *جَزُورٌ* a *she-camel for slaughter**, *جَزَائِرُ*; *عَجُوزٌ* an *old woman*, *عَجَائِرُ*; *ذُنُوبٌ* a *large bucket*, *ذَنَائِبُ*.

REM. *فَعَائِلُ* occurs rarely in a few other cases; as *أَفَيْلٌ* a *young camel*, *أَفَائِلُ*; *ضَمِيرٌ* a *pronoun*, *ضَمَائِرُ*; [*دَلِيلٌ* a *proof*, *وَصَائِدٌ* a *court*, *وَصَائِدُ*]; [*حَاجَةٌ* a *want or need*, a *thing*, *حَرَ* a *free woman*, *حَرَائِرُ*; *حَرَ* a *second wife*, *حَرَائِرُ*; *حَرَ* a *daughter in law*, *حَرَائِرُ*]; [*مُرَّةٌ* *bitter kinds of trees*, from *مُرَّةٌ*]; *لَيْلٌ* the *night*, *لَيَائِلُ*.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*

XVIII. فَعْلَانُ.

Sing.

1. فَعْلٌ, from radicals *medie* و و; as حُوتٌ, نُونٌ, a fish, حَيْتَانُ, نِينَانٌ a wall, سِيرَانٌ, عُودٌ a piece of wood, a branch, دِيدَانٌ, دُودٌ a worm, دِيدَانٌ.
- B 2. فَعْلٌ; as خَرَبٌ a male bustard, خِرْبَانٌ; وَصَعٌ a kind of small bird, وَصَعَانٌ; وَرَلٌ a lizard, وَرْلَانٌ; تَاجٌ (for تَوَاجٌ) a crown, تَاجَانٌ; بَابٌ a door, بَبَابٌ; جَارٌ a neighbour, جِيرَانٌ; نَارٌ fire, نِيرَانٌ; قَتَى (for قَتَى) a youth, قَتِيَانٌ; أَخٌ (for أَخُو) a brother, إِخْوَانٌ.
3. فَعْلٌ; as صُرْدٌ a kind of bird, صِرْدَانٌ; نَعْرٌ a nightingale, نَعْرَانٌ; جُرْدٌ a field-rat, جِرْدَانٌ; خَزَزٌ a buck-hare, خَزَزَانٌ; جَعَلٌ a black beetle, جَعْلَانٌ.
- C 4. فَعَالٌ, and more rarely فَعَالٌ and فَعَالٌ; as غَلَامٌ a boy, a slave, غَلْمَانٌ; غَرَابٌ a raven, غِرْبَانٌ; عَقَابٌ an eagle, عَقْبَانٌ; ذَبَابٌ a fly, ذِبَابَانٌ; غَزَالٌ a gazelle, غِرْلَانٌ; شَهَابٌ a firebrand, a meteor, شَهْبَانٌ; صَوَارٌ a herd of wild cattle, صِيرَانٌ.
- D 5. فَعْلٌ and فَعْلٌ, rare; as عَبْدٌ a slave, عَبْدَانٌ; وَغْدٌ a slave, وَغْدَانٌ; ثَوْرٌ a bull, ثِيرَانٌ; ضَيْفٌ a guest, ضَيْفَانٌ; فَأْرٌ a mouse, فَيْرَانٌ; رَأْلٌ a young ostrich, رِرْلَانٌ; صِنُوٌ one of two or more trees growing from a single root, صِنَوَانٌ; قِنُوٌ a bunch of dates, قِنَوَانٌ; نَيْرٌ a yoke, نِيرَانٌ.
6. فَعِيلٌ, rare; as قَضِيبٌ a branch, قِضْبَانٌ; ظَلِيمٌ a male ostrich,

Plur. Fract.

A

XVIII. فَعْلَانُ continued. Sing.

ظَلِمَانُ ; صَبِيٌّ (for صَبِيوٌ) a boy or child, صَبِيَّانُ ; حَصِيٌّ a gelding, a eunuch, حَصِيَّانُ.

[7. فَعُولٌ, rare; as خَرُوفٌ a lamb, خِرْفَانٌ.]

8. فُعَيْلٌ, فُعَيْلَةٌ, not diminutives, rare; as جُمَيْلٌ, كُعَيْتٌ, a nightingale, فُعَيْلَةٌ, كِعْتَانٌ, جَمَلَانٌ ; تَمَلَانٌ, كَمَيْلَةٌ a sort of wild cat, تَمَلَانٌ. B

9. فَعْلَانٌ, rare; as شَقْدَانٌ a male chameleon, شَقْدَانٌ, كَرَوَانٌ a bustard, كَرَوَانٌ ; وَرْشَانٌ a wood-pigeon, وَرْشَانٌ.

10. فَاعِلٌ, rare; as حَائِطٌ a wall, حَيْطَانٌ ; جَانٌ a spiritual being of the class called أَلِحِنٌ, جِنَانٌ.

REM. أَمَةٌ (for أَمَوَةٌ), a maidservant, has إِمْوَانٌ ; and C نِسْوَانٌ, a woman, an irregular plural نِسْوَانٌ.

XIX. فَعْلَانُ.

1. فَعْلٌ, more rarely فَعِلٌ ; as سَعْفٌ a roof, سَعْفَانٌ ; وَغْدٌ a slave, وَغْدَانٌ ; عَبْدٌ a slave, عَبْدَانٌ ; ظَهْرٌ the back, the short side of a wing-feather, ظَهْرَانٌ ; بَطْنٌ the belly, the long side of a wing-feather, بَطْنَانٌ ; [حَبٌّ grain, حَبَّانٌ ;] ذِئْبٌ a wolf, ذُؤْبَانٌ ; دُؤْبَانٌ ; قِنْوٌ a bunch of dates, قُنْوَانٌ ; زِقٌّ a skin for water, etc., زِقَّانٌ. D

2. فَعَلٌ ; as يَكْدٌ a town, بُلْدَانٌ ; بَرَقٌ, حَمَلٌ, a lamb, بَرَقَانٌ, حَمَلَانٌ ; ذَكَرٌ a male, ذُكْرَانٌ.

3. فِعَالٌ, rare; as زَقَاتٌ a lane, a strait, زَقَّانٌ ; شَجَاعٌ brave, شَجَعَانٌ ; شَهَابٌ a firebrand, a meteor, شُهَبَانٌ ; حُوَارٌ an unweaned foal of a camel, حُورَانٌ.

A *Plur. Fract.*XIX. *فُعْلَانٌ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَعِيفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيمٌ* a twig or rod, *قُضْبَانٌ*; *كَثِيبٌ* a sand-hill, *كُثْبَانٌ*; *ظَلِيمٌ* a male ostrich, *ظُلْمَانٌ*; *حَلِيلٌ* a friend, *خُلَّانٌ*; *قَرِيٌّ* a channel for irrigation, *قُرْيَانٌ*; *صَبِيٌّ* a boy or child, *صُبْيَانٌ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from *verba mediæ rad. و* et *ى*; as *رَاكِبٌ* a rider, *رُكْبَانٌ*; *صَاحِبٌ* a companion, *صُحْبَانٌ*; *فَارِسٌ* a horseman, *فُرْسَانٌ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهْبَانٌ*; *شَابٌ* a youth, *شَبَانٌ*; *رَاعٍ* a shepherd, *رُعْيَانٌ*.

- C 6. *أَفْعَلٌ*, fem. *فَعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانٌ*; *أَصْلَعٌ* bald, *صُلْعَانٌ*; *أَصْمٌ* deaf, *صُمَانٌ*; *أَعْوَرٌ* blind of one eye, *عُورَانٌ*; *أَبْيَضٌ* white, *بَيْضَانٌ* (for *بُيْضَانٌ*); *أَعْمَى* blind, *عُمَيَّانٌ*.

- REM. The forms *فُعْلَانٌ* and *فُعْلَانٌ* are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of *عُورَانٌ*, blind of one eye, from *أَعْوَرٌ*, and *حُورَانٌ*, unweaned foals of camels, from *حُورٌ*, we find *عَيْرَانٌ* and *حِشَّانٌ* [*حِشَّانٌ* or *حَشٌّ* a garden has *حِشَّانٌ* and *حِشَّانٌ*].

XX. *فُعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from *verba mediæ rad. geminatae* or *tertiæ rad. و* et *ى*; as *فَقِيرٌ* poor, *فُقَرَاءٌ*; *أَمِيرٌ* a commander or chief, *أُمَرَاءٌ*; *رَئِيسٌ* a chief, *رُؤَسَاءٌ*; *بَخِيلٌ* stingy, *بُخَلَاءٌ*; *طَرِيفٌ* witty, *طَرَفَاءٌ*; *حَكِيمٌ* wise, *حُكَمَاءٌ*.

Plur. Fract.

A

XX. فَعْلَاءٌ continued. Sing.

a philosopher or sage, a physician, حُكَمَاءٌ; نُجَبَاءٌ noble, نُجَيْبٌ;
بَيِّنٌ clear, plain, eloquent, بَيِّنَاءٌ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَالِمٌ learned, عُلَمَاءٌ; جَاهِلٌ ignorant, جُهَلَاءٌ; شَاعِرٌ a poet, شُعَرَاءٌ; عَاقِلٌ wise, عُقَلَاءٌ; صَالِحٌ good, right, صَلَحَاءٌ. B

REM. Examples of rarer cases are: سَمَحٌ liberal, سَمَحَاءٌ;
جَوَادٌ liberal, جَوَدَاءٌ; جَبَانٌ cowardly, جُبَنَاءٌ (from جَبِينٌ);
شَجَاعٌ brave, شُجَعَاءٌ (from شَجِيعٌ); قَتِيلٌ slain, قُتَلَاءٌ; أَسِيرٌ a
prisoner, أُسْرَاءٌ; [وَدُودٌ loving, وَدُودَاءٌ].—خَلِيفَةٌ, a successor,
a deputy, a caliph, usually makes خَلَاثِفٌ in the former senses,
and خُلَفَاءٌ in the last. C

XXI. أَفْعَلَاءٌ.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatae or mediæ or tertiæ rad. و et ي; as صَدِيقٌ a friend, أَصْدِقَاءٌ; قَرِيبٌ a relative, (أَخْلَلَاءٌ, أَحْبَبَاءٌ, أَخْلَاءٌ, أَحِبَّاءٌ, أَحِبَّاءٌ, أَحِبَّاءٌ); أَقْرَبَاءٌ;
هُوَيْبٌ a physician, أَطِبَّاءٌ; شَدِيدٌ strong, أَشْدَادٌ; هَيِّنٌ (for هَوَيْبٌ) D
light, easy, أَهْوَنَاءٌ; لَيِّنٌ (for لَيِينٌ) smooth, easy, أَلَيِّنَاءٌ; بَيِّنٌ
clear, plain, eloquent, أَبْيَنَاءٌ; غَنِيٌّ rich, أَغْنِيَاءٌ; عَمِيٌّ stuttering,
stammering, أَعْمِيَاءٌ; وَليٌّ a friend, a weli or saint, أَوْلِيَاءٌ;
شَقِيٌّ wretched, أَشْقِيَاءٌ; سَخِيٌّ liberal, أَسْخِيَاءٌ; تَقِيٌّ pious,
and similarly, بَرِيٌّ for بَرِيٌّ, quit of, exempt from, أَتَقِيَاءٌ;
نَبِيٌّ, for نَبِيٌّ, a prophet, أَنْبِيَاءٌ.

A *Plur. Fract.*XXII. *فَعْلَى*.*Sing.*

1. *فَعِيلٌ*, *فَعِلٌ*, *فَاعِلٌ*, *أَفْعَلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *قَتِيلٌ* wounded, *جَرَحَى*; *بَدِيْعٌ* bitten by a snake, stung by a scorpion, *مَيِّتٌ*; *كَسْرَى* broken, *أَسْرَى* a prisoner, *لُدْغَى* (for *مَوِيْتُ*) dead, *مَوْتَى*; *مَرِيضٌ* sick, *مَرَضَى* drowned, *غَرِيْقٌ*; *عَيْلَى* paralytic, *زَمْنٌ* perishing, *هَالِكٌ*; *عَرَقَى* decrepit through age, *هَرَمَى*; *وَجَعٌ* in pain, *وَجَعَى*; *حَمَقٌ*, or *أَحْمَقٌ*, silly, *حَمَقَى**; *جَرَبٌ*, or *أَجْرَبٌ*, mangy, scabby, *جَرَبَى*; *نَوَكَى* a fool, *أَنَوَكٌ* *جَرَبَى*.
2. *فَعْلَانٌ*, verbal adjectives; as *كَسْلَانٌ* lazy, *كَسَلَى*; *غَضْبَانٌ* angry, *غَضِبَى*; *غَرْتَانٌ* hungry, *غَرَّتَى*; *سَكْرَانٌ* drunken, *سَكْرَى*.

C

REM. The plural *فَعْلَى* is said to occur in only two words;viz., *حَجَلٌ* a partridge, *حَجَلَى*, and *ظَرِبَانٌ* a polecat, *ظَرِبَى*.XXIII. *فَعَالٍ*.

1. *فَعْلَاءٌ*; as *عَدْرَاءٌ* a virgin, *عَدَارٌ*; *صَحْرَاءٌ* a plain or desert, *صَحَارٌ*; *قِيَاءٌ* a desert, *قِيَاٌ*.
2. *فَعْلَى*, *فَعْلَى*; as *فَتْوَى* a judicial opinion, *فَتَاوٌ*; *دَعْوَى* a claim, *دَعَاوٌ*; *ذِفْرَى* the prominent bone behind the ear, *ذَفَارٌ*.
3. *فَعْلَاءَةٌ*, *فَعْلِيَّةٌ*, *فَعْلَوَةٌ*; as *بَعْلَاءَةٌ* a female gūl (غَوْلٌ) or goblin, *سَعَالٌ*; *جَدْرِيَّةٌ* rough ground, *حَدَارٌ*; *عَفْرِيَّةٌ* the

* [*لِيلَا زِدْوَا جِ*] *كَيْسَى* clever has *كَيْسَى* in order that it may resemble its contrary *حَمَقَى* .

Plur. Fract.

A

XXIII. *فَعَالٍ* continued. *Sing.*

hackles of a cock, عَفَارٍ; عِرْقُودَةٌ the collar-bone, تَرَاتِقٍ; عِرْقُودَةٌ the cross-handle of a bucket, عَرَاتِقٍ.

REM. *فَعَالٍ* stands in the nom. and genit. for *فَعَالِيٌّ* and *فَعَالِي* (both with the art. *الْفَعَالِي*). The accus., however, is always *فَعَالِي*, with the art. *الْفَعَالِي*.—In the same way *لَيْلٌ* B *night*, makes *لَيْالٍ* (acc. *لَيْالِي*); *أَهْلٌ* *one's people or family*, *أَهَالٍ* (acc. *أَهَالِي*); and *أَرْضٌ*, *the earth*, *أَرَاضٍ* (acc. *أَرَاصِي*).

XXIV. *فَعَالِي*.

1. *فَعَلَاءَةٌ*; as *عَذْرَاءٌ* *a virgin*, *عَذَارِي*; *صَحْرَاءٌ* *a plain or desert*, *صَحَارِي*; *فَيْفَاءَةٌ* *a desert*, *فَيْفَائِي*.
2. *فَعْلَى*; as *فَتَوَى* *a judicial opinion*, *فَتَاوَى*; *حَلَاوَى* *sweetmeat*, *حَلَاوَى*; *دَعَاوَى* *a claim*, *دَعَاوَى*; *ذِفْرَى* *the prominent C bone behind the ear*, *ذِفَارَى*; *شَكَاوَى* *a complaint*, *شَكَاوَى*.
3. *فَعْلَى*, feminine adjectives, not superlatives; as *أُنْثَى* *female*, *feminine*, *أُنَائِي*; *حُبْلَى* *pregnant*, *حَبَالِي*; *خُنْثَى* *a hermaphrodite*, *خُنَائِي*.
4. *فَعْلِيَّةٌ*; as *حِذْرِيَّةٌ* *rough ground*, *حِذَارِي*; *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. *فَعْلَى*, and *فَعِيلٌ*, verbal adjectives; as *سَكْرَانٌ* *drunken*, *سَكَارِي*; *غَضْبَانٌ* *angry*, *غَضَابِي*; *غَرْتَانٌ* *hungry*, *غَرَاتِي*; *غَيْرَانٌ* *lazy*, *كَالِي*; *حَيْرَانٌ* *perplexed*, *حَيْرَانِي*; *غِيَارَانٌ* *jealous*, *غِيَارِي*; *أَسِيرٌ* *a prisoner*, *أَسَارِي*; *كَسِيرٌ* *broken*, *كَارِي*;

A *Plur. Fract.*XXIV. *فَعَالِي* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى *a boon-companion*, نَدِيمٌ *unmarried*, أَيَامَى [أَيْمِرٌ] *covered with shame*, حَزَائِبًا.

6. فَعُلٌ, فَعُلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly*, حَذَارَى, حَذَارَى *cautious, wary*, وَجَاعَى, وَجَعٌ *in pain*, حَبَاطَى, حَزْنٌ *sad*, حَزَائِي.

B

REM. Instead of *فَعَالِي* we find, in nos. 5 and 6, *فَعَالِي* and even *فَعَالِي*; as سُكَارَى, حُمَارَى, عُجَالَى, غُمَارَى, أُسَارَى, غُمَارَى, عُجَالَى, سُكَارَى; *وَجَاعَى* has only *رُدَافَى* and *عَاطِلٌ* only *عُظَالَى*.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ي; as هَدَايَا *a present*, مَنِيَّةٌ *fate*, مَنَايَا, رَعَايَا *subjects*, رَعِيَّةٌ *a trial or calamity*, بَلَايَا, مَطِيَّةٌ *an animal for riding*, مَطَايَا, سَجَايَا, سَجِيَّةٌ *nature, disposition*, سَجَايَا, حَطِيَّةٌ (for حَطِيَّةٌ) *a sin*, عَشَايَا, عَشِيَّةٌ].

- REM. We write هَدَايَا instead of هَدَايِي, etc., to prevent the repetition of the letter ي (see § 179, rem. a).—Many grammarians regard these words as being of the form فَعَائِلٌ (see XVII.), for هَدَائِي (هَدَائِي), etc.

D

8. فُعَالَةٌ, from verba tertiæ rad. و et ي; as جَدَايَةٌ *a young gazelle*, أَدَاوَى, 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 *غَدَايَا* has *غُدُوَّةٌ* (لِللَاذْوَاجِ).]

Plur. Fract.

A

XXIV. فَعَالِي continued. Sing.

a stout stick, هَرَاوِي; نَقَاوَةٌ plants of the kind called حَمِضُ used for washing clothes, نَقَاوِي; نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالِي is thought to stand for فَعَائِلُ; as جَدَايَا for جَدَائِي (جَدَاءٌ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ي; as رَوَايَةٌ a camel used in drawing water, a large water-skin, رَوَايَا; حَاوِيَةٌ an intestine, حَاوِيَا; زَاوِيَةٌ a corner, زَوَايَا.

REM. a. Here فَعَالِي is thought to stand for فَوَاعِلُ; as رَوَايَا for رَوَائِي (رَوَاءٌ), etc.

[REM. b. Anomalous is نَصْرَانِي from نَصَارِي a Christian.]

C

XXV. فَعِيلٌ (rare).

1. بَقَرٌ; كَلِيبٌ; كَلْبٌ; عَبِيدٌ; عَبْدٌ; فَعَلٌ; فَعْلٌ; as رَحَى a mill, رَحِي; بَقِيرٌ; حَمِيرٌ; حِمَارٌ; فِعَالٌ.
2. فَاعِلٌ; as حَمِيرٌ; حِمَارٌ; فِعَالٌ.
3. فَاعِلٌ; as حَاجٌّ a pilgrim, حَاجِجٌ; غَازٍ (for غَازُوٌ) a soldier, غَازِيٌ (for غَازِيُوٌ); مَاعِزٌ a goat, مَعِيزٌ; ضَائِنٌ a sheep, ضَائِنٌ; غَزِيٌّ (for غَزِيُوٌ).

D

XXVI. فُعُولَةٌ (rare).

فُعُلٌ; فَعْلٌ; as بَعْلٌ a husband, بُعُولَةٌ; عَمٌّ an uncle (by the father's side), عُمُومَةٌ; عَيْرٌ a wild ass, عَيْرَةٌ; خَالٌ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c); فُحْلٌ a stallion, فُحُولَةٌ; [خَيْطٌ a thread, خُيُوطَةٌ; نَمِرٌ a panther, نُمُورَةٌ; صَقْرٌ a hawk, صُقُورَةٌ; عَلْفٌ fodder, عَلُوقَةٌ].

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare). *Sing.*

1. *فَعَلٌ*; as *تَوْرٌ* a bull, *ثِيَارَةٌ*; [*فَحْلٌ* a stallion, *فِحَالَةٌ*; *جَمَلٌ* a camel, *جِمَالَةٌ* (also *جَمَائَةٌ*)] ; *ذَكَرٌ* male, *ذِكَارَةٌ*; *حَجَرٌ* a stone, *حِجَارَةٌ*.

2. *فَاعِلٌ*; as *صَاحِبٌ* a companion, *صِحَابَةٌ* (also [the more common]

B *صَحَابَةٌ*).XXVIII. *فَعُلٌ* (rare).

1. *فَعْلَةٌ*; as *حَلَقَةٌ* a ring, a circle, *حَلَقٌ*; *بَكْرَةٌ* a pulley, *بَكْرٌ*.

2. *فَاعِلٌ*, as *نَاهِلٌ* drinking for the first time (of camels), *نَهْلٌ*; *طَالِبٌ* seeking, *طَلَبٌ*; *خَادِمٌ* a servant, *خَدَمٌ*; *تَابِعٌ* a follower, an attendant, *تَبِعٌ*; *رَاصِدٌ* lying in wait, watching, *رَصْدٌ*; *حَارِسٌ*

C a guardian, a keeper, *حَرَسٌ*; *جَالِبٌ* a driver, an importer, *جَلَبٌ*.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, *زَوْرٌ*].

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِيلٌ, فَعَلٌ and فَعُلٌ are

which we have not thought it necessary to notice; for instance, A
 مَفْعَلَةٌ rarely مَفْعَلَةٌ and مَفْعَلَةٌ (as ضَبُعٌ a hyena, مَضْبَعَةٌ; عَبْدٌ a
 slave, مَعْبُدَةٌ; وَعِلٌّ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيْفَةٌ
 and مَسِيْفَةٌ), and مَفْعُولَةٌ, of which the principal examples in use
 are: أَتَانٌ a she-ass, مَاتُونَةٌ; بَعْلٌ a mule, مَبْعُولَةٌ; تَيْسٌ a he-goat,
 مَبْعُولَةٌ; مَشِيخٌ an old man, مَحْمُورَةٌ; مَشِيخَةٌ; مَتَبُوسَةٌ; عَبْدٌ B
 a slave, مَعْبُودَةٌ; عِلْجٌ a Christian (or other not Muhammadan)
 captive or slave, مَعْلُوجَةٌ; عَيْرٌ a wild ass, مَعْيُورَةٌ; كَبِيرٌ large, stout,
 مَكْبُورَةٌ.

REM. b. Many forms of the pluralis fractus seem to be derived,
 not from the singular forms in actual use, but from others, which
 are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فُعَلَاءٌ, (as شَاعِرٌ
 a poet, شُعْرَاءٌ, شَعْرَاءٌ) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
 (as هَالِكٌ perishing, هَلَكَى), also from an obsolete فَعِيلٌ (هَلِيكٌ).

REM. c. From the preceding table it is obvious that one sing.
 may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea,
 بَحَارٌ, بَحْرَانٌ, تَبْرَانٌ, تَبْرَةٌ or تَبْرَةٌ, تَبْرَةٌ, أَتْوَارٌ, ثَوْرٌ a bull, أَبْحَرٌ, بَحُورٌ, بَحَارٌ,
 عِبْدَانٌ, أَعْبُدٌ, عَبِيدٌ, أَعْبِدَةٌ, أَعْبَادٌ, عِبُودٌ, عِبَادٌ, عَبْدٌ a slave, تَبَارَةٌ
 (besides عَبْدٌ, عِبْدَانٌ, عِبْدَانٌ, عِبْدَانٌ, عِبْدَانٌ, عِبْدَانٌ, see rem. a);
 صُحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ, صَاحِبٌ a companion, D
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ
 and XXVII. فَعَالَةٌ seem to be derived respectively from فُعُولٌ and
 فَعَالٌ with the termination ة to reinforce the collective meaning
 (تَأْهِدٌ لِتَأْكِيدِ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness, شَاهِدُونَ, شَاهِدٌ, شَهَدَ, شُهِدَ, شُهِدُوا, شُهِدُوا*; *عَابِدٌ* *serving, worshipping, عَابِدُونَ, عَابِدٌ, عَبَدَ, عَبَدَ*. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, *شَاهِدٌ*, in the sense of *an evidential example*, has *شَوَاهِدٌ*. The word *بَيْتٌ* means: (1) *a tent or house*, (2) *a verse of poetry*; in the former sense the plur. fract. is *بُيُوتٌ* or *أَبْيَاتٌ*, in the latter almost always *أَبْيَاتٌ*.
- B Again, *عَيْنٌ* signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature or essence*, (4) *a distinguished man*; its plur. fract. in the first sense is *عُيُونٌ, أَعْيُنٌ, or أَعْيَانٌ*; in the second, *عُيُونٌ* or *أَعْيُنٌ*; in the third and fourth, *أَعْيَانٌ*. Or, to take another instance, *بَطْنٌ* means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the inner or wider side of a wing-feather*; its plur. fract. in the first sense is *بُطُونٌ, أَبْطُنٌ, or بُطْنَانٌ*; in the second, *بُطُونٌ, أَبْطِنَةٌ, or*
- C *بُطْنَانٌ*; in the third, *بُطُونٌ* or *أَبْطُنٌ*; in the fourth and fifth, *بُطْنَانٌ*.

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

- I. *مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ, فَعَالِلٌ*. *Sing.*
1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as *تَعَلَّبٌ* *a fox*, *تَعَالِبٌ*; *صَفْدِعٌ* *a frog*, *صَفَارِعٌ*; *دِرْهَمٌ* *a dirham*, *دِرَاهِمٌ*; *قَنْطَرَةٌ* *a bridge*, *قَنَاطِرٌ*; *زَعَانِفٌ* *a fin of a fish*, *زَعَانِفٌ*; *جَوَاهِرٌ* *gems*, *جَوْهَرٌ*; *جَدْوَلٌ* *a streamlet, a column or table (in a book)*, *جَدَاوِلٌ*.
- D
2. Quadrilaterals (ة not included), formed from trilateral roots by prefixing ج, ت, or م; as *إصْبَعٌ*, *a finger*, *أَصَابِعٌ*; *أَنْتَلَةٌ* *the end*

Plur. Fract.

A

I. *مَفَاعِلُ*, *تَفَاعِلُ*, *أَفَاعِلُ* (*فَعَالِلُ*) cont. *Sing.*

of a finger, *أَنَامِلُ*; *آدَمُ* Adam, *أَوَادِمُ*; *أَفْعَى* a viper, *أَفَاعُ* (for *أَفَاعِي*, compare § 304, no. XXIII., rem.); *تَجْرِبَةٌ* trial, experience, *تَجَارِبُ*; *مِخْلَبٌ* a claw or talon, *مِخَالِبُ*; *مَنْزِلَةٌ* a halting-place, a station, *مَنَازِلُ*; *مَحَلَّةٌ* a place where one stops or dwells, a quarter of a town, *مَحَالٌ*; *مَعِيْشَةٌ* means of subsistence, *مَعَايِشُ*; *مَعْنَى* meaning, *مَعَانٍ* (for *مَعَانِي*); *مَرْثِيَةٌ* B
an elegy, *مَرَاثٍ* (for *مَرَاثِي*); [*مُرْضِعٌ* suckling, *مُرَاضِعُ*].

REM. a. In the plur. fract. of the form *مَفَاعِلُ* from verba mediæ rad. *ي*, the *ي* is not converted after the êlif productionis into hêmza (5),—as happens, for instance, in form XVII. of the trilaterals (*فَعَائِلُ*), or in the nomen agentis (*فَاعِلٌ*, § 240),—but it remains unchanged; e.g. *مَسَاحَةٌ*, *مَسَاحٌ*, an open space for walking (from *سَاحٌ* for *سَيِّحٌ*), *مَسَاحِي*; C
whereas *مَسَاحِي* is the plural of *مَسِيحَةٌ* a curl (from *مَسَحٌ*). In the same form from verba mediæ rad. *و*, the *و* is usually retained, as *مِقْوَسٌ* a bowcase, *مِقَاوِسُ*; *مَقَاوِزٌ* (from *قَازٌ* for *قَوَزٌ*) a desert, *مَقَاوِزُ*; *مَلَامَةٌ* a reproof, *مَلَاوِمُ*; *مَغَاصٌ* (from *غَاصٌ* for *غَوَّصٌ*) a place for diving, *مَغَاوِصُ*; but in one or two instances into hêmza (5), e.g. *مُصِيبَةٌ* (from *صَابٌ* for *صَوَّبٌ*) a misfortune, *مِصَاوِبُ*, and usually *مِصَابٌ*; *مَنَارَةٌ* D
a candlestick, a lighthouse, a minaret, *مَنَاوِرُ*, and usually *مَنَايِرُ*. The changing of the *و* into *ي* is vulgar, as *مَغَايِرُ*, *مَنَايِرُ*.

REM. b. Adjectives of the form *أَفْعَلٌ*, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form *أَفْعَلٌ*, as *أَجْدَلٌ*; see § 309, b, γ], a plur. *أَفَاعِلُ*; e.g. *أَذْمَرٌ* a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

أَلَاكِبُرُ *the greatest*, أَرَاكِبُ *grandees, nobles*; أَرَقَمُ *a mottled snake*, أَرَقَمُ *أَدَاهِمُ*.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *فَعَالِلُ*.

- B Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ى, و, ا); as سُلْطَانُ *a sultan*, سَرَاحِيْنُ *a wolf*, سِرْحَانُ *a devil*, شَيْطَانُ *white flowers*, نَوَارُ *short drawers*, تَبَائِبُنُ *flowers*, نَوَاوِيرُ *a bubble*, فُقَاعَةٌ *a knife*, سَكَاكِيْنُ *سَكَاكِيْنُ*; شَايِبُبُ *a heavy shower of rain*, شُوْبُوْبُ *قَنَادِيْلُ* *a lamp*, قَنَادِيْلُ *كِرَاسِيٌّ* *a chair*, كِرَاسِيٌّ (for *كِرَاسِيٌّ); [مَكُوْكُ *a measure*,
- C (بِرَارِيٌّ) *برَارِيٌّ* (for بَرَارِيٌّ); [مَكَاكِيْكُ and مَكَاكِيْكُ *a desert*, بَرِّيَّةٌ *تَأْرِيْحُ* *a picture*, تَصْوِيْرُ *a statue*, تِمَثَالُ *chronicle*, تَوَارِيْحُ (compare § 303, *f*, rem.); مِفْتَاْحُ *a key*, مَفَاتِيْحُ *poor*, مَسَاكِيْنُ *unlucky, inauspicious*, مَشُوُوْمٌ *lucky, auspicious*, مِيَامِيْنُ *accursed*, مَلْعُوْنٌ *إِعْصَارُ* *a dust-storm with whirlwinds*, إِعْصَارُ *مَلَاعِيْنُ* *a garland or crown*, أَكَالِيْلُ *أَرْجُوْزَةٌ* *a poem in the metre* *rağaz*, أَرَاجِيْزُ *أُدْحَى* (for أُدْحُوِيٌّ) or إِدْحَى *an ostrich's nest*,
- D مَهْرِيٌّ *أَمَانِيٌّ* (for أَمْنُوِيَّةٌ) *a wish*, أَمَانِيٌّ *أَخِيَّةٌ* *a tent-rope*,

* [This may be lightened also to كِرَاسِيٌّ, as اِنْسِيٌّ *a human being*, has مَهْرِيٌّ, بَخَاتِيٌّ and بَخَاتِيٌّ *a Bactrian camel*, اِنْسِيٌّ and اِنْسِيٌّ *a camel from Mahrah*, مَهَارِيٌّ and مَهَارِيٌّ. The two latter words have also the irregular plurals بَخَاتِيٌّ and مَهَارِيٌّ.]

Plur. Fract.

Sing.

A

II. (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ) فَعَالِيلُ cont.

a sacred claim, أَوَاخِي, أَرِيَّةُ a stall, [أَوَارِي, أَوَارِي] a spring, يَنَابِيعُ; يَنَابِيعُ; يَنَابِيعُ the queen-bee (rex apum), يَعْسُوبُ; يَنَابِيعُ; يَنَابِيعُ a buffalo, جَوَامِيسُ; بَوَاسِيرُ hæmorrhoids, بَاسُورُ.

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); قَنَاطِيرُ = قَنَاطِيرُ dirhams, from دِرْهَمٌ = دِرْهَمٌ (pl. دِرَاهِمٌ); قَنَاطِيرُ = قَنَاطِيرُ bridges, from قَنَطَرَةٌ; مَفَاطِيرُ one who breaks his fast, مَفَاطِيرُ; مُطْفَلٌ having a fawn with her, مَشَادِنُ and مَشَادِينُ; مُطْفَلٌ having a young one with her, مَطَافِلُ and مَطَافِيلُ; مُنْكَرٌ clever, cunning, مَنَاصِيرُ. Conversely, فَعَالِيلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِيرُ = مَقَاصِيرُ, plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; أَعَاصِيرُ = أَعَاصِيرُ, plur. of أَعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a dīnār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and دِيَوَانٌ an arched or vaulted portico, vestibule or apartment, make دِيَوَانِيَّةٌ, دِيَوَانِيَّةٌ, دِيَوَانِيَّةٌ, and دِيَوَانِيَّةٌ (as if from singular forms دِيَوَانٌ, دِيَوَانٌ, and دِيَوَانٌ). دِيَبَاجٌ, brocade, has دِيَبَاجِيَّةٌ and دِيَبَاجِيَّةٌ; دِيَمَاسٌ or دِيَمَاسٌ (δημόσιον), a dungeon, a bath, دِيَمَاسِيَّةٌ and دِيَمَاسِيَّةٌ; شِيرَازٌ or شِيرَازٌ, curds, شِيرَازِيَّةٌ and شِيرَازِيَّةٌ; شَرَارِيَّةٌ and شَرَارِيَّةٌ; أَتُونٌ, a furnace, أَتُونِيَّةٌ and perhaps also أَتُونِيَّةٌ (as if from a form أَتُونٌ); خُنَاقِيَّةٌ (خُنَاقِيَّةٌ) quinsy, has خَوَانِيَّةٌ and, in modern Arabic, خُنَاقِيَّةٌ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أَسْتَاذٌ (Pers. اُسْتَاذُ) *a master, a teacher*, أَسَاتِيدُ and أَسَاتِدَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. تَلْمِيذٌ) *a disciple, a pupil*, تَلَامِيذٌ and تَلَامِدَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ; بِطَرِيْقٌ *a Grecian general* (patricius, πατρικίος), بِطَارِيْقٌ and بِطَارِقَةٌ; مِطْرَانٌ *a metropolitan bishop* (μηντροπολίτης), مِطَارِيْنٌ and مِطَارِنَةٌ; تَرْجُمَانٌ *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; نَبْعٌ *a king of el-Yemèn*, نَبَائِعَةٌ; قَمَسٌ *a nobleman* (comes, κομής), قَمَائِمَةٌ; بَطْرِكٌ *a patriarch or archbishop* (πατριάρχης), بِطَارِيْكٌ and بِطَارِكَةٌ; جَوْرِبٌ *a stocking or sock* (Pers. كُورِبٌ), جَوَارِبٌ and جَوَارِبَةٌ; مَلْحِدٌ *a heretic*, مَلَاحِدَةٌ; قَيْصَرٌ (Caesar) *the Byzantine emperor*, قَيَاصِرَةٌ; فِرْعَوْنٌ (פִּרְעוֹן) *Pharaoh*, فِرَاعِنَةٌ; صَيْرْفٌ and صَيْرْفِيٌّ, *a money-changer*, صَيَارْفٌ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, بَغَادِدَةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Maşmūda*, مَصَامِدَةٌ; مَهَلْبِيٌّ *a descendant of el-Muhallèb*, مَهَالِبَةٌ.—From كِسْرِيٌّ (Pers. كُسْرُو, Chosroes) *the king of*

Plur. Fract.

A

III. **فَعَالِيَةٌ** continued. *Sing.*

Persia, are formed irregularly **أَكَابِرُ**, **أَكَابِرَةٌ**, and **كَابِرَةٌ**; and **سَوَاءٌ** or **سِيٌّ**, a like, an equal, has, besides **أَسَوَاءٌ**, the irregular **سَوَابِوَةٌ**, **سَوَابِيَةٌ**, and **سَوَاسٍ** (for **سَوَاسِيٌّ**).

REM. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; B as **جَبَّارٌ** a tyrant, a giant, **جَبَابِرَةٌ**; **شَمَّاسٌ** a deacon (Syr. **ܘܫܡܥܘܢܐ**), **شَمَامِسَةٌ**.

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**; **جَحْمَرِيٌّ** a fat, lazy old woman, **جَحَامِرٌ**; **سَفْرَجَلٌ** a quince, **سَفَارِحٌ**; but **فَرَزْدَقٌ** a burnt cake, **فَرَارِزٌ**; **قَلَنْسُوَةٌ** a sort of cap, **قَلَانِسٌ**, **قَلَاسٍ** (for **قَلَاسِيٌّ**), or C **قَلَاسِيٌّ**; **بَطَالِسَةٌ**; **بَطَالِمِيُّوسٌ** Ptolemy, **أَسَاطِينٌ**; **أَسْطَوَانَةٌ** a pillar, **قَلَاسِيٌّ**; **دِمَاسِيٌّ** a Byzantine governor (domesticus, **δομειστικός**), **دِمَاسِيٌّ**. Here may also be mentioned such plurals as **عَبَادِلَةٌ** from **عَبْدُ اللَّهِ** 'Abdu 'llāh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadrilaterals and quinquilaterals 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. **فِعَالٌ**, **فِعَائِلٌ**, and XVIII. and XIX. **فِعَالِينٌ**. E.g. XIII. **كَلْبٌ** a dog, **أَكْلَابٌ**, **أَكْلَابٌ**; **نَاقَةٌ** a she-camel, **فِعَالِينٌ**, **فِعَالِينٌ**. E.g. XIII. **كَلْبٌ** a dog, **أَكْلَابٌ**, **أَكْلَابٌ**; **رَهْطٌ** one's people or tribe, **أَرَاهِطٌ**, **أَرَاهِطٌ**; **ضَلَعٌ** a rib, **أَيَادٍ** (for **أَيَدِيٌّ**), **أَيَادٍ** (for **أَيَادِيٌّ**); XV. **سُورٌ** a bracelet, **أَسُورَةٌ**, **أَسُورَةٌ**; **مَكَانٌ** a place, **أَمَكِنَةٌ**,

الزُّبَيْرِيَّةُ, the partisans of Marwān, of Ibnu 'z-Zubair. See § 268. A
 Sometimes َـ 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 وَرَادَةٌ
 (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَالَةٌ,
 حَمَارَةٌ, حَيَّالَةٌ, بَغَالَةٌ, persons who own or keep camels, asses, horses,
 mules; سَيَّارَةٌ a company of persons journeying together, a caravan
 (Syr. [حَمَلَةٌ]); رَجَالَةٌ pedestrians; نَظَّارَةٌ spectators; [نَهَابَةٌ plun-
 derers]. B

REM. e. The plural of some nouns is anomalous, or derived
 from other forms or roots than the sing. in use; as أُمٌّ a mother,
 أُمَّهَاتٌ (Syr. [أُمَّة], [أُمَّة]), rarely أُمَّتٌ; فَمٌّ a mouth, أَفْوَاهٌ (from a
 sing. فَوْهٌ or قَوْهٌ); مَاءٌ water, a spring, مِيَاهٌ (from a sing. مَاهٌ);
 شِيَاهٌ, شَاةٌ, شَاءَةٌ a sheep or goat, أَشْتَاهُ; أَسْتَاهُ the anus, شِفَاهٌ; شَفَّةٌ
 a lip, نِسْوَانٌ (from the rad. أُنْسٌ, whence Heb. נִשְׁוֹנִים, נִשְׁוֹנָה, for נִשְׁוֹנִים); مَنَاجِدٌ a mole, خُلْدٌ (from C
 the rad. نَجَدٌ). إِنْسَانٌ, a human being (Heb. אִנְשׁוּן, for אִנְשׁוּן,
 אִנְשׁוּן), has usually نَاسٌ [especially with the article النَّاسُ], instead
 of the older and poetic أَنْاسٌ (Heb. אִנְשׁוּן, Aram. [أَنْعَا]).

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); شَبَّانٌ young
 men, youth (juventus), = شَبَابٌ; مَشِيخَةٌ old men in general. The
 plurales fracti are consequently, strictly speaking, singulars with a
 collective signification, and often approach in their nature to abstract
 nouns. Hence, too, they are all of the feminine gender, and can be
 used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the plurales fracti those nouns which are called **أَسْمَاءُ الْجِنْسِ** (*generic nouns*), as **نَحْلٌ** *bees*, on which see § 246 and § 292, *a*. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as **رَهْطٌ**, *people or tribe*, **عَسْكَرٌ** *an army*; [**إِبِلٌ** *camels*, **غَنَمٌ** *sheep*]. These are called **أَسْمَاءُ الْجَمْعِ** or **أَشْبَاهُ الْجَمْعِ** (*like the plural*), and differ from the **أَسْمَاءُ الْجِنْسِ** in not admitting of the formation of *nomina unitatis* (§ 246).
- B

- 307.** The pluralis sanus and the plurales fracti of the forms XII. **فَعْلَةٌ**, XIII. **أَفْعُلٌ**, XIV. **أَفْعَالٌ**, and XV. **أَفْعَلَةٌ**, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called **جُمُوعٌ قَلِيلَةٌ**, *plurals of paucity*, whilst the rest are named **جُمُوعٌ كَثِيرَةٌ**, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.
- C

4. *The Declension of Nouns.*

I. *The Declension of Undefined Nouns.*

- 308.** (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. *Triptotes* are those which have *three* terminations to indicate the different cases; viz. **ا** (Nom.), **ِ** (Gen.), and **ٍ** or **َ** (Acc., see § 8, *rem. a*). *Diptotes* are those which have only *two* terminations; viz. **ا** (Nom.) and **ِ** (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 الْأِسْمِيَّةِ**, *established in, or possessed of, the nominal character or nature*, or simply **مُتَمَكِّنٌ**, is synonymous with **مُعْرَبٌ**, and **غَيْرُ مُتَمَكِّنٍ** with **مَبْنِيٌّ**; whilst

common to both genders; viz. **ان** (Nom.) and **ين** (Gen., Acc.)*.— A
 (3) The *pluralis sanus* has likewise only two case-endings for each

مُتَمَكِّنٌ أَمَكَّنُ, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرِفٌ**, and **غَيْرُ مُتَمَكِّنٌ غَيْرُ أَمَكَّنَ** to **غَيْرُ مُنْصَرِفٍ**.— 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 **التَّصْبُّ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The *tênwîn* 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 الْمَقَابَلَةِ**, the nunation of correspondence, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the **ن** of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ**, the C nunation which distinguishes, in the case of an indeclinable noun, between the definite, **الْمَعْرِفَةُ**, and the indefinite, **النَّكْرَةُ**, as **مَرَرْتُ بِسَيِّوَيْهِ**, **وَسَيِّوَيْهِ آخَرَ**, I passed by Sibawèih and another (man called) Sibawèih; and (d) **تَنْوِينُ الْعِوَاضِ**, the nunation of compensation. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ** and ye are then looking on, where **حِينِيذٍ** stands for **حِينَ إِذْ بَلَغَتِ الرُّوحُ الْحَلْقُومَ**, at the time when the spirit has reached the throat; (b) of compensation for a governed D word, as when the genitive is omitted after **كُلُّ** or **بَعْضُ**, as **كُلُّ قَائِمٌ** for **كُلُّ قَائِمٍ** or **كُلُّهُمْ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَةٌ**, for **جَوَارِيٌ** in the nominative or **جَوَارِيٍ** in the genitive.

* The form **ين** is used dialectically, as in the hemistich **عَلَى عَشِيَّةٍ**, **أَحْوَذِيَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَّاتٍ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زَيْوَدٌ	رِجَالٌ	هُنُودٌ	جِنَانٌ
G.	زَيْوِدٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زَيْوَدًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.	Fem.
	<i>Sing.</i>	
N.	جَالِسٌ <i>sitting.</i>	نَائِحَةٌ <i>mourning.</i>
G.	جَالِسٍ	نَائِحَةٍ
Ac.	جَالِسًا	نَائِحَةً

C

Dual.

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

Plur. sanus.

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ

D

Plur. fract.

N.	جُلَّاسٌ	نُوحٌ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

A		DIPTOTE OR SECOND DECLENSION.			
		<i>Substantives.</i>			
		Masc.		Fem.	
		<i>Sing.</i>			
	N.	عُثْمَانُ	'Othmān.	زَيْنَبُ	Z'ineb.
	G. Ac.	عُثْمَانَ		زَيْنَبٍ	
		<i>Dual.</i>			
	N.	عُثْمَانَانِ		زَيْنَبَانِ	
B	G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ	
		<i>Plur. sanus.</i>			
	N.	عُثْمَانُونَ		زَيْنَبَاتُ	
	G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ	
		<i>Plur. fract.</i>			
		(of دِرْهَمٌ a dirham)		(of جَارِيَةٌ a young woman)	
	N.	دِرَاهِمٌ	N. G.	جَوَارٍ*	
C	G. Ac.	دِرَاهِمٍ	A.	جَوَارِيٍّ	
		<i>Adjectives.</i>			
		Masc.		Fem.	
		<i>Sing.</i>			
	N.	أَسْوَدٌ black.	أَفْضَلُ more excellent.	سَوْدَاءٌ black.	
	G. Ac.	أَسْوَدًا	أَفْضَلًا	سَوْدَاءً	
		<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 جَوَارِيٍّ, in the Gen. for جَوَارِيٍّ (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

		<i>Adjectives.</i>	
		Masc.	Fem.
		<i>Plur. fract.</i>	
	(of ^{فَقِيرٌ} <i>poor</i>)		(of ^{نَائِحَةٌ} <i>mourning</i>)
N.	فُقَرَاءٌ	...	نَوَائِحٌ
G. Ac.	فُقَرَاءٌ	...	نَوَائِحٌ

REM. a. There are two words in Arabic, in which the final B flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. ^{أَمْرٌ}, a man, and ^{ابْنٌ}, a son, for ^{أَمْرًا} and ^{ابْنًا}, which are also used (see § 19, d).

Sing. Nom.	^{أَمْرٌ} or ^{أَمْرًا} , ^{ابْنٌ}
Gen.	^{أَمْرِي} or ^{أَمْرٍ} , ^{ابْنِي}
Acc.	^{أَمْرًا} or ^{أَمْرَ} , ^{ابنًا}

[According to ʿn-Naḍr ibn Šomēil, as quoted by Zamahšarī, *Fāik* C i. 524, ^{فَمٌّ} the mouth is also doubly declined, ^{فَمًّا}, ^{فَمِرٌ}, ^{فَمْرٌ}, as ^{هَذَا فَمُّهُ} and ^{أَخْرَجَ لِسَانَهُ مِنْ فِيهِ}, ^{رَأَيْتُ فَمَّهُ}. Comp. Lane and Fleischer, *Kl. Schr.* I. 180. D. G.]

REM. b. For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 seqq.

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(a) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms ^{فَوَاعِلٌ} (XVI.), ^{فَعَائِلٌ} (XVII.), ^{فَعَائِلٌ} etc., and ^{فَعَائِلٌ} etc. (I. and II. of nouns which have more than three radical letters); as ^{بَوَاعِثٌ} causes, ^{عَجَائِبٌ} wonders, ^{قَنَاطِرٌ} bridges, ^{سَلَاطِينٌ} sultans.

(β) Plurales fracti which end in hêmza preceded by ʿlif memdûda

A (أَءِ), viz. فَعْلَاءٌ (XX.) and أَفْعَلَاءٌ (XXI.); as حُكَمَاءٌ *wise men*, أَوْلِيَاءٌ *friends* (compare *b*, *a* and *c*, β).

(γ) Plurales fracti which end in ـ and ـى , viz. فَعَالٍ (XXIII.), فَعَلَى (XXII.), and فَعَالَى (XXIV.); as عَذْرَاءٌ *virgins*, جَرْحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, β and *c*, β).

(δ) أَوَّلٌ, plur. fract. of أَوَّلٌ, and of its fem. أَوْلَى, *first*; أُخْرٌ, plur. fract. of أُخْرٌ, and of its fem. أُخْرَى, *other, another*; جَمْعٌ, B بُتَعٌ, plur. fract. of جَمْعَاءٌ, كَتَعَاءٌ, بَصَعَاءٌ, بُتَعَاءٌ, fem. of كَتَعٌ, etc., *all together*.

[(ϵ) أَشْيَاءٌ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hêmza preceded by êlif mêm dūda (أَءِ); 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 قَرَّاءٌ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif maḡṣūra (أِى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*, γ and *c*, β .

REM. Excepting those in which the êlif maḡṣūra is *radical*; as D هُدَى *guidance* (for هُدَى, § 213).

(γ) Adjectives of the form أَفْعَلٌ (§§ 232, 16, and 234—5), of which the fem. is فَعْلَى and فَعْلَاءٌ (§§ 295, *b*, and 296); as أَعْجَبٌ *more wonderful*; أَحْمَرٌ *red*.—But adjectives of the form أَفْعَلٌ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلٌ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلٌ *a hawk*, أَخْيَلٌ *a green woodpecker*, أَرْنَبٌ *a hare*, أَرْمَلٌ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلٌ, أَخْيَلٌ.

REM. a. Some good authorities give **أَرْمَلٌ** as the masculine of **أَرْمَلَةٌ**, which would be very irregular.

REM. b. Adjectives of the form **أَفْعَلٌ**, when used as substantives, retain the diptote inflection; e.g. **أَذْهَمٌ** 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 **فُعْلَانٌ**, of which the fem. is **فُعْلَى** B (§ 295, a); as **سَكْرَانٌ**, f. **سَكْرَى**, drunken.—But those of which the fem. is **فُعْلَانَةٌ** (§ 295, rem. a) are triptote; as **نَدْمَانٌ**, f. **نَدْمَانَةٌ**, a boon companion.—Adjectives of the form **فُعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. a); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, naked.

REM. a. Adjectives of the form **فُعْلَانٌ**, f. **فُعْلَانَةٌ**, 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; **ضَحِيَانٌ** exposed to the sun, eating in the forenoon (الضحي); **صَوْجَانٌ** and **صَوْحَانٌ** dry, withered; **عَلَّانٌ** stupid, ignorant; **قَشْوَانٌ** thin, slender; **مَصَّانٌ** sucking (sheep or cows) out of greed, mean, vile; **مَوْتَانٌ** stupid, stolid; **نَدْمَانٌ** a boon companion; **نَصْرَانٌ** Christian. Some of these, however, have also the form **فُعْلَانٌ**, **فُعْلَانٌ**, or **فُعْلَانٌ**; as **أَلْيَانٌ** and **أَلْيَانٌ**; **سَخْنَانٌ**, **سَخْنَانٌ**, or **سَخْنَانٌ**; **صَوْجَانٌ**, **صَوْحَانٌ**. The word **صَوْجَانٌ** may perhaps be merely a mistake for **صَوْحَانٌ** or **صَوْحَانٌ**.

REM. b. **فُلَانٌ** so and so, such and such a one, makes irregularly D in the feminine **فُلَانَةٌ**, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. **بَيْتُهُ أَكْثَرُ مِنْ خَمْسَةِ بَوَاحِدٍ**; 8 is the double of 4; **بَيْتُهُ أَكْثَرُ مِنْ خَمْسَةِ بَوَاحِدٍ**; 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فُعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثُنَانٌ** and **مُتْنَى**, two by two, **ثَلَاثٌ** and **مُتَلْتٌ**, three by three.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (the form) *af'al*, (used) as an adjective, is declined without *tènwin* (e.g. **أَحْمَرٌ** red); **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (the form) *af'al*, when it is an indefinite noun, is declined with *tènwin* (e.g. **أَفْكَلٌ** tremor, **أَجْدَلٌ** a hawk); **وَزْنُ طَلْحَةِ وَإِصْبَعِ فَعْلَةٍ** the measure of *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) '*af'al*, which is an adjective, is declined without *tènwin*, we must employ the nunation, because **كُلُّ**, in the sense of *each, every*, requires an indefinite word after it in the genitive; and so in other cases.

(θ) The diminutives of all diptote nouns, as **أَسِيدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فُعَالٌ** (§ 333), as **تُلَيْثٌ، أُحْيِدٌ**.]

- C c. Many proper names; viz.

(α) Foreign names of men, as **إِبْرَاهِيمُ** Abraham, **إِسْحَاقُ** Isaac, **يُوسُفُ** Joseph, **دَاوُدُ** David; excepting such as consist of three letters, the second of which has *gèzma* or is a *littera productionis*, as **نُوحٌ** Noah, **لُوطٌ** Lot.

(β) Proper names which end in *êlif maḳṣūra* (compare *a, γ* and *b, β*) and *êlif memdūda* (compare *a, β* and *b, a*), whether Arabic or D foreign; as **يَحْيَى** John, **عَادِيَا** or **عَادِيَاءُ** 'Ādiyā, **زَكَرِيَّا** Zachariah, **يَعْلَى** Ya'la, **لَيْلَى** Lèilā, **سُلْمَى** Sulmā.

(γ) Proper names in **ـان**, whether Arabic or foreign; as **غَطَفَانُ** *Ġaṭafān* (a tribe), **عُثْمَانُ** 'Othmān, **حِطَّانُ** *Ḥiṭṭān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمَانُ** Solomon, **عِمْرَانُ** 'Imrān ('*Auram*), [with the exception of those that were originally common nouns of the forms **فِعَالٌ** and **فِعْلَانٌ**, as **بِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَّلَ** A and **فَعَلَ**, or any of the persons of the Imperfect; as **شَمَّرُ** *Šammar*, **شَلَمُ** *Jerusalem*, **ضَرِبُ** *Dorib*, **أَحْمَدُ** *Aḥmèd*, **يَزِيدُ** *Yezîd*, **يَشْكُرُ** *Yeškur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Tağlib*, **يُبْنَى** *Yubnā*, **تُمَادِيرُ** *Tumādir*, **يُرَامِلُ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبُ** *a scorpion*, B **عَقْرَبُ** *‘Aḫrab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةُ** *Mekka*, **فَاتِمَةُ** *Fāṭima* (a woman), **دُجَّةُ** *Doğa* (a woman), **طَلْحَةُ** *Ṭalḥa*, **كَتَادَةُ** *Katāda* (men). [Fem. proper names in **ات** keep their *tènwin*, as **أَذْرِعَاتُ** gen. acc. **أَذْرِعَاتٍ**; **عَرَقَاتُ** gen. acc. **عَرَقَاتٍ**. Dialectic forms are **عَرَقَاتُ** gen. acc. **عَرَقَاتٍ** and even **عَرَقَاتُ**.]

(η) Fem. proper names, which do not end in **ة**, but are either of C foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْرُ** *Egypt*, **جُورُ** *Ġūr*, **صُورُ** *Tyre*, **زَيْنَبُ** *Zèinèb*, **سَعَادُ** *Su‘ād*, **سَاتَرُ** *Šatar*, **سَقْرُ** *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *ğèzma*, 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 **فَعْلُ** (from **فَاعِلٌ**), as **عَمْرُ** *‘Omar*, **زُفَرُ** *Zufar*, **جُشَمُ** *Ġušèm*, **زُحَلُ** *the planet Saturn*, **قُثَمُ** *the male hyæna*; and feminine names of the form **فَعَالُ** (from **فَاعِلَةٌ**), as **قَطَامُ** *Kaṭām*, **رَقَاشُ** *Raḳāš*, **حَدَامُ** *Hadām*, **بَرَاحُ** *the sun*, **صَلَاحُ** *Ṣalāḥ* (a name of Mekka). These latter, however, have

- A more usually and correctly the form **فَعَالٍ**, and are wholly indeclinable ; as **قَطَامٍ** *Zafār* (a city), **قَتَامِ** *the female hyæna*, **حَلَاقٍ** *death*, **صَرَامٍ** *war*, **أَزَامٍ** *a year of famine*.

REM. a. Words of the form **فَعَالٍ**, of which the last letter is *r*, as **جَعَارٍ** *the female hyæna*, **حَضَارٍ** *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs

- B who in other cases use the form **فَعَالٍ**.

REM. b. Besides being used as proper names, the forms **فَعْلٌ** and **فَعَالٍ** are often employed as vocatives, in terms of abuse ; e. g. **يَا خَبِيثٌ** *O improme!* f. **يَا خَبَاثٌ** ; **يَا فَسَقٌ** *O scelste!* f. **يَا فَسَاقٍ** ; **يَا لَكَعٌ** *O vilis!* f. **يَا لَكَاعٍ**.

- REM. c. In compound proper names of the class called **مُرَكَّبٌ** **مَزْجِيٌّ** (§ 264), the first word is usually not declined at all, and the second follows the diptote declension ; nom. **حَضْرَمَوْتُ**, **بَعْلَبِكُ**, **رَامَهْرَمَزُ**, gen. and acc. **حَضْرَمَوْتِ**, **بَعْلَبِكِ**, **رَامَهْرَمَزِ***. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tênwîn* because it is defined by the second (see § 313, foll.) ; nom. **حَضْرَمَوْتِ**, **بَعْلَبِكِ**, **رَامَهْرَمَزِ**, gen. **حَضْرَمَوْتِ**, acc. **حَضْرَمَوْتِ**, etc. The proper name **مَعْدِي كَرِبٌ** admits of three forms, for we may say **مَعْدِي كَرِبٌ** (like **حَضْرَمَوْتِ**) ; or **مَعْدِي كَرِبٌ**, gen. and acc. **مَعْدِي كَرِبِ** (like **حَضْرَمَوْتِ**, **حَضْرَمَوْتِ**) ; or **مَعْدِي كَرِبٌ** in all three cases (like **رَامَهْرَمَزِ**).—Proper names of men ending in **وَيْهٍ** are wholly indeclinable ; as **عَمْرَوَيْهٍ**, **نِفْطَوَيْهٍ**, **سَبْوَيْهٍ**.

* [The *kunya* is sometimes considered as a single compound noun. A letter of the Prophet begins **مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ** (Fâik i. 5), some Kōr'an readers read in Sūr. xli., **تَبَّتْ يَدَا أَبِي لَهَبٍ**, and well known are **عَلِيُّ بْنُ أَبِي طَالِبٍ** and **أَبُو سَفْيَانَ**. Compare Belādori 60, last l. and Baiḍāwī ii. 421, l. 10. D. G.]

REM. *d.* Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with *tênwîn*; as رَبُّ إِبْرَاهِيمَ لَقِيْتُهُ many an Abraham have I met; [فَكُلُّ دَوْرٍ مَّخْصُوصٌ بِأَدَمٍ وَحَوَّاءَ] and each period has its peculiar Adam and Eve]; and so رَبُّ عِمْرَانَ وَأَحْمَدٍ رَبُّ عِمْرَانَ وَأَحْمَدٍ. There is, however, a doubt as to the admissibility of the *ṣarf* in the form أَفْعَلٍ.

REM. *e.* The أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ, or reasons why a noun B is debarred from taking the *tênwîn*, are usually reckoned by the grammarians to be nine in number; viz. الْعِلْمِيَّةُ its being a proper name; الْوَصْفِيَّةُ its being an adjective; الْعَجْمَةُ its being a foreign word; الْمُرَكَّبُ الْمَرْجِيُّ its being a compound of the class الْمَرْكَبُ الْمَرْجِيُّ; التَّانِيثُ الْإِلَازِمُ لَفْظًا أَوْ مَعْنَى its being necessarily feminine by form or meaning; الْأَنْفُ وَالْثَوْنُ الْمَضَارِعَتَانِ لِإِلْفِي التَّانِيثِ its ending in the termination أَن, which resembles the feminine termination آة; C كَوْنُهُ جَمْعًا لَيْسَ عَلَى زَيْتِهِ وَاحِدٌ its being a plural of a form which does not occur in the language as a singular (e.g. مَسَاجِدُ mosques, مَصَابِيحُ lamps, for there is no singular noun of the form مَقَاعِلُ or مَقَاعِيلُ); (مَقَاعِيلُ); أَلْأُخْرَى its being turned from one form into another (as عَمْرٌ, which is مَعْدُولٌ, or transformed, from عَامِرٌ, or قَطَامٌ, which is مَعْدُولَةٌ from قَاطِمَةٌ); and وَزْنُ الْفِعْلِ وَزْنٌ 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 *tênwîn*; e.g. (1) الْعِلْمِيَّةُ + the termination أَن, as عُسْمَانٌ. Hence we say حَسَّانُ Hassān, if we derive this name from the radical حَسَسَ; but if we derive it from حَسَّنَ, it is triptote, حَسَّانٌ. (2) الْعِلْمِيَّةُ + التَّرْكِيبُ, as بَعْلَبَكٌ. (3) التَّانِيثُ + الْعِلْمِيَّةُ, viz. (α) لَفْظًا وَمَعْنَى in form and meaning, as فَاطِمَةٌ; (β) لَفْظًا لَا مَعْنَى in meaning but not in form,

- A as زَيْنَبُ ; (γ) لَفْظًا لَا مَعْنَى in form but not in meaning, as طَلْحَةُ (which, though feminine in form, yet is the name of a man).
 Except feminine proper names of the form فَعْلٌ, in c, η. (4) الْعَلَمِيَّةُ + وَزْنُ الْفِعْلِ, as يَزِيدُ. (5) الْعَدْلُ + الْعَلَمِيَّةُ. (6) عُمَرُ. (7) الْأَوْصِيَّةُ + الْعَدْلُ, as أَخْرُ, which is مَعْدُولٌ from أَخْرُونَ, or جَمْعُ, which is مَعْدُولٌ from جَمَعَاوَاتُ. (8) الْأَوْصِيَّةُ +
- B the termination اِنَ, in adjectives of the form فَعْلَانُ, fem. فَعْلَى. (9) الْأَوْصِيَّةُ + وَزْنُ الْفِعْلِ, in adjectives of the form أَفْعَلٌ.

310. Nouns ending in اَى or اَا, for اَى or اُو (§§ 213 and 245), which follow the first declension, and those in اَى and اَا, for اَى, 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. رَحِيًّا for رَحِيٍّ, رَحِيٍّ, and رَحِيٍّ; رَحِيٍّ for رَحِيٍّ, رَحِيٍّ, and رَحِيٍّ; رَحِيًّا for رَحِيٍّ and رَحِيٍّ.

- 311.** Nouns ending in اَى, for اَى or اُو (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and اَى or اَى (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. اَيًّا (according to § 166, a). E.g. غَازِيًّا for غَازِيٍّ, acc. غَازِيًّا; مُرْمِيٍّ for مُرْمِيٍّ, acc. مُرْمِيًّا; مُغْزِيٍّ for مُغْزِيٍّ, acc. مُغْزِيًّا; تَمَنِّيٍّ for تَمَنِّيٍّ, acc. تَمَنِّيًّا; تَغْزِيٍّ for تَغْزِيٍّ, acc. تَغْزِيًّا; شَجِيٍّ (verbal adj.) for شَجِيٍّ, acc. شَجِيًّا; عَمِيٍّ (verbal adj.) for عَمِيٍّ, acc. عَمِيًّا.

312. All plurals of the second declension, which ought regularly to end in اَى, for اَى, 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 ـِي . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارِي , for جَوَارِي (instead of جَوَارِي), acc. جَوَارِي ; مَعْنَى , plur. nom. and gen. مَعَانٍ , for مَعَانِي (instead of مَعَانِي), acc. مَعَانِي ; صَحْرَاءٌ , plur. nom. and gen. صَحَارٍ , for صَحَارِي (instead of B صَحَارِي), acc. صَحَارِي .

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article أَلْ ; 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 رَبُّ إِبرَاهِيمَ , § 309, c, rem. d), $\text{أَلزَّيْدُ أَلأَوَّلُ}$ *the first Zaid*.—A defined noun is called مَعْرِفَةٌ or مُعَرِّفٌ (تَعْرِيفٌ means *defining*), an undefined noun نِكْرَةٌ 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	أَلْمُحَصَّنَةُ	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	أَلْمُحَصَّنَةِ	أَلرِّجَالِ
Acc.	الرَّجُلَ	أَلْحَسْنَ	أَلْمَدِينَةَ	أَلْمُحَصَّنَةَ	أَلرِّجَالَ

REM. The final *l* 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	السَّودَاءُ	الْأَكْبَابُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السَّودَاءِ	الْأَكْبَابِ
Acc.	الْأَسْوَدَ	السَّودَاءَ	الْأَكْبَابَ

(c) If it be a plur. sanus fem., it loses the tènwin.

B	Nom.	الظُّلُمَاتُ	المَخْلُوقَاتُ	المُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	المَخْلُوقَاتِ	المُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as الضَّارِبُونَ *those who beat*, الرِّجَالِ *the two men*, gen. acc. الضَّارِبِينَ, الرِّجَالَيْنِ.

REM. b. Nouns ending in *-* drop the tènwin and resume their original *ي*; as المَعَانِي from رَامٍ, الرِّامِي from مَعَانٍ, التَّمِي from جَوَارٍ, الجَوَارِي from تَمِينٍ (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	أَسْفَلَ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ		كُلُّ يَوْمٍ
		<i>the wonders of creation.</i>		<i>every day.</i>
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ		كُلِّ يَوْمٍ
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ		كُلَّ يَوْمٍ

REM. a. The words **أَبٌ** a father, **أَخٌ** a brother, **حَمٌ** a father-in-law, and less frequently **هَنْ** a thing, after rejecting the *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 أَبٌ , etc.*

The word **ذُو**, the owner or possessor of a thing, which is always connected with a following substantive in the genitive, has in the gen. **ذِي**, in the acc. **ذَا** ; whilst **فَمٌ**, the mouth (Aram. פִּמ), which is used instead of **فُوهُ** or **فَوَهُ**, makes either : B

Nom.	فَمٌ	Gen.	فَمِي	Acc.	فَمَا ;
or :	فُو ,		فِي ,		فَا †.

REM. b. Proper names of the first declension lose their *tènwin*, when followed by the word **أَبْنٌ** in a genealogical series ; as **مُحَمَّدٌ**

* The same is the case in the other Semitic languages ; see *Comp. Gr.* p. 142 *seq.*—In Arabic the short vowels are used dialectically, as in the verse **أَدَّى بِأَبِيهِ أَقْتَدَى عَدَى فِي الْكِرْمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ** 'Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong ; where we find **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 **أَبٍ**. *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. **פִּהּ**, constr. **פִּי**, with suffix **פִּיךָ**.

- A **بُنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muḥammad, the son of Ga'far, the son of Hālid, the son of Muḥammad.* On the elision of the **ا** in **ابْنُ**, 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 **نِ**.

- B Nom. **لَنَا مَسْجِدًا جَاءَ عَبْدَا السُّلْطَانِ** *the two slaves of the sultan came*; **لَنَا مَسْجِدًا لِلَّهِ الْحَرَامَانِ** *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَأَبْنِ قَسْوِمٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū 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* conjunctionis 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 ظُفْرًا خَفَى الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **نِ**.

- D Nom. **مُجَرِّدُو أَسْيَافِهِمْ جَاءَ بَنُو الْمَلِكِ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **رَأَيْتُ بَنِي الْمَلِكِ** *I saw the king's sons*; **كُنَّا مُوقِدِي النَّارِ** *we were kindling the fire.*

REM. If the plur. ends in **وَنَ**, acc. **يِنَ** (for **يُونَ**), A these terminations become, before a following gen., **وَيَ**; and if the genit. begins with an *êlif conjunct.*, the final **و** takes *ḍamma*, and the final **ي** *kèsra*, instead of the *ḡèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *l 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 **نَ** and **نِ**; as **كِتَابٌ** *a book*, **كِتَابُهُ** *his book*; **ظِلْمَاتٌ** *darkness*, **ظِلْمَاتُهَا** *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 **نِعْمَةٌ** *a favour or benefit*, **نِعْمَتِي**. 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 **يَ**, when it has *kèsra* (*Gen.*); as **نِسَاءٌ** *women*, *nom.* with suffix **نِسَاؤُهُ** *his women*, *gen.* **نِسَائِهِ**. But when it has *fèṭḥa* (*Acc.*), it remains unchanged, as *acc.* **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. a, **أَبٌ**, **أَخٌ** and

(مُصْطَفِيٍّ), from مُصْطَفُونَ, مُصْطَفِينَ, plur. sanus of مُصْطَفَى. — A
 From words like هَوَى, قَفَا, the form هَوَى, قَفَى, is used dialectically
 instead of هَوَايَ, قَفَايَ.—On أَب, أَح, حَمْر, هَنْ, قَوْمِ, and قُو, see
 § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِي is sometimes shortened
 into ن (§ 185, rem. c), so the nominal suffix ي occasionally
 becomes ى, particularly when the noun to which it is attached is in
 the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp.
 vol. ii. § 38, rem. b.]

B

REM. c. What has been said in § 185, rem. b, of the change of
 the damma in ه, هَمَا, هُمْ, 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,
 كِتَابَيْهِ ([before وا] and) in verse كِتَابَيْهِ, [which is the
 older form] or كِتَابَيْهِ, 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.	إِثْنَانِ	إِثْنَانِ	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 , ثَمْنِيَةٌ (§ 6, rem. *a.*).— سِتٌّ stands, according to the Arab lexicographers, for سِدْتُ (compare § 14, *c.*), and that for سِدْسٌ . The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ , the fraction سُدُسٌ , a *sixth*, and the ordinal adj. سَادِسٌ , *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (עִשְׁתֵּן), apparently identical with the Heb. עִשְׁתֵּי in עִשְׁתֵּי עָשָׂר ; but the fem. is *ihit* (אֶחַת) = אֶחַת (for אֶחַדְתָּ).—The Aram. הַרְתִּין , f. הַרְתִּין , is a contraction for הַרְתִּין , which may be either the equivalent of the Heb. שְׁנַיִם (*t* becoming *š*, as in תְּלַנָּא , *snow*, = שָׁלַג , and *j* exchanging with *r*, as in רָגַח , *to rise*, = רָחַח); or, as others think, derived from the rad. š , as it were the dual of wṯr *single, sole*. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced אַשְׁתַּיִם) indicates the loss of the *n* in שְׁנַתַּן .—The Heb. שֵׁשׁ , שֵׁשֶׁה , stand for שֵׁשְׁשׁ , שֵׁשְׁשָׁה (see rem. *a.*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form שֵׁשַׁת (שֵׁשַׁת), שֵׁשַׁתָּה , is identical with the Arabic; whilst in the Syriac ܫܫܐ or ܫܫܐܐ the original doubling has left its trace in the hard sound of the *t* (compare שְׁתַּיִם).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رِجَالٌ عَشْرَةٌ , or عَشْرَةٌ رِجَالٍ , *ten men* (lit., *men, a decade, and a decade of men*); نِسَاءٌ عَشْرٌ , or عَشْرٌ نِسَاءٌ , *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
 adjectives, which follow the gender of their substantives.—That
 أَرْبَعَةٌ، ثَلَاثَةٌ، 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 الْوَسْطَى مِنْ رَمَضَانَ
 the middle ten days of Ramaḍān, الْعَشْرُ الْأَخِيرُ مِنْ رَمَضَانَ
 the last ten days of R., or الْعَشْرُ الْوَسْطَى، الْعَشْرُ الْوَأَخِرُ، etc. See
 also § 322, rem. b. B

REM. b. An undefined number from 3 to 10 is expressed by
 بَضْعٌ ([or بَضْعٌ], literally, a part or portion); as بَضْعُ رِجَالٍ some
 men, بَضْعُ نِسْوَةٍ some women, فِي بَضْعِ سِنِينَ in a few years. The
 use of بَضْعَةٌ belongs to post-classical times; as بَضْعَةُ أَشْهُرٍ some
 months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
 exception of the duals اِثْنَانٍ، and اِثْنَانٍ or ثِنْتَانٍ.—ثَمَانٍ stands for C
 ثَمَانِيٌّ، and has in the genit. ثَمَانٍ، acc. ثَمَانِيًّا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
 They either follow the objects numbered, and are put in apposition
 with them, as رِجَالٌ ثَلَاثَةٌ، of three men (lit., of men, a triad); or they
 precede them, in which case the numeral governs the other substantive
 in the genitive of the plural, as 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. ثَمَانِيٌّ،
 acc. ثَمَانِيًّا (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of
 course lose the *tènwin* (§ 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 *ثِنْتَا حَنْظَلٍ* two colocynths, instead of *إِثْنَتَانِ حَنْظَلَتَانِ*, or simply *حَنْظَلَتَانِ*.

REM. *d.* *بِضْعٌ* and *بِضْعَةٌ* always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.	Fem.	Masc.	Fem.
11.	عَشْرَ أَحَدٍ	عَشْرَةَ إِحْدَى	عَشْرَ خَمْسَةَ	عَشْرَةَ خَمْسٍ
12.	عَشْرَ اثْنَا	عَشْرَةَ اثْنَتَا	عَشْرَ سِتَّةَ	عَشْرَةَ سِتِّ
13.	عَشْرَ ثَلَاثَةَ	عَشْرَةَ ثَلَاثَ	عَشْرَ سَبْعَةَ	عَشْرَةَ سَبْعٍ
14.	عَشْرَ أَرْبَعَةَ	عَشْرَةَ أَرْبَعٍ	عَشْرَ ثَمَانِيَةَ	عَشْرَةَ ثَمَانِيٍّ
			عَشْرَ تِسْعَةَ	عَشْرَةَ تِسْعٍ

C REM. *a.* Instead of *عَشْرَةَ* some of the Arabs pronounce *عَشِرَةَ*, and the form *عَشْرَةَ* is said to occur.—For *ثَمَانِيٍّ عَشْرَةَ* we also find *ثَمَانِيٍّ عَشْرَةَ*, [and incorrectly] *ثَمَانٍ عَشْرَةَ*, and *ثَمَانٍ عَشْرَةَ*. [In manuscripts we often find *ثَمَانٍ عَشْرَةَ*, which may be either of the two preceding forms, or the vulgar *ثَمَانٍ 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 *إِثْنَا عَشْرَ* and *إِثْنَتَا عَشْرَةَ*, which have in the oblique cases *إِثْنِيٍّ عَشْرَ* and *إِثْنَتِيٍّ عَشْرَةَ*.

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 أَحَدَعَشَرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, تَلَاتَّاشِ، اِئْتَاشِ، اِحْدَاشِ، تِسْعَتَّاشِ، تَمَانَتَّاشِ، سَبْعَتَّاشِ، سِتَّاشِ، خَمْسَتَّاشِ، اَرْبَعَتَّاشِ.

323. The cardinal numbers from 20 to 90 are:— B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُّونَ	90. تِسْعُونَ
40. اَرْبَعُونَ	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., ـُونَ in the C nom., and ـِينَ 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. ـُو، in the genit. and acc. ـِي.

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; עֶשְׂרִים, חֲמִישִׁים, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D ā (for ān); Assyr. *isrā, silasā, irbā, hansā*; Æth. *'esrā, salasā, 'arbēā, hansā*, 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. أَحَدٌ وَعِشْرِينَ، acc. أَحَدًا وَعِشْرِينَ.

A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as وَعِشْرُونَ وَعِشْرُونَ نَيْفٌ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

	100. مِائَةٌ		600. سِتُّ مِائَةٍ
	200. مِائَتَانِ		700. سَبْعُ مِائَةٍ
B	300. ثَلَاثُ مِائَةٍ		800. ثَمَانِي مِائَةٍ
	400. أَرْبَعُ مِائَةٍ		ثَمَانِ مِائَةٍ
	500. خَمْسُ مِائَةٍ		900. تِسْعُ مِائَةٍ

C REM. *a.* For مِائَةٌ (*Æth.* ጠጋጎጎ: *me'et*, *Heb.* מֵאָה, *Aram.* מֵאָה, *Assyr.* mī) we also find مِئَةٌ [and sometimes مِأَةٌ. 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 مِئَاتٌ, مِئَاتٌ, or مِائِي; the forms مِئَاتٌ, مِئَاتٌ (like مِئَاتٌ from مِئَاتٌ *a year*), and مِئَاتٌ (with the article, المِئَاتِي) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kor'an. The 1 was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the 2 (د).

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 مِئَاتٍ, etc. (see § 321), is very rarely employed [in poetry].

REM. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as مِائَةٌ سَنَةٍ, مِائَتَا سَنَةٍ, ثَلَاثِي مِائَةٍ سَنَةٍ.

326. The numerals from 1000 upwards are:—

A

1000. أَلْفٌ	100,000. مِائَةٌ أَلْفٌ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ	300,000. ثَلَاثُمِائَةِ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ	400,000. أَرْبَعُمِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفٌ أَلْفٌ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةَ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةَ آلَافٍ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. אֶלְפָא, كَلْفٌ, 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, أَلْفٌ 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.
	الْأَوَّلُ	الْأُولَى <i>the first.</i>		سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
	ثَانٍ	ثَانِيَةٌ <i>second.</i>		سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
	ثَالِثٌ	ثَالِثَةٌ <i>third.</i>		ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
B	رَابِعٌ	رَابِعَةٌ <i>fourth.</i>		تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
	خَامِسٌ	خَامِسَةٌ <i>fifth.</i>		عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

REM. a. الْأَوَّلُ stands for الْأَوَّلُ or الْأَوَّلُ, الْأُولَى for الْأُولَى or الْأُولَى, according to the superlative form أَفْعَلٌ, f. فُعْلَى, from the rad. أَوَّل or أَوَّل. Its plurals are: الْأَوَّلُونَ, الْأَوَّلَاتُ, and الْأَوَّلِيَّةُ.

C الْأَوَّلُ for the masc.; الْأُولَى (rarely الْأَوَّلَى) for the fem.*

* [If أَوَّل is used as a noun, it takes the tènwin, as in the verse of the *Naḩāid* (f. 182 b) quoted by Wright on the margin, نَهْمُ أَوَّلٍ 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 وَرَثَةً *he left him neither past (قَدِيمًا) nor present (حَدِيثًا)*. The fem. plur. occurs in the phrase هُنَّ الْأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا *they are the first to enter, the last to leave*, as plurals of أَوَّلَةٌ and آخِرَةٌ. In later times the fem. أَوَّلَةٌ is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 *seq.*); likewise the adverb أَوَّلًا (as in أَوَّلًا وَآخِرًا) for the correct أَوَّلًا *formerly*. So it is interpreted in the phrase لَقِيتُهُ عَامًا أَوَّلًا *I met him in a year before*, as some say instead of لَقِيتُهُ عَامًا أَوَّلًا *last year* (comp. Lane s. v. عام). D. G.]

REM. *b.* ثَانٍ makes, of course, in the construct state and with the art. الثَّانِي, الثَّانِيَا; in the acc. الثَّانِيَا, construct state and with the art. الثَّانِيَا, الثَّانِيَا. And so with the rest; الثَّلَاثُ, الثَّلَاثُ, etc.

REM. *c.* Instead of سَادِسُ the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سِتَّةٌ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِثٌ [and خَامِسٌ for خَامِسٌ].

329. The ordinals from *eleventh* to *nineteenth* are:—

Masc.	Fem.
عَشْرَى حَادِي	عَشْرَةَ حَادِيَّةَ <i>eleventh</i> .
عَشْرَى ثَانِي	عَشْرَةَ ثَانِيَّةَ <i>twelfth</i> .
عَشْرَى ثَالِث	عَشْرَةَ ثَالِثِيَّةَ <i>thirteenth</i> .
عَشْرَى رَابِع	عَشْرَةَ رَابِعِيَّةَ <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are un- defined; and even if defined by the article, they remain unchanged, as الثَّلَاثُ عَشْرَ, الثَّلَاثِيَّةُ عَشْرَ. For الثَّانِي عَشْرَ and الثَّانِي عَشْرَ we may say الثَّانِي عَشْرَ and الثَّانِي عَشْرَ. Some, however, admit the inflection of the unit, when defined, as الثَّلَاثِي عَشْرَ, الثَّلَاثِيَّةُ عَشْرَ; in which case الثَّانِي عَشْرَ (الثَّانِي) is the nom. and genit., الثَّانِي عَشْرَ (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الثَّانِي عِشْرُونَ *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. حَادِيَّةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

- A **الرَّابِعَ** (acc. **الْحَادِي وَالْعِشْرِينَ**) *the twenty-first*, **وَالْعِشْرُونَ** *the twenty-fourth*.

[REM. Later writers use instead of these forms **حَادِي عِشْرِينَ**, **الرَّابِعَ عِشْرِينَ** and with the article, **الْحَادِي عِشْرِينَ**, **الرَّابِعَ 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 **قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ**, *he rose up once or twice*; **قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ**, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as **أَمَتْنَا اثْنَتَيْنِ**

- C **وَإَحْيَيْتَنَا اثْنَتَيْنِ**, *thou hast given us death twice, and thou hast given us life twice*, i.e. **إِحْيَاءَ تَيْنِ** and **إِمَاتَتَيْنِ**. (b) By the noun **مَرَّةً**, and similar words, in the accus.; as **مَرَّةً** *once*, **مَرَّتَيْنِ** *twice*, **ثَلَاثَ مَرَّاتٍ**, or **ثَلَاثَ مِرَارٍ**, *thrice*; **ثَلَاثَ دَفْعَاتٍ**, *thrice*; **عِشْرِينَ كَرَّةً**, *twenty times*; **وَأُخْرَى** *once and again*; etc.

- 332.** The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words **مَرَّةً**, **دَفْعَةً**, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. **جَاءَ ثَالِثًا** (i.e. **جَاءَ مَجِيئًا ثَالِثًا**), or **جَاءَ مَرَّةً ثَالِثَةً**, *he came a third time*; **جَاءَ الثَّلَاثَةَ** (i.e. **جَاءَ الْمَجِيءَ الثَّلَاثَةَ**), or **جَاءَ الْمَرَّةَ الثَّلَاثَةَ**, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms **فُعَالٌ** and **مَفْعَلٌ**,

A to Abū Zèid (*Nawādir* 193) خَمِيْسٌ and ثَلِيْثٌ. D. G.] *A half* is نَصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَصٌّ), or نَصِيْفٌ, pl. أَنْصَافٌ.—The fractions above *a tenth* are expressed by a circumlocution; e.g. نَصْفٌ ثَلَاثَةٌ مِنْ عِشْرِيْنَ جُزْءًا, *three parts out of twenty*, $\frac{3}{20}$; [نَصْفٌ الْعِشْرِيْنَ $\frac{1}{20}$; عِشْرُ الْعِشْرِيْنَ $\frac{1}{100}$; وَرُبْعٌ $\frac{1}{4}$; نَصْفٌ وَسُدُسٌ $\frac{2}{3}$; نَصْفٌ وَثُلُثٌ $\frac{5}{6}$; etc.*]

B REM. The form فُعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. ܪܒܘܢܐ *a third*, “*rubu*,” רבוע *a fourth*, חמשה *a fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فُعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or اَثَلَاثٌ, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبْعُ, *every fourth*; etc. Synonymous with اَثَلَاثٌ is عِبٌّ.

C as اَثَلَاثٌ, or حُمَّى اَلْاَثَلَاثِ, *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 (ذِهِ, ذِئْبِي); (تَيْبِي, تِه, تِي, تَا).
Dual. Nom.	ذَانِ (ذَانِ)	تَانِ (تَانِ).
Gen. Acc.	ذَيْنِ (ذَيْنِ)	تَيْنِ (تَيْنِ).

Plur. comm. gen. **أُولَى** or **أُولَى**; **أُولَاءَ** or **أُولَاءَ**. B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in **أُولَى** and **أُولَاءَ** is always *short*, *و* being merely *scriptio plena*. In this way **أُولَى** can be distinguished in verse from **أُولَى**, the fem. of **أَوَّل**, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish **أُولَى** and **أُولَاءَ** from **إِلَى** and **إِلَاءَ**. C

REM. b. The diminutive of **ذَا** is **ذِيَّ**, f. **تِيَّ**; du. **ذِيَّانِ**, f. **تِيَّانِ**; pl. **أُولِيَّاءَ**, **أُولِيَّاءَ**.

REM. c. Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זו**, Phœn. **ז** and **ז**, *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 ذُوو or ذُوو (ذَوُو)	ذَوَاتُ or ذَوَاتُ or ذَوَاتُ.
Gen. Acc.	ذَوِي or ذَوِي or ذَوِي	ذَوَاتِ or ذَوَاتِ or ذَوَاتِ.

A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—
The form **أَدْوَاءٌ** 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 الْكَلَاعِ**, **ذُو رُعَيْنِ**, **ذُو نُوَّاسِ**, **ذُو يَزْنَ**, etc. These are called **أَدْوَاءُ** **ذَوِي**, formed as if from a singular **ذَوِي**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e*, rem. *d.*]

B **341.** From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كِ**; **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*, **ذَاكِ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُمْ** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

D	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَ *) <i>that</i> .	ذَاكِ , ذَاكِ (vulg. ذَاكِ).
Du. Nom.	ذَانِكَ	ذَاتِنِكَ
Gen. Acc.	ذَيْنِكَ	ذَيْنِكَ
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ	أُولَئِكَ or أُولَئِكَ

* [Some say that **ذَاكَ** is a mispronunciation for **ذَاكَ**.]

REM. a. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَاءَ**, and **أُولُو** (§ 340, rem. a, c).

REM. b. The diminutive of **ذَٰك** is **ذَيَّكَ**, f. **تَيَّكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَٰلِكَ** or **ذُلِكَ** (often written **ذَلِكْ**, § 6, rem. a).

	Masc.	Fem.
Sing.	ذَٰلِكَ <i>that</i> .	ذَٰلِكَ (تَٰلِكَ).
Du. Nom.	ذَٰئِكَ	ذَٰئِكَ .
Gen. Acc.	ذَٰئِكَ	ذَٰئِكَ .
Plur. comm. gen.	أُولَٰئِكَ or الِٰلِكَ .	

REM. a. **تَلِكْ** is a contraction for **تَيْلِكَ**. In the dual, **ذَٰئِكَ**, **تَٰئِكَ**, stand for **ذَٰئِكَ**, **تَٰئِكَ**; and **ذَٰئِكَ**, **تَٰئِكَ**, for **ذَٰئِكَ**, **تَٰئِكَ**. The plur. is rare, **أُولَٰئِكَ** or **أُولَٰئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَٰئِكَ**, **تَٰئِكَ**, as the dual of **ذَٰك**, the second *n* being in their opinion merely corroborative.

REM. b. Some grammarians assert that there is a slight difference of meaning between **ذَٰك** and **ذُلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. c. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. d. The diminutive of **ذُلِكَ** is **ذَيَّالِكَ**, f. **تَيَّالِكَ**. [A com-

A pound of **كَ** and **ذِكْ** (comp. § 340, rem. *d*) is **كَذَلِكَ** so, in like manner*.]

344. The particle **هَآ** (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 **ذَآ**, and to the compound **ذَآكَ** (but not to **ذَلِكَ**). Before **ذَآ** it is usually written defectively, **هَذَا** or **هَذَا**; before **ذَآكَ** in full, **هَآذَآكَ**.

	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِي (هَذِهِ), (هَآذَاتِ , هَآتِي , هَآتِيه).
Du. Nom.	هَآذَانِ	هَآتَانِ or هَآتَانِ .
Gen. Acc.	هَآذِينَ	هَآتِينَ or هَآتِينَ .
Plur. comm. gen.	هَآؤُلَا or هَؤُلَا	هَآؤُلَا or هَؤُلَا .

In like manner, **هَآذَآكَ** or **هَذَآكَ**, fem. **هَآتَآكَ**, **هَاتَآكَ**, etc.

REM. *a.* **هَآ** is identical with the Aram. **ܗܐ**, **ܗܐ**, *this*, as an interjection, *lo!* Heb. **הֵא**.

REM. *b.* In the dual some say **هَآذَانِ**, with double *n*.—The diminutive of **هَذَا** is **هَآذِيَا**, f. **هَآتِيَا**, pl. **هَؤُلِيَا**; of **هَآذَآكَ**, pl. **هَؤُلِيَاكَ**.

D **هَؤُلِيَاكَ**. [By prefixing **هَآ** to **كَذَآ** is formed **هَآكَذَآ** *thus*.]

[REM. *c.* To these demonstratives belong also **ذَآتِ** and **وَذَآتِ** and **كَآتِ** and **وَكَآتِ**, *thus and thus, so and so, such and such things*, for which we also find **ذَآتِ** and **وَذَآتِ**, **كَآتِ** and **وَكَآتِ** (rarely **وَذَآتِ** and **وَكَآتِ**) and for the former **ذَآتِيَا** and **وَذَآتِيَا**, for the latter **كَآتِيَا** and **وَكَآتِيَا**. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of **كَذَلِكَ** is **كَآكَ** used by the poet **Šanfarā**, as quoted in the *Hamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A
quantity (comp. Ḥarīrī, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article اَلْ—called by the Arabs اُدَاةُ التَّعْرِيفِ *the instrument of definition*, اَلْاَلِفُ وَاللَّامُ *the êlif and lām*, لَامُ [or حَرْفُ] *the lām of definition*, or simply اَللَّامُ *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B
(هِمَزَةُ الْوَصْلِ, § 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 اَلْيَوْمَ *to-day*, اَلْآنَ *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called اَللَّامُ لِتَعْرِيفِ الْجِنْسِ, or simply لَامُ الْجِنْسِ, as اَهْلَكَ النَّاسُ اَلرَّجُلُ C
اَلدِّينَارُ وَالذَّرْهَمُ *dīnār and dirhem bring men to perdition*, اَلْحَيْرُ مِنَ الْمَرْأَةِ *man is better than woman*; if indicating a particular individual it is called اَللَّامُ لِتَعْرِيفِ الْعَبْدِ, or simply لَامُ الْعَبْدِ.]

REM. b. Some grammarians regard the êlif as an integral part of the article, and say that it was originally اَلْ (with اَلْفِ الْقَطْعِ, of the same form as اَلْ, بَلْ, هَلْ), gradually weakened to اَلْ. But sometimes the Arabs suppress the l, saying for instance اَلْاَحْمَرُ for لَحْمَرٌ (comp. Vol. ii. § 242, footnote). D

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, § 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 الْمَعَّةُ = مَعَهُ = اَلَّذِي مِنْهُمْ; اَلَّذِي مِنَ الْقَوْمِ الرَّسُولُ اَللَّهِ مِنْهُمْ *of the people of whom is the Apostle of God*, where اَلَّذِي = اَلَّذِينَ الرَّسُولُ اَللَّهِ; اَلَّذِي مَا اَنْتَ بِالْحَكَمِ اَلْتُرَضَى حُكُومَتَهُ; رَسُولُ اَللَّهِ

- A whose sentence is approved, where $\text{الَّذِي تَرْضَى} = \text{التََّرْضَى}$. Compare, for example, in German, *der = welcher*, and our *that* for *who* and *which*.

REM. *d.* أَل is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. אֵל , for אֵל . In South Arabia أَمْر was (and even still is) used for أَل , but without assimilation; as $\text{لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامٍ}$ *fasting in journeying is not (an act) of piety*; يَرْمِي بِرَمِيٍّ *he casts (standing) behind me with arrow* and stone; for بِالسَّهْمِ , السَّفَرِ , الصِّيَامِ , الْبِرِّ , and وَالسَّلَامَةِ .

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are:—

- (1) الَّذِي *who, which, that*; fem. الَّتِي .
 (2) مَنْ *he who, she who, whoever*;
 C مَا *that which, whatever*.
 (3) أَيُّ *he who, whoever*; fem. أَيَّةٌ *she who, whoever*.
 (4) أَيُّمَنْ *every one who, whosoever*;
 (5) أَيُّمَا *everything which, whatsoever*.

REM. مَنْ , أَيُّ , أَيَّةٌ , and their compounds, أَيُّمَا , أَيُّمَنْ , 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

A former, just as in modern Arabic the oblique form of the plur. sanus, **سَنِينَ**, has everywhere usurped the place of the direct form **سُونُ**. Even the sing. **الَّذِي** is an oblique form, the nom. of which ought properly to be **الَّذُو**.—The forms **الَّذَاوُونَ**, gen. and acc. **الَّذَاوِينَ**, 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. **הַזֵּאת**, comm. **הַזֶּה** (= **الَّذِي**). See *Comp. Gr.* p. 117.

REM. d. From **الَّذِي** are formed the diminutives **الَّذِيَّاتُ**; du. **الَّذِيَّانِ**, **الَّذِيَّانِ**; pl. **الَّذِيَّاتُ**, **الَّذِيَّاتُ**. The forms **الَّذِيَّاتُ**, **الَّذِيَّاتُ**, are vulgar and incorrect.

REM. e. Instead of **الَّذِي**, some of the Arabs, especially the tribe of *Tayyi'* (**طَيِّي'**), employ **ذُو** (Heb. **זו**, Aram. **זו**, **זו**, Æth. **H** = *za*). It is then either wholly *indeclinable*, which is more usual; as **مِنْ الَّذِي ذُو عِنْدَهُمْ مَا كَفَانِيَا** then enough for me of that which is with them (of their property) is what suffices me, for **الَّذِي** **مِنْ الَّذِي** (**كَفَانِيَا** in rhyme for **كَفَانِي**); **لَأَنْتَجِحَنَّ لِلْعَظْمِ ذُو أَنَا عَارِقُهُ** I will set to work in earnest on the bone which I am gnawing (on the satire which I am meditating), for **الَّذِي** **عَارِقُهُ** in rhyme for **عَارِقُهُ**; **وَبِئْرِي ذُو حَفْرَتُ وَذُو طَوَيْتُ** and my well which I dug and which I lined (or cased), for **الَّتِي** and **وَالَّتِي**; **فَلَا وَذُو بَيْتِهِ فِي السَّمَاءِ**; *Ajānū xi. 25, l. 18.* D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.	A
Du. Nom.	ذَوَا	ذَوَاتَا	
Gen. Acc.	ذَوَى	ذَوَاتَى	
Plur. Nom.	ذَوُو	ذَوَاتُ	
Gen. Acc.	ذَوِي	ذَوَاتِ (ذَوَاتِ)	

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمْ اللَّهُ بِهِ وَالْكَرَامَةِ بِهَا ذَاتُ أَكْرَمِكُمْ اللَّهُ بِهَا *by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for* [a woman in Yèmen said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ دُو بُدَّ مِنْ ذِي حَكْمِ الْأَمِيرِ] *you cannot but obey the decision of the Prince.* D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὅστις, ἣτις, ὅ,τι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْصُولٌ) 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, 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 אַי, used as an adverb, *where?* in interrogative phrases אַי, which appears in Æth. in አይ: (*aytē*) *where?* አይ: (*ēfō*) *how?* Syr. أَيْنًا *where?* أَيْنًا *who?* أَيْنًا *how long?* etc.

- A 350. Of **أَيُّ** and **مَا**, **مَنْ** are compounded **أَيُّمَنْ** *he who, she who, whosoever*, **أَيِّمًا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيِّمِنَ**, **أَيِّمًا**; acc. **أَيِّمَهُ**, **أَيِّمًا**.

(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 **كَيْفَ** or **كَيْنَ**], *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. **عَمَّ**, **مِمَّ**, **فِيمَ**, **بِمَ** (for **مَنْ** **مَ**), **عَنْ** **مَ**, **الآمَ**, **عَلَامَ**, **إِلَامَ**, **حَتَّى** **مَ**, **عَلَى** **مَ**, **إِلَى** **مَ** **حَتَّامَ** (better **مَ** **حَتَّامَ**). In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bīma*, 'ild *ma*, etc.); whence it happens that **بِمَ** and **لِمَ** are sometimes shortened in poetry into **بِم** and **لِم**. This is also the origin of **كَمْ**, for **كَمْ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **قَمَا**, **عَمَهُ**, **عَمَهُ**, **عَمَهُ**, etc. Similarly we find **قَمَا** for **قَمَا** *what then?* and **كَيْفَهُ** *that what? for what purpose?* as when one

* [Rather, "is usually shortened." Zamahsari, *Fāḥ*, 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 *elif* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says **قَصَدْتُ فُلَانًا** *I went to (the house of) so and so*, to which you A
rejoin **كَيْمِهِ**, 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 **مَرَّجْتُ مَجِيءَ** *in what manner did you arrive?* and
مِثْلَ مَرَأَتِكَ *what are you like?*]

352. The interrogative pronoun **مَنْ**, *who?* has the distinctions
of gender, number, and case, only when it stands alone; as if one
should say *Some one is come*, or *I have seen some one*, and another B
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.	
Sing. Nom.	مَنْو		
Gen.	مَنْي	مَنْه (مَنْت)	
Acc.	مَنَا		
Du. Nom.	مَنْان	مَنْتان (مَنْتان).	
Gen. Acc.	مَنْين	مَنْتين (مَنْتين).	C
Plur. Nom.	مَنْون		
Gen. Acc.	مَنْين	مَنْات	

REM. a. Only a poet could venture to say **أَتُوا نَارِي فَقُلْتُ**
مَنْونَ أَنَّنِي *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 **مَنْي**, with
the article **الْمَنْي** (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنْين, the plural **الْمَنْيون**.]

353. The interrogative pronoun **أَيُّ**, fem. **أَيَّة**, *who?* is either
construed with a following noun in the genitive, or with a suffix, or
stands alone. In the first two cases, it loses the *tênwin* (§§ 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. **أَيَّ كِتَابٍ** ;
أَيُّ عَيْنٍ *which eye or fountain?* **أَيُّ الْمَرَاتِينِ** *which of the two women?*
أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as **أَيَّةُ أَكْلَةٍ** *whatever morsel* (ël-Mubarrad 86, l. 17) and
أَيَّةُ أَنْثَى *which female?* (Dîw. Hudèil, n. 201, vs. 2). D. G.] In the

- second case, when prefixed to a fem. pronoun, it may be masc. or fem.
أَيُّهُنَّ or **أَيُّهُنَّ** *which of them?* meaning women, the latter being the
 B more common. When standing alone, or used like **مَنْ** in § 352, it

has all the numbers and cases, the pausal forms being :—
 Sing. masc., nom. **أَيُّ** or **أَيْ**, gen. **أَيِّ** or **أَيْ**, acc. **أَيَّا** ; fem. **أَيَّة**.

Dual masc., nom. **أَيَّانُ**, gen. acc. **أَيَّينِ** ; fem., nom. **أَيَّتَانُ**, gen. acc.
أَيَّتَيْنِ.

Plur. masc., nom. **أَيُّونُ**, gen. acc. **أَيَّينِ** ; 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 **أَيْ**,
 as **أَيُّهُمَا**, for **أَيُّهُمَا**, *which of the two?* and so in [the interrogative
أَيُّهُ *what?* for **أَيُّهُ**, as **أَيُّهُمَا**, *what dost thou say?* and] the
 vulgar interrogative **أَيْشُ** *what?* for **أَيُّ شَيْءٍ**.

- REM. b. Instead of **أَيُّ** with [a following noun in the genitive
 or] a suffix, the more general and indefinite **أَيُّمَا** is sometimes used ;
 D as **أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا**, *which is dearer to you, he or I?* in
 which example **أَيُّمَا** stands for **أَيُّنَا**, *which of us?*

REM. c. From **أَيُّ** are formed the relative adjective **أَيُّيٌّ** *from
 what place?* (see Lane, art. **أَيُّ**, p. 134 c), and the compound **كَأَيِّ**
 or **كَأَيُّنِ** (also written **كَأَيُّ** or **كَأَيُّنِ**, **كَيْ**, **كَيْ** or **كَيْنِ**, **كَيْ**
 and **كَا** (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody, something*, but are never thus employed unless with a qualificative complement (صَفَةٌ), and are therefore called مَوْصُوفَةٌ (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي *something which I have*, B or an adverb as مَنْ هُنَاكَ *somebody here*, or a qualificative clause, as مَنْ قَالَ *one who says*. *Comp. Vol. ii. § 172, rem. a.*

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *maṣḍar* or infinitive, and is in that case called مَا 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 الدَّيْمُومَةِ or مَا الزَّمَانِيَّةُ (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيَّمَا *wherever*, حَيْثُمَا *wherever, whenever*, مَهْمَا *whatever*; if appended to إِنَّ, أَنَّ, كَأَنَّ 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 تَبَيَّنَ, عَلَّ and لَعَلَّ (*ibid.* rem. f) and to رَبَّ (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 الْمَزِيدَةُ or مَا الزَّائِدَةُ (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 أُسَامَى stand for names of persons, like σ, η $\delta\epsilon\iota\nu\alpha$, *so and so*, *M.* or *N.* ;
 B as أَقَاتَلَ اللَّهُ الْوَسَاةَ وَقَوْلُهُمْ فُلَانَةٌ, σ $\delta\epsilon\iota\nu\alpha$ $\tau\omicron\upsilon$ $\delta\epsilon\iota\nu\omicron\varsigma$, فُلَانٌ أَبْنُ فُلَانٍ σ $\delta\epsilon\iota\nu\alpha$ $\tau\omicron\upsilon$ $\delta\epsilon\iota\nu\omicron\varsigma$, أَضَحَّتْ خِلَّةٌ لِفُلَانٍ
 “*So and so has become a sweetheart of so and so.*” Syr. هَلْجَةٌ, fem.
 صَكْبَةٌ, Heb. בְּלִבָּי. In speaking of animals, الْفُلَانُ and الْفُلَانَةُ are employed, as رَكِبْتُ الْفُلَانَ *I rode on such and such a one.*—هَنْ *a thing*, and its fem. هَنَةٌ, are similarly used for substantives of the class
 C أُسْمَاءُ الْجِنْسِ (§ 191, rem. *b*, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are *four* sorts of particles (حُرُوفٌ, pl. حُرُوفٌ, [or آدَاةٌ, pl. آدَاةٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَرِّ, *the particles of attraction*, or الْجَوَارُّ (from the sing. الْجَارُّ or الْجَارَّةُ), *the attractives*, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفِضِ, *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) **بِ** *by*, in swearing, as **بِتَالَلَّهِ** *by God!**
- (c) **لِ** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **לְ**, Æth. **ለ**: *la*).
- (d) **و** *by*, in swearing, as **وَاللَّهِ** *by God!* C

REM. a. The *ḍamma* of the suffixed pronouns of the 3d pers. **هُنَّ**, **هُمَّ**, **هَمَّا**, **هُ**, is changed after **بِ** into *kèsra*; as **بِهِنَّ**, **بِهِمْ**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُمُ** changes either both vowels, or the first only; **بِهِم** or **بِهِمُ**.

REM. b. The *kèsra* of the prep. **لِ** passes before the pronominal suffixes into *fèṭḥa*; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*. D

* [**ت** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَحِين** (= **لَاتِ حِين**) and **تَلَان** (= **الآن**). Comp. the abbreviation of **اللَّهِ**, Vol. ii. § 62, rem. b. I take the **و** in **وَاللَّهِ** and the **وَأُوْرَب** (Vol. ii. § 235) to be also remnants of words. D. G.]

- A REM. c. **כ**, *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 ténwîn (—).

358. The separable prepositions of the first class are:—

- (a) **إلى** *to* (Heb. **אל**, **אל**).
- (b) **حتى** *till, up to, as far as* (Heb. **עד**, Æth. **እስከ**): A dialectic variety is **عتي**.
- C (c) **على** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **על**, **על**, Aram. **על**, **על**).
- ✱ (d) **عن** *from, away from, after, for*.
- (e) **في** *in, into, among, about*.
- (f) **لدى**, or **لدى** (**لدا**), *with* (penes, apud). Rarer forms are: **لدا**, **لدا**, **لدا**, **لدا**, **لدا**, **لدا**, **لدا**, **لدا**, **لدا**.
- 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. **እን**: 'emna, or **እን**: 'em). See § 20, d.
- ✱ (i) **منذ**, or **منذ**, *from a certain time, since* (compounded of **من** and **ذو**, *ex quo*; see § 347, rem. e and comp. **מן־ד**, Ezra v. 12). Rarer

forms are: *مُنْدٌ*, *مِنْدٌ*, *مُدٌ*, and *مُدٌ*. In the *waṣl* *مُدٌ* usually becomes *مُدٌ* (§ 20, *d*), rarely *مُدٌ* or *مُدٌ*.

REM. *a.* *إِلَى*, *عَلَى*, and *لَدَى*, preserve before the suffixes their original pronunciation *إِلَى*, *عَلَى*, and *لَدَى* (compare *إِلَى* and *إِلَى*); as *إِلَيْهِ*, *عَلَيْهِ*, *إِلَيْكُمْ*, *عَلَيْكُمْ*, *لَدَيْهَا*. 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 *إِلَيَّ*, *عَلَيَّ*, *لَدَيَّ*; 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*, *عَنْ مَنَّ*, *مِمَّا*, *مِمَّنْ*, *عَمَّا*, *عَمَّنْ*, etc. (see § 14, *b*).

REM. *c.* When followed by the article, the prepositions *مِنْ* and *عَلَى* are occasionally abbreviated in poetry, *مِنْ* *أَلْ* being contracted into *مِلْ*, and *عَلَى* *أَلْ* into *عَلْ*; as *مِلْ أَلْمَالِ*, or *مِلْ مَالِ*, for *مِنْ أَلْمَالِ*; *عَلْ أَلْمَاءِ* for *عَلَى أَلْمَاءِ*. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: *أَمَامَ* before (of place); *بَيْنَ* between, among (*בֵּינַי*); *بَعْدَ* after (*בְּאַחֵר*), dimin. *بُعَيْدَ*; *تَحْتَ* under, beneath (*תַּחַת*), dimin. *تُحَيْتَ*; *تَجَاهَ* or *تُجَاهَ* D *تَلْقَاءَ*, *حِذَاءَ*, over against, opposite to; *حَوْلَ* round, about; *خَلْفَ* behind, after; *دُونِ* below, under, beneath, on this side of, dimin. *دُوَيْنَ*; *عِنْدَ* (also *عِنْدَ*, which is the modern and vulgar form, rarely *عِنْدَ*) with, in possession of (*apud*, *penes*, Fr. *chez*; [*בְּאַחֵר*]); [*قَبْلَ* *do.*]; *عَوَضَ* instead of, for; *فَوْقَ* above, dimin. *فُوَيْقَ*; *قَبْلَ* before (of time, *קִבְלָא*),

A dimin. قُبَيْلٌ; قُدَّامٌ *before* (of place, كَقَدَّمَ); وَرَاءَ *behind, after, beyond*; وَسَطٌ *in the middle, among*. These are all, as before said, the construct accusatives of nouns; such as بَيْنُ 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) اَ, interrogative, حَرْفُ الْاِسْتِفْهَامِ, *the particle of questioning* (*num? utrum? an?* Heb. אַ); [comp. § 21, *d*]. The form ٥ occurs
C dialectically, for example in هَمَّا *nonne?* for أَمَّا (see § 362, *h*), هَذَا الَّذِي, for إِذَا الَّذِي, *is this he who—?* [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When اَ is followed by another êlif with hêmza, an اَ is inserted between the two hêmzas, as اَلْاَنَّتَ, also written اَنَّتَ, but some do not do this. If the following êlif is pronounced with kèsra, it is converted into يَ with hêmza, as اَيُّنَّكَ, اَيُّدَا.]

D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ اللهُ, *God will suffice thee against them*. It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סוֹף, سَوْفًا, *end*), [and is called حَرْفُ التَّنْفِيْسِ *the particle of amplification*].

(c) جَ, affirmative, *certainly, surely*. This may be (a) لَأَمْ جَوَابَ, *the la that corresponds to, or is the complement of, an oath, as اَلْقَسَمِ*, *by God, I will certainly do (it)*; وَاللَّهِ لَفَعَلَنَّ *by God,*

he has certainly gone out; (β) *الْأَلَامُ الْمَوْطِئَةُ لِلْقَسَمِ* the la that smooths A
 the way for the oath, as the first la in *وَاللَّهِ لَئِنْ أَكْرَمْتَنِي لَأَكْرِمَنَّكَ*
 by God, if indeed you show me honour, I will certainly show you
 honour; (γ) *لَا مُ جَوَابٌ تَوْ وَلَوْلَا* the la that corresponds to, or is the
 complement of *lau (if) and lau-la (if not)*, as *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) *لَا مُ الْإِبْتِدَاءُ* the B
 inchoative or inceptive la, prefixed to a noun or a verb in the imperfect,
 as *لَا تَتَمَّرُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ* verily ye are more feared in
 their breasts than God; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ*
 Lord will judge between them on the day of the resurrection; (ε) *الْأَلَامُ*
 the distinguishing la, which is prefixed to the
 predicate of *إِنَّ*, standing for *إِنَّ (إِنَّ الْمَحْفَقَةَ مِنَ الثَّقِيلَةِ)*, [in order
 to distinguish it from the negative *إِنَّ*], as *إِنَّ كُلَّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
 verily over every soul there is a guardian; *وَأَنْ 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 Zèid has come to thee, *أَجَلٌ* yes, (he has); *قَدْ أَتَاكَ زَيْدٌ*
 Zèid did not stand up, *أَجَلٌ* yes, (he did not); *ثَوْبٌ سَوْفَ تَذْهَبُ*
 thou wilt go away, *أَجَلٌ* yes, (I will). But in reply to an interrogation, it is better
 to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of *lo! see! behold!* *إِذْ* is used after *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 *إِذَا دَارَتْ مَيَاسِيرُ قَبِيَّتِمَا الْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ* for *while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمَفَاجَأَةِ or إِذَا الْفَجَائِيَّةِ, that is to say 'idā indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ* *I went out, and lo, Zèid was at the door*; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا*

B *while we were in such and such a place, lo, Zèid came upon us.*

[(c) إِذَاكَ or إِذْ ذَاكَ then.]

[(d) إِذًا, or إِذًا, well then, in that case, if it be so. See § 367, b.

A rare dialectic form is ذُنْ.

[(e) أَلَا nonne? Compounded of أَ (§ 361, a) and لَا not (Heb. אֵלֵּא). [It is very often followed by إِنَّ or وَإِنَّ: (وَإِنَّ) أَلَا إِنَّ now surely.]

- C [(f) هَلَّا nonne? syn. of هَلَّا.]

[(g) أَمْ, interrogative, an? أَمْ أ (Heb. אִם א), utrum an?

[(h) أَمَا nonne? Compounded of أَ and مَا not. Dialectic varieties are أَمْ, هَمَّا, هَمَر, عَمَّا, عَمَر, and حَمَّا or حَمَى. [أَمَا إِنَّ truly, now surely.]

[(i) إِمَّا or إِمَّا لِي in that case, then at least.]

[(k) إِنَّ 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, *إِنَّ مَا إِنَّ not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) إِنَّ الْمُخَفَّفَةَ مِنَ التَّقْيِيلَةِ) *in verily, called the lightened 'in* (§ 361, c, e), usually without government.]

[(m) إِنَّ certainly, surely, truly; literally lo! see! en, ecce (Heb. אִנֵּן, אִנֵּן, אִנֵּן, Syr. اِنَّ). 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 **ئِي**
 in this case often represents and anticipates a whole subsequent clause
 (**ضَمِيرُ الْقَصَةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
 the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ لَكَبِيرٌ, *verily God is great*. This the grammarians regard as an
 inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الْأَلَامُ الْمُزْحَلْفَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
 in the compound **لِهِنَّ** for **لِنَّ**.

(n) **إِنَّمَا**, restrictive, *only (dumtaxat)*, [*verily*]. Compounded of
إِنَّ and **مَا**.

(o) **أَنَّى** *whence? [where?] how? [when?]* With the signification of
whencesoever, wherever, however, whenever it is a conjunction.] C

(p) **أَيُّ**, 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 اللَّهُ**, **إِي اللَّهُ**, and
إِي اللَّهُ!. The dialectic variety **هِي** is said to occur.—From **إِي وَاللَّهِ**
 comes the vulgar **أَيُّوَهْ** [أَيُّوَهْ].

[(r) **أَيَّانَ** *when?* Dialectically also **إَيَّانَ**. It is a conjunction D
 when it signifies *whenever*.]

(s) **أَيْنَ** *where?* **مِنْ أَيْنَ** *whence?* **إِلَى أَيْنَ** *whither?* **أَيْنَمَا** *wherever*
 (Heb. **אֵינָא** in **אֵינָא**, **אֵינָא**, **אֵינָא**).

(t) **بَلْ**, *nay, nay rather, not so, on the contrary, but* (Heb.
בְּלָא, **בְּבָלָא**, Phoen. **בלأ**). [When it is followed by a single word it is a
 conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art)*; **لَمْ يَقُمْ زَيْدٌ** *Zèid did not stand up, بَلَى* *yes, (he did).*

(v) **بَيْنَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **ثُمَّ** [or **ثُمَّه**], in pause **ثُمَّه**, *there* (Heb. **נָהָר**, **נָהָר**, Syr. **لُتْصَ**).

B (x) **جَمِيرٌ**, sometimes **جَمِيرٌ**, *yes*.

(y) **فَقَطٌ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رَبَّمَا** in its two acceptations*].

D (aa) **قَطُّ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **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**, **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 الرَّدِّع *the particle of repelling or averting*; as رَبِّي أَهَانَنِي كَلَّا *my Lord hath humbled or despised me; by no means*.

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (*and*), *not*; (β) as a prohibitive particle (*ne*), joined to the *Jussive*. It thus combines (like the Aram. لَّا, لَّا) the significations of the Heb. לֹא and אַל. B

(ee) لَكِنَّ, لَكِنَّ, often with وَ prefixed, *but, yet*. لَكِنَّ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَكِنِّي, لَكِنَّا are used as well as لَكِنِّي. [When لَكِنَّ is followed by a single word, it is a conjunction.]

(ff) لَمَّا [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمَّا *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمًا *why not?* syn. of أَلَّا and هَلَّا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מָתַי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعَمَر, *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 نَعِمَر, and more rarely نَعَمَر, نَعَامَر, and نَحَمَر.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَا (الَّا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَهُنَا, هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَاكَ.

- B 363. The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, *afterwards*; تَحْتُ, مِنْ تَحْتُ, *beneath*; مِنْ عَلٍ *above**; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; 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 أَفَارُقُكَ عَوْضُ, *I will never leave you*; لَا غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this*; [فَحَسْبُ *enough, only*; also فَحَسْبُ].

364. The *accusative* is the adverbial case *κατ' ἐξοχήν* in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; [أَنفًا *just now*, a little while ago; أَلَبَّتْ *decidedly*, usually with a negative أَلَبَّتْ *I will not do it, decidedly*]; جَدًّا *very, very much, extremely*, placed D after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; [رُؤْيَدًا *gently*]; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*;

* [On the various forms of this phrase see ʿn-Naḥḥās on 'Imrullkās *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once*; أَلآنَ *now, at present*; الْيَوْمَ *today* (Æth. 𐩈𐩣𐩪𐩠: A *yōm*), غَدًا *tomorrow*; مَجَانًا *gratis* (Aram. ܡܝܢܐ); مَعًا *together*; etc. To the same class belong the following adverbs:

(a) بَيْدَ *except, but.*

(b) حِينَ *when* (lit., *at the time of—*).

(c) رُبَّمَا [*often, but more usually*] *sometimes; perhaps*; lit., *O the quantity of that which—* (رُبَّ = Heb. רַב); [comp. Vol. ii. § 84, rem. c]. B

(d) رَيْثًا, رَيْثَمَا, *whilst, during.*

(e) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end.*

(f) لَا سَيِّمًا, and, with the omission of the negative, سَيِّمًا, *above all, especially, particularly*; lit., *there is not the equal or like of—*. Rarer forms are لَا سَيِّمًا and لَا سَيِّمًا.

(g) كَيْفَ *how?* * C

× [(h) لَا مَحَالَّةَ لَا *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with مِنْ like its synonym بَدَّ لَا.] †

(i) وَحَدَّ, used only in connection with pronominal suffixes, as وَحَدَّهُ *he alone*, وَحَدَّهُمْ *they alone*. It is etymologically = ܘܚܕܐ, but in sense = ܘܚܕ in ܘܚܕܐ, ܘܚܕܐ, ܘܚܕܐ.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتَ lit., *tent to tent* or *house to house* in هُوَ جَارِي بَيْتَ بَيْتَ *he is my next-door neighbour*; سِتَاتَ سِتَاتَ *every morning and evening*; سِتَاتَ سِتَاتَ *in*

* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† [لَا جَرَمَ (also لَا جَرَمَ and لَا جَرَمَ), *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَمَ *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

A *sundry parties.* The rule is that when two nouns are made one, they lose their *tênwîn* and become indeclinable, ending in *fêṭḥa*, as *خَمِيَّةَ عَسْرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصَ بَيْصَ* *straitness.* D. G.]

REM. a. In *أَمْسَ*, *yesterday*, Heb. *בְּיֶמֶת*, 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 *بِأَمْسَ* and *أَلْأَمْسَ*.

B Some of the Arabs used *مُدَّ أَمْسَ* instead of *مُدَّ أَمْسَ*, *since yesterday.*

REM. b. *لَيْتَ*, *utinam, would that—I* and *عَلَّ* or *لَعَلَّ*, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتِي* *would that I—I* (rarely *لَيْتِكَ*, etc.; *لَعَلِّي* *perhaps I—* (rarely *لَعَلَّي*), *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *عَنَّ*, *أَنَّ*, *لَعَنَّ*

C *رَعَنَّ*, *رَعَلَّ*, *لَوَنَّ*, *لَأَنَّ*, *لَعَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَطْفِ* [or *الْعَوَاطِفِ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, *and* (*Æth.* **ⲱ**: *wa*, Heb. Aram. **ו**, **ו**).

(b) *فَ* (*حَرْفُ عَطْفٍ*), or more exactly *حَرْفُ تَرْتِيبٍ*, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمَّا***.

[REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أَ**; thus **أَوَلَا** means *nonne?* **أَفَلَا** *nonne igitur?*]

(c) **لِ**. This may be (a) **لَا أَمْرٍ** *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطِّبْ قَلْبِكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the *kèsr* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*.

Or it may be (β) **الَّتِي تَنْصِبُهَا** *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 **لِنَى**.

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 **لِذَا** *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 إِذَّا (§ 362, d), are connected with the obsolete noun إِذ *time*, the genitive of which occurs, for example, in حِينَئِذٍ *at that time*, يَوْمَئِذٍ *on that day*. Compare Heb. יָדָא and יָדָא, Bibl. Aram. יָדָא, Æth. ደኣ ዘ: *now*, መኣ ዘ: *when?* [Compound إِذَامَا *whenever*.]

B [(c) أَمْ *or*, as syn. of أَوْ in alternative questions.]

(d) أَمَّا, followed by فَ, as *for*, as regards; e.g. أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ *as for the ship, it belonged to poor men who worked on the sea*. The form 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 عَن. 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 فِي in Heb. and ὅτι in Gr., أَنْ also serves to introduce direct quotations (أَنَّ الْمَغْسِرَةَ) *the explicative 'an*, as وَنُودُوا أَنْ تَتَكَلَّمُوا *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as أَشَارَتْ إِلَيَّ أَنْ خُذْهَا *she made a sign to me meaning Take her*.

(f) إِنْ [and إِمَّا, conditional particle] (حَرْفُ شَرْطٍ) *if*, dialectically وَإِنْ *although (etsi)*, sometimes written وَإَنَّ or وَإِن, to distinguish it from وَإِنْ *and if*, and hence called إِنْ التَّوَصُّلِيَّةُ; compounded with لَ (§ 361, c), لِئِنْ *verily if, if indeed*; Aram. אִן, אִן; Æth. ጸጠጠ: *'ema*; Heb. אִן.—إِنَّمَا, compounded of إِنْ and مَا, (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, [אֲלֵ]; Æth. አላ: ('allā) but.—إِذَا, rarely إِذَا [or إِذَا],
 compounded of إِنْ and مَا; وَإِذَا إِذَا, or أَوْ إِذَا,
 either — or —.

(g) أَن 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 هُ in this case often represents and anticipates a whole
 subsequent clause (صَمِيرُ الْقِصَّةِ, or صَمِيرُ الشَّأْنِ, the pronoun of the story B
 or fact). See § 362, m.—Compounds: كَأَنَّ as it were, as if; لِأَنَّ
 because. See e.

(h) أَوْ or (vel, sive). Heb. וְ, Syr. أَوْ.

(i) ثُمَّ (ثُمَّتُ, ثُمَّتُ, ثُمَّتُ), then, thereupon, next; a حَرْفُ
 تَرْتِيبٍ (§ 366, b), connecting words and clauses, but implying succession
 at an interval. [In genealogical statements ثُمَّ is often used (like the
 German *und zwar*) to indicate a transition from the general to the C
 more special, e.g. حُدَيْفَةُ الدُّبْيَانِيِّ ثُمَّ الْفَزَارِيُّ, *Hud'ifa of the tribe of
 Dubyān and of the subdivision Fazāra.*] Connected with it is the
 adverb ثُمَّ (§ 362, w).

(k) حَتَّى till, until, until that, so that; identical with the pre-
 position, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

[(l) عِنْدَمَا when (syn. of لَمَّا).]

(m) كَيْ حَرْفُ تَعْلِيلٍ, a particle assigning the motive or reason) D
 in order that, with the Subjunctive.—Compounds: كَيْ in order that,
 كَيْلَا in order that not.

* [إِلَّا أَنْ] and غَيْرَ أَنْ are very often used in the sense of *but* =
 تُكِن. D. G.]

excellent! bravo! بَخُ, بَخِ, بَخٍ, بَخِّ, بَخُ, etc., well done! bravo! A
 capital! اَخِّ, اَخِ; اُفُّ, اُفِّ, اُفِّ, اُفِّ, اُفِّ, اُفِّ, اُفِّ, اُفِّ, اُفِّ, اُفِّ, ugh! faugh! fie!
 صَهْ, صَهِّ, hush! silence! اِيهًا be silent! give up! مَهْ, مَهِّ, stop! give up!
 let alone! اِيهْ, اِيهِ, go on! proceed! say on!—Here too may be
 mentioned: (a) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَسُ; camels, هَيْدَ or هَيْدُ, حَوْبُ, هَيْدُ, حَاءُ; in making camels B,
 kneel, اِيخِ or اِيخِ; in calling camels to water, جَوْتُ; in driving
 sheep or goats, هُسْ; in calling a dog, قَوْسُ; in driving a dog away,
 هَجْ, هَجِّ, هَجَا, هَجِ; (β) words imitative of cries and sounds; e.g. مَاءُ (the
 bleat of an antelope), غَاقِ (the croak of a raven), شَيْبِ (the sound
 made by the lips of a camel in drinking), طِيخِ طِيخِ (laughter), أَعُ أَعُ C
 or هُعُ هُعُ (vomiting), طَاقِ (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 اَيَّرَسُولَ اللَّهِ O Apostle
 of God! يَاخِي O my brother! يَا بَنَ عَمِّي O son of my uncle!—
 اِيهًا has a feminine اِيهًا, but the masc. form is often used even with
 feminine nouns.

REM. b. The noun that follows وَ [and يا oh!] not unfrequently D
 takes, instead of the usual terminations, the ending ـَا, in pause ـَاهُ
 [called اَلْفُ التَّدْبِيَّةُ]; as وَ زَيْدًا, or وَ زَيْدَاهُ, Oh Zèid! وَ اَمِيْرَ
 اَلْمُؤْمِنِيْنَ alas for the Commander of the Believers! If the noun
 ends in êlif maḳṣūra (ـِي), the ـِي is changed into ـَا, and a simple ه
 added, as وَ مُوسَاهُ, Oh Moses! though وَ مُوسِيَا or وَ مُوسِيَاهُ may
 also be used. Instead of ـَا we sometimes find ـِي, as وَ اَسْفِي, 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**, **وَيْلٌ لَهُ**, **وَيْلًا لَهُ**, **وَيْلَهُ**, **وَيْحَهُ**, **وَيْحَكَ**, etc. The expression **وَيْلٌ لِّإِمَّةٍ** or **وَيْ لِّإِمَّةٍ** is contracted into **وَيْلِيَّه**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْخٌ**.
- B REM. *d.* [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. *d.*), or equivalent to Imperatives (comp. Vol. ii. § 35, *b*, δ , rem. *b.*), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِّسِي**, dual **هَلِّسَا**, plur. masc. **هَلِّمُوا**, fem. **هَلِّمْنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيَّوَا**.—**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 hêmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَاءَ**, f. **هَاءِ**; dual **هَاتُمَا**, plur. m. **هَاتُومَ**, f. **هَاتُونَّ**; as **هَاتُومَ أَقْرَأُوا كِتَابِيَه**, *take, read my book*. Other varieties are: **هَأْ** (like **هَبْ**), f. **هَائِي**, etc.; **هَاءَ** (like **رَامِ**), f. **هَائِي**, etc.; and **هَاءَكَ**, f. **هَاءِكِ**, etc.
- C



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	يَقْتُلَنَّ	يَقْتُلْنُ
	f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنُ
	2. m.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَانَّ	تَقْتُلَانُ
	f.	قَتَلْتُمَا	تَقْتُلَيْنِ	تَقْتُلَيْنِ	تَقْتُلِي	تَقْتُلَيْنَّ	تَقْتُلَيْنُ
	1. c.	قَتَلْتُمَا	أَقْتُلْ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ
C	Dual 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَانَّ	...
	f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَانَّ	...
	2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَانَّ	...
	Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلْنَ	يَقْتُلْنُ
	f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلْنَ	تَقْتُلْنُ
	f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلُ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلْنُ
		<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	قَتِلْ	Sing. 2. m.	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ	
	قَاتِلْهُ		f.	أَقْتُلِي	أَقْتُلَيْنَّ	أَقْتُلَيْنُ	
Dual 2. c.				أَقْتُلَا	أَقْتُلَانَّ	...	
	Plur. 2. m.				أَقْتُلُوا	أَقْتُلْنَ	أَقْتُلْنُ
f.					أَقْتُلْنَ	أَقْتُلْنَ	

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلُنْ
	f. قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلِ	تُقْتَلَنَّ	تُقْتَلُنْ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلُنْ
	f. قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلُنْ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلُنْ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانَّ	...
	f. قُتِلْتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانَّ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانَّ	...
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	نُقْتَلُنْ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرِقْ	فَرَقٌ
	حَسَّنَ (2. m. حَسَّنَتْ)	يَحْسِنُ	احْسِنْ	حُسُونَةٌ
				حَسَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تُقْتَلُ	قَاتَلَ	إِقْتَالَ	تَقَتَّلُ	تَقَاتَلُ
	تُقْتَلُهُ	مُقَاتِلُهُ			
Passive Perf.	قُتِلَ	قُوْتِلَ	أُقْتِلَ	نُقْتَلُ	نُقُوْتِلَ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يُنُقْتَلُ	يُنُقَاتَلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

TABLE IV. THE QUADRI-

	ACTIVE.			
	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	إِقْمِنِطَرَ	إِقْمِطَرَ
D Imperf.	يَقْمِطِرُ	يَتَقْمِطِرُ	يُقْمِنِطِرُ	يُقْمِطِرُ
Imperat.	قَمِطِرْ	تَقْمِطِرْ	إِقْمِنِطِرْ	إِقْمِطِرْ
N. Ag.	مُقْمِطِرٌ	مُتَقْمِطِرٌ	مُقْمِنِطِرٌ	مُقْمِطِرٌ
N. Verbi.	قَمِطَرَةٌ	تَقْمِطِرُ	إِقْمِنِطَارٌ	إِقْمِطِرَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
انْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَ
يُنْقَتِلُ	يُقْتَتِلُ	يَقْتَلُ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتِلَ	اِقْتَبِلَ	اِقْتَلِلَ	اِسْتَقْتَلِ	اِقْتَابِلَ B
مُنْقَتِلٌ	مُقْتَبِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَابِلٌ
اِنْقَاتَالٌ	اِقْتَابَالٌ	اِقْتَالَالٌ	اِسْتَقْتَالٌ	اِقْتِيَالَالٌ

اُنْقَتِلَ	اُقْتَبِلَ		اُسْتَقْتَلِ	C
يُنْقَتِلُ	يُقْتَبِلُ		يُسْتَقْتَلِ	
مُنْقَتِلٌ	مُقْتَبِلٌ		مُسْتَقْتَلٌ	

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	اُقْمِنِطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتَقْمِطِرُ	يُقْمِنِطِرُ	يُقْمِطِرُ	
N. Pat.	مَقْمِطِرٌ	مَتَقْمِطِرٌ	مُقْمِنِطِرٌ	مُقْمِطِرٌ	

A

TABLE V. a. FIRST FORM OF THE

		ACTIVE.				
		Imperfect.		Imperfect.		
<i>Perfect.</i>		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدَّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدَّ	تَمُدِّن	تَمُدِّن
	B 2. m. مَدَدَتْ	تَمُدُّ	تَمُدَّ	تَمُدَّ	تَمُدِّن	تَمُدِّن
	f. مَدَدَتْ	تَمُدِّيْنَ	تَمُدِّي	تَمُدِّي	تَمُدِّن	تَمُدِّن
	1. c. مَدَدَتْ	أَمُدُّ	أَمُدَّ	أَمُدَّ	أَمُدِّن	أَمُدِّن
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
	2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّنَ	يَمُدِّنَ
	f. مَدَدْنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَّانِ	...
	2. m. مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّنَ	تَمُدِّنَ
	f. مَدَدْتُنَّ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَّانِ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدَّ	نَمُدِّنَ	نَمُدِّنَ
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.	مَادَّ	مُدَّ	Sing. 2. m. أَمُدَّ	أَمُدِّن	أَمُدِّن	
	f. مَادَّة		f. [أَمُدِّي]	أَمُدِّن	أَمُدِّن	
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...	
			Plur. 2. m. [أَمُدُّوا]	أَمُدِّنَ	أَمُدِّنَ	
			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	يُمَدِّ	يُمَدِّ	يُمَدِّنْ	يُمَدِّنْ
f.	مُدَّتْ	تُمَدُّ	تُمَدِّ	تُمَدِّ	تُمَدِّنْ	تُمَدِّنْ
2. m.	مُدِدْتَا	تُمَدُّ	تُمَدِّ	تُمَدِّ	تُمَدِّنْ	تُمَدِّنْ
f.	مُدِدْتِي	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدِّنْ	تُمَدِّنْ
1. c.	مُدِدْتُمْ	أُمَدُّ	أُمَدِّ	أُمَدِّ	أُمَدِّنْ	أُمَدِّنْ
Dual. 3. m.	مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِ	...
f.	مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
2. c.	مُدِدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِ	...
Plur. 3. m.	مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدِّنْ	يُمَدِّنْ
f.	مُدِّنَ	يُمَدِّنَ	يُمَدِّنَ	يُمَدِّنَ	يُمَدِّنَّانِ	...
2. m.	مُدِدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدِّنْ	تُمَدِّنْ
f.	مُدِدْتُنَّ	تُمَدِّنَ	تُمَدِّنَ	تُمَدِّنَ	تُمَدِّنَّانِ	...
1. c.	مُدِدْتُمْ	نُمَدُّ	نُمَدِّ	نُمَدِّ	نُمَدِّنْ	نُمَدِّنْ
<i>Nom. Pat.</i>		Sing. m. مُمَدُّوٓءُ, f. مُمَدُّوٓءَةٌ.				

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .		. . .	يُمَدِّ or يُمَدِّ	مُدِّ or مَدِّ
3. m.	قَرَّ	يَقِرُّ	يَقِرِّ or يَقِرِّ	قِرِّ or قَرِّ or اِقِرِّ
	مَلَّ (2. m.) (مَلَّلْتُ)	يَمَلُّ	يَمَلِّ or يَمَلِّ	مَلِّ or مَلِّ or اَمَلِّ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَّ	أَمَدَّ	تَمَادَدَ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِدُ	يُمَدِّدُ	يَتَمَادَّدُ	يَنْفَلُّ	يُمْتَدِّدُ	يُسْتَمَدِّدُ
B	or يُمَادِّدُ		or يَتَمَادِّدُ			
Imperat.	مَادِدْ	أَمِدِّدْ	تَمَادِّدْ	انْفِلِّ	اِمْتَدِّدْ	اِسْتَمَدِّدْ
		or أَمِدِّدْ			or اِمْتَدِّدْ	or اِسْتَمَدِّدْ
N. Ag.	مُمَادِدٌ	مُمَدِّدٌ	مَتَمَادِّدٌ	مَنْفَلٌّ	مُمْتَدِّدٌ	مُسْتَمَدِّدٌ
	or مُمَادِّدٌ		or مَتَمَادِّدٌ			
N. Verbi.	مَدَادٌ	إِمْدَادٌ	تَمَادُّدٌ	انْفِلَالٌ	اِمْتَدَادٌ	اِسْتِمْدَادٌ
C	مُمَادَرَةٌ or مُمَادَرَةٌ		or تَمَادُّدٌ			
Passive Perf.	مُودِدٌ	أُمِدِّدٌ	تُمُودِدٌ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
Imperf.	يُمَادِدُ	يُمَدِّدُ	يَتَمَادَّدُ	يَنْفَلُّ	يُمْتَدِّدُ	يُسْتَمَدِّدُ
	or يُمَادِّدُ		or يَتَمَادِّدُ			
N. Pat.	مُمَادِدٌ	مُمَدِّدٌ	مَتَمَادِّدٌ	مَنْفَلٌّ	مُمْتَدِّدٌ	مُسْتَمَدِّدٌ
	or مُمَادِّدٌ		or مَتَمَادِّدٌ			

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	تَمَدِّدٌ
Pass.	مُدِّدٌ	يُمَدِّدُ		مُمَدِّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدِّدْ	مَتَمَدِّدٌ	تَمَدِّدٌ
Pass.	تَمَدِّدٌ	يَتَمَدَّدُ		مَتَمَدِّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ. A

	I.	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَأَثَرَ or تَوَأَثَرَ	
Imperf.	يَأْسِرُ	يَأْتِرُ	يُوَثِّرُ	يُوَأَثِرُ	يُتَأَثِّرُ	يَتَأَثَّرُ or يَتَوَأَثَّرُ	
Imperat.	اِسِرْ	اِثِرْ	اِثِرْ	اِثِرْ	تَأَثِّرْ	تَأَثِّرْ or تَوَأَثِّرْ	B
N. Ag.	أَسِرٌ	مُوَثِّرٌ	مُوَأَثِرٌ	مُوَثِّرٌ	مُتَأَثِّرٌ	مُتَأَثِّرٌ or مُتَوَأَثِّرٌ	
N. Verbi.	أَسْرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثُّرٌ	تَأَثُّرٌ or تَوَأَثُّرٌ	
			مُوَأَثِّرَةٌ				
Passive Perf.	أُسِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُوَثِّرَ	تُوَثِّرَ or تُوَوَثِّرَ	C
Imperf.	يُوسِرُ	يُوَثِّرُ	يُوَأَثِرُ	يُوَثِّرُ	يُتَأَثَّرُ	يَتَأَثَّرُ or يَتَوَأَثَّرُ	
N. Pat.	مَأْسُورٌ	مُوَثَّرٌ	مُوَأَثَّرٌ	مُوَثَّرٌ	مُتَأَثَّرٌ	مُتَأَثَّرٌ or مُتَوَأَثَّرٌ	

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>	
VIII. Act.	اِسْتَسَرَ	يَأْتَسِرُ	اِسْتَسِرْ	مُوْتَسِّرٌ	اِسْتِثَارٌ	D
Pass.	اُسْتَسِرَ	يُوْتَسِرُ		مُوْتَسِّرٌ		
X. Act.	اِسْتَأَثَرَ	يَسْتَأَثِرُ	اِسْتَأَثِرْ	مُسْتَأَثِّرٌ	اِسْتِثَارٌ	
Pass.	اُسْتَأَثِرَ	يُسْتَأَثِرُ		مُسْتَأَثِّرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDLÆ RAD. HEMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئَرَ	بُؤَسَ	لَأَمَّ	لَأَمَمَ	أَلَامَ
Imperf.	يَسْأَلُ	يَسْأَرُ	يَبُؤَسُ	يَلْتَمُّ	يَلْتَمِمُ	يَلْتَمُّ
Imperat.	اسْأَلْ	اسْأَرْ	ابُؤَسْ	لْتَمَّ	لَاتَمِّم	الْتَمَّ
B	اسْأَلْ	اسْأَرْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مَلْتَمِّمٌ	مَلْتَمِّمٌ	مَلْتَمِّمٌ
N. Verbi.	سُؤَالٌ	سُؤْرٌ	بَائِسٌ	تَلْتَمِيمٌ	مَلْتَمِيمَةٌ	إِلْتَامٌ
Passive Perf.	سُئِلَ			لْتِمَ	لُؤْتِمَ	أَلْتِمَ
Imperf.	يُسْأَلُ			يَلَامُ	يَلَامُ	يَلَامُ
C	يُسْأَلُ					
N. Pat.	مَسْئُولٌ			مَلَامٌ	مَلَامٌ	مَلَامٌ
	v.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَامَ	تَلَامَمَ	اِنْتَجَأَ	اِتْتَامَ	اِسْتَلَامَ	
Imperf.	يَتَلَامُ	يَتَلَامِمُ	يُنْتَجِئُ	يَلْتَمُّ	يَسْتَلِمُّ	
D	تَلَامَ	تَلَامَمَ	اِنْتَجِئُ	اِتْتَمِّمُ	اِسْتَلِمِّمُ	
N. Ag.	مُتَلَمِّمٌ	مُتَلَامِمٌ	مُنْتَجِئٌ	مَلْتَمِّمٌ	مُسْتَلِمِمٌ	
N. Verbi.	تَلْوَمٌ	تَلَاوَمٌ	اِنْتِجَائٌ	اِتْتَامٌ	اِسْتِلَامٌ	
Passive Perf.	تَلِمَ	تَلُوِمَ	اُنْتِجِئُ	اِتْتِمَّ	اِسْتَلِمَّ	
Imperf.	يَتَلَامُ	يَتَلَامِمُ	يُنْتَجِئُ	يَلْتَامُ	يَسْتَلَامُ	
N. Pat.	مُتَلَامٌ	مُتَلَامِمٌ	مُنْتَجِئٌ	مَلْتَامٌ	مُسْتَلَامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ. A

	I.			II.	III.		
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	حَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ	
f.	بَرَأَتْ	هَنَأَتْ	حَطِئَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ	
2. s. m.	بَرَأْتَ	هَنَأْتَ	حَطِئْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ	
Imperf.	يَبْرَأُ	يَهْنِئُ	يَحْطِئُ	يَدْنُوُ	يَبْرِئُ	يُبَارِئُ	
Imperat.	اِبْرَأْ	اهْنِئْ	اِحْطِئْ	ادْنُوْ	بِرِئْ	بَارِئْ	B
N. Ag.	بَارِئُ	هَانِئُ	حَاطِئُ	دَانِئُ	مَبْرِئُ	مَبَارِئُ	
N. Verbi.	بَرُؤٌ	هَنُؤٌ	حَطُؤٌ	دَنَاءَةٌ	تَبْرِئَةٌ	مَبَارَةٌ	
				دَنُوَةٌ	تَجْرِيٌّ		
Passive Perf.	بُرِئَ	هِنِئَ	حُطِئَ		بُرِئَ	بُورِئَ	
Imperf.	يُبْرَأُ	يَهْنَأُ	يُحْطِئُ		يُبْرَأُ	يُبَارَأُ	C
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَحْطُوءٌ		مَبْرَأٌ	مَبَارَأٌ	
	IV.	V.	VI.	VII.	VIII.	X.	
Active Perf.	أَبْرَأَ	تَبْرَأَ	تَبَارَأَ	أَنْسَبَأَ	أَهْتَنَأَ	أَسْتَبْرَأَ	
Imperf.	يَبْرِئُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ	
Imperat.	أَبْرِئْ	تَبْرَأْ	تَبَارَأْ	أَنْسَبِئْ	أَهْتَنِئْ	أَسْتَبْرِئْ	D
N. Ag.	مَبْرِئُ	مَتَبْرِئُ	مَتَبَارِئُ	مَنْسَبِئُ	مَهْتَنِئُ	مَسْتَبْرِئُ	
N. Verbi.	إِبْرَاءٌ	تَبْرُؤٌ	تَبَارُؤٌ	أَنْسَبَاءٌ	أَهْتِنَاءٌ	أَسْتَبْرَاءٌ	
Passive Perf.	أُبْرِئَ	تُبْرِئَ	تُبُورِئَ	أَنْسَبِئَ	أَهْتَنِئَ	أَسْتَبْرِئَ	
Imperf.	يُبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبَأُ	يَهْتَنَأُ	يَسْتَبْرَأُ	
N. Pat.	مَبْرَأٌ	مَتَبْرَأٌ	مَتَبَارَأٌ	مَنْسَبَأٌ	مَهْتَنَأٌ	مَسْتَبْرَأٌ	

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

		I.					
Active Perf.		وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَّرَ
Imperf.		يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ	يَسِّرُ
Imperat.		عِدْ	رِثْ	ضَعْ	اجَلْ	اِدِّدْ	اِسِّرْ
B	N. Verbi.	وَعَدٌ	وَرِثٌ	وَضَعٌ	وَجَلٌ	وَدٌّ	يَسْرٌ
		عِدَّةٌ	رِثَّةٌ	ضَعَةٌ			
Passive Perf.		وُعِدَ	وُرِثَ	وُضِعَ		وُدِّ	يُسِّرَ
Imperf.		يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُوسَّرُ
N. Pat.		مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ	مَيَسَّرٌ

		IV.		VIII.		X.	
Active Perf.		أَوْجَبَ	أَيَسَّرَ	أَتَعَدَّ	أَتَسَّرَ	أَسْتَوْعَدَ	أَسْتَيَسَّرَ
Imperf.		يُوجِبُ	يُوسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيَسِّرُ
Imperat.		أَوْجِبْ	أَيَسِّرْ	أَتَعَدَّدْ	أَتَسَّرْ	أَسْتَوْعِدْ	أَسْتَيَسِّرْ
N. Ag.		مَوْجِبٌ	مُوسِّرٌ	مَتَعَدِّدٌ	مَتَسَّرٌ	مَسْتَوْعِدٌ	مَسْتَيَسِّرٌ
D	N. Verbi.	إِجَابٌ	إِيْسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِعَادٌ	إِسْتِيْسَارٌ
Passive Perf.		أُوجِبَ	أُوسِّرَ	أُتَعَدَّدَ	أُتَسَّرَ	أُسْتَوْعِدَ	أُسْتَيَسِّرَ
Imperf.		يُوجِبُ	يُوسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيَسِّرُ
N. Pat.		مَوْجِبٌ	مُوسِّرٌ	مَتَعَدِّدٌ	مَتَسَّرٌ	مَسْتَوْعِدٌ	مَسْتَيَسِّرٌ

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.	قُلْتِ	تَقُولِينَ	تَقُولِينَ	تَقُولِي	تَقُولِينَ	تَقُولِينَ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولَنَّ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	تَقُولُونَ
f.	قُلْتِ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولَنَّ

B

C

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ
			Dual. 2. c.	قُولَا	قُولَانِ
			Plur. 2. m.	قُولُوا	قُولُونَ
			f.	قُلْنَ	قُلْنَ

D

A TABLE XI. VERBUM MEDLÆ 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>
A	Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرُ	يَسِرْ	يَسِيرَنَّ	يَسِيرُنْ
	f.	سَارَتْ	تَسِيرُ	تَسِيرُ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	B 2. m.	سِرْتُ	تَسِيرُ	تَسِيرُ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	f.	سِرْتُ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرُنْ
	1. c.	سِرْتُ	أَسِيرُ	أَسِيرُ	أَسِرْ	أَسِيرَنَّ	أَسِيرُنْ
B	Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِ	...
	f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	...
	2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	...
C	Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونَ
	f.	سِرْنَ	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	نَسِيرُنْ
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.	سَاتِرٌ	سِيرٌ	Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرُنْ	
	f.	سَاتِرَةٌ	f.	سِيرِي	سِيرَنَّ	سِيرُنْ	
			Dual. 2. c.	سِيرَا	سِيرَانِ	...	
Plur. 2. m.			Plur. 2. m.	سِيرُوا	سِيرُونَ	سِيرُونَ	
			f.	سِرْنَ	سِرْنَ	...	

TABLE XII. VERBA MEDIÆ RAD. و ET ی. A

PASSIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قِيلَ	يُعَالُ	يُعَالَ	يُعَلْ	يُعَانَنَّ	يُعَانُنْ
f.	قِيلَتْ	تُعَالُ	تُعَالَ	تُعَلْ	تُعَانَنَّ	تُعَانُنْ B
2. m.	قِيلْتُمْ	تُعَالُونَ	تُعَالَوْا	تُعَلُّوا	تُعَانَنَنَّ	تُعَانُنْ
f.	قِيلْتُمْ	تُعَالِينَ	تُعَالِي	تُعَالِي	تُعَانَنَّ	تُعَانُنْ
1. c.	قِيلْتُمْ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَانَنَّ	أُقَانُنْ
Dual. 3. m.	قِيلَا	يُعَالَانِ	يُعَالَا	يُعَالَا	يُعَالَانِ	...
f.	قِيلَتَا	تُعَالَانِ	تُعَالَا	تُعَالَا	تُعَالَانِ	... C
2. c.	قِيلْتُمَا	تُعَالَانِ	تُعَالَا	تُعَالَا	تُعَالَانِ	...
Plur. 3. m.	قِيلُوا	يُعَالُونَ	يُعَالُوا	يُعَالُوا	يُعَالُونَ	يُعَالُونَ
f.	قِيلْنَ	يُعَالْنَ	يُعَالْنَ	يُعَالْنَ	يُعَالْنَ	...
2. m.	قِيلْتُمْ	تُعَالُونَ	تُعَالُوا	تُعَالُوا	تُعَالُونَ	تُعَالُونَ
f.	قِيلْتُنَّ	تُعَالْنَ	تُعَالْنَ	تُعَالْنَ	تُعَالْنَ	... D
1. c.	قِيلْنَا	نُعَالُ	نُعَالَ	نُعَلْ	نُعَانَنَّ	نُعَانُنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعَةٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِفْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتِ	اِنْشَلْتِ	اِفْتَلْتِ	اِسْتَقَمْتِ
B Imperf.	يُقِيلُ	يُنْشَالُ	يَفْتَالُ	يَسْتَقِيمُ
Imperat.	اِقْلِ	اِنْشَلْ	اِفْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُفْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَائَةٌ	اِنْشِيَالٌ	اِفْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	اُنْشِيَ	اِفْتِيَ	اُسْتَقِيمَ
C Imperf.	يُقَالُ	يُنْشَأُ	يَفْتَأُ	يَسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَأٌ	مُفْتَأٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَمِرَ قَوْلٌ	سَايَرَ قَاوَلٌ	تَسَمَّرَ تَقَوَّلٌ	تَسَايَرَ تَقَاوَلٌ
Imperf.	يُسَمِّرُ يَقُولُ	يُسَايِرُ يُقَاوِلُ	يَتَسَمَّرُ يَتَقَوَّلُ	يَتَسَايِرُ يَتَقَاوِلُ
D N. Verbi.	تَسْمِيرٌ تَقْوِيلٌ	مُسَايِرَةٌ مُقَاوَلَةٌ	تَسْمِيرٌ تَقَوُّلٌ	تَسَايِرٌ تَقَاوُلٌ
Passive Perf.	سَمِرَ قَوْلٌ	سُوِيَِرَ قُوْوَلٌ	تُسَمِّرَ تَقَوِّلٌ	تُسَايِرَ تَقَاوِلٌ

IX. Perf.	اِسْوَدَّ	Imperf.	يَسْوَدُّ	N. Verbi.	اِسْوَدَادٌ
XI.	اِسْوَادٌ		يَسْوَادُ		اِسْوِيْدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,
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.	نَدَوَا	يَنْدَوَانِ	يَنْدَوَا	يَنْدَوَا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدَوَا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدَوَا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدَوْا	يَنْدُونَ	يَنْدُوا	يَنْدُوا	يَنْدُنُ	يَنْدُنُ
f.	نَدَوْنَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونَ	تَنْدُوا	تَنْدُوا	تَنْدُنُ	تَنْدُنُ
f.	نَدَوْتُنَّ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونُ	نَنْدُونُ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	نَادِ	نَدُوْ	Sing. 2. m.	أَنْدُ	أَنْدُونُ	أَنْدُونُ
f.	نَادِيْةٌ		f.	أَنْدِيْ	أَنْدِينُ	أَنْدِينُ
			Dual. 2. c.	أَنْدَوَا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنُ	أَنْدُنُ
			f.	أَنْدُونُ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ي, MEDIÆ RAD. فَهَاتÆ.

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>
A	Sing. 3. m.	رَمِيَ	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
B	Dual 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f.	رَمَيَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C	Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنْ	يَرْمُنْ
	f.	رَمِينَ	يَرْمِينِ	يَرْمِينِ	يَرْمِينِ	يَرْمِيْنَانِ	...
	2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنْ	تَرْمُنْ
	f.	رَمَيْتِنَّ	تَرْمِينِ	تَرْمِينِ	تَرْمِينِ	تَرْمِيْنَانِ	...
	1. c.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنَّ
		<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
D	Sing. m.	رَامِ	رَمِيْ	Sing. 2. m.	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
	f.	رَامِيَّةَ		f.	أَرْمِي	أَرْمِيَنَّ	أَرْمِيَنَّ
				Dual. 2. c.	أَرْمِيَا	أَرْمِيَانِ	...
				Plur. 2. m.	أَرْمُوا	أَرْمُنْ	أَرْمُنْ
				f.	أَرْمِيَنَّ	أَرْمِيْنَانِ	...

TABLE XVI. VERBA TERTIÆ RAD. و ET ى,
MEDIÆ RAD. KÈSRATÆ.

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. رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِمْ	يَرْضِمْ
f. رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِمْ	تَرْضِمْ
2. m. رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِمْ	تَرْضِمْ
f. رَضِيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضِمْ	تَرْضِمْ
1. c. رَضَيْتُمْ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِمْ	أَرْضِمْ
Dual. 3. m. رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f. رَضِيْتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c. رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m. رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	يَرْضَوْنَ
f. رَضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَا	...
2. m. رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	تَرْضَوْنَ
f. رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَا	...
1. c. رَضَيْتُمْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِمْ	تَرْضِمْ
<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simpl.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m. رَاضٍ	رِضًا	Sing. 2. m.	ارْضَ	ارْضِمْ	ارْضِمْ
f. رَاضِيَةٌ	رِضْوَانًا	f.	ارْضَى	ارْضِمْ	ارْضِمْ
		Dual. 2. c.	ارْضِيَا	ارْضِيَانِ	...
		Plur. 2. m.	ارْضَوْا	ارْضَوْنَ	ارْضَوْنَ
		f.	ارْضِينَا	ارْضِينَا	...

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	يُنَدَيْنَ
B	f.	نُدِيَتْ	تُنَدَى	تُنَدَى	تُنَدِ	تُنَدَيْنَ	تُنَدَيْنَ
	2. m.	نُدِيْتُمْ	تُنَدَى	تُنَدَى	تُنَدِ	تُنَدَيْنَ	تُنَدَيْنَ
	f.	نُدِيْتِ	تُنَدَيْنَ	تُنَدَى	تُنَدَى	تُنَدَيْنَ	تُنَدَيْنَ
	1. c.	نُدِيْتُ	أُنَدَى	أُنَدَى	أُنَدِ	أُنَدَيْنَ	أُنَدَيْنَ
C	Dual. 3. m.	نُدِيَا	يُنَدِيَانِ	يُنَدِيَا	يُنَدِيَا	يُنَدِيَانِ	...
	f.	نُدِيَتَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
	2. c.	نُدِيْتُمَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
Plur. 3. m.		نُدُوا	يُنَدُونَ	يُنَدُوا	يُنَدُوا	يُنَدُونَ	يُنَدُونَ
	f.	نُدِينَ	يُنَدَيْنَ	يُنَدِينَ	يُنَدِينَ	يُنَدِيَانِ	...
D	2. m.	نُدِيْتُمْ	تُنَدُونَ	تُنَدُوا	تُنَدُوا	تُنَدُونَ	تُنَدُونَ
	f.	نُدِيْتُنَّ	تُنَدَيْنَ	تُنَدِينَ	تُنَدِينَ	تُنَدِيَانِ	...
	1. c.	نُدِينَا	نُنَدَى	نُنَدَى	نُنَدِ	نُنَدَيْنَ	نُنَدَيْنَ

Nom. Pat. Sing. m. مَنْدُوٌّ f. مَنْدُوَّةٌ

مَرْمِيَةٌ مَرْمِيٌّ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ى. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقَضِّي	يُقَاضِي	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضِ B
N. Ag. m.	مُقَضِّ	مُقَاضٍ	مُقْضٍ	مُتَقَضِّ	مُتَقَاضٍ
f.	مُقَضِّةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ	تَقَاضٍ
		قِضَاءٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقَضَّى	تُقَاضَى
Imperf.	يُقَضَّى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى C
N. Pat. m.	مُقَضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى	مُتَقَاضًى
f.	مُقَضَّاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَّاةٌ	مُتَقَاضَاةٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	انْقَضَى	يُنْقَضِي	انْقِضِ	مُنْقِضٍ	انْقِضَاءٌ
Pass.	انْقَضِيَ	يُنْقَضَى		مُنْقَضًى	D
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتِضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتَضِيَ	يَقْتَضَى		مُقْتَضًى	
X. Act.	اسْتَقْضَى	يَسْتَقْضِي	اسْتَقِضِ	مُسْتَقْضٍ	اسْتِقْضَاءٌ
Pass.	اسْتَقْضِيَ	يَسْتَقْضَى		مُسْتَقْضًى	



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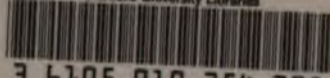


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