

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY

W. WRIGHT, LL.D.,

LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

THIRD EDITION

REVISED BY

W. ROBERTSON SMITH,

LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE

AND

M. J. DE GOEJE,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

VOLUME I.

WITH A PREFACE AND ADDENDA ET CORRIGENDA

BY

PIERRE CACHIA

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PREFACE

Wright's ARABIC GRAMMAR

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

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

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

Pierre Cachia

ADDENDA ET CORRIGENDA

VOL. I

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

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

وكان كنان إلا يشعروا حساً أو يشعروا بها وأغرت السرح

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

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

VOL. II

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

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

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

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

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

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

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the *'Alfiya* (الألفية) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the *Mufaṣṣal* (المفصل) of 'el-Zamahsārī (ed. Broch, 1859); and the *Lāmiyyatu 'l-'Aḥwāl* (لامية الأحوال) of 'Ibn Mālik, with the Commentary of his son Badru 'd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the *Miṣbāhu 'l-Ṭalīb fī Baḥṭi 'l-Maṭālib* (مصباح الطالب في بحث المطالب), that is, the *Baḥṭi '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 *Miṣṭāhu 'l-Miṣbāḥ* (مفتاح المصباح, second edition, Beirut, 1867); and Nāṣif 'el-Yazīgī's *Faṣlu 'l-Ḥiṭāb* (فصل الخطاب, second edition, Beirut, 1866).

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

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

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

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

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

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

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

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

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

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

	NAME.	FIGURE.			NUMERICAL VALUE.
		Uncon- nected.	Connected.		
			With a pre- ceding letter.	With a fol- lowing letter.		With both.
A	رَاءَ Ra.	ر	را	...	200
	رَائِي } Zay. (رَائِي)	ز	زاي	...	7
	سِين Sin.	س	سين	...	60
	شِين Šin.	ش	شين	...	300
	صَاد Šad.	ص	صاد	...	90
B	ضَاد Dad.	ض	ضاد	...	800
	طَاءَ Ṭa.	ط	طاء	...	9
	ظَاءَ Ḍa.	ظ	ظاء	...	900
	عَيْن 'Ain.	ع	عين	...	70
	غَيْن Ġain.	غ	غين	...	1000
	فَاءَ Fa.	ف	فاء	...	80
C	كَاف Kaf.	ق	قاف	...	100
	كَافِي Kaf.	ك	كافي	...	20
	لَام Lam.	ل	لام	...	30
	مِيم Mim.	م	ميم	...	40
	نُون Nun.	ن	نون	...	50
	هَاءَ Ha.	ه	هاء	...	5
	وَأَو Waw.	و	واو	...	6
	يَاءَ Ya.	ي	ياء	...	10

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

ب *ب*. *س* *س*. *ف* *ف*.
ل *ل*. *ض* *ض*. *ل* *ل*.
غ *غ*. *ع* *ع*. *ل* *ل*.
ح *ح*. *ف* *ف*. *ل* *ل*.

[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 *ح* appears as *ح*, or, in the fount used for this grammar, as *ح*. 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, *ك* has the point below, *ك*, *ك*, or even *ك*, *ك*.

A REM. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نَقَطٌ), are divided by the grammarians into *أَلْحُرُوفُ الْهَيْمَلَةُ*, the loose or free, i.e. unpointed, letters, and *أَلْحُرُوفُ 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 *أَلْبَاءُ الْمَوْحَدَةُ*, the *s* with one point (١);
 ت ,, *أَلْبَاءُ الْمَثْنَاءُ مِنْ فَوْقِهَا*, the *s* with two points above (٢);
 ي ,, *أَلْبَاءُ الْمَثْنَاءُ مِنْ تَحْتِهَا*, the *s* with two points below (٢)*;
 ث ,, *أَلْبَاءُ الْمَثْلَثَةُ*, the *s* 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 ط, ط; ص, ص; ض, ض; ز, ز; د, د; ح, ح; 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.

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.

- م و ف ب, *أَلْحُرُوفُ الشَّفَوِيَّةُ* or *أَلْحُرُوفُ الشَّفَوِيَّةُ*, the labials (شَفَا a lip);
 ط, ذ, ث, *أَلْحُرُوفُ اللِّتَوِيَّةُ*, the gingivals, in uttering which the tongue is pressed against the gum (اللِّتَةُ).
 ص, س, ز, *أَلْحُرُوفُ الْأَسْلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (الْأَسْلَةُ).

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

أَلْحُرُوفُ الدَّلَقِيَّةُ or *أَلْدَوْلَقِيَّةُ*, the liquids ن, ل, ر, which are pronounced with the extremity of the tongue (الدَّلَقُ or الدَّلْوَقُ).

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

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

أَلْحُرُوفَانِ اللَّيْوِيَّتَانِ, the letters ق and ك, in uttering which the uvula (اللَّهَاءُ) is brought into play.

أَلْحُرُوفُ الْحَلَقِيَّةُ or *أَلْحُرُوفُ الْحَلْقِ*, the gutturals, ه, غ, ع, خ, ح, أ.

The letters ي and و are called *أَلْحُرُوفُ اللَّيْنِ* or *أَلْحُرُوفُ اللَّيْنَةِ*, the soft letters, and *أَلْحُرُوفُ أَعْلَةٍ*, the weak letters.

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

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

ب is our *b*.

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

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

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

ح, the Heb. *ח*, is a very sharp but smooth guttural aspirate, stronger than 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*.

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, ط is sometimes spoken of as *أَلْفَاءُ الْمَسَانَّةِ*. The ض is then called *أَلْفَاءُ الْجَبْطُوحَةِ*.

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

D a nasal *n* or *ng*.

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

ف is our *f*.

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

* [Hence غ is sometimes replaced by ر as in the Yemenite *مَصَار* for *مَضَاع*, 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 *h*līf hēmzatū, as 'ultu, ya'ūlu, for *ḥultu, yaḥūlu*.

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

ه is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e.g. *هُمٌ hum, أَهْلَكَ 'ahlaka*. In the grammatical termination ةِ, the dotted ة [called *هَاءُ التَّنْبِيْهِ*] is pronounced like *t, 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 *hēmza*, see § 1, rem. *a*, and § 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E.g. C لا *lā*, في *fī*, كاي *kai*, دو *dū*, لو *lau*.

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

(a) َ *feth* (فَتْح) or *fetha* (فَتْحَة), *a*, *ə* (as in *pet*), *e* (nearly the French *e muet*); e.g. *حَلَقَ ḥalaka, شَمْسٌ šamsun, كَرِيمٌ korīmun*.

(b) ِ *kəṣr* (كَسْر) or *kəṣra* (كَسْرَة), *i* (as in *pin*), *ɨ* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e.g. *بِيه bīhi, أَهْلٌ āḥlun*. D

(c) ُ *ḡamm* (ضَم) or *ḡamma* (ضَمَة), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. *لَهُ lahū, هَوَّجْتُن ḥöggəṭun, عَمْرٌ 'ömrūn*.

* In point of fact, this figure ة is merely a compromise between the ancient تِ (Heb. תּ, תְּ), the old pausal ةِ (ah), and the modern ة (Heb. תְּ), in which last the *e* 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, שֶׁבֶר, קָבוץ. The terms نَصَب and رَفَع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. الْحَرُورِيَّةُ بِنَصَبِ الْآخَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—De G.]

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

REM. *c.* In the oldest Mss. of the Korān, 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 1 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*, *o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(*a*) When preceded or followed by the strong gutturals غ غ خ ح or the emphatic consonants ق ط ظ ص 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*, بَكِيَّةٌ *bakīya*, صَدْرٌ *ṣadrun*. Under the same circumstances *kèsra* is

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

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

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

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ى, and و, respectively, e.g. قَالٌ *qāla*, بَاعٌ *bī'a*, سُوْقٌ *sūqun*; in which case these letters are called حُرُوفُ الْمَدِّ, *literae productionis*, “letters of prolongation.” The combinations ىِ and وِ must always be pronounced *ī* and *ū*, not *è* and *ò*; though after the emphatic consonants وِ inclines to the sound of *ò*, and *ī* to that of the French *u* or German *ü*, e.g. طُورٌ *ṭūr*, طِينٌ *ṭūnun*.

REM. *a.* *ā* was at first more rarely marked than the other 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 *fêḥa*; e.g. هَرُونَ, إِسْحَقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ. أَلَيْتَكَ, أَلَيْتَكَ, أَلَيْتَكَ. More exactly, however, the *fêḥa* should be written perpendicularly in this case, so as to resemble a small *ë*lif; e.g. هَرُونُ, الرَّحْمَنُ, اللَّهُ, أَلَيْتَكَ, أَلَيْتَكَ, أَلَيْتَكَ (the resurrection, to be carefully distinguished from

- A ثَلَاثَة *al-ḥamētu*, price, value), ذَلِكَ هُنَا, *al-kāmētu*, ثَلَاثَة, ثَلَاثُونَ, and occasionally some other vocables, such as ثَمِينَة and ثَمُونَة; and other proper names ending in ثَمَان; and other proper names of the forms قَاعِل and فَاعِل; etc. This is more common in Magribi Mss. than in others.—The long vowel ī is in a very few instances written defectively at the end of a word, e.g. أَلْحَافِ, *al-Ḥāfi*, أَلْعَاصِ, *al-ʿĀṣi*, حَدِيثَةُ بَنِ الْيَمَانِ, *Ḥodīṣetu 'bnu 'l-Yemāni*, for أَلْحَافِي, أَلْعَاصِي, الْيَمَانِي; أَلْمَهْتَدِي for أَلْمَهْتَدِي*.

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

- C REM. c. The sound of *l* inclines, in later times and in certain localities, from *ā* to *ē*, just as that of *f* does from *a* to *è* (see § 4, a, and § 5, b). This change is called الْإِمَالَة, *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*, *lākin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Camilo*, *Lobrilla*, are written بَاجَه, جَيَان, بَاجَه.

- D 7. *l* corresponds to *f*etha, *ī* to *k*ēra, and *u* to *ḍ*amma; whence *l* is called أَلْتَحَّةُ الْفَثَا, *the sister of f*etha, أَلْتَحَّةُ الْكَسْرَةِ, *the sister of k*ēra, and أَلْتَحَّةُ الضَّمَّةِ, *the sister of ḍ*amma. *F*etha before *ī* and *u* forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ *saiṣun*,

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

خَوْفٌ *ḥawfun*; but after the other letters become nearly *ō* (Heb. ױ) A and *ō* (Heb. ױ), e.g. سَيْفٌ *səifun*, مَوْتُ مَوْتٌ *m^ootun* (almost *səifun*, *m^otun*).

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

REM. b. *ī* at the end of a word after a *f*etha is pronounced B like *l*, e.g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā**, and is called, like *l* itself in the same position (e.g. بَهْمَسَا, غَزَا *jazā*), أَلْفُ الْمَقْصُورَةِ, *the ēlif that can be abbreviated*, in contradistinction to *the lengthened ēlif*, أَلْفُ الْمَمْدُودَةِ (see § 22 and § 23, rem. a), which is protected by *h*emza. It receives this name because, when it comes in contact with a *h*emza conjunctionis (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the *u* and *ī* in أَبُو and أَبِي before الْوَزِيرِ (see § 20, b)†.

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

* [But *ī*, with the mark *ḡezma* (see § 10), as in كُنِي, is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters *l* suprascript; e.g. يَدِي كَلِّ مِعْطَاءٍ, i.e. يَدِي *yedai*, not *yēdā*.

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

A REM. *d.* In some words ending in ة we often find و instead of ة , as حَيَوَةٌ or حَيَوَةٌ , صَلَوَةٌ or صَلَوَةٌ , زَكْوَةٌ or زَكْوَةٌ , نَجْوَةٌ , عَدْوَةٌ , رَبَا for رَبَا , رَبَا for رَبَا ; 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 ā or ē respectively*.

B 8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ة *an*, ة *in*, ة or ة *un*. This is called التَّنْوِين , the *tênwin* or “nunation” (from the name of the letter ن *nūn*), and takes place only at the end of a word; e.g. مَدِينَةٌ *medīnetan*, بِنْتِ *bin̄tin*, مَالٌ *mālun*. See § 308.

REM. *a.* ة takes an ة after all the consonants except ة ; as بَابًا , رَبَا , but خَلِيفَةً . However, when it precedes a ة , no ة is written, as in هُدَى ; nor, according to the older orthography, when it accompanies a *hêmza*, 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 *tênwin*, viz. to the proper name عَمْرُو ‘*Amr*’ (not ‘*Amrū*’), genit. عَمْرُو , accus. عَمْرًا , rarely عَمْرُوا , [or, when the *tênwin* 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 $\text{}$ to represent *tênwin* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the قُرْآن , the *tênwin* is expressed by doubling the dots which represent the vowels; ة = ة , ة = ة , ة = ة .

* [The prophet said أَقْعُو for أَفْعَى for حَدَا for حَدَا . Zamahsari, *Fāḥ* l. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS. A

A. *G̣ezma* or *Sukūn*.

9. *G̣ezma*, جَزْمَةٌ or جَزْمَةٌ (*amputation*), ة , is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلٌ *bəl*, هُمٌ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قُرْآنٌ *kor-ānun* (not *ko-rānun*). It corresponds therefore to the *Shəvā quiescens* of the Hebrew, with which its other name سُكُونٌ , *rest*, coincides.

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

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

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

C REM. *d.* Older forms of the *g̣ezma* are ة and ة , whence the later ة , instead of the common ة or ة . In some old Mss. of the قُرْآن a small horizontal (red) stroke is used, ة .

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

REM. In many manuscripts a *g̣ezma* is placed even over the letters of prolongation, e.g. قَالَ , سَمِرٌ ; and over the *elif maqsūra*, e.g. عَلَى for عَلَى .

B. *Têsṭid* or *Šedda*. D

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

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

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

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

REM. b. A consonant can be doubled, and receive *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 *šlif* *hèmzatun* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأْسًا** *ra'āsun*, **سَأَلًا** *sa'ālun*, **نَأَجًا** *na'ajun*.

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

سِرًّا *secretly* and **عَلَانِيَةً** *openly*.

D REM. e. *Tèsdîd*, in combination with **ا**, **إ**, **أ**, **آ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **ـ**, the Egyptians write **ـِ** instead of **ـَ**; but elsewhere, at least in old manuscripts, **ـِ** may stand for **ـَ** as well as **ـِ**. The African Arabs constantly write **ـِ**, **ـِ**, **ـِ**, for **ـَ**, **ـِ**, **ـِ**. In the oldest Mss. of the Kor'an, *tèsdîd* is expressed by **◌◌** or **◌◌**, 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*; **ـِ** alone may be = **ـِ**, &c.

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

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

13. The *necessary tèsdîd*, 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** (*imara*) means *he commanded*, but **أَمَّرَ** (*ammara*), *he appointed some one commander*; **مَرَّ** (*murrun*) is *bitter*, but a word **مُرَّ** (*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 *tèsdîd* B *necessarium* scarcely ever follows the long vowels **و** and **ي**, as in **تَمَوَّدَ** *al-tawwada*, though it is sometimes found after **ا**, as in **مَادَّ**, **مَادَّةٌ**, **يَكْتَبَانِ** (see § 25). Nor does it occur after the diphthongs **اُو** and **اِي**, save in rare instances, like **سُوَيْبَةٌ**, **خُوَيْصَةٌ**, and **دُوَيْبَةٌ** [see § 277].

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

(a) With the letters **ط**, **ض**, **ص**, **ش**, **س**, **ز**, **ر**, **ذ**, **د**, **ث**, **ت**, C **ل**, **ن**, (dentals, sibilants, and liquids,) after the article **أَلْ**; e.g. **التَّمْرُ** *el-tamru*; **الرَّحْمَنُ** *ar-rahmānu*; **السَّمْسُ** *es-samsu*; **الظُّلْمُ** *az-ẓolmu*; **الذُّبْلُ** *el-diblu*, or, in African and Spanish manuscripts, **الذُّبْلُ**.

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

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

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

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

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, **مُؤَبَّاتٌ** for **مُؤَبَّاتٌ**, **تَوَامٌ** for **تَوَامٌ**, **يَسْأَلُ** for **يَسْأَلُ**; and also after *kèsra* and *damma* before the **ي** and **و** of prolongation, e.g. **رُؤُوسٌ** for **رُؤُوسٌ**, **حَاطِئِينَ** for **حَاطِئِينَ**. Hèmza between *ā*, *ū*, *ā*, *ī*, *āū*, and *āī*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, **حَاطِئَةٌ** for **حَاطِئَةٌ** or **حَاطِئَةٌ**, **رُؤُوسٌ** for **رُؤُوسٌ** or **رُؤُوسٌ**, which words must always be pronounced *makrū'atun*, *ḥaṭī'atun*, *ru'ūsun*.

REM. a. After a consonant with *gèzma*, which is connected with a following letter, hèmza and its vowel may be placed above the connecting line; as **أَسْأَلُ** for **أَسْأَلُ**.

C REM. b. A hèmza preceded by *u* or *i*, and followed by *u* or *ā*, may be changed into pure **و** or **ي**; as **جُونٌ** for **جُونٌ**, **سَوَالٌ** for **سَوَالٌ**, **لِئَامٌ** for **لِئَامٌ**, **مِئَةٌ** for **مِئَةٌ**, **سَوَالٌ** for **سَوَالٌ**.—If preceded by *ū* or *ī*, or the diphthong *ai*, the hèmza may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, from **مَقْرُوءَةٌ**; **فِيٌّ** for **فِيٌّ**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**.
 D **شَيْئًا** for **شَيْئًا**.—If the hèmza has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as **رَأْسٌ** for **رَأْسٌ**, **لُؤْمٌ** for **لُؤْمٌ**, **بُؤْرٌ** for **بُؤْرٌ**; necessarily so, if the preceding consonant be an *ḥlif* with hèmza, as **أَمِنٌ** for **أَمِنٌ**, **أَمِنٌ** for **أَمِنٌ**, **إِيمَانٌ** for **إِيمَانٌ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

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

D. Wasla.

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

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

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

19. This elision takes place in the following cases.

(a) With the **أُ** of the article **أَل**; as **أَبُو** **أَلْوَزِيرِ** for **أَبُو** **أَلْوَزِيرِ**, *the father of the wèzīr*.

(b) With the **إُ** and **أُ** of the Imperatives of the first form of the regular verb; as **قَالَ** **أَسْمَعُ** for **قَالَ** **أَسْمَعُ**, *he said, listen*; **قَالَ** **أَقْتُلْ** for **قَالَ** **أَقْتُلْ**, *he said, kill*.

(c) With the **إُ** of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the **أُ** of the Perfect Passive in the same forms; e.g. **هُوَ** **أَنْهَزَمَ** for **هُوَ** **أَنْهَزَمَ**, *he was put to flight*; **وَأَسْتَعِيلُ** for **وَأَسْتَعِيلُ**, *and he was appointed governor*; **أَلْأَقْتَدَارُ** *the being able* (to do something); **إِلَى** **أَلْأَنْقِرَاضِ** *till the downfall or extinction*.

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

ابْنٌ, and ابْنَةٌ or ابْنَةٌ, a son.	ابْنَةٌ, a daughter.
اثنانِ, two (masc.).	اثنانِ, two (fem.).
امرؤٌ, or امرؤٌ, a man.	امراةٌ, a woman.
استِ, the anus.	اسْمٌ (rarely اسْمٌ), a name.

REM. a. With the article امرؤٌ and امراةٌ take, in classical Arabic, the form المِراةٌ and المِراةٌ.

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

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 ائِمينٌ 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. See § 345.

D REM. d. It is naturally an absurd error to write **ا** at the beginning of a sentence instead of **ا** with hêmza, as اَلْحَمْدُ اللهُ instead of اَلْحَمْدُ اللهُ. The Arabs themselves never do so, but, to indicate that the **ا** is an *êlif conjunctionis* (see rem. f), they omit the hêmza and express only its accompanying vowel, as اَلْحَمْدُ اللهُ. 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 الْاِسْمُ اِلَى الْاِنْقِرَاضِ الْاِقْتِدَارُ. خُرُوجَ عَن كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. f. The **ا** which takes wasla is called اَلْفُ الْوَصْلِ or هَمْزَةٌ اَلْوَصْلِ, *êlif* or *hêmza conjunctionis*, the connective *êlif*; the opposite being اَلْفُ الْفَتْحِ, *êlif separationis* 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. فِى الْاِنْسِ fî 'n-nâsi, among men; اَبُو الْوَزِيرِ 'abû 'l-wazīri, the father of the wazīr, for fî and 'abû. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *êlif* (either according to § 19 or by poetic license). Hence فِى الْاِبْتِدَاءِ, in the beginning, is pronounced as if written C

ذُو الْاِعْلَالِ; فِلْرِضِ; (فِى الْاَرْضِ), upon the earth, as فِلْرِضِ; فِلْبِتْدَاءِ (فِى الْاِعْلَالِ), subject to change (a weak letter), as ذُعْلَالِ. In the first of these examples the **ا** is an *êlif conjunctionis*; in the other two it is an *êlif separationis*, but has been changed for the sake of the metre into an *êlif conjunctionis*. The suffixes of the 1st pers. sing., يِ and نِى may assume before the article the older forms يِ and نِى; e.g. نِعْمَتِى الَّتِى اِهْدِنِى الصِّرَاطِ guide me on the D way, instead of نِعْمَتِى الَّتِى and اِهْدِنِى الصِّرَاطِ, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *āi*, and *au* into *āu*; as فِى عَيْنِ الْمَلِكِ fî 'aināi 'l-mēliki, in the eyes of the king, for فِى عَيْنِ الْمَلِكِ; فِى عَيْنِ الْقَوْمِ; فِى عَيْنِ الْقَوْمِ ih̄sāi 'l-kauma, fear the people; مُصْطَفَوُ اللهِ muṣṭafāu 'llāhi, the elect of God, for مُصْطَفَوُ اللهِ. The silent *êlif* (§ 7, rem. a) does not prevent the resolution of the diph-

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

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

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

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

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

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

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

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

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

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

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

(c) In the article أَلْ, 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 لَيْلِيَّةٌ *to the night*, for لِلَّيْلِيَّةِ, and that for لِلَّيْلِيَّةِ.

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

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

REM. a. In this last case, according to some, when the second êlif has fêḥa, the two êlifs may blend into one with mēdda (see below); as أَلْحَسَنُ عِنْدَكَ, *is el-Husan in thy house?* for أَلْحَسَنُ; أَلْقُرَشِيُّ أَمْرَ التَّقْفِي, *he of Korèis or he of Takif?* أَيْمُنُ اللَّهِ يَمِينِكَ, *is thy oath 'by God'?* (see § 19, rem. b) for أَيْمُنُ اللَّهِ.

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

E. Mēdda or Maṭṭa.

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

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

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

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

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

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

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

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

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

REM. d. The mark =, often written over abbreviations of words, has nothing in common with mēdda but the form. So تَع for تَعَالَى, *He (God) is exalted above all*; عَم for عَلَيْهِ السَّلَامُ, *peace be D upon him!* صَلِّع for صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, *God bless him and grant him peace!* رَفِه for رَضِيَ اللَّهُ عَنْهُ, *may God be well pleased with, or gracious to, him!* رَح or رَحِمَهُ for رَحِمَهُ اللَّهُ, *may God have mercy upon him!* رَح for رَحِيحِهِ or رَحِيحِهَا, *to the end of it, i.e. etc.*; حَدَّنَا for حَدَّثَنَا, *he narrated to us*; أَنَا or نَا for أَخْبَرْنَا, *he informed us*; ح for حِينِدٌ, *then*.—The letters م م are written over words or verses that have been erroneously transposed in a manuscript, for

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

IV! THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **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 *in*, *ūn*, *ān*, etc.
- D **REM.** Before a double consonant *a* is however not infrequent (see § 13, rem.). [Such a long *a* preceding a consonant with *fezma* sometimes receives a *medda*, as **خَاتُونٌ**.]
- 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**, **σπάγγος**; **أَفْلَاطُونٌ**, **Πλάτων**; **الْإِفْرَنْجُ**, *the Franks (Europeans)*; **إِكْسِيرٌ**, **αν ολιαιρ**, **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.

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* **قَالَ**, *kā-nūn*, *mu'*-*mi-nūn*, *kā-ti-bāt*, *fi-rūd*, *'a-kāl*, *ma-fār*, *ku-būl*, *bil-lāur*, *bu-nūi*.

REM. But words ending in **يَـ**, **وُـ**, **أَـ** or **آَـ**, and **يَـ**, throw back the accent as far as possible in their pausal forms; **قُرَشِيٌّ** *Ko-ra-šī-yun* becomes *Kō-ra-šī*, **نَبِيٌّ** *nè-bī-yun*, *nè-bī*; **عَدُوٌّ** *'a-dū-wun*, *'a-dū*; **اِقْتِنَاؤُ** *'ik-ti-nā'un*, *'ik-ti-nā*; **حَمْرَاءُ** *ham-rā'u*, *hām-rā*; **مَقْرُوؤُ** *mak-rā'un*, *māk-rū*; **بَطِيئٌ** *ba-ṭī-un*, *bā-ṭī*.

(b) Monosyllables in combination with **أَـ**, **بَـ**, **كَـ**, **لَـ**, **وُـ**, and **فَـ**, which retain their original accent; as **أَلَا** *'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-kāṭ*, **وَقُلْ** *wa-kūl*.

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** *kā-la*, **يَقُولُ** *ya-kū-lu*, **قَانُونٌ** *kā-nū-nun*, **مُؤْمِنِينَ** *mu'-mi-nī-na*, **كَاتِبَاتٌ** *kā-ti-bā-tun*.

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

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

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

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawīn, see Lane in the *Journal of the German Oriental Society*, vol. iv., pp. 183-6, and Wallin in the same journal, vol. xii., pp. 679-8. Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 sqq.]

B

VI. THE NUMBERS.

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

أَبْجَدِ هَوَزِ حَطِي كَلِمِن سَعْفُضِ قَرِشَتْ تَحْدُ ضَطْفَعِ
(otherwise pronounced:

أَبْجَدِ هَوَزِ حَطِي كَلِمِن سَعْفُضِ قَرِشَتْ تَحْدُ ضَطْفَعِ)
or, as usual in North Africa:

أَبْجَدِ هَوَزِ حَطِي كَلِمِن صَعْفُضِ قَرِشَتْ تَحْدُ ظَفْعُشِ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called الرُّقْمُ الْإِنْدِيّ، 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, اِنْفَعَلَ.

A

A. GENERAL VIEW.

1. The Forms of the Triliteral Verb.

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

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

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

اِفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
اِفْعَوَلٌ XII.	اِنْفَعَلَ VII.	فَعَّلَ II.
اِفْعَوَلٌ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.
اِفْعَنْلَلٌ XIV.	اِفْعَلَّ IX.	اَفْعَلَ IV.
اِفْعَنْلَى XV.	اِسْتَفْعَلَ X.	تَفَعَّلَ V.

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

C

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

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

36. The *first* or ground-form is generally transitive (مُتَعَدِّ) or intransitive (لَا زِمْرَ or غَيْرَ 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

C naturally inherent quality. E.g. فَرِحَ or جَدِلَ *to be glad*, حَزِنَ *to be sorry*, أَشْرَ or بَطَرَ *to be proud and insolent*, أَدِمَ *to become whitish*, شَبِبَ *to become gray*, سَلِمَ *to be safe and sound*, مَرِضَ *to be sick*, كَبِرَ *to become old*, عَمِيَ *to be blind*; but حَسَنَ *to be beautiful*, قُبِحَ *to be ugly*, ثَقُلَ *to be heavy*, شَرَفَ *to be high or noble**, سَفُلَ *to be low or mean*, كَبُرَ *to be large*, صَغُرَ *to be small*.

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

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

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

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

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

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

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

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

A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing* of, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *خَبَّرَ* to pitch a tent (*خَبِيمَةٌ*), to dwell in a place, *جَبَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَرَ* to pave with marble (*رُخَامٌ*), *قَوَّسَ* to become bent like a bow (*قَوْسٌ*), *مَرَضَ* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جِلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قَرَادٌ*), *قَدَّى* to take a mote (*قَدْيٌ*) out of the eye. Compare in Hebrew *בָּרַחַן*, *אִדַּב*, *יָדַד*, *סָדַקַל*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعَا لَكَ* (may thy nose, or the like, be cut off), *حَبَّأَهُ* he said to him *حَبَّأَكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *دَخَلَ ظَفَارِ حَمِيرٍ*, (الله أكبر), must speak *Himyaritic* (the language of *Himyar*, *حَمِيرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *الْتَرَّقَ* to set out in any direction (*وَجْهٌ*), *شَرَّقَ* to go to the east (*الْمَشْرِقُ*), *وَجَّهَهُ* to go to the west (*الْمَغْرِبُ*). *صَعَدَ فِي الْوَادِي وَصَوَّبَ* he went up and down the valley.

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

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

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

D (a) When *فَعَّلَ* 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; *جَلَّدَهُ* he beat him, *جَالَّدَهُ* he fought with him; *صَرَعَهُ*

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

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

(c) When *فَعَّلَ* 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. *خَشُنَ* to be rough or harsh, *خَاشَنَهُ* he treated him harshly; *حَسُنَ* 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 *ضَعَفَ* the like or equal; *طَارَقَ*

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

REM. b. فَاعَلَ corresponds in form and signification to the Heb. פִּעִיל (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 داخل (Gl. Geog. s.v. داخل). Zamah'ari, *Fāik*, i. 197 cites باعده جاناه, علاه for أبعده etc. Also بالغ = أبلى, *Aghānī* xiii. 52.—De G.]

B 44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable اُ, 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, أَجْلَسَ to bid one sit down; أَكَلَ الْخُبْزَ he ate bread, أَكَلَهُ الْخُبْزَ 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, أَنْجَى and أَنْجَى to set at liberty, to let go. *Comp.* خَبَّرَ and أَخْبَرَ.

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; أَعْجَبَهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الْأَرْضَ 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

* *Comp.* أَقْدَرَهُ.

to produce herbage (بَقَلَ), أَوْرَقَ to put out leaves (وَرَقَ), أَمَّرَ to bear A fruit (مَرَّ), أَمَطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَكْرَمَتْ, أَنْثَتْ she bore a male or a female child, أَتَمَّتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَسَاءَ, أَحَسَّنَ, أَبْلَى to give a proof (بَلَى) of his prowess in battle; أُسَاءَ, أَحَسَّنَ, أَسَاءَ to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَهْطَأَ to be slow or B tardy; أَسْرَعَ to make haste; أُعْنَقَ 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 ("reculer"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הָיִטַּן, to go to the right, and הָיִטַּן, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَيَمَّنَ to go to el-Yemèn (تِيَامَةُ), أَتَمَّرَ to go to Tihama (التَّمَرُ), أَتَجَدَّ to go to el-Negd (النَّجْدُ), أَتَمَّنَّ to go to el-'Irāk (العِرَاقُ), أَحْرَمَ to enter the haram or sacred territory; أَظْهَرَ, أَصْبَحَ, أَمْسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الشِّتَاءُ); أَجَمَّلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ); أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِعُ of I. Thus كَتَبَهُ he threw him on his face, أَكَبَّ he fell on his face, أَحْجَمَهُ 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; **أَغْمَرَ** to become cloudy, **أَخْلَقَ** to become worn out (of a garment); **أَشْكَلَ** to become dubious or confused; **أَبَانَ** to become plain or clear; **أُمَكَّنَ** to become possible.—Another shade of meaning (**السَّلْبُ**, deprivation) may be exemplified by such words as **أَخْفَرَ**, to break one's compact with a person; ***أَشْكَى** to remove one's cause of complaint; **أَعَجَرَ** **الْكِتَابَ** he pointed (the text of) the book, literally, took away its **عُجْمَة**, obscurity or want of clearness.

REM. d. **أَفْعَلَ** corresponds in form and signification to the Heb. **אַחַל**, Phœn. **יקטל** (*iktil*), Aram. **ܐܚܠܐ**. See *Comp. Gr.* p. 204 seq. The Hebrew, it will be observed, has **א** as the prefix, instead of the feebler Arabic and Aramaic **أ**. Some traces of the **h** are still discoverable in Arabic; as **هَرَّاحٌ** for **أَرَّاحٌ** to give rest to, to let rest; **أَرَادَ** for **هَرَادَ** to wish; **هَرَّاقٌ** for **أَرَّاقٌ** to pour out, **أَتَى** (rad. **هَاتَ**) **أَتَى** for **هَاتَى** to mark a cloth; **هَاتَى** (rad. **هَاتَى**) **هَاتَى** to come; **هَيَّيْنَا** = **هَيَّيْنَا** to believe. Forms like **هَرَّاقٌ** are treated in Arabic as quadrilaterals (see §§ 67, 69, and 118), e.g. imperf. **يُهَرِّقُ** or **يُهَرِّقُ**, nom. patient. **مُهَرَّاقٌ** or **مُهَرَّاقٌ**, **مُهَيَّيَّنٌ**.

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

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

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

with **كَايسَ** or **نِيزَارَ**, **تَشَّيَعَ**, **تَزَرَّقَ**, to adopt the tenets of the 'Azāriḳa A (**الْأَزَارِيقَةُ**) or of the **سِيْرَا** (**الشَّيْعَةُ**), **تَعَرَّبَ** to call oneself an Arab, **تَبَوَّدَ** to become a Jew (**يَهُودِيٌّ**), **تَبَجَّسَ** to become a fire-worshipper (**مَجُوسِيٌّ**), **تَبَيَّنَ** 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 (**نَمِرٌ**); **تَحَلَّمَ** to try to acquire, or to affect, clemency, **تَمَرَّأَ**, **تَشَجَّعَ**, to affect courage or manliness, B **تَحَوَّبَ**, **تَحَرَّجَ**, **تَأَثَّرَ**, to constrain oneself to endure with patience; **تَحَنَّنَ**, 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 **افترق** form apparently identical in meaning with the eighth. Thus **افترق الناس** and **افترق الناس** are both translated *the people dispersed*, but **افترق** expresses the mere separation, **تَفَرَّقَ** the separation into a great many groups or in various directions. C

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

* [In some cases the difference between II. and V. entirely disappears. Thus for **تَوَجَّهَ**, **تَقَوَّسَ** (§ 41, rem. c) we may substitute **قَوَّسَ**, **وَجَّهَ** 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 وَتَرَ يَتَعَلَّمُ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, تَبَيَّنَ to make clear, explain, تَبَيَّنَ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

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

REM. b. تَفَعَّلَ sometimes assumes the form اتَّفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַדַּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדַּשׁ, הִתְקַדְּשׁ (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 مَطَاوَعُ (see § 47) of the third form, as بَاعَدْتُهُ فِتْيَانَهُ, 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, تَمَاوَتَ to pretend to be dead, تَعَامَى to pretend to be blind, تَخَاوَزَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَى to feign sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (المُفَارَكَةُ) of the third form becomes a necessary reciprocity, inasmuch as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e. g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought with one another; كَانَاهُ the two spoke to him, تَكَاثَمُوا they (the three) conversed together; جَادَبَهُ الثَّوْبَ he tried to pull away the garment from him, تَجَادَبَا 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; نَسَاهُ الْبَغْضَاءَ he tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءَ the two forgot their mutual hatred; whence in the passive, تَجُودِبُ الثَّوْبَ, تُنَوِّزُ الْحَدِيثَ, and تُنَوِّسُ الْبَغْضَاءَ.

REM. a. When used in speaking of God, the assertory (not optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is become of and through Himself) blessed, or perfect, above all; تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all; قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted is He above all) has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ الْأَمْرُ the thing made itself (became or was) too great, or difficult, for him; إِتَى 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, تَتَابَعَتِ الْأَخْبَارُ the tidings followed one another rapidly, تَتَابَعَتِ الْأَخْبَارُ

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

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

C REM. d. **اتَّفَاعَلَ** sometimes assumes the form **اتَّفَاعَلَّ** (§ 111), and is consequently identical with the Heb. **הִתְפַּאֵל** (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 ا to facilitate the pronunciation (see § 26).

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

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

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

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

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

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

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

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

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

A REM. One would expect ت to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive (اصهلا).

[For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

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

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

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

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

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

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

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

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (اَلْمَبَالِغَةُ). E.g. اِصْفَرَ to *be yellow*; اِسْوَدَّ and اِسْوَادَّ to *be black*; اِيبَاضَ and اِيبَاضَ to *be white*; اِبرَأَتْ (from وَرَقَ) to *become purple* (of a grape); اِعْوَجَّ and اِعْوَجَّ to *be crooked*; اِضْجَمَّ and اِضْجَمَّ to *be wrymouthed or wry-necked*; اِخْوَلَّ and اِخْوَلَّ to *become verdant*; اِزْوَرَّ and اِزْوَرَّ to *turn away or retire from*; اِرْبَدَّ to *be ash-coloured, to be stern or gloomy*; اِرْبَثَّ or اِرْبَاثَّ to *be scattered or disordered*; اِرْغَادَّ to *become commingled, confused, or languid*; اِرْفَضَّ 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 اَفْعَلَّلَ and اَفْعَالَّلَ; as اِجْدَوَى and اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to *stand or rest on the tips of the toes*, D اِرْعَوَى and اِرْعَوَى to *be blackish brown or blackish green*, اِرْعَوَى to *refrain or abstain*.

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

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

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

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اسْلَمَ to give up, deliver over, اسْتَسْلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive C for one's own advantage; اسْتَجَابَ 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; اسْتَثْقَلَ to find it heavy, oppressive or troublesome, to think one a bore.

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

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

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

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

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

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

A *أَنَّ الْبَغَاةَ بِأَرْضِنَا يَسْتَنْسِرُونَ* 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 *سَفَعَلٌ*,
which is not in use, corresponding to the Aram. *ܣܦܥܠܐ*,

and its passive *ܣܦܥܠܐ*, which stand in exactly the
same relation to one another as the Arabic first and eighth.
Perhaps *سَلَقَى* to throw down flat on the back, *سَقَلَبَ* to dash to the
ground, and *سَلَعَفَ* to swallow, with one or two more, may be

B regarded as traces of the form *سَفَعَلٌ*, since they are nearly identical
in meaning with *أَلَقَى*, *أَقْلَبَ*, and *أَلَعَفَ* (IV. of *لَقَى*, and *لَعَفَ*).

If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a
later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be
sufficient to give a few examples, so as to exhibit their mode of
formation.—XII. *أَجْدَوْدَى* to bear oneself erect (*جَدَا* do.); *أِحْدُودَبٌ*
to be arched, curved, or humpbacked (*حَدَبٌ* do.); *أِحْلَوْلُوكَ* to be jet
C black (*حَلَكٌ* do.); *أِحْلَوْلَى* to be sweet (*حَلَوٌ* do.); *أِخْشُوشَنٌ* to become
very rough (*خَشَنٌ* to be rough); *أِخْضُوضَرٌ* to become blackish brown
or blackish green (= *أَخْضَرٌ*), to become soft or tender (*خَضِرٌ* do.);
أِخْضُوضَلٌ to become moist (= *أَخْضَلٌ*); *أِعْرُورَى* to ride on a horse
without a saddle (*عَرَى* to be naked); *أِعْشُوشَبٌ* to be covered with
luxuriant herbage (*عَشَبٌ*); *أِعْصُوصَبٌ* to be gathered together
D to bind); *أِعْدُودَنٌ* to be green and rank (of a plant), to be long and
thick (of the hair).—XIII. *أَخْرُوطٌ* to be long or last long, to go quickly
(rad. *أَخْرَطَ*); *أَجَلُودٌ* to last long (rad. *أَجَلَدَ*); *أِعْلُودٌ* to be heavy (*عَلِدٌ*
to be hard); *أِعْلُوطٌ* to cling or adhere to firmly, to mount a camel
(rad. *أَعْلَطَ*).—XIV. *أِحْسَانَشَشٌ* to be big (rad. *أَحْسَشَ*); *أِحْسَانَكُ* to be
dark, to be obscure (rad. *أَحْسَكَ*); *أِحْلَانَكُ* to be jet black (*حَلَكٌ* do.);

أِعْتَنَكُ to be long and thick (of the hair, rad. *عَنَّكَ*); *أِعْتَنَجَ* to go A
quickly (rad. *عَفَجَ*); *أِعْنَسَسَ* to have a hump in front (the reverse of
أِحْدُودَبٌ do.).—XV. *أِعْلَنْدَى* to be stout and strong (*عَلِدٌ* to be
hard); *أِحْبَنْطَى* to be swollen or inflated, to be filled with rage
(*حَبِطٌ* do.).

REM. All these forms are habitually intransitive, but there are
a few exceptions, as XII. *أِعْرُورَى الْفَرَسِ* he mounted the horse; B
أِحْلَوْلَاهُ he found it sweet (but also *أِحْلَوْلَى*, it was sweet).—XV.
أِعْلُونَهُ = أِسْرَتُونَهُ Ibn Doraid, *Kit. al-Ishtikak*, p. 227.

2. *The Quadrilateral Verb and its Forms.*

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

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

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

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

A قَطَرَنَ to pitch, from قَطِرَانٌ pitch; تَمَنَّقَ to put on a girdle (مَنْطَقَةٌ); تَمَدَّرَجَ to put on trousers or drawers (سَرَاوِيلٌ, Pers. شَلَوَارٌ); تَمَدَّرَعَتْ to wear a مَدْرَعَةٌ or tunic; تَمَنَّدَلْ to wipe one's fingers with a napkin (مَنْدِيلٌ mantile); تَمَسَكَنَ to affect lowliness or humility, to abase oneself (مَسْكِينٌ lowly, humble, poor); تَمَذَّهَبَ to follow a sect (مَذْهَبٌ); تَبَعَّدَ to assimilate oneself (in dress, etc.) to the tribe of Ma'add (مَعَدٌّ); تَلَمَّذَ to become a pupil or disciple (تَلْمِيذٌ, Heb. תַּלְמִיד); تَقَلَّسَفَ to philosophize (from قَلَّسُوفٌ, φιλόσοφος); بَيَّطَرَ to practise the veterinary art or farriery (بَيَّطَارٌ a farrier, ιππίατρος).

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

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

I. فَعَّلَ
II. تَفَعَّلَ
III. افْعَلَّلَ
IV. افْعَلَّلَ

69. The first form of the quadrilaterals corresponds in formation and conjugation to the second form of the trilaterals, and is both D transitive and intransitive in signification. E.g. شَمَّلَ to gather ripe dates, also to be active or nimble; شَمَّرَجَ to pluck unripe dates; دَخَّرَجَ to roll; زَهَّرَقَ to laugh much; هَرَوَّلَ 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 جَلَبَابٌ; تَدَخَّرَجَ to roll along; تَسَلَّطَنَ to make oneself sultan (سُلْطَانٌ), to act as if one were sultan, to lord it over another; تَشَّيْطَنَ to act like a devil (شَيْطَانٌ, شَيْطَانٌ).

71. The third form of the quadriliteral verb corresponds to A the seventh of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْقَ 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. اِدْبَهَّرَ to be very dark; اِشْمَعَّرَ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَّ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِشْمَاَزَ and اِشْمَاَزَ to shudder with horror; اِطْمَأَنَّ to be at rest (from طَمَأَنَّ to lean back); اِحْزَأَلَ to rise high; اِشْرَأَبَ to raise the head and stretch out the neck; اِضْمَأَلَ 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 فَعَلَ and فَعَلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly = اِحْضَرَّ or اِحْضُورَ; صَلَحَ to be good, right, in order, = قَسَدَ to be bad, wrong, in disorder, = قَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

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

REM. The active voice is called by the Arab grammarians

B صِيغَةُ الْفَاعِلِ the mould or form of the agent, بِنَاءُ الْفَاعِلِ the build of the agent, بَابُ الْفَاعِلِ the category of the agent, فِعْلُ الْفَاعِلِ the action of the agent, and اَلْفِعْلُ اَلْمَبْنِيُّ (اَلْمَصُوغُ) 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 تَرَى سَمًّا the mould or form of the patient, etc.; also فِعْلٍ مَا تَرَى سَمًّا

C فَاعِلُهُ the doing, or being done, of that, whereof the agent has not been named, or, more shortly, مَا تَرَى سَمًّا فَاعِلُهُ, though this latter is, strictly speaking, equivalent to اَلْمَفْعُولُ الَّذِي تَرَى سَمًّا فَاعِلُهُ, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called اَلْمَعْلُومُ or اَلْمَعْرُوفُ, and the passive اَلْمَجْهُولُ, elliptical forms of expression for اَلْفِعْلُ اَلْمَعْلُومُ (اَلْمَعْرُوفُ) فَاعِلُهُ, the action of which the agent is known, and اَلْفِعْلُ اَلْمَجْهُولُ فَاعِلُهُ, the action of which the agent is unknown.

These terms, اَلْمَعْلُومُ or اَلْمَعْرُوفُ and اَلْمَجْهُولُ, 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 مَرِيضٌ to be sick, نَامٌ to sleep), are aptly called *neuter verbs*, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish اَلْأَفْعَالُ اَلْمَتَعَدِّيَّةُ, *transitive verbs*, from اَلْأَفْعَالُ غَيْرُ اَلْمَتَعَدِّيَّةِ, *intransitive verbs*, or اَلْأَفْعَالُ اَللَّازِمَةُ, *verbs that are confined to the subject*.

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

4. The States (Tenses) of the Verb.

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

REM. a. The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal C relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (اَلْمَاضِي), the present (اَلْحَالُ or اَلْحَاضِرُ), and the future (اَلْمُسْتَقْبَلُ), 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, الْفُرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or الْمَثْنَى), and the *Plural* (الْجَمَاعُ, الْجَمَاعُ, الْكَثْرُ, or الْمَكْتَبَرُ); and likewise three persons, the *speaker* (first person), الْمَتَكَلِّمُ, the individual *spoken to* (second person), الْمَخَاطَبُ, and the individual *spoken of* (third person), الْغَائِبُ (the absent). The genders are two, namely the *masculine* (الْمَذَكَّرُ) and the *feminine* (الْمَوْثَثُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

B. THE STRONG VERB (VERBUM FIRNUM).

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

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

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

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

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 *prefixed*.

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

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

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

A

1. *Separate Pronouns.*

Singular.

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

B

Dual.

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

Plural.

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

C

REM. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, and, the affirmative لَ, certainly, surely, or the interrogative أ, the vowel of the ة may either be dropped or retained; as أَهِيَ or أَهَى, لَهِيَ or لَهَى, وَهِيَ or وَهَوُ.

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* *ānā*, which, in combination with the enclitic particle *ā*, becomes *ānā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, اِنْ, اَنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَا أَنَا ذَا or هَا أَنَا هَا أَنَا here I am (هَإِنِّي, *eccome*), for هَا أَنَا ذَا. The form أَن is said also to occur.

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

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

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

2. *Suffixed Pronouns, expressing the Nominative.* B

Singular.

	Masc.	Common	Fem.
3 p.	...	...	سَتْ <i>she.</i>
2 p.	تَ <i>thou.</i>	...	تِ (ي-يَهِنَ) <i>thou.</i>
1 p.	...	تُ <i>I.</i>	...

Dual.

3 p.	لَا (لَا, بَانِ) <i>they two.</i>	...	لَتَا (لَا, بَانِ) <i>they two.</i>
2 p.	...	تُمَا (لَا, بَانِ) <i>ye two.</i>	...
1 p.	...	...	...

C

Plural.

3 p.	هُوَ (هُوَ, بُونَ) <i>they.</i>	...	نَ <i>they.</i>
2 p.	أَنْتُمْ (هُوَ, بُونَ) <i>ye.</i>	...	نُنَّ (نَ) <i>ye.</i>
1 p.	...	نَا <i>we.</i>	...

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

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

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

	Masc.	Common.	Fem.
3 p.	يَ <i>he.</i>	...	تَ <i>she.</i>
2 p.	...	تَ <i>thou.</i>	...
1 p.	...	أَ <i>I.</i>	...

		<i>Dual.</i>	
A	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 الْبُضَارَعَةِ**, and are comprised in the mnemonic word **نَاتِي** or **أَيْتُ**.

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

C 90. Of the two *fethas* with which the first and third radicals of a verb are always pronounced (**قَتَلَ**, **فَرِحَ**, **حَسَنَ**), the former is rejected after prefixed pronouns, as **يَقْتُلُ**, **تَقْتُلُ**; the latter before suffixed pronouns beginning with a consonant, as **قَتَلْتِ**, **قَتَلْنَا**. When the suffix begins with a vowel, that vowel takes the place of the *fetha*, as **قَتَلْتُمْ**, **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 *tésdid*. Thus from **ثَبَّتَ**, *to stand firm*, we get **ثَبَّتْ**, **ثَبَّتْ**, **ثَبَّتْ**, for **ثَبَّتَتْ**, **ثَبَّتْتُمْ**, **ثَبَّتْتُمْ**. See § 14, c, rem. b.

REM. b. When the third radical is one of the letters **ث**, **ذ**, **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 *tésdid*, and the *gézma*, A with which the third radical ought properly to be marked, is omitted. Thus, **عَبَدْتُ** for **عَبَدْتِ**, *I have served*; **رَبَطْتُ** for **رَبَطْتِ**, *thou hast bound*; **أَخَذْتُمْ** for **أَخَذْتُمْ**, *ye have taken*. On this assimilation see § 14, c.

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

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

b. FORMS OF THE TENSES AND MOODE. B

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 *كُتِبَا*, *يَكْتُبَانِ*, *يَكْتُبَا*, with *كُتِبَا*; and *تَكْتُبِينَ*, *تَكْتُبِي*, with *كُتِبْتِ*.

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

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

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

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

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

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

أَكْتَبَ، اضْرِبْ، افْعَلْ.

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

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

B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالَ; as حَضَارِ be present! حَذَارِ beware! نَزَالِ alight! سَمَاعِ listen! تَرَاكِ let alone! دَبَابِ creep along! نَعَا announce the death of—! from نَعَى. This corresponds to the Hebrew Infinitive absolute קָטַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכַר remember!* In quadri-literals this form is very rare, the only examples mentioned being

C قَرَقَرِ = قَرَقَرُوا بِالرَّعْدِ, let thy thunder crash, and عَرَعَارِ, come and play the game called 'ar'ara. Occasionally it seems to take its meaning from one of the derived conjugations, as دَرَاكِ bring out! دَرَاكِ overtake! = اُدْرِكُوا، اُخْرِجُوا، Imper. IV.

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

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

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

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

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

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

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

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

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

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

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

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

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

[REM. But we find قُنُزٌ مُؤْتَفَاةٌ, a pot set on the fire, and also يُوْتَفِينُ, Sībawēih, i. 9, l. 21, where the أ is treated like the ة 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. *أَصْفَر* for *أَصْفَر*, *يَصْفَر* for *يَصْفَر*. If the last radical has no vowel, the word remains uncontracted; as *أَصْفَرَتْ*, *يَصْفِرُ*, *أَصْفِرُ* (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 *fetha*.

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 *fetha* of the first radical changed into *ḍamma*, but also the *fetha* of the characteristic *ت* (which expresses the reflexive idea of these forms); e.g. *تُقوتَل*, *تُقوتَل*. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic *ت*, pronounced with *ḍamma*, but also the prosthetic *êlif*; e.g. *أُقْتَل*, *أُقْتَل*, *أُقْتَل*. 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*, *ط*, or *ظ*, 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 *êlif*, when they happen to commence with two consonants (compare § 54). E.g. *أَتَابَع*, *أَتَابَع*, *أَتَابَع*.

تَسَاقَط, *تَزَيَّن*, *تَدَارَأ*, *تَدَتَّر*, *تَتَاقَل*, *تَتَابَع*, for *أَطِير*, *أَشْمَر*, *أَسْمَع*, *أَسَاقَط*, *يَتَزَكَّى*, *يَتَدَكَّر*, *يَطْبُر*, *يَصَدَّق*, *يُزَكَّى*, *يُدَكَّر*; *تَطْبُر*, *تَشْمَر*, *تَسْمَع*, *يَتَطْبُر*, *يَتَصَدَّق*. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative *ت*; as *اتَّقَس* for *تَقَس*, to take breath.

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

112. The *ت* of the fifth and sixth forms is sometimes omitted B in those persons of the Imperf. Act. to which *ت* is prefixed (2d pers. sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g. *تَتَقَدَّمُونَ*, *تَتَبَاعَدُ*, *تَتَحَمَّلُ*, *تَتَكَسَّرُ*, for *تَقَدَّمُونَ*, *تَبَاعَدُ*, *تَحَمَّلُ*, *تَكَسَّرُ* [and necessarily *تَتَابَع* for *تَتَابَع* (*Fa'ik* i. 130)—De G.]. These shortened forms are sufficiently distinguished by the *fethas* of the prefixed *ت* and of the second radical from the same persons in the active voice of the second and third forms (*تُبَاعَدُ*, *تُكَسَّرُ*); and by the *fetha* of the prefixed *ت* 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 *أَنَمَسَ*, to lie concealed,—the characteristic *ن* is united by *tèsdid* to the first radical.

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

REM. b. In modern Arabic such forms as *أَنَاطَرُ*, *أَنَاخِدُ* (*Kamil*, p. 569, note i.), *أَنُولِدُ*, *أَنُوجِدُ*, *أَنُورِضُ*, are of common occurrence.

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

A **اِنْهَيْسَ** or **اِنْهَيْسَى** from **مَحَا**, **اِنْهَيْعَطَ** or **اِنْهَيْعَطَى** from **مَعَطَ** or **مَعَطَى** from **اِنْهَيْسَى** or **مَلَسَ** from **مَلَسَ**, **اِنْهَيْلَصَ** or **اِنْهَيْلَصَى** from **مَلَصَ**.

REM. These forms are sometimes assigned to the eighth form; **اِمْتَحَقَ** for **اِمْتَحَقَى**, **اِمْتَحَى** for **اِمْتَحَى**, **اِمْتَحَطَ** for **اِمْتَحَطَى**, 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**. E.g. **اِتَّبَعَ**, for **اِتَّبَعَ**, from **تَبَعَ**; **اِتَّارَ** or **اِتَّارَ**, for **اِتَّارَ**, from **اِتَّارَ**; **اِتَّرَدَ** or **اِتَّرَدَ** from **تَرَدَ**; **اِتَّغَرَ** or **اِتَّغَرَ** from **تَغَرَ**.

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

116. If the first radical be **د**, **ذ**, or **ر**, the characteristic **ت** of the eighth form is changed into **د**, which unites with an initial **د** into **دَد**, and with an initial **ذ** into **دذ** or **ذد**. E.g. **اِذْتَجَرَ**, for **اِذْتَجَرَ**, from **زَجَرَ**; **اِذْتَرَى**, for **اِذْتَرَى**, from **دَرَى**; **اِذْتَرَدَ**, for **اِذْتَرَدَ**, from **رَدَدَ**; **اِذْتَرَكَ**, for **اِذْتَرَكَ**, from **اِذْتَرَكَ**; **اِذْتَرَى**, for **اِذْتَرَى**, from **اِذْتَرَى**; **اِذْتَرَى**, for **اِذْتَرَى**, from **اِذْتَرَى**; **اِذْتَرَى**, for **اِذْتَرَى**, from **اِذْتَرَى**; **اِذْتَرَى**, for **اِذْتَرَى**, from **اِذْتَرَى**; **اِذْتَرَى**, for **اِذْتَرَى**, from **اِذْتَرَى**; **اِذْتَرَى**, for **اِذْتَرَى**, from **اِذْتَرَى**.

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

D REM. b. Some grammarians extend this assimilation to the letter **ر**, as **اِرْدَانَ**, for **اِرْدَانَ**, from **رَانَ**.

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

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic **ت** is changed into **ط**, which unites with initial **ط** into **طط**, with initial **ظ** into **ظظ** or **ظط**, and occasionally with initial **ض** into **ضط**. E.g. **اِصْطَبَعَ**, **اِصْطَبَعَ**, **اِصْطَبَعَ**, from **صَبَعَ**, **صَفَا**, **صَلَى**, **صَلَحَ**, **صَلَى**, **اِصْطَبَعَ**, **اِصْطَبَعَ**, **اِصْطَبَعَ**, from **صَبَعَ**, **صَفَا**, **صَلَى**, **صَلَحَ**, **صَلَى**; **اِظْطَبَعَ**, **اِظْطَبَعَ**, **اِظْطَبَعَ**, from **ظَبَعَ**, **ظَفَا**, **ظَلَى**, **ظَلَحَ**, **ظَلَى**; **اِضْطَبَعَ**, **اِضْطَبَعَ**, **اِضْطَبَعَ**, from **ضَبَعَ**, **ضَفَا**, **ضَلَى**, **ضَلَحَ**, **ضَلَى**; **اِظْطَبَعَ**, **اِظْطَبَعَ**, **اِظْطَبَعَ**, from **ظَبَعَ**, **ظَفَا**, **ظَلَى**, **ظَلَحَ**, **ظَلَى**; **اِضْطَبَعَ**, **اِضْطَبَعَ**, **اِضْطَبَعَ**, from **ضَبَعَ**, **ضَفَا**, **ضَلَى**, **ضَلَحَ**, **ضَلَى**.

REM. a. The letter **ص** sometimes assimilates the following **ط**; B **اِصْطَبَعَ**, etc.

REM. b. From **اِظْطَبَعَ** the form **اِظْطَبَعَ** 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 **اِسْتَرَى** we may have **سْتَرَى** or **سْتَرَى**; Imperf. **يَسْتَرَى** or **يَسْتَرَى** or even **يَسْتَرَى** (with a furtive *kesru* to the first radical); Part. act. **مُسْتَرَى** (**مُسْتَرَى**); Inf. **سِتَارَى** (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 Quadriliteral Verb.—Table IV.

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

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

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

A The letter is inflected exactly like *قَمَطَرَ*, but the former is irregular: Imperf. *يَهْرِيقُ*, Imperat. *هَرِقْ*, Nom. act. *هَرِاقَةٌ*, 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. *يَسْطِيعُ*. [Also, in verse, we find *مُسْتَطَارٌ* for *مُسْتَطَارٌ*.]

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

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatae* (ϣ'ϣ). The Arab grammarians name them *الْفِعْلُ الْغَمَلُ*, the solid verb, or *الْفِعْلُ 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 second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with *tèsdid*. E.g. *فَرَّ* to flee, for *فَوَرَّ*; *شَقَّ* to split or cleave, for *شَقَّقَ*; *مَسَّ* to touch, for *مَسَسَ*; *شَمَّ* to smell, for *شَمِمَ*; *حَبَّ* to become dear (to one), for *حَبَّبَ*; *لَبَّ* to become wise or intelligent, for *لَبَّبَ*.

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

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

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

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

REM. c. Forms like *فَرَرْتُ*, *مَدَدْتُ*, *ظَلَلْتُ*, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as, *رَدَّتْ*, *رَدَّنْ*, for *رَدَدَتْ*, *رَدَدَنْ*, *أَحَسَّتْ* for *أَحَسَّتْ*, *ظَلَّتْ* or *ظَلَّتْ* for *ظَلَلَّتْ*, *مَسَّتْ* for *مَسَّتْ* (compare the Aramaic form *בָּהַר* for *בָּהַר*) [also *يَقْرِنَ* for *يَقْرِرَنَّ*, *يَزْفِنَ* for *يَزْفِرَنَّ* etc.*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong *ي*, as *قَصَّيْتُ* for *قَصَصْتُ*, *اسْتَسْرَيْتُ* for *اسْتَسْرَرْتُ*, a form which is not uncommon in the fifth conjugation, as *تَسْرَيْتُ*, *تَلَعَّعْتُ*, *تَقَضَّضْتُ*, *تَطَلَّطْتُ*, *تَلَعَّعْتُ* for *تَسَرَّرْتُ*, *تَطَلَّطْتُ*, *تَقَضَّضْتُ*, *تَلَعَّعْتُ* (compare in the Hebrew Imperf. *תִּסְרֵינָה* for *תִּסְרָנָה*); or (b)

the long vowel *ā*, as *مَدَّاتُ* for *مَدَدْتُ* (compare in Hebrew *מִדְּבָרָה*, where $\delta = \alpha$). The form described under 2 a is the usual one in modern Arabic, but in N. Africa *ai* becomes *i*, as *reddit* for *رَدَيْتُ*. Such forms as *أَحَسَّيْتُ* for *أَحَسَسْتُ* also occur.—*Comp. Gr.* p. 227 seq.

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

A 121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *ʃəṭḥa* or *kəṣra*; in those that have *u*, it may be any one of the three vowels. E.g. *يَعَضُّ* or *يَعَضُّ*, *يَمَلِّ* or *يَمَلِّ*, for *يَعَضُّ*, *يَمَلِّ*; *يَغْرِ* or *يَغْرِ*, *يَحِبُّ* or *يَحِبُّ*, for *يَغْرِ*, *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 *اَفِرُّوا*, *اَفِرُّوا*, *اَفِرُّوا*. When the usual contraction takes place, the prosthetic *ḥlif* is obviously no longer necessary, and therefore the Arabs say *اَفِرُّوا*, *اَفِرُّوا*, *اَفِرُّوا*—not *اَفِرُّوا*, *اَفِرُّوا*—instead of *اَفِرُّوا*, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *ḥ*; e.g. *عَضَّ* for *اِعَضَّ*, *مَدَّ* for *اَمَدَّ*, *مَدَّ* for *اَمَدَّ*.

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

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

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

REM. In the Passive some of the Arabs substituted *kəṣra* for *ḍamma*, as *حَلَّ* for *حَلَّ* (contracted from *حَلَّلَ*), whilst others gave the vowel of the first radical a sound between those of *kəṣra* and *ḍamma* (technically called *الإشباع*, giving the one vowel a scent or flavour of the other), as *رُدَّ*, *رُدَّ*, *رُدَّ*, *رُدَّ* (with the German *ü* or French *u*), instead of *رُدَّ*, *رُدَّ*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *ʃəṭḥa* alone (§ 25, rem.). However, the uncontracted forms, B such as *سَارَر*, *قَاصَص*, *حَاجَج*, *شَاقَق*, *شَاحَح*, *يَسَابَب*, *يَمَادِد*, *مُصَافَفَة*, *مُحَاجَجَة*, not unfrequently occur. Forms like *فُورِر*, *فُورِر*, and *اَفِرِرَار*, 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. *أَقْبَلَهُ* for *أَقْبَلَهُ*, *أَقْبَلَهُ* for *أَقْبَلَهُ*, the 1st pers. sing. Juss. of the fourth C form of *قَلَّ* and *ذَلَّ*.

C. THE WEAK VERB.

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

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

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *ḥlif* or *həmza*, the weakest of the gutturals. These are called *verba hēmzata*.

(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 ي (§ 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 gëzma, at the end of a syllable (ئ), be preceded by one of the heterogeneous vowels ðamma and kësra, it is converted, after the ðamma, into و with hêmza (ؤ); after the kësra, into ي with hêmza (ئي). Hence *بُرئْتُ* for *بُرأتُ*, 1st pers. sing. Perf.

C Pass. of *بَرَأَ*; *يُؤتِرُ* for *يُأْتِرُ*, 3d pers. sing. masc. Imperf. Pass. I. or IV. of *أْتَرُ*; *دَنوتُ* and *سَنَتُ* for *دَنأتُ* and *سَنأتُ*, 2d pers. sing. masc. Perf.

Act. of *دَنُو* and *سَنِي*, for *دَنأُ* and *سَنأُ* (see § 133).

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

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

The hêmza is retained, not only to show their origin from ئ, but also to A remind us that the syllables *وُ* and *يُ* are not to be confounded in pronunciation with *وُ*, *û*, and *يُ*, *î*. The ðamma and kësra remain *short*, whilst *ؤ* and *ئي* are pronounced like ئ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hêmza (as *دَنُو*, *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 *سَنَتُ*, *sanî'-ta*, not *sanî-ta*).

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

that the people of the Hîgâz in the time of Mohammed gave up the original guttural sound of *hêmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Kōr'an, which was originally written down in the D Hîgâz 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*, *جئت*, *بوس* because they said *ba'usa*, *gîta*, *gāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *gî'ta*, *gā'aka* and this was expressed, without touching the old consonants, by writing *جاءك*, *جئت*, *بوس*. Rules for writing hêmza as *ؤ*, *ئي* or ء are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'an.]

- A REM. *b*. The hêmza gézmatum over و and ي falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence ايسرُ, not ايسرُ, Imperat. of اَسْرَ; ايدنُ, not ايدنُ, Imperat. of اِدْنَ; اوملُ, not اوملُ, Imperat. of اَمَلَ; اوتيمرُ, not اوتيمرُ, 3d pers. sing. Perf. Act. VIII. of اَمَرَ; اوتيمينُ, not اوتيمينُ, 3d pers. sing. Perf. Pass. VIII. of اَمِنَ, all with êlif conjunctionis (هَمْزَةُ الْوَصْلِ); اومينُ, not اومينُ, 3d pers. sing. Perf. Pass. IV. of اَمِنَ; ايمانُ, not ايمانُ, Infin. IV. of اَمِنَ; اوتيرُ, not اوتيرُ, 1st pers. sing. Imperf. Act. IV. of اَتَرَ, all with êlif separationis (هَمْزَةُ الْفَتْحِ).—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 و or ف, and, it is usually rejected; as واتيروا, from ايتِ, Imper. of اَتَى to come), فأتوا, فأتوا, فأتوا. In other cases it is retained, and the radical hêmza is left in its altered form (ئ, ؤ); as فأتتارتُ *fātatarat*, باءدأتلافنُ *ba'dā'tilāfin*, األدى األدى األدى *alḥudā'tinā*, yakūlū'dan, األدى األدى (also written األدى األدى) *Madātumina*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *alḥudā'tinā*, yakūlū'dan, *Madātumina* (as if written األدى األدى).
- D REM. *c*. ا is always retained after fetha in the ancient language, as يأسرُ; but in modern Arabic it passes into the êlif of prolongation, as يأسرُ, يأسرُ, يأسرُ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as يأتكم for يأتكم Sūra xlix. 14.] Those who used the form تعلمرُ (see § 94, rem. *c*) also said تيمرُ for تيمرُ, from ايمرُ.

133. In the same way, ا passes into ؤ or ئ, when it is pronounced A with ḍamma or kësra and preceded by fetha, or with fetha and preceded by ḍamma or kësra; and into ئ, when it is pronounced with kësra and preceded by ḍamma (see § 17, *b*). E.g. بؤسُ, for بؤسُ, to be brave; يلائمُ, for يلائمُ or يلائمُ, it agrees with, Imperf. III. of لَأَمَرُ; دئوُ, for دئوُ, agrees with, be reconciled to, Imperat. VIII. of لَأَمَرُ; دئوُ, for دئوُ, to be mean, worthless; يئوئرُ, for يئوئرُ, an impression is made, Imperf. Pass. II. of لَأَمَرُ; ائئامُ, for ائئامُ, Infin. VIII. of لَأَمَرُ; he B was asked, for سألُ, Perf. Pass. of سَأَلَ لؤئيمرُ peace is made (between them), for لؤيامرُ, Perf. Pass. III. of لَأَمَرُ.

REM. At the end of a word, ا, pronounced with ḍamma and preceded by fetha, is usually left unchanged; as يهناُ, قرأُ يقرأُ from يهناُ, يهناُ, يهناُ, Imperf. Pass. II. of يهناُ, instead of يهناُ, يهناُ, يهناُ. But the latter form is commonly used before the accusative suffixes, as يقرؤوهُ.

134. Finally, ا pronounced with ḍamma or kësra (ا or ا), be-C comes ؤ or ئ at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. ييؤسُ, for ييؤسُ, Imperf. of ييؤسُ; مسؤولُ, for مسؤولُ, Pass. Particip. of سَأَلَ; يئئامُ, for يئئامُ, Imperf. of نَأَمَرَ, to groan, to twang; يئئامُ, for يئئامُ, he acts stingily and meanly, Imperf. IV. of لَوَمَرَ; استئئيمرُ, لؤومرُ, put on armour, Imperat. X. of لَأَمَرُ.

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

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

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

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

REM. The same change sometimes takes place even with the initial *èlif* of the third form; as **وَأَزَى** to be intimate with, **وَأَسَى** to be opposite or parallel to, **وَأَسَى** to console, **وَأَكَلُ** 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 **مُوَاسَى**, **مُوَاسَى**, and **مُوَاسَاةً**.

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

138. When preceded by **و** or **ف**, and, the Imperative **مُرْ** generally recovers its radical *èlif*, **وَأْمُرْ** or **وَمُرْ**; but not so **خُذْ** and **كُلْ**, D which make only **وَحُذْ** and **وَكُلْ**. 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 **أَيْتَخَذَ** (§ 132, rem. *b*), to take for oneself.

REM. *a*. The same assimilation sometimes takes place in **أَزَّرَ**, to put on one the article of dress called **إِزَارٌ**, and **أَجَّرَ**, to give wages, which makes **أَيَزَّرَ** or **أَيَزَّرَ**, to put on an 'izâr, and **أَيَجَّرَ** or **أَيَجَّرَ** to

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

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

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

REM. *a*. The Imperative **سَأَلْ** makes in the fem. **سَأَلِي**, du **سَأَلَا**, plur. **سَأَلُوا**, not **سَأَلِي**, etc. When preceded by **و** and **ف**, we may say **وَأَسْأَلْ** or **وَسْأَلْ**, **فَأَسْأَلُوا**, **فَأَسْأَلُوا** (§ 21, *d*, rem. *b*), or **فَسْأَلُوا**.

REM. *b*. The elision of the *èlif* 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, tertię rad. **و** et **ي**).

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

142. Those verbs primæ rad. و, which have *kâsra* 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 اِئِلِدْ (أُولِدْ); وَعَدَ to promise, Imperf. يَعِدُ for يُوْعِدُ, Imper. عِدْ for اِئِعِدْ (أُوْعِدْ).

B REM. a. Eight verbs primæ rad. و, of the form فَعَلَ, have in the Imperf. يَفْعَلُ instead of يَفْعُلُ (contrary to the rule laid down in § 92), and hence elide their first radical; وَثِقَ to trust or confide in, يَثِقُ; وَرِثَ to inherit, يَرِثُ; وَرَعَ to abstain from (what is unlawful), يَرَعُ; وَرِمَ to swell, يَرِمُ; وَرَى to be firm and hard (of fat), يَرَى; وَرَى to be in good condition and handsome, يَفِرُّ; وَرَى to be in charge of, يَلِي; وَرَى to love, يَمِقُ. 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; وَجَرَ to be rough and broken (of ground), يَجِرُ; وَجَرَ to be hot, angry, يَجِرُ; وَجَرَ to be stupefied with grief, to be melancholy, يَلَهُ; وَجَرَ to be cowardly, to forget, يَهَلُ.

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

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

in the mud, يُوَحَلُ; وَبَقَ to perish, يُوَبِقُ; وَبُوَ to be visited by the mur-rain, يُوَبُوُ; وَبَلَّ to be unwholesome or insalubrious, يُوَبَلُّ; وَضُوَ to be clean and fair, يُوَضُوُ. The same is the case with those verbs which are at once primæ rad. و and mediæ rad. geminatæ; as وَدَّ (for وَوَدَّ) to love, يُوَدُّ for يُوَوَدُّ, اُوَدَّدَ for اُوَوَدَّدَ.

B REM. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has *fêṭha*, some Arabic dialects change the و into ا or ي. E.g. يُوَجَلُ and يُوَجَلُّ, for يُوَجَلُّ, from وَجَلَ, to be afraid; يُوَجَعُ and يُوَجَعُّ, for يُوَجَعُّ, from وَجَعَ, to be in pain; يُوَهَمُ and يُوَهَمُّ, for يُوَهَمُّ, from وَهَمَ, to make a mistake. Others even use the forms يُوَجَلُّ, يُوَجَعُّ, and يُوَهَمُّ.

C 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 *fêṭha*.

وَدَعَ to let alone,	يَدَعُ,	دَعُ.
وَذَرَ to let alone,	يَذَرُ,	ذَرُ.
وَزَعَ to restrain,	يَزَعُ,	زَعُ.
وَسَعَ to be wide or spacious,	يَسَعُ,	سَعُ.
وَضَعَ to put down or place,	يَضَعُ,	ضَعُ.
وَطَأَ to trample upon,	يَطَأُ,	طَأُ.
وَقَعَ to fall,	يَقَعُ,	قَعُ.
وَهَبَ to give,	يَهَبُ,	هَبُ.

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

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

A 145. In those forms in which a kèsra or damma precedes a vowelless و, the و is changed into ي or و productionis, according to the preceding vowel. Hence اِيَجَلُّ, اِيَدُدُّ, اِيُجَلُّ, Imperat. I.; اِسْتَوْدَعُ, اِيُدَاعُ, اِسْتِيْدَاعُ, for اِيُدَاعُ, Infin. IV. and X.; اِيُوجِبُ for اِيُوجِبُ, Imperf. Act. IV.; اُسْتَوْدِعُ, اُوَجِبُ, for اُسْتَوْدِعُ, Perf. Pass. IV. and X.

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

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

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

D 147. In those forms in which a kèsra or damma precedes a vowelless ي, the ي is changed into ي or و productionis, according to the preceding vowel. Hence اِيَسْرُ for اِيَسْرُ, Imperat. I.; اِيَسْرُ and اِيَسْرُ, for اِيَسْرُ and اِيَسْرُ, Infin. IV. and X.; اِيُوقِظُ, اِيُوسِرُ, for اِيُوسِرُ, Imperf. Act. IV. of اِيَسْرُ and اِيَقِظُ.

148. In the eighth form, و and ي are assimilated to the characteristic ت, producing ت for وُت and يُّت; as اِتَعَدَّ, for اِيَتَعَدَّ, (اُوْتَعَدَّ), to receive a promise; اِتَسَّرَ, for اِيَتَسَّرَ, (اِيَتَسَّرَ), to play at hazard.

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

tion, ا, و, ي. E.g. اِيَتَصَلَّ for اُوْتَصَلَّ, اِيَتَعَدَّ for اُوْتَعَدَّ (§ 145), A اِيَتَسَّرَ for اِيَتَسَّرَ, اِيَتَسَّرَ for اِيَتَسَّرَ (§ 147), in the Perf.; اِيَتَصَلَّ for اِيَتَصَلَّ, اِيَتَسَّرَ for اِيَتَسَّرَ, in the Imperf. Compare § 139, and rem. a.

REM. b. From these assimilated forms are derived secondary radicals; such as تَجَهَّ to turn oneself towards, to face; تَخِمَّرُ to suffer from indigestion; تَسَّعَ to be wide or spacious; تَقَى to fear (God); تَلَدَّ to be born in one's house (of a slave), to be hereditary, inherited, B or long possessed; تَكَلَّ to rely upon; تَلَهَّ to be stupefied by grief, to be melancholy; تَلَّى, or تَلَّى, to follow; and in the fourth form, اَتَّكَأَ to make one lean, to prop him up; اَتَّلَجَّ to insert; اَتَّهَمَّ 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 ي (verba mediæ radicalis و et ي).*—Tables X.—XIII. C

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

يَقُولُ, he says,	becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, he goes,	"	يَسِيرُ, do.
يَخَوْفُ, he is afraid,	"	يَخَافُ, do.
يَهَيَّبُ, he is afraid,	"	يَهَابُ, do.
يُقَوْلُ, it is said,	"	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, pardon is granted,	"	يُقَالُ, Imperf. Pass. IV.

A	يُقَوْمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ do.
	أَقْوَمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	الْيَنُوا, <i>soften,</i>	„	الْيَنُوا do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	الْيَنَ, <i>he softened,</i>	„	الْأَنَ 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*, *ي*, *و* are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

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

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

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

أَقُولُ	becomes successively	أَقُولُ	أَقُلُ	قُلُ
أَسِيرُ	„	أَسِيرُ	أَسِرُ	سِرُ
أَخُوفُ	„	أَخَافُ	أَخَفُ	خَفُ
أَهَيَّبُ	„	أَهَابُ	أَهَبُ	هَبُ
أَقُولُوا	„	أَقُولُوا	... قُولُوا	B
أَسِيرُوا	„	أَسِيرُوا	... سِيرُوا	
أَخُوفُوا	„	أَخَافُوا	... خَافُوا	
أَهَيَّبُوا	„	أَهَابُوا	... هَابُوا	

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

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

REM. The forms *زِيلُ* and *كَيْدُ* are mentioned as being dialectically used instead of *زَالَ* (for *زَيْلُ*), to cease, and *كَادَ* (for *كَوَدُ*), to be near or on the point of.

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

	قَوْلٌ	becomes	(قَوْلٌ)	قِيلَ	Perf. Pass. I.
	سَيْرٌ	"	(سَيْرٌ)	سِيرَ	do.
	أَسْتَوْقٌ	"	(أَسْتَوْقٌ)	أُسْتِيقَ	Perf. Pass. VIII.
B	أَخْتِيرَ	"	(أَخْتِيرَ)	أُخْتِيرَ	do.

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سَيْقَ (سوق), غَيْضَ (غيبض), and the like, some Readers of the *Kor'an* give the vowel *i* an *اَشْمَارُ الضَّمِيرِ*, a *scent* or *flavour of the u-sound* (حَرَكَةٌ بَيْنَ الضَّمِيرِ) (وَأَلْتَكْسِيرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *jūda*.

C REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the *و* or *ى*, and changing those letters into *و productionis*; as قَوْلٌ (for قَوْلٌ, قَوْلٌ), أَحْتِيرَ (for أَحْتِيرَ, أَحْتِيرَ), أُسْتِيقَ (for أُسْتِيقَ, أُسْتِيقَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سَوَّلَ, سَيَّلَ, سَيْلًا, and سَوَّلَ.

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

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

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

	قَمَيْتَ	for	قَوْمَيْتَ	2d pers. sing. m. Perf. Act. I.
	سَرَيْتَ	"	سَيْرَيْتَ	do.

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

	طَلَيْتَ	for	طَوَيْتَ	2d pers. sing. m. Perf. Act. I.
	هَيْتَ	"	هَيَيْتَ	do.

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

	خَفَيْتَ	for	خَوَيْتَ	2d pers. sing. m. Perf. Act. I.
	مَيْتَ	"	مَوَيْتَ	do.

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

	بَعَيْتَ	for	بَيْعَيْتَ	(بَيْعَيْتَ), 2d pers. sing. m. Perf. Pass. I.
	لَيْمَيْتَ	"	لَيْمَيْتَ	(لَوَيْمَيْتَ), do.
	أَسْتَيْقَيْتَ	"	أَسْتَيْقَيْتَ	(أَسْتَوْقَيْتَ), do. VIII.

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

REM. b. Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., D say in the 1st and 2d persons *kūtu*, *bū'tu*, etc.; whilst those who prefer قَوْلٌ, بُوْعٌ, say بَعَيْتَ, قُلْتُ. [The prophet himself in the *hadīth al-wahy* says قُلْتُ.—De G.]

157. Most *verba mediæ rad. و* take *ḍamma*, and most *verba mediæ rad. ى* *kəra*, 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, comes يَنْوُلُ (يَنْوُلُ); from طَالَ (طَوَّلَ), to be long, comes يَطْوُلُ (يَطْوُلُ); from زَانَ (زَيْنَ), to adorn, comes يَزِينُ (يَزِينُ); from سَارَ (سَيَّرَ), § 93;

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

158. In verba mediæ rad. *و* et *ي*, of which the third radical is *ت* or *ن*, these letters combine with an initial *ت* or *ن* in the pronominal suffixes so as to form *ت* and *ن*. E.g. *مُتَّ*, *مُتُّم*, for *مُتُّت*, *مُتُّن*, from *مَاتَ* (*موت*) *to die*; *بُتَّ*, for *بُتُّت*, from *بَاتَ* (*بيت*) *to pass the night*; *صُنَّ*, for *صُنُّن*, and *يُصَنَّ*, for *يُصَنَّن*, from *صَانَ* (*صون*) *to guard*; *بُنَّا*, for *بُنُّنَا*, and *يَبْنِي*, for *يَبْنِين*, 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* production is (§ 108) does not coalesce with the second radical into *و*, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (*قَوْلٌ* and *تَقْوِلٌ*). Hence we write *قُوْوِلٌ*, not *تَقْوَوِلٌ*. For the same reason, no coalition takes place in the same forms of verba mediæ rad. *ي*, which are always written, for example, *تُبُويعٌ* and *تُبُويعٌ*. See § 11, rem. *a*.

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

يَصَوِفُ; *حَوَلَ* *to squint*, Imperf. *يَحْوَلُ*, IV. *أَحْوَلَ*; *عَوَرَ* *to be wanting*, A Imperf. *يَعْوَرُ*, IV. *أَعْوَرَ*; *صِيدَ* *to have a particular disease* (*صيد*, the glanders), said of a camel, Imperf. *يَصِيدُ*; *جَبَدَ* *to have a long, slender neck*, Imperf. *يَجِيدُ*; *عَبِدَ* *to be tender and flexible*, Imperf. *يَعْبِدُ*; *هَبَفَ* *to have a slender waist*, Imperf. *يَهْبِفُ*.

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

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

163. Many verba mediæ rad. *و* admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. *استَجَابَ* or *استَجَوَبَ*, *to give an answer, grant a prayer*, from the rad. *صَابَ*; *استَصَابَ* or *استَصَوَّبَ*, *to consider right*, from the rad. *صَابَ*; *استَفَوَسَ* *to be bent with age*, from the rad. *فَوَسَ* *a bow*; *استَنَوَّقَ* *to become like a she-camel* (*ناقَة*). Similarly, from verba med. rad. *ي*, *استَتَبَسَ* *to become like a he-goat* (*تيس*); *استَفَيْلَ* *to become like an elephant* (*فيل*).

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

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

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

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

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

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

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

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

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

(e) Verba tertiæ rad. و of the form فَعَلَ; 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 ā—ā (وَا, حَا, حَا), ū—ū (وُو, حُو), ī—ā (وَا, حَا), ī—ā (وَا, حَا), ē—ā (وَا, حَا); as also when the preceding syllable ends with a consonant. E.g. غَزَوْ; تَرْمِيَانِ, تَرْمِي, رَضِيََا, رَضِيَ; يَغْزَوَانِ, يَغْزَوُ, سَرَوَاتِ, رَمِيَا, غَزَوْا.

D (b) The letter و between the vowels ī—ā (وَا) and ē—ā (وَا) always passes into ی; as غَزِيَ, رَضِيَ, for رَضَوْ. The letter ی is never found between the vowels ū—ā, ē—ā.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوَتْ, غَزَوَاتِ, رَمِيَتْ, رَمِيَاتِ, etc., after the analogy of رَضِيَتْ, رَضِيَاتِ, and سَرَوَتْ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَى (§ 167, a, β, α), and, not being able to say غَزَاتِ and رَمَاتِ or رَمِيَتْ (§ 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they

might have said غَزَاتِ and رَمَاتِ, they followed the received fem. sing. A in adopting غَزَتْ and رَمَتْ. The form رَمَاتِ is said to occur dialectically, but is condemned by the grammarians.

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

a. Into a long vowel; namely ū into ū, as سَرَوُ for سَرُوُوا, يَغْزَوُ for يَغْزُوُوا and يَغْزَوُ for يَغْزُوُوا; ī into ī, as رَضُوا for رَضِيُوا and يَرْمِيُوا for يَرْمِيُونِ and يَرْمِيُوا, رَضِيُوا.

B (c) Into ī; as رَضِيُوا for رَضِيُونِ and تَغْزِيُوا for تَغْزِيُونِ; as رَمِيُوا for رَمِيُونِ and تَرْمِيُوا for تَرْمِيُونِ; as رَمِيُوا for رَمِيُونِ and تَرْمِيُوا for تَرْمِيُونِ.

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

C (d) Into a diphthong; namely ū into ū, as غَزَوْ for غَزُوُوا; ī into ī, as رَمَوْ for رَمِيُوا and يَرْمِيُوا for يَرْمِيُونِ and يَرْمِيُوا; as رَضِيُوا for رَضِيُونِ and تَغْزِيُوا for تَغْزِيُونِ; as رَضِيُوا for رَضِيُونِ and تَغْزِيُوا for تَغْزِيُونِ; as رَضِيُوا for رَضِيُونِ and تَغْزِيُوا for تَغْزِيُونِ.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوَتْ = فَعَلَتْ, or after dropping a short vowel, as in يَرْمِي for يَرْمِي = يَفْعَلُ. Hence arise the following cases.

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

(a) If the preceding vowel be homogeneous (ُ or ِ), و and ی become letters of prolongation, that is to say, ū and ī pass into ū and ī. E.g. سَرَوَتْ for سَرَوَاتِ, خَزَيْتِ for خَزَيْتِ, رَضِيَتْ for رَضِيَاتِ (from رَضِيَ for رَضِيُوا, according to §§ 166, a, and 168).

A (b) If the preceding vowel be heterogeneous (ـِ), it forms with و and ي the diphthongs وَو and يَي. E.g. غَزَوْتُ, *gazawta*, for *gazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

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

- (a) aw and ay become ā, but for the sake of distinction B we write َ for aw, and ِ for ay. (§ 7, rem. b) for ay. E.g. غَزَا for غَزَوُ, يَرَمَى for يَرَمِي and يَرَمِي for يَرَمِي, يَغْزَى for يَغْزِي and يَغْزِي for يَغْزِي, يَسْرُو for يَسْرُو and يَسْرُو for يَسْرُو.
- (b) uw becomes ū; as يَسْرُو, يَسْرُو, for يَسْرُو.
- (c) iy becomes ī; as تَرْمِي for تَرْمِي.

(b) The third radical is elided:—

C a. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. يَغْزُ, *Yagzu*, for يَغْزُو, (يَغْزُو) *Yagzu*; يَرْمِ, *Yarmi*, for يَرْمِي, (يَرْمِي) *Yarmi*; يَرْمِ, *Yarmi*, for يَرْمِي, (يَرْمِي) *Yarmi*; يَرْمِ, *Yarmi*, for يَرْمِي, (يَرْمِي) *Yarmi*.

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

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

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

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

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

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

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

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

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

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

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

* The tribe of Ṭaiyi' said بَقِيَ for بَقِيَ, رَضَا for رَضِيَ, بَنَيْتَ for بَنَيْتَ.

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

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

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

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

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

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

C 174. The second sort is divided into (a) verba primæ rad. hémzata, as أَبَّ or أَبَّ (for أَوَّبَ) to return, آلَّ or آلَّ (for أَوَّلَّ) to return; and (β) verba tertiæ rad. hémzata, as سَاءَ (for سَوَّأَ) to illtreat, جَاءَ (for جَاءَ) to come, شَاءَ (for شَاءَ) 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
2d p. s.	أَبْتِ	سَوْتِ	جِئْتِ	شِئْتِ
Imperf.	يُؤَبِّ	يَسْوَأُ	يَجِيءُ	يَشَاءُ
Imper.	أَبِّ	سَوِّ	جِي	شَأِّ
Perf. pass.	أَبِبَ	سِئِيَ	جِيءَ	شِيءَ

175. The third sort is divided into (a) verba primæ rad. hémzata, as أَتَى to come, أَبَى to refuse, أَسَى to grieve or mourn; and (β) verba secundæ rad. hémzata, 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, يَأْتِي, يَأْتِي (§ 132, rem. b); أَتَ. A
 أَبَّ, أَبَّت, أَبَيْتَ; يَأْبُ, يَأْبُ, يَأْبُ.
 β. نَأَى, نَأَتْ, نَأَيْتَ; يَنْأَى, يَنْأَى, يَنْأَى.

REM. a. The Imperat. of the verb أَتَى is not unfrequently shortened into تَ (compare § 137, and the Syriac form ܐܬܐ), 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. يَأْبُ, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms يَأْبِي, يَأْبِي, and يَأْبِي [§ 94, rem. c], as being occasionally used.

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

		<i>Imperf. Indicative.</i>				
		3. m.	3. f.	2. m.	2. f.	1. c.
S.	أَرَى	يَرَى	تَرَى	تَرَى	تَرِينَ	أَرَى
D.	تَرَى	يَرِيان	تَرِيان	تَرِيان	تَرِيان	
P.	تَرَى	يَرُونَ	تَرُونَ	تَرُونَ	تَرِينَ	تَرَى
		<i>Jussive.</i>				
S.	أَر	يَر	تَر	تَر	تَرِي	أَر
D.	تَر	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	تَر	يَرُوا	تَرُوا	تَرُوا	تَرِينَ	تَر

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

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

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

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

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

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

وَقَى ; وَقَيْتَ ; وَقَيْتَ ; وَقَيْتَ ; وَقَى ; وَقَى
 وَجَى ; وَجَيْتَ ; وَجَيْتَ ; وَجَيْتَ ; وَجَى ; وَجَى
 حَيَى ; حَيَيْتَ ; حَيَيْتَ ; حَيَيْتَ ; حَيَى ; حَيَى
 (أَوْجَ for إِيحَ)

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

D شَوَى ; شَوَيْتَ ; شَوَيْتَ ; شَوَيْتَ ; شَوَى ; شَوَى
 قَوَى ; قَوَيْتَ ; قَوَيْتَ ; قَوَيْتَ ; قَوَى ; قَوَى
 حَيَى ; حَيَيْتَ ; حَيَيْتَ ; حَيَيْتَ ; حَيَى ; حَيَى
 عَيَى ; عَيَيْتَ ; عَيَيْتَ ; عَيَيْتَ ; عَيَى ; عَيَى

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

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

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

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

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

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

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

		Perfect.				
		3. m.	3. f.	2. m.	2. f.	1. c.
S.		وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتَ	وَأَيْتَ
D.		وَأَيَا	وَأَاتَا	وَأَيْتُمَا	وَأَيْتُمَا	
P.		وَأَوْأَا	وَأَيْنَ	وَأَيْتُمُ	وَأَيْتُنَّ	وَأَيْنَا
		Imperf. Indicative.				
S.		يَأَى	يَأَى	يَأَى	يَأِينِ	أُأَى
D.		يَأَيَانِ	يَأَيَانِ	يَأَيَانِ	يَأَيَانِ	
P.		يَأَوْنِ	يَأِينِ	يَأَوْنِ	يَأِينِ	يَأَى

A

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

B

<i>Imperative.</i>					
S. m.	| or هُ	(§ 175, rem. a), f. هِي	; D. c. يَا	; P. m. أُوَا	f. يَيْنَ

APPENDIX A.

I. *The Verb نَيْسَ.*

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

C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	نَيْسَ	نَيْسَتْ	نَسْتُ	نَسْتِ	نَسْتُ
D.	نَيْسَا	نَيْسَتَا	نَسْتُمَا	نَسْتُمَا	
P.	نَيْسُوا	نَسْنِ	نَسْتُمُ	نَسْتُنِ	نَسْنَا

REM. a. نَيْسَ is compounded of لَا, *not*, and the unused أَيَسَ* = Heb. אִי, *he is*, Aramaic אִיִּן, אִיִּן, אִיִּן; 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 نَيْسَ is not only لَيْسِنِي (and لَيْسَ إِيَّايَ), but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e)] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.**

REM. b. Instead of نَيْسَ we find occasionally [as in the Kor'anic phrase وَوَلَاتَ حِينَ مَنَاصِي] the indeclinable وَوَلَاتَ, which corresponds to the Aramaic وَوَلَاتَ, وَوَلَاتَ, compounded of وَوَلَاتَ and وَوَلَاتَ.

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

** Gähiz, *Bayān* i. ١٠, 6 and 3 from below has الأَيْسِيَّةُ opp. الأَيْسِيَّةُ.

II. *The Verbs of Praise and Blame.*

183. The verbs of praise and blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are بِشَسَ, *to be good*, and نَعَمَ, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. نَعِمْتُ and بِشِئْتُ (and, it is said, the dual نَعِمَتَا, نَعِمَتَا, and the plur. نَعِمُوا, نَعِمُوا) occur. [The following noun must be defined by the article or a dependent genitive, as: نَعِمَ الصَّاحِبُ زَيْدًا, *Zdid is an excellent companion*, lit. *excellent is the companion Zdid*, or else the indefinite accusative must be used نَعِمَ صَاحِبًا زَيْدًا, *excellent as a companion is Zdid*.]

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

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

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

REM. c. Other verbs of this class are **حَبَّ** or **حَبَّبَ**, to be pleasing or charming (contracted from **حَبَّبَ**)*; **حَسَنَ**, usually contracted into **حَسُنَ**, to be good or excellent; **سَاءَ**, to be bad or evil; **بَعُدَ**, commonly contracted into **بُعِدَ**, to be far off; and **سَرَعَ** or **سُرِعَ**, to be quick (contracted from **سَرِعَ**). The first of these is frequently combined with the demonstrative **ذَا** (§ 340), and forms the indeclinable **حَبِّذَا**, lovely, charming, or excellent, is —
On such forms as **رَمَوُ**, **غَزُو**, **قَضُو**, see above, note to p. 30.

III. The Forms expressive of Surprise or Wonder.

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

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

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

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

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like **نَعِمَ** and **بُئِسَ**, or in meaning, like the substantive verb **كَانَ** to be (from **كَانَ زَيْدٌ قَائِمًا**, Zèid was standing up, we cannot say **أَكُونُ بِزَيْدٍ قَائِمًا** or **مَا أَكُونُ زَيْدًا قَائِمًا**); nor from verbs like **مَاتَ** to die and **فَنِيَ** to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as **مَا عَاجَ بِالدَّوَاءِ**, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form **أَفْعُلُ** (as **أَسْوَدُ** to be black, **أَسْوَدٌ**; **أَحْوَلُ** to squint, **أَحْوَلٌ**). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive **مَا أَشْغَلَهُ**, how much he is busied! from **شَغِلَ** to be busy; **مَا أَزْهَاهُ**, how proud or vain he is! from **زَهِيَ** to be proud or vain; **مَا أَمْقَتَهُ عِنْدِي**, how hateful he is to me! from **مُقِتَ** 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 **أَحْتَالَ** to practise an artifice or wile, VIII. of **حَالَ** to be shifted or changed; **مَا أَخْصَرَهُ**, how short, or shortened, it is! from **أَخْصَرَ** to be shortened or abridged, D passive of VIII. from the rad. **خَصَرَ**. The rule with regard to verbs expressing colours or defects is violated, for example, by **مَا أَحْمَقَهُ**, how stupid he is! from **حَمَقَ** to be stupid, **أَحْمَقٌ**, **مَا أْبْيَضَ هَذَا الثَّوْبُ**, 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 **أَشَدُّ بِأَبِيهِ**, how strong his father is! **مَا أَغْنَاهُ**, how sweet it is! **مَا أَغْنَاهُ**, how rich he is! But if formed from verbs med. rad.

A rad. و et ي, 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 أَتَقَى بِيَاضَهُ, *how pure white it is!* مَا أَكْثَرَ قَائِلَتَهُ, *what a pretty brown it is!* مَا أَكْثَرَ بَسْمَرَتِهِ, *how often he takes a siesta!* مَا أَجُودَ بِجَوَابِهِ or مَا أَجُودَ جَوَابَهُ, *how good*

B his reply is! and not مَا أَحْمَرَهُ, *how red it is!* مَا أَبْيَضَهُ, *how white it is!* مَا أَكْثَرَ قَائِلَتَهُ, *how often he takes a siesta!* مَا أَجُودَ بِجَوَابِهِ or مَا أَجُودَ جَوَابَهُ, *how good*

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 أَحْلَاهَتَهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

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

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

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

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

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

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

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

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

A 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 **إِيَّاهُ** (dialectically **هِيَ**) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

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

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

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

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

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

II. THE NOUN.

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

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

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

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

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

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

(f) The *pronomem*, 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 **الْقَاهِرُ** or **الْبَظِيرُ**, *that which is apparent or manifested*, the substantive to which the pronoun refers. It is also C called **الْكِنَايَةُ**, *anonymia*.

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

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

A A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

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

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either *verbal*, that is, derived from verbs, as قَسْرٌ تَقْسِيمٌ *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 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 مَأَى *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَأَى is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ *to be skilled in horsemanship*, the root of فَرَسٌ *a horse*, but a denominative from it.

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

(1) *أَسْرٌ 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*, بَعْطَةٌ *a duck*; opposed to *أَسْرٌ مُسْتَقٌّ*, a noun that is derived from a nom. act. or verbal root, as كَاتِبٌ *a writer*, قَتِيلٌ *slain*.

(2) *أَسْرٌ مُجَرَّدٌ*, i.e. *أَسْرٌ 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 *أَسْرٌ مَزِيدٌ فِيهِ*, a noun that is augmented by additional letters, as عَلَامَةٌ *a very learned man*, اِحْتِجَامٌ *the being gathered together in a mass*.

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

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

(5) The *أَسْرٌ أَلْعَلِيٌّ* may be either (a) *أَسْرٌ جِنْسِيٌّ*, a proper name applicable to every individual of a whole kind, as أُسَامَةٌ *the lion*, جَعَارٌ *the female hyena* (like "Puss" for the cat, "Renard" for the fox); or (b) *أَسْرٌ شَخْصِيٌّ*, a proper name applicable to only one individual of a kind, as دَاحِسٌ and أَلْغَبْرَاءُ, names of horses, قَرُوبٌ, the name of a camel, سَعْدٌ, عَوْفٌ, نَعْلِيَّةٌ, names of men, أُمَمِيَّةٌ, أَلْخَنَسَاءُ, names of women.

(6) The *أَسْرٌ أَلْعَلِيٌّ* may also be either (a) an *أَسْرٌ*, or name, in its strictest sense, as عَمْرُوٌّ, جَعْفَرٌ, بَنِيَّةٌ; or (b) a *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 حَيَّانٍ, or ابْنَةٌ or بِنْتُ, *daughter of*,

A as *بِنْتُ هِنْدٍ*; or (c) *اَلْقَبُّ*, a *surname*, which may be either a nickname (*نَبِيٌّ*), as *بَطْلَةٌ* *Duck* or *Bottle*, *أَنْفُ الْبَنَانَةِ* *Camel's-nose*, *بَبَّة* *Bibba* (imitation of a sound), or an honourable epithet, as *زَيْنُ الْعَابِدِينَ*, *the pride or glory of those that worship (God)*, *شَمْسُ الْعَالِي*, *the sun of virtues*. The *كُنْيَةُ* 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 hyena*; *ابْنُ عُرْسٍ*, *the weasel*; *بِنْتُ طَبَقٍ*, *the tortoise*; (Seybold).

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

(8) Finally, an *إِسْمٌ عَلِيٌّ* may be either (a) *مُرْتَجَلٌ*, *improvised, extemporised, impromptu*, existing only as a proper name, as *عِمْرَانُ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, *transferred from some other use, tropical*. The latter class is of six kinds, viz. (α) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *قُضْلٌ* (*a bull*), *أَسَدٌ* (*a lion*); (β) *مَنْقُولٌ عَنِ اسْمٍ مَعْنَى*, as *حَاتِرٌ* (*excellence*), *إِيَّاسٌ* (*giving, gift*); (γ) *مَنْقُولٌ عَنِ صِفَةٍ*, as *يَشْكُرُ*, *شَمَّرَ*, *مَنْقُولٌ عَنِ فِعْلٍ*, as *بَبَّة* (see above, 6, c); (δ) *مَنْقُولٌ عَنِ صَوْتٍ*, as *بَبَّة* (see above, 6, c); and (ε) *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 الْحَرَّةِ*, 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*, *إِسْمٌ الْوَحْدَةِ*, the noun that denotes *the individual*.
 (b) *Nomen abundantiae vel multitudinis*, *إِسْمٌ الْكَثْرَةِ*, the noun D that denotes the place where anything is found in *abundance*.
 (c) *Nomen vasis*, *إِسْمٌ الْوَعَاءِ*, the noun that expresses the *vessel* which contains anything.
 (d) *Nomen relativum*, *الْإِسْمُ الْمُنْسُوبُ* or *التَّنْسِبَةُ* (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 diminutivum*, الْإِسْمُ الْمَصْفَرُّ or التَّصْغِيرُ (lit. the lessened noun, the lessening), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

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

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

They are called also اَسْمَاءُ الْاَحْدِيثِ opp. to اَسْمَاءُ الْاَعْيُنِ (*Hamasa* ٩٠).

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

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

1. جَرَى, عَزُو, سَيَر, قَوْل, فَهَر, عَجَز, رَدَّ, ضَرَبَ, فَعَلَ, as
2. فَرَحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَ, as
جَوَى, شَلَّ.
3. حَلَفَ, سَرَقَ, حَرِمَ, ضَحِكَ, كَذَبَ, فَعَلَ, as
- D 4. فَسَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعَلَ, as
5. رَضِيَ, سَمِنَ, ثَقَلَ, صَغُرَ, عَظُمَ, كَبُرَ, فَعَلَ, as
6. وُدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَدَ, شَغَلَ, جَبَنَ, فَعَلَ, as
7. سُرَى, هَدَى, فَعَلَ, as
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, فَعَلَتْ, as
9. سَكَاهَ, عَطَمَ, ضَبَعَ, غَلَبَ, فَعَلَتْ, as

10. سَرِقَ, فَعَلَتْ, as
11. نَشَدَ, عَصَمَ, حَمِيَهَ, فَعَلَتْ, as
12. سَمِرَ, اَذَمَ, فَعَلَتْ, as
- [13. غَلَبَ, فَعَلَتْ, as غَلَبَةٌ (also written غَلْبَةٌ).]
- [13*. جَبَلَتْ, فَعَلَتْ, as
14. تَقَوَى, دَعَوَى, فَعَلَى, as
- [15. مَرَطَى, جَمَزَى, فَعَلَى, as
16. ذَكَرَى, فَعَلَى, as
17. رُجِعَى, بُشِرَى, فَعَلَى, as
- [18. غَلِبَى, فَعَلَى, as غَلِبَى (or غَلْبَى).]
- [19. رَهَبَا, رَهَبَا, فَعَلَا, as
- [19*. رَهَبَا, فَعَلَا, as
- [20. زَبَدَانَ, شَتَانًا, لَبَانًا, فَعَلَانَ, as
21. شَتَانًا, نَزَوَانًا, هَيَجَانًا, طَوَفَانًا, جَوَلَانًا, حَفَفَانًا, فَعَلَانَ, as
22. رَضَوَانَ, نَسِيَانًا, حَرَمَانًا, فَعَلَانَ, as
- C 23. كُفِرَانَ, غُفِرَانَ, شُكِرَانَ, رُجِحَانَ, فَعَلَانَ, as
- [24. رَهَبَوَاتٍ, رَحْمَوَاتٍ, جَبَرَوَاتٍ, فَعَلَوَاتٍ, as
- [24*. رَهَبَوَاتِي, رَحْمَوَاتِي, جَبَرَوَاتِي, فَعَلَوَاتِي, as
25. رَوَّاحًا, نَفَادًا, نَفَادًا, ذَهَابًا, فَسَادًا, صَلَاحًا, فَعَالَ, as
- D 26. اِبَاءًا, نِفَارًا, شِرَادًا, اِبَاءًا, قِيَامًا, نِكَاحًا, حِجَابًا, كِتَابًا, فَعَالَ, as
27. نُعَابًا, نُعَاقًا, اَزَارًا, مُشَاءًا, زُكَامًا, سُعَالَ, سُؤَالَ, مَزَاحًا, فَعَالَ, as
28. زَهَادَةً, ضَحَامَةً, فَصَاحَةً, جَزَالَهَ, نَطَاقَةً, ظَرَافَةً, فَعَالَهَ, as
29. صَيَانَةً, عِبَادَةً, سِفَارَةً, كِتَابَةً, فَعَالَهَ, as
- [30. خُفَارَةً, بُغَايَةً, فَعَالَهَ, as
31. رَكَابِيَةً, عَلَابِيَةً, طَبَاعِيَةً, كَرَاهِيَةً, فَعَالِيَةً, as

- A 32. *فَعُولٌ*, as *قَبُولٌ*, *وَلُوعٌ*, *وَقُودٌ*, *وَضُوءٌ*.
 33. *فَعُولٌ*, as *قُدُومٌ*, *لُزُومٌ*, *جُحُودٌ*, *غُدُورٌ*, *وَرُودٌ*, *دُخُولٌ*, *خُرُوجٌ*.
 [83*. *فَعُولَةٌ*, as *الْوَكْلَةُ*.]
 34. *فَعُولَةٌ*, as *عُدُوبَةٌ*, *صُعُوبَةٌ*, *سُهُولَةٌ*.
 [85. *فَعُولِيَّةٌ*, as *لِصُوصِيَّةٌ*, *خُصُوصِيَّةٌ*.]
 [36. *فَعُولِيَّةٌ*, as *شُيُوعِيَّةٌ*, *جُهُولِيَّةٌ*, *خُصُوصِيَّةٌ*.]
 37. *رَحِيلٌ*, *دَمِيلٌ*, *أَرِيضٌ*, *نَعِيْبٌ*, *نَعِيْقٌ*, *صَهِيْلٌ*.
 B 38. *فَعِيْلَةٌ*, as *حَمِيَّةٌ*, *شَكِيَّةٌ*.
 39. *مَفْعَلٌ*, as *مَمْرٌ*, *مَحْمِلٌ*, *مَخْبِسٌ*, *مَدْخَلٌ*.
 40. *مَفْعَلٌ*, as *مَحِيضٌ*, *مَصِيْرٌ*, *مَسِيْرٌ*, *مَوْعِدٌ*, *مَوْثِقٌ*, *مَرْجِعٌ*, *مَكْبِرٌ*.
 مَجِيءٌ.
 [41. *مَفْعَلٌ*, as *مَهْلِكَةٌ*.]
 42. *مَفْعَلَةٌ*, as *مَرْضَاةٌ*, *مَوَدَّةٌ*, *مَرْمَةٌ*, *مَحْمَدَةٌ*.
 43. *مَفْعَلَةٌ*, as *مَأْوِيَّةٌ*, *مَسِيْرَةٌ*, *مَوْجِدَةٌ*, *مَعْرِفَةٌ*, *مَرْجِعَةٌ*, *مَحْمَدَةٌ*.
 مَرْمِيَّةٌ.
 C [44. *مَفْعَلَةٌ*, as *مَهْلِكَةٌ*, *مَقْدَرَةٌ*.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called *مَصْدَرٌ مِهْمِيٌّ*, 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; *خَطَفٌ* to snatch, *خَطْفٌ*

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

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

(d) *فَعَالَةٌ* and *فَعُولَةٌ* are the abstract nouns from verbs of the form *فَعَلَ*; as *جَزَلَ* to be thick and large, to be of sound judgment, *جَزَالَةٌ* firmness or soundness of judgment; *سَرُوٌ* to be generous, *سَرَاوَةٌ* generosity; *خَشَنٌ* to be rough, *خَشُونَةٌ* roughness; *سَهْلٌ* to be smooth, *سُهُولَةٌ* smoothness.

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

أَبَى to refuse, *أَبَاٌ*. Those that express SICKNESS or AILMENT of any C kind have 27. *فِعَالٌ*, as *عَطَسَ* to sneeze, *عَطَاسٌ*; *سَعَلَ* to cough, *سَعَالٌ*; VIOLENT OR CONTINUOUS MOTION, 21. *فِعْلَانٌ*, as *طَارَ* to fly, *طَيْرَانٌ*; *خَطَرَ* to run, *خَطِرَانٌ*; *جَرَيَانَ* to lash the tail, to brandish, *خَطِرَانٌ*; *بَرَقَ* to gleam, *بَرِقَانٌ*; *وَمَضَ* to flash, *وَمَضَانٌ*; *خَفَقَ* to palpitate, *دَبٌ*; *رَحَلَ* to travel, *رَحِيلٌ*; *خَفَقَانَ* to creep, *دَبِيْبٌ*; *رَسَمَ* to gallop (of a camel), *رَسِيْمٌ*; *دَمَلَ* to trot (of a camel), *دَمِيْلٌ*; *وَجَفَ* to be agitated, palpitate, run quickly, *وَجِيْفٌ*; D *فِعَالٌ* and *وَمِيضٌ*; *وَمَضَ* to flash, *وَمِيضٌ*; *بَرِقَ* to gleam, *بَرِيْقٌ*; 37. *فَعِيْلٌ*, as *نَعَبَ* to croak, *نَعَابٌ* and *نَعِيْبٌ*; *شَهَقَ* to sob, to bray, *نَهْتٌ*; *نَهَيْقٌ* and *نَهَائِقٌ*; *نَهَقَ* to neigh, *صَهِيْلٌ*; *شَهِيْقٌ* to roar, *نَهَائِقٌ* and *نَهِيْتٌ*; *صَاحَ* to cry out, *صِيَاحٌ*; *صَرَخَ* to cry out for help, *صُرَاخٌ*; *نَبَحَ* to bark, *نُبَاحٌ*; *بَكَى* to weep, *بُكَاءٌ*; *عَوَى* to

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

- III. 1. *مُفَاعَلَةٌ*. 2. *فَعَالٌ*.
 [3. *فِعَالٌ*, as *ضَمِيرَاتٌ*.] [4. *فَعَالٌ*, as *فَتَاتٌ*.]

IV. *اِفْعَالٌ*.

- V. 1. *تَفَعَّلٌ*. [2. *تَفَعَّلٌ*, as *بِحَمَلٍ*, *بِحَمَلٍ*, *بِحَمَلٍ*.]

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

- VII. *اِنْفَعَالٌ*. VIII. 1. *اِنْفَعَالٌ*. [2. *فَعَالٌ*, as *فَتَاتٌ*.]

IX. *اِفْعِلَالٌ*. X. *اِسْتِفْعَالٌ*.

XI. *اِفْعِيلَالٌ*. XII. *اِفْعِيْعَالٌ*.

XIII. *اِفْعِوَالٌ*. XIV. *اِفْعِنَالٌ*.

- C XV. *اِفْعِنَالٌ*.

REM. a. In II. the form *فَعَالٌ* is the original infinitive, but *تَفَعَّلٌ* is by far the most common; *تَفَعَّلٌ* is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form *تَفَعَّلٌ* is excessively rare, as *تَنَزَّى* from *نَزَا*); *فَعِيلٌ* and *فَعِيلٌ* are usually ascribed to I., but as their use is *بِقَصْدِ اَلْمُبَالَغَةِ*, 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 *שָׂפַל*, and to the Eastern Aramaic infin. *קָפַל*; whereas *تَفَعَّلٌ*, *تَفَعَّلٌ*, *تَفَعَّلٌ* and *تَفَعَّلٌ* are, strictly speaking, the infinitives, not of *فَعَّلٌ*, but of an obsolete *تَفَعَّلٌ*, akin to *תַּפְעֵל*, *תַּפְעֵל*, *תַּפְעֵל*, and are represented in the

cognate dialects by such substantives as *תַּבְּלִית*, *תַּבְּנִיחַ*, *תַּבְּרִיךְ*, A
לְמַטְעֵל, *לְסַכְכֵּל*, *לְרַבֵּעַ*, *תַּרְבִּיחַ*, *תַּבְּנִיחַ*, etc.*—In III. *فِعَالٌ* is the original infinitive, which the great majority of the Arabs shortened into *فَعَالٌ*, whilst some compensated the loss of the long vowel by doubling the following consonant, *فَعَالٌ*. The most common form of all is *مُفَاعَلَةٌ* ([in form identical with the] pass. particip. fem.).—In V. the original form is *تَفَعَّلٌ*, which has however been almost entirely supplanted by *تَفَعَّلٌ*.—In VIII. those B
 Arabs alone use *فَعَالٌ*, who shorten the Perf. and Imperf. into *فَعَل*, *يَفْعِل*, or *فَعَل*, *يَفْعِل*, etc. in the cases mentioned in § 117*.—The form *تَفَعَّلٌ* is sometimes ascribed to III., as *تَرَمَّأَ*; and *تَرَمَّأَ* to VI., as *تَحَاجَرُوا*, *هَجِيرَى*, *تَحَاجَرُوا*, *هَجِيرَى*.
تَرَمَّأُوا *رَمَّأَ*, *تَهَاجَرُوا*, *هَجِيرَى*, *تَحَاجَرُوا*, *هَجِيرَى*.

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

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

- I. 1. *فَعْلَلَةٌ*, as *دَخَرَجَةٌ*, *سَرَفَةٌ*, *حَوْقَلَةٌ*, *جَهْوَةٌ*, *بَيْعَةٌ*, *سَلْقَاءٌ*, *زَلْزَلَةٌ*, *زَلْزَلَةٌ*.

2. *فَعْلَالٌ*, as *دَحْرَاجٌ*, *سَرْفَالٌ*, *حِقْقَالٌ*, *سَلْقَاءٌ*, *زَلْزَالٌ*, *زَلْزَالٌ*.

- [3. *فَعْلَالٌ*, as *زَلْزَالٌ*.]

II. *تَفَعَّلٌ*, as *تَدَحْرَجٌ*.

III. *اِفْعِنَالٌ*, as *اِحْرَنْجَامٌ*. D

IV. *اِفْعِلَالٌ*, as *اِطْمِئِنَانٌ*, *اِطْمِئِنَانٌ*. [The irregular form *طْمَأْنِينَةٌ* is rather to be considered as a substantive, *اِسْمٌ مَصْدَرٌ*.]

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

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

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

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

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

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

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

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

	عِدَةٌ	from وَعَدٌ ,	Imperfect يَعِدُ ,	Imperat. عِدْ
	عِظَةٌ	„ وَعِظٌ	„ يَعِظُ	„ عِظْ
	دَعَةٌ	„ وَدَعٌ	„ يَدَعُ	„ دَعْ
D	زِنَةٌ	„ وَزْنٌ	„ 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 **فُعَلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجْرٌ**, **يَجُرُّ**; **وَجْنٌ**, **يَجْنُ**. Others have both forms;

e.g. **يَعِدُ**, **وَعَدٌ**; **زِنَةٌ** and **وَزْنٌ**, **يَزِنُ**, **وَزَنٌ**; **يَضَعُ** and **وَضَعٌ**, **يَضَعُ** and **وَضَعٌ**, **يَضَعُ** and **وَضَعٌ**.

REM. b. Initial **و**, if pronounced with *damma* or *kësra*, may be changed into **أ** (see § 145, rem.), as **أُجُودٌ**, **أُجَادَانٌ**, for **وُجُودٌ** and **وُجَادَانٌ**.

REM. c. In nouns from *verba primæ rad. و*, this radical is changed into **ي**, if it be without a vowel, and *kësra* precede; as **إِسْتِيفَاءٌ** for **وَجَبٌ**; **إِسْتِيفَاءٌ** for **وَجَبٌ**; **إِسْتِيفَاءٌ** for **وَجَبٌ**; **إِسْتِيفَاءٌ** for **وَجَبٌ**; **إِسْتِيفَاءٌ** for **وَجَبٌ**. See § 145.

REM. d. Compare in Hebrew **לִשְׁבֹּת**, **רִשְׁתָּ** (**רִשְׁתָּ**), **לְרִדָּת**, **רִדְתָּ**, **לְרִדְתָּ**, **רִדְתָּ**, **לְרִדְתָּ**, **רִדְתָּ**, **לְרִדְתָּ**, **רִדְתָּ**, **לְרִדְתָּ**, **רִדְתָּ**, **לְרִדְתָּ**, **רִדְתָּ**. Corresponding forms in Syriac are **ܠܫܒܬܐ** (rad. **ܫܒܥ**), **ܠܪܕܐ** (rad. **ܪܕܝܥ**).

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

208. If the noun from a *verb mediæ rad.* **و** or **ي** be of the form **فُعُولٌ**, the **و** or **ي** remains unchanged; as **سَيْرٌ**, **قَوْلٌ**. In the form **فُعُولٌ** from *verba med.* **و**, the **و** may be changed into **وُ**, as **حُوُولٌ**, **ثُوُوبٌ**, **حُوُولٌ**, **ثُوُوبٌ**, etc. *Verba med.* **ي** of the form **فُعُولٌ**, Imperf. **يَفْعُلُ** (see § 157), frequently take *kësra* in the **مَصْدَرٌ مَبِئِيٌّ**, as **مَزِيدٌ** (for **مَبِئِيٌّ**), **مَبِئِيٌّ** (or by assimilation **مَبِئِيٌّ**), **مَبِئِيٌّ**, **مَبِئِيٌّ**, and the like. [See § 223, rem.]

209. If the letter **و**, pronounced with *fetha*, be preceded by *kësra*, it is converted into **ي**; as **قِيَامٌ** for **قَامٌ**; **صِيَانَةٌ** for **صَانٌ**, **قِيَامٌ** for **قَامٌ**; **صِيَانَةٌ** for **صَانٌ**, **قِيَامٌ** for **قَامٌ**; **صِيَانَةٌ** for **صَانٌ**, **قِيَامٌ** for **قَامٌ**; **صِيَانَةٌ** for **صَانٌ**, **قِيَامٌ** for **قَامٌ**. Except in the third form, where it remains

A unchanged; as *عَوَان* from *سَوَار*, *جَوَار* from *تَوَار*, *نَوَار* from *سَوَار*, *سَوَار* from *جَوَار*, *جَوَار* from *تَوَار*, *نَوَار* from *سَوَار*, *سَوَار* from *جَوَار*, *جَوَار* from *تَوَار*, *نَوَار* from *سَوَار*, *سَوَار* from *جَوَار*, *جَوَار* from *تَوَار*, *نَوَار* from *سَوَار*.

210. Peculiar to verba mediæ rad. و et ی is the nominal form *فَعْلُوَّة*, in which ی always takes the place of the second radical; as *كُنُونَةٌ* from *كَانَ* (كون), *قَدُونَةٌ* from *قَادَ* (قود), *دَمُونَةٌ* from *دَامَ* (دوم), *شَاخٌ* from *شَخِخَ*, *بَيْنُونَةٌ* from *بَانَ* (بين), *سَبُونَةٌ* from *سَادَ* (سود), *غَيْبُونَةٌ* from *غَابَ* (غيب), *صَبُونَةٌ* from *صَارَ* (صير), *قَبِيلُونَةٌ* from *قَبِلَ* (قبيل).

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

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

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

212. In nouns formed from verba tertiæ rad. و et ی, the third radical is retained, when the second immediately precedes it and is vowelless; as *غَزُوٌّ*, *رَمَى*, *رَهْوٌ*, *فَرَى*, *رَضْوَانٌ*, *غَشِيَانٌ*. If the second radical be و and the third ی, an assimilation takes place in the form *نَوَى*, *طَوَى*, *زَوَى*, *حَوَى* for *نَوَى*, *طَوَى*, *زَوَى*, *حَوَى*, as *نَوَى* for *نَوَى*.

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

214. In nouns from verba tertiæ rad. و of the form *فَعَلَةٌ*, the و C is changed, after the elision of its *fetha*, into *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 *صَلُوَّةٌ*, *حَيُوَّةٌ*, *زَكُوَّةٌ* (§ 7, rem. *d*).

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

215. If the noun from a verb tertiæ rad. و be of the form D *فَعُولٌ* or *فَعُولَةٌ*, the و productionis of the second syllable combines with the radical و into *وَو*; as *عُلُوٌّ*, *دُنُوٌّ* for *عُلُوٌّ*, *دُنُوٌّ*. But, if these forms come from verba tertiæ rad. ی, the و productionis is changed, through the influence of the third radical, into *ی*, and combines with it into *ی*, whilst, at the same time, the *ḍamma* of the second radical becomes a *kèsra*; as *رُؤَى*, *أُورَى* for *رُؤَى*, *أُورَى*, *رُؤَى*, *أُورَى*.

A **مُضَوِي** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتِي** for **أَتِي**, **أَوِي** for **أَوِي**, **عَتِي** for **عَتِي**; just as in the plural of substantives we find **عَصِي**, **عَصِي**, **دَلِي** for **دَلِي**, **عَصَا**, **قَوْس**, **دَلِي**, from **عَصِي**, **قَوْس**, **دَلِي**.

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

217. In the *nomina verbi* of the forms **فَعَال**, **فَعَال**, and **فَعَال**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hêmza*; as **بُكَأ**, **بُنَا**, **حَفَا**; **أَرْتَجَا**, **أَنْجَلَا**, **أَعْطَا**; and in that of the third, when it has the form **فَعَال**, as **نَادَى** from **نَادَى**. This change is caused by the preceding long *fetha*.

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

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

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

purpose the form **فَعْل** is always selected in the first form of the triliteral verb, **تَفَعَّل** in the second, and **فَعْلَال** in the first form of the quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فَرَّةٌ**, **تَقْلِيْبَةٌ**, **إِسْتِنْشَاقَةٌ**, **إِنْتِفَاقَةٌ**, **إِنْكَشَافَةٌ**, **تَغَافُلَةٌ**, **تَقَلُّبَةٌ**, **إِحْرَامَةٌ**, **إِحْرَاقَةٌ**, **تَرْوِيْحَةٌ**, **دِحْرَاجَةٌ**, **أَفْشَعْرَارَةٌ**, **تَدْحُرْجَةٌ**, **دِحْرَاجَةٌ**, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or snuffing, rolling, being rolled, shuddering, once.* These nouns are called **أَسْمَاءُ الْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **عَدُوَّةٌ**, **قَوْمَةٌ**, **وَعْدَةٌ**, **لَقِي**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَةٌ**, **رَمِيَّةٌ**, **أَتِيَّةٌ**.

REM. b. If the verbal noun happens to end in **ة**, the feminine termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** *one*, as **رَحِمَهُ رَحِمَةً وَاحِدَةً**, *he had pity or compassion upon him once*; and so with **عَيَّمَهُ**, **مُقَاتَلَةٌ**, **إِقَامَةٌ**, **إِسْتِعَانَةٌ**, **دِحْرَجَةٌ**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصْرَتَانِ**, pl. **نَصْرَاتٍ**.

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

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

220. The **إِسْرَ النَّوْعِ** or *noun of kind*, has always the form **فَعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نِيْمَةٌ**, **مِيْمَةٌ**, **قِتْلَةٌ**, **طَبْعَةٌ**, **قَعْدَةٌ**, **رُحْبَةٌ**, **جِلْسَةٌ**, *manner, mode, or*

A way of sitting, riding, sitting, eating, killing, dying, sleeping. E.g. *هُوَ حَسَنُ الْكِتَابَةِ* he is good as to his manner of writing, he writes a good hand, *بُنِسَتْ الْمَيِّتَةُ قَتْلًا سَوْءًا* he was killed in a miserable way, '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. *سَوَاءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ* to sit fast badly is better than to be thrown easily. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عِذْرَةٌ* manner of excusing oneself, from *اعْتَذَرَ* to excuse oneself; *خِمْرَةٌ* mode of veiling oneself, from *اِخْتَمَرَتْ* she put on the *خِمَارَ* or *yashmak*; *عِيَّةٌ* way of putting on a turban, from *تَعَمَّرَ* or *اعْتَمَرَ* to put on a turban (*عِيَامَةٌ*).

REM. b. If the nom. verbi has the form *فَعْلَةٌ*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمِيَّتُهُ حَمِيَّةُ 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*, *حَمِيَّتُهُ 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 (8) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظُّرُوفِ* (*nomina vasis*), or *أَسْمَاءُ الزَّمَانِ وَالْمَكَانِ* (*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 *fðḥa*, if the Imperfect has *fðḥa* or *ḡamma*, but *kðsra*, if the Imperfect has *kðsra*. E.g. *مَشْرَبٌ* a place for drinking, a reservoir or water-trough, from *شَرِبَ* to drink, imperf. *يَشْرَبُ*; *مَنْهَلٌ* the time or place for watering

(camels), from *نَبَلَ* to drink, imperf. *يَنْبَلُ*; *مَصْرَعٌ* the time when, or A place where, one is thrown down or slain, from *صَرَغَ* 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 الظُّرُوفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *ḡamma*, take, notwithstanding, *kðsra*; viz.

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C shambles.
2. *مَرْفِقٌ* whereon one rests, the elbow.
3. *مَسْجِدٌ* of prostration in prayer, a mosque.
4. *مَسْقِطٌ* where anything falls.
5. *مَسْكِنٌ* where one dwells, habitation.
6. *مَشْرِقٌ* where the sun rises, the east. D
7. *مَطْلِعٌ* of ascent or rising.
8. *مَغْرِبٌ* where the sun sets, the west.
9. *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. مَنخِرٌ *the place where the breath passes through the nose, the nostril.*

12. مَنسِكٌ *where a sacrifice is offered during a religious festival.*

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

The verb جَمَعَ, to collect, which has *fētha* in the imperf., also makes

B مَجْمَعٌ or مَجْمِيعٌ, a place of collecting, meeting or assembling. The vowel of the first syllable is variable in مَخْدَعٌ, also مَخْدِعٌ and مَخْدِيعٌ, a place of hiding or concealment, a small room or closet.

See § 228, rem. a; and compare the variations in مَجْسَدٌ a garment worn (by a woman) next the skin; مَضْحَفٌ a book, a copy of the Kor'an; and مَطْرَفٌ a robe with ornamental borders.

C REM. c. The *kèsra* of the second syllable distinguishes in many cases the nomina temp. et loci from the مُصَدَّرٌ مِيبِيٌّ, which, as a general rule, takes *fētha* in the second syllable. Thus مَجْلِسٌ, مَحْمِلٌ, مَحْبَسٌ, مَضْرِبٌ, مَفْرٌ, are nomina verbi or infinitives; whilst مَجْلِسٌ, مَحْمِلٌ, مَحْبَسٌ, مَضْرِبٌ, مَفْرٌ, 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

D (مَنْزِلٌ) مَنْزِلٌ, (مَنْشَأٌ) مَنْشَأٌ; (مَرْكَبٌ) مَرْكَبٌ, (مَكْنَأٌ) مَكْنَأٌ, (مَكْنَأٌ) مَكْنَأٌ.

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

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

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

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

REM. The مُصَدَّرٌ مِيبِيٌّ has in this case regularly the form with *ā* in the second syllable, as مَأَبٌ, مَأَلٌ, مَعَادٌ, return (from أَبٌ for D أَوْبٌ, etc.), مَشَاعٌ being divulged or published (from شَاعٌ for شَيْعٌ); but many verba med. ي take in preference the form with *ī*, as مَسَائِلٌ or مَسِيلٌ, مَحَافِصٌ or مَحَيْصٌ, مَبَائِعٌ or مَبَيْعٌ, مَعَاشٌ or مَعَيْشٌ, مَعَالٌ or مَعِيلٌ, مَقَائِلٌ or مَقَائِلٌ, مَكَائِلٌ or مَكَيْلٌ, مَعَاشٌ or مَعَيْشٌ. See § 208.

224. Those formed from verba tertiæ rad. و et ي violate the rule laid down in § 221, for they always take *fētha* 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 *فُعِل* from the same verbs (§ 213). E.g. *مَنْجَى* (مَنْجُو, مَنْجَى) *place of refuge*, from *نَجَا* to escape, imperf. *يَنْجُو*; *مَرْعَى* (مَرْعَى, مَرْعَى) *pasture-ground*, from *رَعَى*, to pasture or graze, imperf. *يَرْعَى*; *مَثْوَى* (مَثْوَى, مَثْوَى) *the place where one stops*, from *ثَوَى* to stop, imperf. *يُثْوَى*; *مَأْوَى* (مَأْوَى, مَأْوَى) *do.*, from *أَوَى* to go or resort to a place, imperf. *يَأْوَى*; *مَطْوَى* (مَطْوَى, مَطْوَى) *a fold*, from *طَوَى* to fold, imperf. *يَطْوَى*; *مَثْنَى* (مَثْنَى, مَثْنَى) *a bend*, from *ثَنَى* to bend, imperf. *يُثْنَى*.

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

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

REM. The *مَصْدَرٌ مِيبِيٌّ* is liable to the same variations, though *مَفْعَلَةٌ* is the normal form, as *مَسْعَبَةٌ* *hunger*. For example: *مَحْبَدَةٌ*,

مَدْمَةٌ, in preference to *مَحْبَدَةٌ*, *مَدِيمَةٌ*; *مَطْلَبَةٌ*, *مَعْتَبَةٌ*, *مَغْفِرَةٌ*, *مَغْفِرَةٌ* A or *مَرْثِيَةٌ* (مَرْثِيَةٌ); *مَحْمِيَّةٌ*; *مَعْدِرَةٌ*; *مَأْرَبَةٌ*; *مَقْدُرَةٌ*.

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

REM. From the strong verb this form is very rare, as *مِشْرَاقٌ* or *مِشْرِيقٌ* = *مَشْرِيقَةٌ*; but in Æthiopic it is the usual form from all verbs, as *mēsrāk* = *مَشْرِيقٌ*, *mē'rāb* = *مَغْرِبٌ*, *mēr'ay* = *مَرْعَى*.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E.g. *مُصَلَّى* *a place of prayer* (صَلَّى to pray); *مُمَسَّى*, *مُضْبِحٌ*, *the time of entering upon the morning or evening* (أَمَسَ, أَصْبَحَ, to enter upon the time of morning or evening); *مُدْخَرٌ*, *مُدْخَرٌ* *the place through which, or the time when, one is made to enter* (أَدْخَلَ to make one enter) or *go out* (أَخْرَجَ to make go out); *مُنْصَرَفٌ* *place or time of returning* (انْصَرَفَ to return); *مُجْتَمِعٌ* *a place where things are collected* (اجْتَمَعَ to be collected); *مُلْتَقَى* *place D or time of meeting* (التَقَى to meet); *مُسْتَهْلٌ* *the first day of the month* (أَسْتَهَلَ the new moon appeared); *مُدْخَرٌ* *a place where one rolls anything* (دَخَّرَجَ to roll); *مُحْرَنْجَمٌ* *a place where (camels) are crowded together* (أَحْرَنْجَمَ to be gathered together in a crowd).

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

A *letting (camels) graze in the interval of their being watered* = تَدْبِيَةٌ; *the rending in pieces* = تَجْزِئٌ; *the guarding carefully* = مَوْئِي; *fighting* = مُقَاتِلٌ or مُقَاتِلَةٌ; *the making a raid or foray* = إِغَارَةٌ; *affliction* = إصَابَةٌ; *turning or tossing to and fro* = تَقْلِبٌ; *the pressing heavily on, wronging* = تَحَامِلٌ; *to make a clashing or ringing sound* = مُصَلِّصٌ; *to God is (our) complaint of this event (وقبحة) and (on Him) is (our) reliance.*

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

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ آلَاتٍ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time by the kësra with which the prefixed م is pronounced. When derived from verba med. rad. و et ي, they remain uncontracted. E.g. مِبْرَدٌ, *a file*, from بَرَدٌ, *to file*; مِبْضَعٌ, *a lancet*, from بَضَعَ, *to cut*; مِشْرَطٌ and مِشْرَاطٌ, *a lancet*; مِقْرَاضٌ, *a pair of scissors*; مِفْتَاحٌ or مِفْتَاخٌ, *a key*; مِشْرَحٌ and مِشْرَحَةٌ, *a comb*; مِحْجَمَةٌ, *a cupping-glass*; مِثْنَسَةٌ and مِثْنَسَةٌ, *a broom*; مِقْصٌ (for مِقْصَصٌ), *a pair of scissors*; مِثْلَةٌ, *a packing-needle*; مِثْرَةٌ, *an iron instrument for marking a camel's foot* (from أَمْرٌ); مِثْرَةٌ, *a pad placed under a horse's saddle* (from أَمْرٌ); مِيسِرٌ, *a branding-iron* (from وَسَرَ); مِيزَانٌ, *a balance or pair of scales* (from وَزَنَ); مِروُحٌ and مِروُحَةٌ, *a fan*; مِقْوَدٌ, *a bridle or halter*; مِرْوَدٌ, *a small probe for applying kohl to the eyes*; مِخِيطٌ, *a needle*; مِضِيدٌ and مِضِيدَةٌ, *a net or snare*; مِرْقَاةٌ (for مِرْقِيَةٌ), *a staircase or ladder*; مِصْفَاةٌ, *a strainer*; مِثْوَاةٌ, *a branding-iron or cautery.*

REM. a. A very few have the form *مَفْعَلٌ* or *مُفْعَلٌ*; as *مُنْخَلٌ*, *A sieve*; *مُنْصَلٌ*, *a sword*; *مُغْزَلٌ* = *مُغْزَلٌ*, *a spindle*; *مُسْعَطٌ* = *مُسْعَطٌ*, *an instrument for introducing medicine into the nose*; *مُدْقٌ* = *مُدْقٌ*, *a pestle or mallet*; *مُجْمَرٌ* = *مُجْمَرٌ*, *a censor*. The form *مُغْزَلٌ* is also used.

REM. b. The corresponding Hebrew nouns have *—* and *—*, as well as *—* in the first syllable; e.g. *מִזְרָק*, *מְלַחֲחִים*, *מְזַלֵּן*, *מְסַפֵּחַ*, *מְזַרְזֵר*.

(c) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*, *nomina agentis*, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are *verbal C* *adjectives*, i.e. adjectives derived from verbs, and nearly correspond in nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in other languages, substantives.

230. The verbal adjectives, derived from the first form of the trilateral verb, have two principal forms, namely, the *nomen agentis*, *فَاعِلٌ*, and the *nomen patientis*, *مَفْعُولٌ*. E.g. *كَاتِبٌ* *writing, a scribe or secretary*, from *كَتَبَ* *to write*, *مَكْتُوبٌ* *written, a letter*, from *كُتِبَ*; *خَادِمٌ* *serving, a servant*, from *خَدِمَ* *to serve*, *مَخْدُومٌ* *served, a master*, from *خُدِمَ*; *حَاكِمٌ* *judging, a judge*, from *حَكَمَ* *to judge*; *كَائِنٌ* *being*, from *كَانَ* *to be*; *مَوْجُودٌ* *found, existing*, from *وُجِدَ*, *to be found, to exist*; *مَجْنُونٌ* *mad, a madman*, from *جَنَّ*, *to be possessed, to be mad*.

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

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

REM. b. The nomen agentis *فَاعِلٌ* is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase *قَمَرٌ قَائِمٌ*, for *قَمَرٌ قَائِمًا*; but this is more frequently the case with the nomen patientis (compare § 227, rem.) *مَفْعُولٌ*. E.g. *جَهْدٌ* = *مَجْهُودٌ*, labour, effort, one's utmost; *جَلْفٌ* = *مَحْلُوفٌ*, swearing, an oath; *رَدٌّ* = *مَرْدُودٌ*, giving or sending back, rejection; *عَقْلٌ* = *مَعْقُولٌ*, understanding, intelligence; *وَعْدٌ* = *مَوْعُودٌ*, *شَعْرٌ* = *مَشْعُورٌ*, knowledge, perception; *عُسْرٌ* = *مَعْسُورٌ*, a promise; *عُسْرٌ* = *مَعْسُورٌ*, affluence, opposed to *عُسْرٌ* = *مَعْسُورٌ*, penury, distress; *رَفْعٌ* = *مَرْفُوعٌ*, to trot quickly (of a camel); *مَوْضُوعٌ* = *مَوْضُوعٌ*, to trot easily (do.); *وَضْعٌ* = *مَوْضُوعٌ*, to go gently (do.); *مَجْلُودٌ* = *مَحْضُولٌ*, being in existence, being got or acquired; *جَلَادَةٌ* = *مَجْلُودَةٌ*, hardiness, sturdiness, endurance. The fem. *مَفْعُولَةٌ* is likewise occasionally so used, as *مَحْلُوفَةٌ*, *مَشْعُورَةٌ*, *مَوْعُودَةٌ*; *مَصْدُوقَةٌ* = *مَصْدُوقَةٌ*, the telling of the truth, opposed to *مَكْذُوبَةٌ*, lying; and also a cognate form *مَفْعُولَةٌ*, as *مَحْلُوفَةٌ*, *مَشْعُورَةٌ*.

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. *كَاتَمْتُهُ مُشَاقَبَةً*, *رَاكِبًا* = *رَاكِبًا*, *أَتَيْتُهُ رَكُضًا*,

I spoke to him face to face (lit. lip to lip), = *مُشَاقَبَةً*; *لَقَيْتُهُ عَيْنَانَا*, A
I met him face to face (lit. eye to eye), = *مُعَايِنَةً*; *قَتَلْتُهُ صَبْرًا*, *I slew him in cold blood* (lit. bound, confined or held, so that he could not resist or escape), = *مَضْبُورًا*; *رَجُلٌ عَدْلٌ*, *رَجُلٌ عَدْلٌ*, *رَجُلٌ عَدْلٌ*, *رَجُلٌ عَدْلٌ*, B
a just man, a just woman, just men, = عَادِلٌ, *عَادِلَةٌ*, *عُدُولٌ*, *عُدُولٌ*, *عُدُولٌ*,
ماءٌ غُورٌ, *ماءٌ غُورٌ*, *ماءٌ غُورٌ*, *ماءٌ غُورٌ*, = *غَائِرٌ*; *دِرْهَمٌ ضَرَبَ الْأَمِيرِ*, *a dirham struck by the emir*, = *مَضْرُوبُ الْأَمِيرِ*; *هُمُ خَلْقُ اللَّهِ*, *they are* B
the creatures (lit. the creation) of God, = *مَخْلُوقٌ اللَّهِ*.

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

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

1. فَعْلٌ	9. فَعَالٌ
2. فَعَلٌ	10. فَعَالٌ
3. فَعِلٌ	11. فَعِيلٌ
4. فَعُلٌ	12. فَعُولٌ
5. فَعُلٌ	13. فَعْلَانٌ
6. فَعُلٌ	14. فَعْلَانٌ
7. فَعُلٌ	15. فَعْلَانٌ
8. فَعُلٌ	16. أَفْعُلٌ

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

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

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

REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَجْرُوحٌ** *wounded* = **مَقْتُولٌ** *slain* = **قَتِيلٌ**;

C **مَخْضُوبٌ** = **خَضِيبٌ** *dyed*; **مَذْبُوحٌ** = **ذَبِيحٌ** *slaughtered, a victim*; **مَأْسُورٌ** = **أَسِيرٌ** *bound, a prisoner*; **مَكْحُولٌ** = **كَحِيلٌ** *rubbed with kohl*. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.*

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 **أَنْبِيَّةُ الْمُبَالَغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِيلٌ**, especially

D if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**, **كَبِيرٌ**, **كَبِيرٌ**; and so also in substantives, as **رَغِيفٌ**, **شَعِيرٌ**, **بَعِيرٌ**, **أَلْمِيسِيحٌ**.

* **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, **فَعْلٌ**, as **חָדַשׁ** = **חֲדָשׁ**; **فَعِلٌ**, as **חָנַח** = **חָנַח**; **فَعَالٌ**, as **נָדַח** (*ō* for *ā*); **فُعُولٌ**, as **זָעַר**; **פָּעַל**, as **זָעַר**; **פָּעַל**, as **זָעַר**; **פָּעַל**, as **זָעַר**; **פָּעַל**, as **זָעַר**.

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 **فُعُولٌ** and **فَعِيلٌ**, since it adds to the signification B of its primitive the idea of intensiveness or of habit. Hence it is called **اسْمُ الْمُبَالَغَةِ**, *the noun of intensiveness*. E.g. **أَكَالٌ** *eating*, **أَكَالٌ** *a glutton*, = **أَكُولٌ**; **كَاذِبٌ** *lying*, **كَذَّابٌ** *a (habitual) liar*, = **كَذُوبٌ**; **دَفَعٌ** *pushing, thrusting, repelling*, **دَفَّاعٌ** *pushing, etc., violently*, = **دَفُوعٌ**; **سَأَلَ** *asking*, **سَأَّلَ** *importunate, a beggar*, = **سَوُولٌ**; **شَارِبٌ** *drinking*, **شَرِبَ** *drinking much, addicted to wine*, = **شَرُوبٌ**; **عَالِمٌ** *knowing, learned*, **عَلَّمَ** *very learned*; **بَكَ** *weeping*, **بَكَأَ** *weeping much*; **هَائِبٌ** *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*, **خَبَّاطٌ** *a tailor*, **نَجَّارٌ** *a carpenter*, **سَقَّاءٌ** *a water-carrier*, **جَنَّانٌ** *a gardener*, **رِءَاسٌ** *a seller of sheep's heads*, **صَرَافٌ** *a money-changer or banker*, **بَنَّاءٌ** *a builder or architect*, **حَمَّالٌ** *a porter*. Compare in Hebrew and Aram. **חָטָא**, **חָטָא**, **חָטָא**, **חָטָא**, etc. D

REM. b. Other intensive adjectives, less common than **فَعَالٌ**, are 1. **فَعَالٌ**, 2. **فَعِيلٌ**, 3. **فُعُولٌ** or **فُعُولٌ**, 4. **فَعْلٌ**, and 5. **فَاعُولٌ**; as 1. **حَسَّانٌ**, **وَضَّاءٌ**, *very handsome*, **كُرَّامٌ** *very noble*, **كُبَّارٌ** *very large*, **دَفَّاعٌ** *one who devotes himself to reading (the sacred writings)*, **دَفَّاعٌ** *a strong propeller or repeller, a great rush (of water or of people)*; 2. **شَرِيبٌ**, **سَكِيرٌ**, **سَكِيرٌ**, *addicted to wine, drunken*, **ضَلِيلٌ** *going astray*,

- A *wandering*; *عَرِيضٌ* fond of opposition, *فَخِيرٌ* boastful, *صِدِّيْقٌ* exceedingly veracious, *خَرِيْبٌ* very liberal, *صَرِيْعٌ* one who throws down often or violently, a wrestler; *دَرِيِيٌّ* glistening intensely (also *دَرِيِيٌّ*; the only instance of the form *فَعِيْلٌ*, except *مُرِيْبٌ*); 3. *فَرُوْقٌ* timid, *قُدُوْسٌ* everlasting, *سُتُوْقٌ* or *سُتُوْقٌ* bad (of money), *سَبُوْحٌ* or *سَبُوْحٌ* all-pure, all-glorious, *قُدُوْسٌ* or *قُدُوْسٌ* most holy; 4. *حَوْلٌ*, *قَلْبٌ*, *فَارُوْقٌ* shifting, turning, knowing, cunning, *خُلْبٌ* deceitful; 5. *فَارُوْقٌ* timid, *جَاسُوْسٌ* a spy.—On the other hand, *مِفْعَالٌ*, *مِفْعَالٌ*, and *مِفْعِيْلٌ*, are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. *مِذْفَعٌ* thrusting or pushing much, *مِزْحَمٌ* pushing or pressing much, *مِضْدَمٌ* a brave warrior, *مِخْرَابٌ*, *مِخْرَابٌ* do.,
- C *مِطْعَنٌ*, *مِطْعَانٌ* thrusting with the spear, *مِهْدَزٌ*, *مِهْدَارٌ*, talking nonsense, *مِطْعَمٌ*, *مِطْعَامٌ* eating much or giving much to eat, hospitable, *مِقْوَالٌ*, *مِقْوَالٌ* talkative, eloquent, *مِغْرَاخٌ* cheerful, *مِذْعَانٌ* docile, tractable, *مِخْرَاقٌ* very liberal, *مِغْدَامٌ* advancing boldly, daring, *مِثْكَالٌ* slothful, *مِذْكَارٌ* bearing male children, *مِثْنَاتٌ* bearing female children, *مِغْطَارٌ* very liberal, *مِثْكَارٌ*, *مِثْكَارٌ*, very talkative, *مِغْطَارٌ*, *مِغْطَارٌ*, using perfumes, *مِثْكَارٌ* mean, poor (مِثْكَارٌ).—
- D Similar, too, is the use of such forms as *تِفْعَالٌ* or *تِفْعَالٌ*, and *تِفْعِيْلٌ*, 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; *تَلْعَابٌ* covered by the stallion (of a she-camel), *تَلْقَامٌ* talking much and foolishly, *تَلْكَدَابٌ* mendacious, *تَلْبِطٌ* fickle, *تَلْقَامٌ* loquacious, *تَلْعَامٌ* very learned.

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

REM. c. Nearly all these adjectives and quasi-adjectives admit A of being strengthened in their meaning by the addition of the termination *اَلْجَائِدَةُ*, which is here used, as the grammarians say, *اَلْجَائِدَةُ*, to signify intensiveness, or *اَلْجَائِدَةُ*, to strengthen the idea of intensiveness. For example, from *فَاعِلٌ* comes *فَاعِلَةٌ*, as *رَاوٍ* one who hands down poems or historical facts by oral tradition, *رَاوِيَةٌ*; *دَاهٍ* crafty, *دَاهِيَةٌ*; *دَاعٍ* calling or summoning, an emissary or missionary, *دَاعِيَةٌ*; *دَاعِيَةٌ* clever, crafty; *خَائِنَةٌ* treacherous, faithless; B *بَاقِرَةٌ* a deep investigator (compare in Heb. קְהָלָה from קָהַל); from *فَعَلٌ*, *فَعْلَةٌ*, as *حُطِمَةٌ* breaking in pieces, crushing to bits, *طَلَعَةٌ* always on the watch, *صُرَعَةٌ* throwing down or prostrating often, *سَوَّلَةٌ* asking often, begging, *فُحْكَةٌ* prone to laughter, *فَوَلَةٌ* loquacious, *نَوْمَةٌ* given to sleep, *نَوْمَةٌ* abusive, *عَيْبَةٌ* finding fault; from *فَعِيْلٌ*, *فَعِيْلَةٌ*, as *كَرِيْمَةٌ*, *عَقِيْبَةٌ*, noble, excellent; from *فَعُوْلٌ*, *فَعُوْلَةٌ*, as *كُذُوْبَةٌ* taunting (one) with favours (conferred on him), *كُذُوْبَةٌ* lying, *مَلُوْبَةٌ* tired of, disgusted with, *فَرُوْقَةٌ*, *خَمِيْبَةٌ*, timid; from *فَعَالٌ* C *فَعَالَةٌ*, as *رَحَالَةٌ* very learned, *نَسَابَةٌ* a great genealogist, *رَحَالَةٌ* a great traveller, *فَهَامَةٌ* very quick of comprehension, *وَقَاعَةٌ* ill-natured, slanderous, *قَوَالَةٌ* very talkative, *جَمَاعَةٌ* a great collector, *صَنَاجِدَةٌ* an excellent player on the cymbals or harp (صَنْج); from *فَعَالٌ*, *فَعَالَةٌ*, as *صُرَعَةٌ* prostrating or throwing down very often, *كُرَامَةٌ* very generous or noble, *لُقَاعَةٌ* talking much and rashly or foolishly; from *فَعِيْلٌ*, *فَعِيْلَةٌ*, as *خَلِيْفَةٌ* very contrarious; from *فَعُوْلٌ*, *فَعُوْلَةٌ*, as *فَرُوْقَةٌ* very timid; from *فَاعُوْلٌ*, *فَاعُوْلَةٌ*, as *حَاذِرَةٌ* very wary or cautious, *فَارُوْقَةٌ* D very timid; from *مِفْعَالٌ*, *مِفْعَالَةٌ*, as *مِلْحَادَةٌ* very unjust, *مِفْعَالٌ* very bold in attacking, *مِهْدَارَةٌ* talking much and sillily; from *تِفْعَالٌ*, *تِفْعَالَةٌ*, as *تَلْعَابَةٌ* addicted to play or sport, *تَلْقَامَةٌ* loquacious, *تَلْعَامَةٌ* very learned, *تَلْقَامَةٌ* causing great wonder or marvel, *تَلْقَامَةٌ* swallowing big morsels, greedy (the cognate form *تَفْعِيْلَةٌ* also occurs, as

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* *preserving better*, from *سَلِمَ*, II. of *سَلِمَ* to *be safe*; *أَقَامَ* *confirming or establishing better*, from *قَامَ*, IV. of *قَامَ* to *stand upright*; *أَثَبْتُ* *making more firm or sure*, from *ثَبَّتَ*, IV. of *ثَبَّتَ* to *be firm*; *أَخَوَّفَنِي* *causing me greater alarm about*, from *خَوَّفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنَ عَلَيَّ* *giving more help towards*, from *عَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبَ* *making depart more quickly*, B from *ذَهَبَ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَاهِمَا* *that of the two which relaxes, or loosens, more*, from *رَخِيَ*, IV. of *رَخِيَ* or *رَخِيَ* to *be flaccid* or *flabby*; *أَبْقَى* *causing to last longer*, *عَلَى* *more merciful to*, from *بَقِيَ*, IV. of *بَقِيَ* to *remain, last*; *أَهَبَ* *inspiring more fear or respect*, from *هَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفَ* *more just than*, from *نَصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطَوَّلَ* *causing to last longer*, from *طَالَ*, IV. of *طَالَ* to *be long*;
 C *أَحْيَى* *preserving alive better*, from *حَيِيَ*, IV. of *حَيِيَ* to *live*; *أَظَلَّ* *giving more shade than*, from *ظَلَّ*, IV. of *ظَلَّ*; *أَجَادَ* *causing to be better*, from *جَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَوْتَى* *giving more freely*, from *عَطَى* to *give*, IV. of *عَطَى*; *أَوْتَى* *bestowing more liberally*, from *وَتَى* to *bestow*, IV. of *وَتَى*;
 D *showing greater honour to*, from *كَرَّمَ*, IV. of *كَرَّمَ* to *be noble*; *أَفْقَرُ* *more desert than*, from *فَقَرَ* to *be desert*, IV. of *فَقَرَ*; *أَفْلَسُ* *poorer than*, from *فَلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحْوَلُ* *more crafty than*, from *حَالَ* to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ* *more easily led, or more docile, than*, from *قَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعَلُ* formed from the passive voice: *أَخَشَى*, *أَخَوْفَ*, *أَهَبَ*, *more feared*

or *formidable*; *أَحْمَدُ* *more praiseworthy or commendable*; *أَحْرَفُ* *better known*; *أَلْوَمُ* *more deserving of blame*; *أَسْرُ* *more glad of or pleased by*; *أَعْلَزُ* *more to be excused*; *أَوْجَدُ* *more readily found*; *أَشْغَلُ* *more occupied*; *أَزْهَى* *prouder* (*زَهَى* to *be proud*); *أَمَقَتْ* *more hated or hateful*; *أَعْنَى* *more occupied with* (*عَنَى* or VIII. *اعْتَنَى*); *أَخْصَرَ* *shorter* (from *أَخْتَصَرَ*, pass. of VIII.). (γ) Examples of *أَفْعَلُ* from words denoting colours or defects: *أَبْيَضُ* *whiter than*; *أَسْوَدُ* *blacker than*; *أَحْمَقُ* *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.

<i>Trilateral Verb.</i>					
	Act.	Pass.		Act.	Pass.
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُنْفَعِلٌ	مُنْفَعَلٌ
IV.	مُفَعِّلٌ	مُفَعَّلٌ	IX.	مُفَعِّلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفَعِّلٌ	....

<i>Quadrilateral Verb.</i>					
	Act.	Pass.		Act.	Pass.
I.	مُفَعِّلٌ	مُفَعَّلٌ	III.	مُفَعِّلٌ	مُفَعَّلٌ
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	IV.	مُفَعِّلٌ	مُفَعَّلٌ

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

A REM. The forms مَدُووْفٌ, مَدُووِنٌ, and مَقُووِدٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزُووَتٌ, مَدُووِنٌ, مَخِيوِوُطٌ, مَبِيوِوَعٌ; مَكِيوِوِلٌ, مَقِيوِوِمٌ, for مَبِيعٌ, مَخِيطٌ, etc.

242. Verbal adjectives of the form فَعِيْلٌ, derived from verba mediæ rad. و et ي, become by transposition فَعِيْلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ

B or مَيِّتٌ, *dead*, for مَمِيوُتٌ, مَمِيوُتٌ (مَاتٌ); [فَعِيْلٌ *dependent for sustenance*, for فَعِيوُلٌ (عَالٌ)]; هَيِّئٌ or لَيِّئٌ, *soft, easy*, for لَيِّئٌ, لَيِّئٌ (لَانَ); نَيِّبٌ or هَيِّبٌ, *easy, contemptible* (هَوِيْبٌ); نَيِّفٌ or نَيِّفٌ, *exceeding* (نَوِيْفٌ); خَيْرٌ, *good* (خَيِّرٌ); بَيِّنٌ, *clear* (بَيِّنٌ); سَيِّءٌ, *wicked* (سَوِيءٌ); قَوِيْمٌ, *straight, right, tall*, (قَوِيْمٌ). The verb قَامَرٌ has قَوِيْمٌ in the sense of *straight, right, tall*, and قَيِّمٌ in that of *having charge of, managing*.

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

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

D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, b, β, and § 170). Verbal adjectives of the forms فَعُوْلٌ and فَعِيْلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ, *hostile, an enemy*, بَغِيٌّ, *a harlot*, سَرِيٌّ, *generous, noble*, صَبِيٌّ, *a boy*, سَبِيٌّ, *captive*, for عَدُوٌّ, بَغُوٌّ, سَرِيوٌ, صَبِيوٌ, سَبِيوٌ.

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

if the second radical be pronounced with fetha, the و and ي (which is converted into ي) reject their vowel or ténwin, and assume the nature of the ðlif maḳṣûra (§ 7, rem. b). If the form be one that admits of complete declension, the ténwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as مَوْتِيٌّ for مَوْتِيٌّ, مُعْطِيٌّ for مُعْطِيٌّ; (b) adjectives of the form أَفْعَلٌ, as أَرْمِيٌّ for أَرْمِيٌّ, أَبْكِيٌّ for أَبْكِيٌّ, أَرْضِيٌّ for أَرْضِيٌّ (أَرْضُوٌّ), أَحْلِيٌّ for أَحْلِيٌّ (أَحْلُوٌّ). Compare § 167, a, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

(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, أَلْحَمَامُ, *the genus pigeon or the whole number of pigeons spoken of*; بَطَّةٌ, *a duck or drake*, from بَطٌّ, *the duck*; بَقْرَةٌ, *one head of cattle (bull or cow)*, from بَقَرٌ, *cattle*; 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 اِسْمُ الْوَحْدَةِ is its use for a *dish* or *portion of any food*, as اُرْزَةٌ, *a dish of rice*, سَكَّةٌ, *a dish of fish* (ðl-Mubarrad 173, l. 4), نَحْمَةٌ, *a portion of meat*, جُبْنَةٌ, *a portion of cheese*, etc. Comp. Gloss. Fragm. Add. 129. This ة is called اَلْتَّاءُ لِلتَّخْصِيصِ (Zamahsari, *Fa'ik*, i. 331, 417, ii. 323. D. G.]

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

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

(β) *The Nomina Abundantiae vel Multitudinis.*

B 247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *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 (*سَيْحٌ*); *مَنْحَوَاءٌ* or *مَنْحِيَاءٌ*, *مَنْحَوَاءٌ*, a place abounding in snakes (*حَيَّةٌ*), vipers (*أَفْعَى*); *مَنْقَاةٌ*, *مَنْبَطَخَةٌ*, a bed of melons (*بَطِيخٌ*), cucumbers (*قَيْثَاءٌ*); *مَرْمَنَةٌ*, a place where pomegranates (رَمَانٌ) grow abundantly.

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

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without *أَرْضٌ*; as *مَنْجَعَةٌ*, *مَنْجَعَةٌ* (a place) abounding in lizards (*ضَبٌّ*), black beetles (*جَعَلٌ*), *مَنْقِيَةٌ* (a spot) producing cucumbers. Similarly from quadrilaterals, *مَعْقَرَةٌ*, *مَنْعَلَةٌ*, *مَعْقَرَةٌ*, *مَعْقَرَةٌ* (a place) abounding in foxes, scorpions, chameleons (*حَرَبَاءٌ*), hares. Also from XII. *مَنْغُولِيَةٌ* (a spot) producing many trees.

D *مَعْقَرَةٌ*, *مَنْعَلَةٌ*, *مَعْقَرَةٌ*, *مَعْقَرَةٌ* (a place) abounding in foxes, scorpions, chameleons (*حَرَبَاءٌ*), hares. Also from XII. *مَنْغُولِيَةٌ* (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 مَبْخَلَةٌ* children are a cause

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of cowardice and niggardliness (in their parents); *مَخْبَةٌ*, *مَخْبَةٌ*, A *مَخْبَةٌ*, a cause of good health, joy or happiness, evil or ill-feeling; *مَجْلَبَةٌ* a cause of bringing on or producing disease; *مُفَوِّدَةٌ إِلَى الْأَدَى* joking leads to annoyances; and the like.

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

248. The *nomina vasis*, *أَسْمَاءُ الْوَعَاءِ*, have the same form as the *nomina instrumenti* (§ 228); e.g. *مِئْبَرَةٌ* a needle-case, from *إِبْرَةٌ* a needle; B *مِخْلَبٌ* a milk-pail, from *حَلَبٌ* or *حَلَبٌ* milk; *مِخْلَبٌ* a milk-pail, from *مِخْلَبٌ* milk, or a brick-mould, from *كِبْرَةٌ* a brick; *مِوَالَةٌ* a urinal, from *بَوْلٌ* urine; *مِزْرَقَةٌ* a spittoon, from *بُرَاقٌ* saliva.

REM. A very few take the form *مَفْعَلَةٌ* or *مَفْعَلَةٌ* (see § 228, rem.); as *مُدْهَنَةٌ* or *مُدْهَنَةٌ* an oil-jar, from *دُهْنٌ* oil; *مِخْرَضَةٌ* = *مِخْرَضَةٌ* a vessel for keeping *خُرْضٌ*, i.e. the plants from which alkali or potash is obtained; *مِخْحَلَةٌ* a phial for keeping *كُهْلٌ* or eye-salve C (*كُحْلٌ*), to be carefully distinguished from *مِخْحَلٌ*, the mil (مِيل) 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 *النِّسَبَاتُ* (*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 *جَوْ* the air, the sky; *حَسَنِيٌّ* descended from *el-Hasan* (أَلْحَسَنُ); *تَمِيمِيٌّ* belonging to the tribe of *Temim* (تَمِيمٌ); *دِمَشْقِيٌّ* born or living at *Damascus* (دِمَشْقٌ);

A مِصْرِيّ *Egyptian*, from مِصْر *Egypt*; سَعْدِيّ *a freedman of Sa'd* (سَعْد);
 عَلِيّ *scientific*, from عِلْم *knowledge, science*; حِسِّيّ *relating to sense*
 (حِس), perceptible by one of the senses; عَقْلِيّ *intellectual*, from عَقْل
the intellect; شَرْعِيّ *legal, legitimate*, from شَرَع *the law*; عُرْفِيّ *according*
to common use and wont (عُرْف); قِيَاسِيّ *according to analogy* (قِيَاس);
 مَجُوسِيّ *belonging to, or one of, the Magūs or fire-worshippers*
 B (الْمَجُوسِيّ); مَالِكِيّ *belonging to, or one of, the sect of Mālik* (مَالِك);
 طَوِيلِيّ from طَوِيل *long*; خَيْرِيّ from خَيْر *good*; إِنِّيّ from إِنَّ *truly,*
verily.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

C 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 أَخْمَرِيّ, خَارِجِيّ, أَتَادِيّ, قَوَارِيّ the termination يّ has, according to some, a corroborative or intensifying force (لِلْمَبَالَغَةِ). D. G.]

D REM. c. This termination is common in Heb. (m. יִי, f. יִיִּ) and תִּי), as יִשְׂרָאֵלִי *Israelite*, לְבָרִי *Hebrew*, נְכַרִּי *strange*. In Æthiopic, ī is generally used to form certain adjectives which are derived from other adjectives, as ስራሲ: (ḥarrāsī) *a ploughman*, መሐሪ: (maḥḥārī) *compassionate*, from the obsolete ስራሲ: (= ስራሲ, ስራሲ) and መሐር:; whilst āwī and āy are the usual relative terminations, as ጠገራዊ: (mēdrāwī) *terrestrial*, ክርስቲያንዊ: (krēstiyānāwī) *Christian*, አየዊ: ('aiyāwī) or አየይ: ('aiyāy) *like* (from አይ: 'ay, *of what kind? which?*). The Aram. has the last of these forms, viz. ܐܘܝܝܢܐ in general use; as ܡܘܨܪܝܐ *Egyptian*, ܡܘܨܪܝܐ *eastern*.

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

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations ة, ية, and حية are rejected; as مَكَّة *Mekka*, مَكِّيّ *مَكِّيّ* *al-Baṣra*, بَصْرِيّ *بَصْرِيّ* *al-Kūfa*, كُوفِيّ *كُوفِيّ* *Malatya*, مَلَطِيّ *مَلَطِيّ* *Sicily*, صِقِلِيّ *صِقِلِيّ* *Africa*, اِفْرِيقِيّ *اِفْرِيقِيّ* *the corpus of traditions relating to the ways and habits of Muḥammad*, سُنِّيّ *سُنِّيّ* *[شيعيّ the party of Alī, شيعيّ *]; اَلْقِبْلَةُ* *the kibla or direction of Mekka*, to which the Muslim turns in praying, قِبْلِيّ *قِبْلِيّ* *a window*, كَوِّيّ *كَوِّيّ* *refined*, خَاصِّيّ *خاصي* *vulgar*, from اَلْخَاصَّةُ *distinguished persons, the higher classes*, and اَلْعَامَّةُ *the common people, the vulgar*; رَنْبِيّ *رَنْبِيّ* *a promise*, عِدِّيّ *عِدِّيّ* *weight, measure*, زَنْبِيّ *زَنْبِيّ*.

REM. In the case of nouns which, like عِدَّة, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fetha; as شَيْئَةٌ (from وَشَى), [وَشَوِيّ] or [وَشَوِيّ] (on the second و see §§ 258 and foll.). The forms وَشِيّ [or وَشِيّ] are mentioned by the grammarians, and also the very irregular عِدَوِيّ from عِدَّة, [and شَيْئَةٌ from شَيْئَةٌ (Ḥammād in 'Anbarī's *Nozhat al-'alibba* 52. D. G.).

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

* [Lane has شَيْئِيّ; 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**; **بَرْدَى** *Barudā*, the name of a river, **بَرْدَى**. (β) If the second letter is without a vowel, the **ى** may either be rejected (which is preferable), or changed into **و**; as **حَبَلَى** pregnant, **حَبَلَى** or **حَبَلَوَى**; **قُرْبَى** relationship, **قُرْبَى** or **قُرْبَوَى**; **دُنْيَا** 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 **أَلِفُ الْإِلْحَاقِ** or the appended *elif* (i. e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral

word, e. g. **دِفْرَى** to give it the form of **دِرْفَمَرَى**; **قُبَاةَ** to assimilate it to **قُرْبَانَسَ**; as **حَبْرَكَى** a bug or tick, **حَبْرَكَى**; **قَبْعَتْرَى** a big, stout camel, **قَبْعَتْرَى**; **بَابِلَى** or **بَابِلَى**, the bean, **بَابِلَى** or **بَابِلَى**. (b) But if such

C nouns have only three letters besides the **ى**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** a sort of heath, **عَلَقَوَى** or **عَلَقَى**; **أَرْطَى** a sort of shrub or small tree, **أَرْطَوَى**.

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

D **253.** The terminations **ى** and **ة** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جَعْفَى** belonging to *Makkî*, **جَعْفَى** (مَكِّي), names of men); **سَافِيَى** a *Sāfi*'ite, one of the sect of *es-Sāfi*'i (السَّافِيَى); **مَرِيَى** belonging to *Almeria* (الْمَرِيَة) in Spain; **إِسْكَندَرِيَى** a native of *Alexandria* (الإِسْكَندَرِيَة). Similarly, from substantives like **كُرْسَى** a chair, a seat, and **بَرْدَى** a bullrush, the relative adjectives are **كُرْسِيَى** and **بَرْدِيَى**.

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

nation **َانِ**, are rejected; as **اِثْنَانِ** two, **اِثْنَانِي** relating to two, dualistic; **اَلْحَرَمَانِ** the two *harams* (or sacred territories of *Mekka* and *el-Medina*), **اَلْمُسْلِمُونَ** the Muslims, **قَيْسَانِ** two men named *Kais*, **قَيْسِي**; **زَيْدُونَ** men of the name of *Zaid*, **زَيْدِي**; **هِنْدَاتُ** women of the name of *Hind*, **هِنْدِي**; **عَرَفَاتُ** *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 **انُ** and **ونُ**, as **عِمْرَانُ** *Imrān*, **زَيْدُونِي** *Zaidūn*, **حَلِيلَانِي** *Halīlān*, **عِمْرَانِي**.

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

REM. c. Foreign names of towns, ending in **ين**, sometimes change this termination in Arabic into **ونُ** at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as **قَنْسَرِي** *Qansarīn*, but **قَنْسَرُونَ**; **نِصِيبِي** *Nisibīn*, but **نِصِيبُونَ**; **يَبْرِي** *Yabrīn*, but **يَبْرِينِي**.

REM. d. Some proper names, chiefly foreign, are very irregular in their formations; e. g. **بَحْرَانِي** *Baharīn*, **دَارَانِي** *Dārānī*, **اَلْبَحْرَيْنِي**; **اِسْطَخْرِي** *Isṭakhrī*, **رَازِي** *Rāzī*, **اَلرِّي**; **بَغْشُورِي** *Baḡshūrī*; **سِجَزِي** *Sijazīn*, **قَرَوِي** *Qarawān*, **مَرْوَزِي** *Marwazīn*, **اَلشَّاهِجَانِي**; **طَبْرَانِي** *Tiberias*, **طَبْرِي**; **اَلدَّرِي** *Dārīn*, **اَلدَّرِي** or **اَلدَّرِي**. We may, however, use **حَمِيرِي** *Hamīrī*, **حَرَانِي** or **حَرَانِي**; **سِجِسْتَانِي** *Sijisṭānī*.—**حَرَانُ** makes either **حَرَانِي** or **حَرَانِي**;

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

258. The *klif maḥṣūra* (l or ی, § 7, rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination *ی*: as *عَصَوِيٌّ* *a staff*, *رَحَوِيٌّ* *a mill*, *قَتَوِيٌّ* *a youth*; *قَدَوِيٌّ* *a mote*. But if the noun has *four* letters, the final *ی* (l 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 *أَعْمَى* *purblind*, *مَلَبِيٌّ* or *مَلَبَوِيٌّ* *play*, or *مَلَبِيٌّ* *a musical instrument*, *مَعْنَى* *meaning*, *مَعْنَوِيٌّ* or *مَعْنِيٌّ*. If the noun contains *five* or more letters, the *ی* is always rejected; as *مُصْطَفَى* *chosen*.—The same rules apply to the final *ی* of radicals *tertiæ* و et ی, which falls away in some nouns after *kèra* (see § 167, b, β); but it must be borne in mind that the missing *ی* is to be counted as one of the letters C of the word, and also, if it be changed into و, that the *kèra* always becomes *fetha*. E.g. *عَمِيٌّ* (for *عَمِيٌّ*) *blind*, *سَجِيٌّ* (for *سَجِيٌّ*) *sorrowful*, *قَاضِيٌّ* (for *قَاضِيٌّ*) *a judge*, *مُسْتَعْلِيٌّ* (for *مُسْتَعْلِيٌّ*) *for* *مُسْتَعْلِيٌّ*, *مُسْتَعْلِيٌّ* (for *مُسْتَعْلِيٌّ*), *مُسْتَعْلِيٌّ* (for *مُسْتَعْلِيٌّ*).

REM. a. The addition of the feminine termination *ة* does not D affect the rule of formation; as *دَوَاةٌ* *an inkhorn* or *writing-case*, *حَمَوِيٌّ* *one who carries an inkhorn*; *حَمَاءٌ* *Hamā* (חממת), *حَانَاةٌ* *a district in Palestine*, *شَرَوِيٌّ* *a ladder*, *مِرْقَوِيٌّ* *a wine-shop*, or *حَانَوِيٌّ* or *حَانِيٌّ* *a vintner*.

REM. b. Such forms as *دَوَوِيٌّ* for *دَوَوِيٌّ*, *مَعْنَوِيٌّ* for *مَعْنَوِيٌّ*, and *مُصْطَفَوِيٌّ* for *مُصْطَفَى*, are modern and corrupt.

259. The *hèmza* of the termination *ة* (the *klif maḥṣūra*, § 23, A rem. a), is always changed into و; as *عُزْرَاءٌ* *a virgin*, *بَيْضَاءٌ* (a town in Persia), *بَيْضَوِيٌّ*; *خُنْفَسَاءٌ* *the black beetle*, *خُنْفَسَوِيٌّ*; *زَكَرِيَّاءٌ* *Zachariah*, *زَكَرِيَّوِيٌّ*. But in the termination *ة*, whether the *hèmza* be sprung from an original radical و or ی, or be not a radical but merely the so-called *هَمْزَةُ الْإِلْحَاقِ* (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into و; as *تَاةٌ* the letter B *تَاةٌ*, *رِدَائِيٌّ* *a garment*, *رِدَائِيٌّ* *a robe*, *سَمَاءٌ* *the heaven*, *سَمَائِيٌّ*, *سَمَائِيٌّ*, *سَمَائِيٌّ*, or *سَمَائِيٌّ*; *عَلْبَاءٌ* *a large sinew in the neck*, *عَلْبَائِيٌّ* *a male chameleon*, *بَاقِلَاءٌ* *the bean*, *بَاقِلَائِيٌّ*, *بَاقِلَائِيٌّ*, or *بَاقِلَائِيٌّ*. On the contrary, if the *hèmza* be an original *أ*, it always remains unaltered; as *قَرَاءٌ* (rad. *قَرَأَ*), *قَرَائِيٌّ*.

REM. The termination *ة* is very rarely dropped in proper C names; as *حَرُورِيٌّ*, *حَرُورِيٌّ* (places), *جَلُولِيٌّ*.—In a few cases too the letter ن is substituted for the *hèmza*; as *رَوْحَاءٌ* (a place), *رَوْحَانِيٌّ*, *بَهْرَاءٌ* (a tribe), *بَهْرَانِيٌّ*, *صَنْعَاءٌ* (a city in el-Yemèn), *صَنْعَانِيٌّ*; with which compare the Hebrew forms *בְּיָלָדַי*, *בְּיָלָדַי*, from *בָּיָלָד*.

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as *أَبٌ*, *خَمْرٌ*, *نَفْعٌ*, *ثَنَةٌ*, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally *ی* or not. E.g. *أَبٌ* (for *أَبُو*, dual *أَبَوَانِ*) *a father*, *أَخٌ* (for *أَخُو*, du. *أَخَوَانِ*) *a brother*, *خَمْرٌ* (for *خَمْرُو*) *a husband's father or brother*, *نَفْعٌ*;

A family in Spain); ^{أبو مالك} from ^{بومالك}; ^{بلعدوية} a woman of the *Bēnā 'Adī* (§ 21, c, footn.); ^{بوجدي} an *ignoramus* (Fr. *abécédaire*), from ^{ابجد} 'abjūd, 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} from ^{حَضْرَمِي} *Hadramaut*; ^{عَبْدِي}

B from ^{عَبْد الدار} (a family in Mēkka); ^{عَبْد القيس} from ^{عَبْدِي} (a tribe); ^{عَبْد شمس} from ^{عَبْدِي} (a tribe); ^{رأس عين} from ^{رَسْعِي} *Rās-ain*; ^{شبري} from ^{شَبْرِي} (a village in Egypt); ^{الطبرستاني}, the name of a poet, whose mother was from ^{طَبْرِسْتَان}, and his father from ^{خوارزم}.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but C always from the singular; e.g. ^{قَرَضِي} acquainted with the divine institutions, from ^{قَرِيضَة}, plur. ^{قَرَائِض}; ^{حَصِيرِي} a seller of mats, from ^{حَصِير}, plur. ^{حَصَر}; ^{صَحِيبي} 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 ^{نَمْر} a leopard) the tribe of 'Anmār, ^{كِلَابِي}; ^{هَوَائِنِي} (a tribe), ^{كِلَابِي}; ^{هَوَائِنِي} (a tribe), ^{مَعَاظِرِي}; ^{أَمْدَانِي} (the name of a city, *Ctesiphon*, properly the plur. of ^{مَدِينَة}), ^{مَدَائِنِي}; ^{الأنصاري} the *Helpers* (of Muḥammad, epithet of the tribes of *el-'Aus*, ^{الأوس}, and *el-Hazraj*, ^{الْحَزْرَجِي}, at *el-Medina*), ^{الأنصاري}; ^{الأعرابي} the *Arabs of the desert*,

^{أَعْرَابِي}; ^{الأخلاف} the *confederate tribes*, ^{أَخْلَافِي}, as 'Omar is called in a A tradition; ^{الأنصاري} the *Persian colonists in el-Yemen*, ^{أَبْنَاوِي}. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. ^{أَنْمَاطِي} (plur. of ^{نَمِط}) *rugs*, ^{أَنْمَاطِي} a maker or seller of rugs; ^{كُتُبِي} (plur. of ^{كِتَاب}) *books*, ^{كُتُبِي} a bookseller; ^{حَصَرِي} (plur. of ^{حَصِير}) *mats*, ^{حَصَرِي} a maker or seller of mats; ^{قَوَارِيرِي} (plur. of ^{قَارُورَة}) *glass bottles*, ^{قَوَارِيرِي} a dealer in B bottles; ^{مَنَاجِلِي} (plur. of ^{مَنْجَل}) *sieves*, ^{مَنَاجِلِي} a maker or seller of sieves; ^{سَاعَاتِي} (plur. of ^{سَاعَة}) *watches*, ^{سَاعَاتِي} a watchmaker; ^{خَرَائِطِي} (plur. of ^{خَرِيطَة}) *pouches or bags*, ^{خَرَائِطِي} one who makes or sells them; ^{جَرَائِحِي} (pl. of ^{جَرِيحَة}) *wounds*, ^{جَرَائِحِي} a surgeon; ^{صِفَاتِي} (pl. of ^{صِفَة}) *qualities, attributes*, ^{صِفَاتِي} one who recognises in God attributes distinct from C His essential nature; ^{فَرَأْنِصِي} = ^{فَرَضِي}; ^{صَحِيفِي} = ^{صَحِيفِي}.—Similar forms in Syriac, of early date, are ^{نِسْنَا}, belonging to women, from ^{نِسَا}, plur. of ^{نِسَا}, a woman, and ^{صَهْنَانَا} from ^{صَهْنَانَا}, plur. of ^{صَهْنَانَا}.

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

A **فِيَوْمِي**. If the second letter be a quiescent *šlif*, there is inserted between it and the termination **ي** a *hêmza*, which may be changed into a *w*; as **لَا** not, **لَاي** or **لَاوِي**. The pronoun **مَا** *what?* forms **مَاي** and **مَاي**.

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

بَاقِلَانِي, and **سَمْسِي**; **جَوَانِي** *inner, interior, private*, **بَرَانِي** *outward, A external, public*; **فَوْقَانِي** *upper*, **تَحْتَانِي** *lower*; **رُوحَانِي** *spiritual* (**رُوحَانِي**), **جَسَدَانِي** *corporeal*, (**جَسَدَانِي**), **نُورَانِي** *relating to the soul*, (**نُورَانِي**), **رَبَانِي** *learned and devout* (**رَبَانِي**).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is **فُعَالِي**; as **رُؤَاسِي** *having a B large head*; **أُنَافِي**, **أُذَانِي**, **عُضَادِي**, *having a large or long nose, ears, arms*; **أُيَارِي**, **سُتَاهِي**. Another rare form is exemplified by **شَدَقَر** and **أَشْدَق** = **أَشْتَه**.

(c) *The Abstract Nouns of Quality, أَسْمَاءُ الْكَيْفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic O as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E.g. **أَلِلَهِيَّة** [and **أَلِلَهَانِيَّة** D. G.] *the divine nature, Godhead* (**أَلِلَه** *God*); **إِنْسَانِيَّة** *humanity* (**إِنْسَان** *a human being*); **الرُّبُوبِيَّة** *Lordship, Godhead* (**الرُّبُوب**); **رُجُولِيَّة** *manhood*; **إِسْمِيَّة** [**إِسْمِيَّة** or **خُصُوصِيَّة** *particularity*]; **وَصْفِيَّة**, D *substantivity, adjectivity*, from **إِسْم**, *a substantive*, and **وَصْف**, *an adjective*; **أَمْكِنِيَّة** *the belonging to the fully-inflected class* (**أَمْكِن** *of nouns*); **مَاهِيَّة** *substance, quiddity* (**مَا** *what?*); **مَائِيَّة** *wateriness* (**مَاء** *water*); **جَمْعِيَّة** *totality*; **شَاعِرِيَّة** *what constitutes the being a poet, the poetic mind or temperament*; **مَفْهُومِيَّة** *the capability of being understood, intelligibility*; **أَلْحَفِيَّة** *what constitutes being a Hanafite, the school of*

A **عُنَيْكِبٌ** *a spider*, **عَنْكَبُوتٌ**; **عُنَيْدِلٌ** *a nightingale*, **عُنْدَلِيْبٌ**; **سُفْرِيْجٌ**.
But if there be among the consonants several servile letters, these are rejected, or some of them; as **أَهْرَقٌ** *thick gold-brocade*, **إِسْتَبْرَقٌ**; **مُتَدَخْرِيْجٌ** *rolling oneself*, **دُخْرِيْجٌ**; **مُسْتَكْمِلٌ** *trying to render perfect*, **دُخْرِيْجٌ**; **مُقْعَنِيْسٌ** *chosen*, **مُخَيَّرٌ** (for **مُخَيَّرٌ**), and not **مُخَيَّرٌ**; **مُقْعِيْسٌ** *having a hump in front*, **مُقْعِيْسٌ**.

B **رَم. a.** The rule as to quinqueliterals like **سَفْرَجَلٌ** is not always strictly observed. Thus **جَحْمِيْرٌ** *a fat, lazy, old woman*, **فُرَزْدَقٌ** *a burnt cake*, and **قُدْعِيْلٌ** *a big camel or a little, ugly woman*, are said to make either **جَحْمِيْرٌ**, **فُرَزْدَقٌ**, or **جَحْمِيْرٌ**, **قُدْعِيْلٌ**.

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

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

D **رَم. 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**; **أَفْعِيَانٌ** *a male snake*, **أَفْعِيَانٌ**.

رَم. d. Nouns containing five or more consonants do not exceed the form **فَعْيَلٌ**, as **قَرْعَبْلَانَةٌ** *a tick*, **قَرْعَبْلَانَةٌ**; 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 **سُفْرِيْجٌ**, **أَفْعِيَانٌ**, **مُكَيْمِيْلٌ**, and the like.

271. The feminine terminations **ة**, **ى**, and **آة**; the relative termination **ى**; the ending **أَنْ** in adjectives of which the feminine is **فَعْلَى**, and in proper names; the dual and plural terminations **أَنْ**, **وْنٌ**, and **أَتْ**; and the second syllable of the plural form **أَفْعَالٌ**; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E.g. **قَلْعَةٌ** *a castle*, **قَلْعِيَّةٌ**; **طَلْحَةٌ** (a man's name), **طَلْحِيَّةٌ**; **مَسْلَمَةٌ** (a man's name), **مَسْلَمِيَّةٌ**; **حَبْلَى** *pregnant*, **حَبْلِيَّةٌ**; **سَلْمَى** (a woman's name), **سَلْمِيَّةٌ**; **عَبْقَرِيَّةٌ** (from a place called **عَبْقَرٌ**, supposed to be inhabited by the *ginn*) *demoniacal, mighty, perfect*, **عَبْقَرِيَّةٌ**; **بَصْرِيَّةٌ** *belonging to el-Basra*, **بَصْرِيَّةٌ**; **سَكْرَانٌ** (fem. **سَكْرَى**) *drunken*, **سَكْرَانِيَّةٌ**; **سَكْرِيَانٌ**; **سَلْمَانٌ** (a man's name), **سَلْمَانِيَّةٌ**; **سَلْمَانِيَّةٌ** *two Muslims*, **سَلْمَانِيَّةٌ**; **مُسْلِمِيَّةٌ** *Muslim women*, **مُسْلِمِيَّةٌ**; **أَبْيَاتٌ** *words*, **أَبْيَاتِيَّةٌ**; **أَصْحَابٌ** *companions*, **أَصْحَابِيَّةٌ**; **أَجْمَالٌ** *camels*, **أَجْمَالِيَّةٌ**; **أَبْيَاتٌ** *verses*, **أَبْيَاتِيَّةٌ**, **أَصْحَابٌ**, **أَجْمَالٌ**.

رَم. a. The fem. **ى** is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as **قُرْقَرِيَّةٌ** *the back*, **قُرْقَرِيَّةٌ**; **لُغَيْزِيَّةٌ** *a riddle*, **لُغَيْزِيَّةٌ**. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the **ى**, may be omitted; as **حَبَارِيَّةٌ** *a bustard*, **حَبْرِيَّةٌ** or **حَبْرِيَّةٌ** (for **حَبْرِيَّةٌ**).

رَم. b. Other plurals, besides **أَفْعَالٌ**, of the class called **جُمُوعُ أَلْفَالَةٍ** (see § 307) form their diminutives regularly; viz. **أَفْعَلٌ**, as **وَلْدَةٌ** *children*, **وَلْدِيَّةٌ**; **غَلْمَةٌ** *boys, slaves*, **غَلْمِيَّةٌ**; **فَعْلَةٌ**, as

- A أَكَلَبٌ *dogs*, أَكْبَلِبٌ; أَضْلَعٌ *ribs*, أَضْلِيعٌ; and أَفْعَلَةٌ as أَجْرَبَةٌ *bags*, أَصْبِيَةٌ; أَغْلِيْمَةٌ *boys, slaves*, أَغْلِيْمَةٌ; أَغْمِيْمَةٌ *pillars*, أَغْمِيْمَةٌ; أَجْبِيْرَةٌ *children*, أَصْبِيْبَةٌ. In regard to the جُمُوعُ الْكَثْرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءٌ *poets*, شُوَيْعِرُونَ, شَوَاعِرٌ, شَوَيْعِرٌ (see § 277); دُورٌ *houses*, دُوَيْرَاتٌ, دُوَيْرَاتٌ, دُوَيْرَةٌ (see § 274). Or we may have recourse to the لُغَاتُ الْفِعْلِ, if such exist; e.g. فِتْيَانٌ *youths*, فِتْيَانٌ, فِتْيَانٌ, فِتْيَانٌ, or فِتْيَةٌ, from the plural فِتْيَةٌ; أَدْلَاءٌ *base fellows*, دَلِيْلُونَ, دَلِيْلُونَ, دَلِيْلُونَ, or دَلِيْلَةٌ (see § 278), or أَذْيَلَةٌ (for أَذْيَلَةٌ), from the plural أَذْيَلَةٌ (for أَذْيَلَةٌ).

272. The termination اِنٌ in *trilateral* nouns, of which the feminine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فَعْيَعِيْلٌ; as شَيْطَانٌ *power, a sultan*, سَلِيْطِيْنٌ; سَرْحَانٌ *a wolf*, سَرْحِيْنٌ; شَيْطَانٌ *a devil*, شَيْطَانِيْنٌ; رُوْحِيْنٌ *sweet basil*, رُوْحِيْنٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيْدُ اللَّهِ 'Obèidu 'llāh; مَعْدِيْكِرِبٌ, مَعْدِيْكِرِبٌ; حَضْرَمَوْتُ, حَضْرَمَوْتُ; بَعْلَبَكٌ, بَعْلَبَكٌ.

274. If a diminutive be formed from a *trilateral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هِنْدٌ (a woman's name), هِنْدِيَّةٌ; شَمْسٌ *the sun*, شَمْسِيَّةٌ; دَارٌ *a house*, دَارِيَّةٌ; سِنٌ *a tooth*, سِنِيَّةٌ; اِبِلٌ *camels*, اِبِلِيَّةٌ; غَنَمٌ *a flock of sheep or goats*, غَنَمِيَّةٌ; عَيْنٌ *an eye or fountain*, عَيْنِيَّةٌ or عَيْنِيَّةٌ (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ة is not appended to the diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شَجَرِيْنٌ, but شَجْرَةٌ *a tree*, شَجْرِيَّةٌ; بَقَرٌ *cattle*, بَقَرِيْنٌ, but بَقْرَةٌ *an ox or cow*, بَقْرِيَّةٌ.

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

REM. b. If the noun contains more than three consonants, ة 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 حَرْبِيْنٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; ذُوْدٌ *a herd of she-camels*, ذُوَيْدٌ; عَرَبٌ *Arabs*, عَرَبِيْنٌ; قَوْسٌ *a bow*, قَوْسِيْنٌ; نَعْلٌ *a shoe*, نَعْلِيْنٌ; [عُرْوَسٌ *a bride*, عُرْوَسِيْنٌ; قَلْبُوْسٌ *a young she-camel*, قَلْبِيْصٌ, D. G.]; whilst قَدَامٌ *the front*, and قَوْمٌ *the rear or back*, have قَدِيْدِيْمَةٌ, and وَرِيْنَةٌ (for وَرِيْنَةٌ). قَوْمٌ *one's people or tribe*, which is masc. and fem., has قَوْمِيْنٌ or قَوْمِيَّةٌ; but نَفَرٌ and رَهْطٌ, though also of both genders, seem to make only نَفَرِيْنٌ and رَهْطِيْنٌ. عُرْوَسٌ *a wedding-feast*, is usually masculine, and therefore has عُرْوَسِيْنٌ. بَحْرٌ *a sea*, which is masc., makes بَحْرِيَّةٌ.

275. The double consonants in nouns formed from *verba medix* rad. geminatæ are resolved; as تَلٌّ *a hill*, تَلِيْلٌ; طَسٌّ *a cup* (Fr. tasse), طَسِيْسٌ; مَدِيْدَةٌ *time*, مَدِيْدَةٌ.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بَوْبِيْنٌ; رِيْحٌ (رُوْحٌ) *wind*, رِيْحِيْنٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَابِيْنٌ; مَيْسِرٌ (مَيْسِرٌ) *rich*, مَيْسِرِيْنٌ; قِيْمَةٌ (قَوْمَةٌ) *price, value*, قَوْمِيَّةٌ; رُوْحَةٌ *price, value*, رُوْحِيَّةٌ; مِيْرَانٌ (مُوْرَانٌ) *a pair of scales*, مُوْرِيْنٌ.

A REM. *شَيْءٌ*, a thing, commonly makes *شُؤَيْ* (for *شُؤَى*), and vulgarly *شُؤَيْتَةٌ*, instead of *شُئِي*. From *بَيْتٌ* a house, *شَيْخٌ* an old man, *عَيْنٌ* an eye or fountain, *بَيْضَةٌ* an egg, and *ضِمَّةٌ* a farm, may be formed *بُؤَيْتٌ*, *شُؤَيْخٌ*, *عُؤَيْتَةٌ*, *بُؤَيْضَةٌ*, and *ضُؤَيْعَةٌ*, but the regular forms are preferable. Conversely, *عِيدٌ*, a festival, though derived from the radical *عَوَد*, makes *عُيَيْدٌ*, following the plural *أَعْيَادٌ*.

277. If the second letter be either a servile *êlif*, or an *êlif*, the origin of which is unknown, it is changed into *و*; as *شَاعِرٌ* a poet, *شُؤَيْعِرٌ*; *دَاهِيَةٌ* a calamity, *دُؤَيْهَةٌ*; *فَارِسٌ* a horseman, *فُؤَيْرِسٌ*; *خَاتَمٌ* a signet-ring, *خُؤَيْمٌ*; *صَابَةٌ* an animal, *صُؤَيْبَةٌ* (for *صُؤَيْبَةٌ*); *عَاجٌ* ivory, *عُؤَيْجٌ*; *خُؤَيْبِرٌ* certain bitter tree, *صُؤَيْبَةٌ*.

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*, *أُؤَيْصِلٌ*, not *وُؤَيْصِلٌ*. In other cases this change is optional, as in *أُرَيْشٌ* for

C *أُورِشٌ*, formed according to § 283 from *أُورِقٌ*.

REM. b. Words of the form of *دُؤَيْبَةٌ* sometimes substitute *أ* for *ي*, to lighten the pronunciation, as *دُؤَابَةٌ* and *شُؤَابَةٌ*, the latter for *شُؤَيْبَةٌ*, from *شَابَةٌ* a young woman. [Oomp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *ي* of the diphthong *يَئِي* into *ئِي*; as *غُلَامٌ* a youth, a slave, *غُلَيْمٌ*; *ظَلِيمٌ* a male ostrich, *ظُلَيْمٌ*; *أَكُولٌ* a glutton, *أَكَيْلٌ*; *طَعِيمٌ* food, *طُعَيْمٌ*; *عَصَاٌ* a staff, *عُؤَيْبٌ*; *قَتِيٌ* a youth, *قُؤَيْبٌ*; *أَسِيدٌ* black, *أُسُودٌ*; *جُدَيْلٌ* a brook, *جُدُولٌ*; *عُرْبَةٌ* a handle, *عُرُوبَةٌ*; *رُحْيَةٌ* a mill, *رُحْيَةٌ*; *عُصْبَةٌ* staff, *عُصْبَةٌ*.

REM. a. The forms *جُدَيْوَلٌ* and *أُسُودٌ* are also used.

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

279. A quadrilateral or quinqueliteral, of which the last two A letters are weak, rejects one of them; as *يَحْيَى* *Yahyā* (John), *يُحَيُّ* (for *يُحَيِّي*); *أَحْوَى* black, *أُحَى* (for *أُحَيِّي*); *صَبِيٌ* a boy, *صَبِيٌ* (for *صَبِيِي*); *عَدُوٌ* an enemy, *عُدِيٌ* (for *عُدِيِي*); *عَطَاءٌ* a gift, pay, *عُطِيٌ* (for *عُطِيِي*); *سَمَاءٌ* the sky or heaven, *سَمِيَةٌ*; *إِدَاوَةٌ* a small water-skin, *إِدِيَةٌ* (for *إِدِيِي*); *مُعَاوِيَةٌ* (a man's name), *مُعِيَةٌ* (for *مُعِيِي*).

REM. Instead of *أُحَى*, some say *أُحِيُو* (accus. *أُحِيُوِي*, like B *أَسُودٌ*, § 278, rem. a), others *أُحِي* (accus. *أُحِي*, for *أُحِيِي*, like *أَسِيدٌ*, § 278), and others still, but irregularly, *أُحِي*.—From *مُعَاوِيَةٌ* the forms *مُعِيُوَةٌ* and *مُعِيِيَةٌ* 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 *عِدَةٌ* a promise, *عُؤَيْدَةٌ*; *جِدَةٌ* affluence, *جُؤَيْدَةٌ*; *وَشِيَةٌ* being spotted, spots, *وُؤَيْدَةٌ*.

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. *دَمٌ* blood, *أُحَى* (أُحَى), *أَخٌ* a brother (أَخُو), *أَبِيٌ* (أَبُو), *أَبٌ* a father; *دَمِيٌ* and *مُؤَيْ* and *مُؤَيْ* water, *حَرِيٌّ* vulva, *يُدِيَةٌ* hand, *دَمِيٌ*; *شَاٌ* a sheep or goat, *شُؤَيْبَةٌ*; *شَفَةٌ* lip, *شُؤَيْبَةٌ*; *أَمَةٌ* a maidservant, *أُمِيَةٌ*; *هَنَةٌ* a thing, *سُنِيَةٌ* and *سُنِيَةٌ*; *سَنَةٌ* a year, *لُغِيَةٌ*; *لُغَةٌ* a dialect, *أُمِيَةٌ*; *هَنِيَةٌ*, *هَنِيَةٌ*, and *هَنِيَةٌ*.

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

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; هَازٌ (for هَازِرٌ, § 240, rem. b) *feeble*, شَوَيْكٌ; مَيْتٌ (for مَيَاتٌ) *dead*, مَمَيْتٌ; خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been نَاسِيْنٌ, هَازِيْنٌ, شَوَيْكِيْنٌ, and مَمَيْتِيْنٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـِيْنٌ, as فَاوِيضٌ from قَاضٍ *a judge*, رَوِيحٌ 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. اِسْمٌ *a name*, سُمِيٌّ; اِبْنٌ *a son*, بَنِيٌّ; اِنْسٌ *the anus*, سْتَمِيَّةٌ.

REM. The diminutives of اُخْتٌ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of اِبْنٌ, اُخْتٌ, and distinguished in the first two by the fem. termination; اُخْتِيَّةٌ, بِنْتِيَّةٌ, اُخْتِيَّةٌ (see § 281).

C 283. Another way of forming diminutives is to fall back upon the root. If this consists of three consonants, the diminutive is فُعَيْلٌ; if of four, فُعَيْعِلٌ (see § 269, rem. b). E.g. عَطِيْفٌ, مِعْطَفٌ; هَمِيْمٌ, هَمَامٌ; سُوَيْدٌ, اَسْوَدٌ; قَاضِيٌّ, قَاضٍ; حَمِيْمٌ, حَامِيْمٌ; حَرِيْثٌ, حَارِثٌ; قَرِيْطِسٌ, قَرِيْطَسٌ; عَصِيْفَرٌ, عَصْفُوْرٌ; اَرِيْقٌ or وَرِيْقٌ, اَوْرَقٌ; نَفِيْعٌ, نَافِعٌ; مَعِيْدِيٌّ, مَعِيْدِيٌّ. This sort of diminutive is called اِتْرَاقِيَّةٌ, *the softened or curtailed diminutive*.

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

REM. Very irregular diminutives are: رُوَيْجَلٌ *a man*, رُوَيْجَلٌ; اَسْمَانٌ *smoke*, دُوَيْجِنٌ; مَغْرِبَانٌ *sunset*, مَغْرِبَانٌ; عَشِيَّةٌ or عَشِيَّةٌ *nightfall*, عَشِيَّةٌ, عَشِيَّةٌ, عَشِيَّةٌ, and عَشِيَّةَانٌ; اِنْسَانٌ *a human being*, اِنْسِيَانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur. اِنْسَانِيْنَ for اِنْسَانِيْنَ); اَبْنَانٌ (derived from the plur. of اَصِيْلٌ *the evening*), اَصِيْلَانٌ, اَصِيْلَانٌ, and اَصِيْلَانٌ. Further, دِيْنَاْرٌ *a dinār*, دُنْيِيْرٌ, and دِيْوَانٌ *a register, an account-book*, دُوُوُوِيْنٌ, as if from دُوُوُوِيْنٌ *a collection of poems, a public office or bureau*, دُوُوُوِيْنٌ, as if from دُوُوُوِيْنٌ and دُوُوُوَانٌ (see § 305, II., rem. b); دَبِيْحٌ *brocade*, دَبِيْحِيَّةٌ or دَبِيْحِيَّةٌ, as if from دَبِيْحٌ.

(7) *Some other Nominal Forms.*

285. (a) The form فُعْلَةٌ frequently means a *small piece* of C anything; as فِلْدَةٌ, فِلْدَةٌ, *a piece*, كِسْرَةٌ *a fragment*, جِذْوَةٌ *a firebrand*, اَحْيَا *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*; مَضْغَةٌ, لَفْمَةٌ, اُكْلَةٌ, *a morsel, a mouthful*; بُلْعَةٌ, جُرْعَةٌ, *a gulp, a sup or sip*; شُرْبَةٌ *a draught (of water)*. It also denotes *colour*; as حُمْرَةٌ *redness*, صَفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish brown*.

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

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

287. (a) The form **فَعَالَةٌ** indicates a post or office; as **كِتَابَةٌ** the post of secretary (**كَاتِبٌ**); **وَلَايَةٌ**, **عِمَالَةٌ**, the post of governor (**عَامِلٌ**, **وَالٍ**); **إِمَارَةٌ** the office of *emir* (**أَمِيرٌ**); **خِلَافَةٌ** the caliphate; **نَيْبَةٌ** deputyship

B **قِيَادَةٌ** the post of general (**قَائِدٌ**); **عِرَافَةٌ** the post of inspector, centurion, etc. (**عَرِيفٌ**).—(b) The form **فَعَالَةٌ** denotes small portions which are broken off or thrown away; as **بُرَادَةٌ**, **فُرَاضَةٌ**, filings; **بُرَايَةٌ** chips, shavings; **فُصَامَةٌ**, **فُصَامَةٌ**, parings; **كُنَانَةٌ**, **كُنَاحَةٌ**, sweepings; **رُضَافَةٌ** brayed or pounded fragments; **كُسَارَةٌ** broken pieces; **قُطَاعَةٌ** cuttings; **عُجَالَةٌ** a little food got ready in haste; **عُفَاوَةٌ** a small quantity

C of broth (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form **فُعَالٌ**, indicating a larger quantity, as **فُعَالٌ**, **رُضَافٌ**, **كُسَارٌ**, **بُرَادٌ**.

288. The form **فَعَالَةٌ** (the feminine of **فَعَالٌ**, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.

D E.g. **بَرَادَةٌ** a vessel or stand for cooling water; **حَرَّاقَةٌ** a fire-ship, a galley; **رَعَادَةٌ**, **عَرَادَةٌ**, **دَبَابَةٌ**, engines of war; **طَرَّاحَةٌ** a mattrass or cushion, a fishing-net; **زَرَّاقَةٌ** a short javelin; **طَرَّادَةٌ** a spear, a bolt; **حَرَّاصَةٌ** a

* [According to D. H. Müller (*Aṣmaʿi's Kitāb al-Farḡ*, p. 26 seqq.) the forms **فَعَالٌ** and **فَعَالَةٌ** are often used to denote excretions, as spittle or phlegm **بُصَاقٌ**, **لُعَابٌ**, **مُجَاجٌ**, **مُجَاجَةٌ**, **رُؤَالٌ**, **رُعَامٌ**, **رُعَامَةٌ**; sweat **حَمَامٌ**, **حَمِيمٌ**, **رَشِيحٌ**, **صُوحٌ**; blood issuing from the nose **رُعَافٌ**; excrements **سُلَاحٌ**; sperm **سُلَالَةٌ**; drippings **قُطَارَةٌ**. D. G.]

place where potash is made (by burning the plants called **حُرْفُسٌ**); A **جَمَّاصَةٌ** a place where gypsum or plaster (**جِصٌّ**) is made; **كَلَانَةٌ** a chalk-pit or quarry (**كَلَسٌ**); **مَلَّاحَةٌ** a salt-pan or salt-mine (**مَلَحٌ**); **قَبَارَةٌ** a well of bitumen (**قَارٌ**); **جَبَّانَةٌ** a place where gypsum is found or prepared; **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 **سَالِيَةٌ** is 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 (**مَذْكَرٌ**); (b) those which are only feminine (**مَوْثَثٌ**); (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 (**مَوْثَثٌ حَقِيقِيٌّ**), as **أَمْرَاءَةٌ** a woman, **نَاقَةٌ** a she-camel; or unreal, unnatural (**غَيْرٌ 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 (**الْمَوْثَثُ الْمَعْنَوِيُّ**) are:—

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

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

(β) Proper names of countries and towns, because the common nouns أَرْضٌ *country*, بَلَدَةٌ *town*, مَدِينَةٌ *city*, قَرْيَةٌ *village*, are feminine*; as مِصْرٌ *Egypt*, مَوْحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *the Irak*, مِثْنَى *Misna*, وَاسِطٌ *Wasit*, etc.

B as diptotes, and are then feminine, as مِثْنَى *Misna*, etc.

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

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

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

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

D REM. أَرْسٌ *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*. [قَدْرٌ is sometimes masc. and so كَفٌّ.]

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

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

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

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

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

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

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

REM. A few nouns ending in ـة, and those verbal adjectives D to which ـة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيْفَةٌ *a successor, deputy, or caliph* (compare in Italian *il podestà*), عِلْمَةٌ *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** *the earth, the ground, the floor.*
بَيْتٌ *a well.*
حَرْبٌ *war.*
خَمْرٌ *wine.*
دِرْعٌ *a coat of mail.*
دَلْوٌ *a bucket.*
 B **دَارٌ** *a house.*
رَحِيٌّ *a mill.*
رِيحٌ *wind.*
الشَّمْسُ *the sun.*
ضَبَعٌ *a hyæna.*
 [طَاغُوتٌ *idol.*]
عُرُوفٌ *metre.*
 C **عَصَاٌ** *a staff.*
عُقَابٌ *an eagle.*

- عَقْرَبٌ** *a scorpion.*
عَيْرٌ *a caravan.*
فَأْسٌ *an ass.*
الْفِرْدَوْسُ *Paradise.*
الْقَعِي *a viper.*
 [قُدُومٌ *an adze.*]
كَأْسٌ *a cup.*
 [كِرِشٌ or كَرِشٌ *the maw.*]
مَنْجُونٌ *a water-wheel.*
مَنْجِيْقٌ *a catapult.*
مُوسَى *a razor.*
نَارٌ *fire.*
نَعْلٌ *a shoe or sandal.*
نَفْسٌ *the soul.*
نَوَى *a traveller's destination.*

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

D **292.** Masculine or feminine are:—

(a) Collective nouns (**أَسْمَاءُ الْجِنْسِ**), chiefly denoting animals and plants, which form a *nomen unitatis*; e.g. **حَمَامٌ** *pigeons*, **شَاةٌ** *sheep* or *goats*, **بَقَرٌ** *cattle*, **جَرَادٌ** *grasshoppers*, **لَحْدٌ** *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 الْأَلِفُ**, or **هَذَا الْأَلِفُ**, *this alif*.

(d) The *nomina verbi* (**ماضدار**). One may say **أَوْجَعَنِي ضَرْبُكَ** B and **أَوْجَعَنِي ضَرْبُكَ** *your striking caused me pain**. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of **لَفْظٌ**, or feminine, following that of **كَلِمَةٌ** or **لُغَةٌ**. A noun may also be masculine, taking the gender of **إِسْمٌ**; a verb, taking that of **فِعْلٌ**; and a particle, taking that of **حَرْفٌ**. But a particle is more usually feminine, following the gender of **أَدَاءٌ**. The C verb **كَانَ**, *to be*, seems by common consent to be taken as feminine (**كَانَ الْأَنَاقِصَةُ**, **كَانَ الْأَتَامَةُ**). Such mere words are treated like proper names, and therefore do not take the article, as **هَذَا مَاءٌ** or **هَذِهِ مَاءٌ**, *this word* (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> (gen. fem.). | |
| بَشَرٌ <i>a human being, human beings.</i> | تَدْيٌ <i>a breast (mamma).</i> | |

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

- A ثَعْلَبٌ *a fox.*
 جَنَاحٌ *a wing (gen. masc.).*
 حَالٌ *state, condition (gen. fem.).*
 حَانُوثٌ *a booth, a shop.*
 [خَيَالٌ *a phantom.*]
 أَرْتَبٌ *a hare (gen. fem.).*
 دُكَّانٌ *a shop.*
- B ذِرَاعٌ *cubit (gen. fem.).*
 ذَنْوَبٌ *a large bucket.*
 رُوحٌ *spirit, soul [when signi-
 fying a celestial being always
 masc.]*
 زُقَاقٌ *a street or lane.*
 زَنْدٌ *the upper of the two pieces
 of wood, used in producing
 fire (gen. masc.).*
- C سَبِيلٌ *a path, a road.*
 سُرَىٌ *journeying by night.*
 سِكِّينٌ *a knife (gen. masc.).*
 سِلَاحٌ *a weapon, weapons.*
- D سُلْطَانٌ [prop. *authority, hence
 power, a sovereign.*
 سَلَامٌ *peace.*
 سَلْمٌ *a ladder.*
 سَمَاءٌ *the sky or heaven, the
 clouds, rain.*
 سُورٌ *a wall (gen. masc.).*
 سُوقٌ *a market.*

- إِصْبَعٌ *a finger (gen. fem.).*
 صِرَاطٌ *a way, a road (via strata).*
 صَلَاحٌ *peace.*
 صَاعٌ *a measure for corn, etc.*
 فَسْحَىٌ *the forenoon.*
 فَضْرَبٌ *white honey.*
 [فِزْرِسٌ *a tooth.*]
 طَبَاقٌ *nature, natural disposi-
 tion [gen. fem.).*
 طَرِيقٌ *a road.*
 عَجْزٌ *the hinder part, the rump
 [gen. fem.).*
 عَوْسٌ *a wedding, a marriage.*
 عَسَلٌ *honey.*
 [عَنْبِرٌ *amberggris.*]
 عُنُقٌ *the neck.*
 عَنَكَبُوثٌ *a spider (gen. fem.).*
 فَرَسٌ *a horse [gen. fem.).*
 فُلُكٌ *a ship.*
 [فِهْرٌ *a stone for bruising per-
 fume.*]
 قَدْرٌ *a pot, a kettle (gen. fem.).*
 قَفَاٌ *the nape of the neck.*
 قَلِيبٌ *a well.*
 قَوْسٌ *a bow (gen. fem.).*
 كَبِدٌ *the liver.*

- كُرَاعٌ *the tibia or shin-bone.*
 لِسَانٌ *the tongue.*
 لَيْلٌ *the night (gen. masc.).*
 مَرْكَبٌ *a ship (Seybold).*
- مِسْكٌ *musk (gen. masc.).*
 مَعَىٌ *an intestine (gen. masc.).*
 مِلْحٌ *salt (gen. fem.).*
 [مُلْكٌ *dominion.*]
- [هُدَىٌ *the right direction.*]

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore-arm,* سَمَاءٌ *a roof or ceiling, and usually عَوْسٌ a wedding feast, are mas-
 culine.*

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,* [كَرْشٌ *the maw,*] and بَيْتْرٌ *a well,* become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire,* كَبِدٌ *the liver.*

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

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

[REM. a. The hêmza of the termination مَيَّةٌ of nouns derived from verbs tertie and مَيَّةٌ may be replaced, before م, by the radical letter, as سَمَاءٌ from سَمَاءٌ, سَقَاةٌ from سَقَاةٌ, a water-carrier, but the

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

REM. b. اَ is a compromise in orthography between the original ات, at, the old pausal form هَ, ah, and the modern هَ, a, in which last the h is silent (see the footnote to p. 7 supra). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

B 295. Feminines in يَ are formed:—

(a) From adjectives of the form فَعْلَانُ, the feminine of which is فَعْلَى; as غَضِبَانُ *angry*, غَضِبَى; سَكْرَانُ *drunk*, سَكْرَى; سَبَعَانُ *sated*, سَبَعَى; ظَمْأَى, عَطَشَى, ظَمْأَانُ, عَطَشَانُ, غَرْتَى, غَرْتَانُ *hungry*; شَبَعَى; مَلْأَى *full*, مَلْأَى; خَشِيَانُ *timid, feuring*, خَشِيَانُ.

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

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

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

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

296. Feminines in اَ are formed from adjectives of the form أَفْعَلُ, which have not the comparative and superlative signification; as أَصْفَرُ *yellow*, صَفْرَاءُ; أَجْمَرُ *of pleasing aspect*, جَمْرَاءُ; أَحْدَبُ *hump-backed*, حَدْبَاءُ. Many of these adjectives are not in actual use in the masculine; as هَطْلَاءُ *heavy and continuous (rain)*, حَسَنَاءُ *beautiful*, رَوْحَاءُ *rough to the feel* (a new dress), الْعَرَبُ الْعَرَبَاءُ *the Arabs of pure race*.

REM. The form فَعْلَاءُ sometimes serves as feminine to فَعْلَانُ, e.g. جَدْلَانُ *joyful*, جَدْلَاءُ; حَيْرَانُ *perplexed, amazed*, حَيْرَى and حَيْرَاءُ.

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

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

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

(*b*) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فَعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an eye adorned with kohl,

أَمْرَأَةٌ جَرِيحٌ a wounded woman, *فَتَاةٌ قَتِيلٌ* a murdered woman; but *رَأَيْتُ قَتِيلَةَ الْحَرُورِيَّةِ* I saw (the woman) whom the Harūris had murdered; *هَذِهِ أَكِيْلَةٌ سَبَّحَ* this is (a sheep) which has been (partly)

B eaten by a beast of prey. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *ة*; as *نَصِيرَةٌ* a helper, *نَصِيرٌ*; *شَفِيعَةٌ* an intercessor, *شَفِيعٌ*; *عَفِيفَةٌ* temperate, chaste, *عَفِيفٌ*; *مَرِيضَةٌ* sick, *مَرِيضٌ*.

REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *حَمِيدَةٌ* a praiseworthy way of acting, = *مَحْمُودَةٌ*; *عَصْلَةٌ ذَمِيمَةٌ* a

C *مَلْحَقَةٌ جَدِيدٌ* = *مَذْمُومَةٌ*; and, on the other hand, *مَلْحَقَةٌ جَدِيدٌ* a new wrapper, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(*c*) *مَفْعَلٌ*, *مَفْعَالٌ*, and *مَفْعِيلٌ*, which were originally nomina instrumenti (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*; e.g.

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

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

[(*d*) Those adjectives that are properly infinitives (§ 230, rem. *c* A and Vol. ii. § 136, *a*) e.g. *بُورٌ*, *جَدْبٌ*, *جُنْبٌ*, *دَنْسٌ*, *عَدْلٌ*, *عَمْرٌ*, *قَلْبٌ*, *غَمْرٌ*, *عُدْلٌ*, *وَعْرٌ*, *مَخْضٌ* and some others as *جَبَانٌ*, *عُضَالٌ* etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (*صِفَةٌ ثَابِتَةٌ*); as *حَامِلٌ* pregnant, *عَاقِرٌ* barren, *كَاعِبٌ*, *نَاهِدٌ*, having swelling breasts, *حَائِضٌ*, *طَامِثٌ*, *عَارِكٌ*, B *مُعْضِرٌ* [مِيلَاتٌ] Ibn Hišām 15, last l. R. S.] menstruating, *طَالِقٌ* divorced, *عَاطِلٌ* without ornaments, *حَاسِرٌ* with the head and bust naked, *مُرْضِعٌ* giving suck, *مُتْتَبِرٌ* bearing twins, *مُطْفِلٌ* having a child or a young one with her, *مُشْدِنٌ* having a fawn with her, *مُجْرٍ* having a whelp with her, [حَصَانٌ] *عَانِسٌ* unmarried and of middle age] and likewise *مُرَاسِلٌ*. But if they designate the said action or state as beginning, actually in progress, C or about to begin (*صِفَةٌ حَادِثَةٌ*), they form a feminine in *ة*; as *هِيَ حَائِضَةُ الْيَوْمِ* she is menstruating to-day; *هِيَ طَالِقَةٌ غَدًا* she will be divorced to-morrow; *كُلُّ 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 *ان* to the singular (omitting, of course, the *tənwin*); as *كِتَابٌ* a book, *كِتَابَانِ*; *رَشَأٌ* a fawn, *رَشَأَانِ* or *رَشَأَانِ*.

- 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; *أُخَوَانِ* brother and sister, from *أَخٌ* brother; *الْقَمَرَانِ* the sun and moon, from *القَمَرُ* the moon; *الْمَشْرِقَانِ* the east and west, from *الْمَشْرِقُ* the east; [*الْعِرَاقَانِ* *Basra and Kūfa*; *الرَّقَّتَانِ* *Rakka and Rāfiqa*; *الْفِرَاتَانِ* *the Euphrates and Tigris**; *الْحَسَنَانِ* *el-Hasan and el-Hossein*, from *الْحَسَنُ* *el-Hasan* (the elder son of 'Ali); *الْعَمْرَانِ* 'Omar 'ibn *el-Hattāb* and 'Abū *Bekr*, from *عَمْرٌ* 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasī*, "heaven and earth," *ahani*, "day and night," *usāsan*, "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*; *الْأَحْمَرَانِ* *the two red ones* for *meat and wine*; *الْأَسْوَدَانِ* *dates and water*; *الْأَبْيَضَانِ* *milk and water*; *الْجَدِيدَانِ* *the two new ones* for *the night and the day*; *الْأَصْغَرَانِ* *the heart and the tongue*; *الْكِرِيمَتَانِ* *the two eyes*; *الْأَخْيَانِ* *wine and dung or sleeplessness and disquietude of mind*; *الرَّافِدَانِ* *the Tigris and Euphrates*. D. G.]

REM. h. The dual is sometimes formed from broken plurals (§ 300, b), or from *أَشْيَاءُ الْجَمْعِ* (§ 290, a, ε), to designate two bodies or troops (*فِرْقَتَانِ* or *جَمَاعَتَانِ*) of the objects in question. E.g. *إِبِلَانِ* *two herds of camels* (إِبِلٌ), *عُتَمَانِ* *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), *جَمَلَانِ* *two herds of he-camels* (from *جَمَلٌ*, pl. of *جَمَلٌ*); *لِقَاحَانِ* *two herds of milch-camels* (from *لِقَاحٌ*, pl. of *لِقَاحَةٌ*); *بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلِ* *between the (collected) spears of (the tribes of) Mālik and Nahšal* (from *رِمَاحٌ*, pl. of *رِمَاحٌ*); *الْأُصُولَانِ* *the fundamental principles of theology (أُصُولُ الدِّينِ) and of law (أُصُولُ الفِئَةِ)*, from *أُصُولٌ*, pl. of *أُصْلٌ* a root; [comp. in Hebrew עֲצָמַי]

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 *أَبَانِ*; as *مَعْدِي كَرِبَانِ*, *مَعْدِي كَرِبٌ*. But if both parts be indeclinable, as in *سَيبَوِيهِ*,—or, when taken together, form a proposition, as in *تَأَبَّطَ شَرًّا*,—recourse must be had to a periphrasis with *ذُو* *possessor of*; as *ذُو تَأَبَّطَ شَرًّا*, *ذُو سَيبَوِيهِ*, *two men called Sibawèih or Ta'abbata šarran*. If the first part be in the status constructus, it is simply put in the dual, as *عَبْدَا مَنَافٍ* *two men called عبد مَنَافٍ* 'Abd Menāf, *أَبُو زَيْدٍ* *two men called أبو زَيْدٍ* 'Abū Zēid, *إِبْنَا الزُّبَيْرِ* *two men called إِبْنُ الزُّبَيْرِ* 'Ibnu 'z-Zubèir. But in the case of compounds with *أَبٌ*, *إِبْنٌ*, etc., it is allowable to put the second part in the dual likewise, as *أَبُو زَيْدَيْنِ*.

300. There are two kinds of *plurals* in Arabic.

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

(b) The other, which has various forms, is called *الْجَمْعُ الْمَكْسُرُ*,

A or *جَمْعُ التَّكْسِيرِ*, the broken plural (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination *سُونَ* to the singular; as *سَارِقٌ* a thief, *سَارِقُونَ*. The pluralis sanus of feminine nouns, which end in *ة*, is formed by changing *ة* into *ات*, as *سَارِقَةٌ*, *سَارِقَاتٌ*; of those which do not

B end in *ة*, by adding *ات* to the sing., as *مَرْيَمٌ* *Mary*, *مَرْيَمَاتٌ*.

REM. a. If the singular ends in *ĕlif maḵṣūra*, with or without *tênwin* (*ى* or *ي*),—or in *kèra* with *tênwin* (*ـ*), arising out of *ي* (§ 167, *b*, *β*),—or in a quiescent *ي* preceded by *kèra* (*يـ*), arising out of *ي*—then the rules laid down in § 166, *b*, *a* and *β*, and § 167, *a*, *β*, *c*, are to be observed. E.g. *مُصْطَفَى* for *مُصْطَفَى* (§ 245), *مُصْطَفُونَ*, *مُصْطَفِيُونَ*, and in the oblique cases *قَاضٍ*; *مُوسِيُونَ* for *مُوسَى* *Moses*, *مُوسِيُونَ* for *مُصْطَفِيُونَ*, *قَاضِي* for *قَاضِيُونَ*, and in the oblique cases *أَلْحَافُونَ*, *أَلْحَافِي* for *أَلْحَافِي*, the barefooted, *قَاضِي* for *قَاضِيُونَ*; *حَبَلِي* for *حَبَلِيَاتٌ* *pregnant*, *أَلصَغْرَى* the smallest, *سَمَانِي* for *سَمَانِيَاتٌ* *a quail*, *أَلصَغْرِيَاتٌ*.

D REM. b. The *gèzma* 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 *fèṭha*. E.g. *دَعْدٌ* *Da'd*, *دَعْدَاتٌ*; *أَرْضٌ* the earth, the ground, *أَرْضَاتٌ*; *جَفْنَةٌ* *Qasṣaṭ*, *جَفْنَاتٌ*; *عَبْلَةٌ* *Abla*, *عَبْلَاتٌ*; *قَرْيَةٌ* a village, *قَرْيَاتٌ*; *عُدْوَةٌ* a coming in the morning, *عُدْوَاتٌ*; *كِسْرَةٌ* a fragment, *كِسْرَاتٌ* or *كِسْرَاتٌ*; *هِنْدٌ* *Hind*, *هِنْدَاتٌ* or *هِنْدَاتٌ*; *جُمَّلٌ* *Guml*, *جُمَّلَاتٌ* or *سِدْرَةٌ* the lotus-tree, *سِدْرَاتٌ* or *سِدْرَاتٌ*.

A *جَمَلَاتٌ*; *ظُلْمَةٌ* darkness, *ظُلُمَاتٌ* or *ظُلُمَاتٌ*; *عُرْفَةٌ* an upper chamber, *عُرْفَاتٌ* or *عُرْفَاتٌ*. In the forms *فَعْلَةٌ* and *فَعْلَةٌ*, the *gèzma* may also be retained, as *كِسْرَاتٌ*, *ظُلُمَاتٌ*, [*عُرْفَاتٌ*]; but in *فَعْلَةٌ* this can be done only by poetic license, as *رَفُضَاتٌ* from *رَفُضَةٌ* looseness or slackness (of the joints), *زَفْرَاتٌ* from *زَفْرَةٌ* a sigh. Names of men of the form *فَعْلَةٌ* have likewise *فَعْلَاتٌ*, as *طَلْحَةٌ* *Talḥa*, *طَلْحَاتٌ*; *حَمْرَةٌ* *Hamza*, *حَمْرَاتٌ*. The word *عُرْسٌ* or *عُرْسٌ*, a wedding or marriage, has *عُرْسَاتٌ*.—In *فَعْلَةٌ*, if the third radical be *و*, the form *فَعْلَاتٌ* is not admissible, as *دِرْوَةٌ* a summit, *دِرْوَاتٌ* or *دِرْوَاتٌ* (but not *دِرْوَاتٌ*). A rare exception is *جِرْوَاتٌ* from *جِرْوَةٌ* a whelp. [If the third radical be *ي*, the form *فَعْلَاتٌ* is likewise disapproved. One may say *لِحِيَاتٌ*, as *كِسْرَاتٌ*, but not *لِحِيَاتٌ*, instead of which one uses *لِحَى*. R. S.]—In *فَعْلَةٌ*, if the third radical be *ي*, the form *فَعْلَاتٌ* is inadmissible, as *رُقِيَةٌ* a charm, *كُلَيْةٌ* a kidney, *رُقِيَاتٌ* C (but not *رُقِيَاتٌ*, *كُلَيَْاتٌ*).—If the middle radical be *و* or *ي*, the *gèzma* of these three forms is retained; as *جَوْرَةٌ* a nut, *جَوْرَاتٌ*, *رَوْضَةٌ* a garden, *رَوْضَاتٌ*; *بَيْضَةٌ* an egg, a helmet, *بَيْضَاتٌ*, *عَيْبَةٌ* a fault, *بَيْعَةٌ* (for *بَيْعَةٌ*) a lasting, still rain, *بَيْعَاتٌ*; *بَيْعَةٌ* (for *بَيْعَةٌ*) a church, *بَيْعَاتٌ*; *دَوْلَةٌ* (for *دَوْلَةٌ*) a turn of fortune, a vicissitude, *دَوْلَاتٌ*. The vowel *fèṭha* is, however, admitted dialectically*, especially in the form *فَعْلَةٌ*, as *جَوْرَاتٌ*, *بَيْضَاتٌ*, *دِيمَاتٌ*, *بَيْعَاتٌ* D *دَوْلَاتٌ*.—Substantives of the forms *فَعْلَةٌ*, derived from verbs *med. rad. gemin.* always retain the *gèzma*; as *دَرَّةٌ* a mote, *دَرَاتٌ*; *شِدَّةٌ* a charge or attack, *شِدَاتٌ*; *عِدَّةٌ* a certain number, a few, *عِدَاتٌ*; *سُرَّةٌ* a navel, *سُرَاتٌ*. The same is the case with all adjectives, as *عَلِجَةٌ* big, *سَهْلَاتٌ* (not *سَهْلَاتٌ*); *سَهْلَةٌ* easy, *فَسَحَاتٌ* (not *فَسَحَاتٌ*); *فَسْحَةٌ* fat

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

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

REM. c. If و and ي, as third radicals, reject their fêṭha in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَواتٌ or صَلَوةٌ, *prayer* (for صَلَوةٌ), قَنَواتٌ, قَنَاةٌ,

- B *a cane, spear, tube* (for قَنَوةٌ), قَنَواتٌ ; قَنَاةٌ, *a young woman* (for قَنَاةٌ), قَنَياتٌ ; قَنَاةٌ, *thrown* (for مَرْمِيةٌ), مَرْمِياتٌ (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. عِصَواتٌ (for عِصَوةٌ or عِصَبةٌ) *a thorny tree*, عِصَباتٌ ;

- C شَفَواتٌ (for شَفَبةٌ) *a year*, سَنَواتٌ and سَنَياتٌ ; شَفَاةٌ (for شَفَبةٌ) *a lip*, شَفَياتٌ or شَفَواتٌ ; أَمَاةٌ (for أَمَوةٌ) *a female slave*, أَمَياتٌ or أَمَاتٌ ; هَنَاةٌ (for هَنَوةٌ), *a thing*, هَنَواتٌ or هَنَاتٌ ; طَبَواتٌ (for طَبَوةٌ) *the point of a weapon*, طَبَياتٌ ; بَرَواتٌ (for بَرَوةٌ) *an armlet*, بَرَياتٌ ; كَبَاةٌ (for كَبَوةٌ) *a troop or band*, كَبَياتٌ ; لُجَواتٌ (for لُجَبةٌ) *a lung*, لُجَياتٌ or لُجَواتٌ ; مِئاتٌ (for مِئبةٌ) *a hundred*, مِياتٌ or مِئاتٌ ; ابْنِاةٌ (for ابْنِةٌ) *a daughter*, ابْنِياتٌ or ابْنِاتٌ ; أُخَواتٌ (for أُخَوةٌ), *a sister*, أُخَواتٌ.

- D REM. e. The hêmza in the terminations اِءٌ and اِءٌ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءٌ, دَكَّاءٌ, بَرَقَاءٌ, سَمَاءٌ, are formed صَحْرَواتٌ, دَكَّاواتٌ, بَرَقَواتٌ, سَمَواتٌ or سَمَواتٌ.—Words of five or more letters sometimes reject the terminations ي and اءٌ (see § 299, rem. c) ; as حُبَارِياتٌ or حُبَارِاتٌ ; قَاصِعاتٌ *a jerboa's hole*, قَاصِعاتٌ.

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

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

طَلْحَةَ), their diminutives, and the diminutives of common nouns A which denote rational beings ; as عُثْمَانُونَ, عُثْمَانُ 'Othmān, عُيَيْدٌ 'Obaid (dimin. of عَيْدٌ 'Aid), رَجِيلٌ (dimin. of رَجُلٌ *a man*), شَوَيْعِرُونَ (dimin. of شَاعِرٌ) *an inferior poet*, رَجِيلُونَ.

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

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كَلٌّ viz. أُكْتَعٌ, أُجْمَعٌ, etc. have also the plur. san. masc., though by their fem. sing. كَتَعَاءٌ, B كَتَعَاءٌ, 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 يٌ. The ending يُونَ is often shortened to يُونٌ, as usually in الأَشْعَرُونَ for الأَشْعَرِيُونَ. Other instances are الأَخْزَرُونَ, الأَنْجَمُونَ.

(e) The words ابْنٌ (for بَنِيٌ) *a son*, عَالِمٌ *one of the four classes of created beings*, أَرْضٌ *the earth*, أَهْلٌ *one's family*, إوزٌ *the goose*, ذوٌ *the possessor* (of a thing) ; which make بَنُونَ, عَالِمُونَ, أَرْضُونَ (rarely أَرْضُونَ), إوزُونَ and ذَوُونَ (used only in the construct state ذَوُوٌ, 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 عِلِّيُونَ, *the highest heavens*, and أُولُوٌ or أُولُوٌ (construct form of

* In a poem of ʿan-Nābiga (Ahlw. App. 13, vs. 5) we find تَبَعُونَ from تَبِعٌ, and in the commentary on the Diw. of Hudḍail, p. 120, last l. بُوهُونٌ from بُوهُ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِينَ and بَلَّغَتْ مِنَّا الْبَلْغِينَ, لَقِيتُ مِنْهُ الْبَرْحِينَ.

- A أولون, with the first syllable short, see § 340, rem. c), possessors, which have no singular; as also the numerals denoting the tens, from 20 up to 90 (§ 323). Further, حُشٌّ a privy, حُشُون; هَرْنٌ a thing, هَرُون; حَرٌّ vulva, حَرُون; and the rarer forms أَبُون, أَخُون, 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, حَرُون (and, very irregularly, أَحْرُون); عَصَّةٌ a thorny tree, عَصُون; رُئَةٌ a lung, رُئُون; كُرَّةٌ a ball, a sphere, كُرُون; قُلَّةٌ a stick used by children at play, قُلُون [cas. obliq. قَلِين]; سَنَةٌ a year, سُنُون. From the oblique case of this last word, viz. سَنِين, arises a secondary formation سَنِين, [like مِثِين § 325, rem. a. Comp. also ii. § 108].

- C REM. e. In proper names of the class مُرَكَّبٌ مُرَجَعٌ (§ 264), 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 مَعْدِيكِرِبُون; but تَابَطٌ شَرًّا and سِبَوِيَّةٌ, which are wholly indeclinable, form ذُوو تَابَطٌ شَرًّا and ذُوو سِبَوِيَّةٌ, men called Sibawih and Ta'abbafa sarran. Construct compounds, like عَبْدٌ عَيْدٌ مَنَافٍ, أَبُو زَيْدٌ مَنَافٍ, and ابْنُ الزُّبَيْرِ مَنَافٍ, form عَيْدُو مَنَافٍ, أَبُو زَيْدٌ مَنَافٍ, and ابْنُ الزُّبَيْرِ مَنَافٍ, men called 'Abd Menāf, 'Abū Zēid, and 'Ibnu 'z-Zubēir; but in the case of compounds with أَبٌ, ابْنٌ, etc., it is also allowable to say أَبُو زَيْدِين and the like.—It may be added that compounds with ابْنٌ, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural بَنَاتٌ (from بِنْتٌ or ابْنَةٌ); e.g. ابْنٌ عَرَسٍ a weasel, ابْنٌ مَاءٍ a water-fowl, ابْنٌ نَعِشٍ any one of the stars in the tail of the Great Bear, بَنَاتٌ عَرَسٍ, etc.

[REM. f. If a word in the status constructus is put in the plural, the following genitive of possession may be put also in the plural, as فَعْلٌ أَلْقَلِبِ; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجَمُوعِ pl. شِبْهُ الْجَمْعِ; أَصْحَابُ الْبُرْدِ, صَاحِبُ الْبَرِيدِ; أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقُلُوبِ; أَصْحَابُ الْبُرْدِ, صَاحِبُ الْبَرِيدِ; أَصْحَابُ الْبَرِيدِ; بَيْتُ أَلْمَالِ; نَيْلَى الْجَمْعِ; لَيْلَةُ الْجَمْعَةِ; أَصْحَابُ الْبَرِيدِ; بَيْتُ الْأَمْوَالِ; etc. D. G.]

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

- (a) Proper names of women, and such names of men as end in ة; as عَزَّاتٌ 'Azza, عَزَّةٌ; هِنْدَاتٌ Hind, هِنْدٌ; زَيْنَبَاتٌ Zīnab, زَيْنَبٌ; طَلْحَاتٌ Talḥa (a man's name), طَلْحَةٌ

REM. According to some grammarians the plur. sanus fem. may be formed from any word ending in ة; as عَلَمَاتٌ a gazelle, عَلَامَةٌ; قَرِيَّاتٌ a village, قَرِيَّةٌ; عَلَمَاتٌ a very learned man, عَلَامَةٌ.

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

(c) Feminine nouns in ة and آء; as حُبْلِيَّاتٌ pregnant, حُبْلِيٌّ; ذِكْرِيَّاتٌ memory, ذِكْرِيٌّ; ضَرَّاءَاتٌ distress, ضَرَّاءٌ; حَبَارِيَّاتٌ a bustard, حَبَارِيٌّ.

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

(e) The names of the months; as سَوَائِلٌ the Moharram, سَوَالٌ; رَمَضَانَاتٌ Ramaḍān, رَمَضَانٌ; مَحْرَمَاتٌ.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as تَعْرِيفَاتٌ a definition, تَعْرِيفٌ; إِقْطَاعَاتٌ a seaf, إِقْطَاعٌ; اِصْطِلَاحَاتٌ a technical term, اِصْطِلَاحٌ.

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**, **تَوَالِيفٌ** (compare § 136); **تَأْرِيخٌ** a date, an era, a chronicle, **تَوَارِيخٌ**; **تَبَارِيحٌ** distresses, difficulties; **تَبَاشِيرٌ** annunciations, prognostics; **تَعَاجِبٌ** wonders, marvels; **إِرْجَافٌ** a false rumour, **أَرْجَافٌ**; **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, **أَغَا** an Aga, **شَازِرْوَانَاتٌ** **شَازِرْوَانٌ** a jet d'eau, a fountain, **بِيْمَارِسْتَانَاتٌ**; **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 **سِبْحَلٌ** a stout camel, **سِبْحَلَاتٌ**; **حَمَامٌ** a warm bath, **حَمَامَاتٌ**; **جَمَادٌ** an inanimate or inorganic thing, **جَمَادَاتٌ**; **حَيَوَانٌ** a living thing, an animal, **حَيَوَانَاتٌ**; **عَقَارٌ** landed property, **عَقَارَاتٌ**; **مَاجِرَى** an event or occurrence (lit. **مَا جَرَى** what happened or occurred), **مَاجِرِيَّاتٌ**; **أَهْلٌ** one's family or relations, **أَهْلَاتٌ** or **أَهْلَاتٌ**, which some, however, derive (according to § 301, rem. b) from **أَهْلَةٌ**; **عَيْرٌ** a caravan of loaded camels, **عَيْرَاتٌ** or **عَيْرَاتٌ**; **سَمَاوَاتٌ** **سَمَاوَاتٌ** the sky or heavens, **سَمَاوَاتٌ** (though this word is also masc.); **أَرْضٌ** the earth or ground, **أَرْضَاتٌ** (see § 301, rem. b); **مَنْجُونٌ** a waterwheel, **مَنْجُونَاتٌ**; **عَرَسٌ** or **عَرَسٌ** a wedding or marriage, **عَرَسَاتٌ**. From **أَرْبَعِينَ** a collection of forty traditions is formed **أَرْبَعِينَاتٌ**.

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

مُجَلَّدَاتٌ bound books, volumes (from **مُجَلَّدٌ** 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. **فُعَلٌ**.

Sing.

1. **فُعَلَةٌ**; as **تُحَفَةٌ** a present, **تُحَفٌ**; **رُكْبَةٌ** a knee, **رُكَبٌ**; **عُرَّةٌ** the white spot, or blaze (Germ. *Blässe*), on a horse's forehead, **عُرَرٌ**; **قُبَّةٌ** [a leather tent,] a dome, **قُبَبٌ**; **أُمَّةٌ** a nation, **أُمَمٌ**; **غُرْرٌ**; **جُدُوَةٌ** a fire-brand, **جُدَى** (for **جُدَى** or **جُدُوٌ**, § 213); **كُلَيْةٌ** a kidney, **كُلَى** (for **كُلَى**); [**بُهْمَةٌ** courageous, **بُهَمٌ**].
2. **فُعَلَى**, fem. of **أَفْعَلٌ** as a superlative (§ 234 and § 295, b); as **أَلْعَظْمَى** the largest, **أَلْكَبَرَى**; **أَلصَّغْرَى** the smallest, **أَلصَّغْرَى**; **أَلْعَظْمَى** the greatest, **أَلْعَظْمَى**; **أَلأَوَّلَى** the first (fem. of **أَلأَوَّلُ**); **أَلأَوَّلَى** the highest, **أَلأَعْلَى**.

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

3. **فُعَلَةٌ** (especially from verba mediae rad. و), **فُعَلَةٌ**, rare; as **دَوْلَةٌ** a turn of fortune, a dynasty, **دَوَلٌ**; **نُوبَةٌ** a turn, **نُوبٌ**; **قَرْيَةٌ** a village, **قُرَى** (for **قُرَى**, § 213); **لِحْيَةٌ** a beard, **لَحَى** (for **لَحَى**); **حَلِيَّةٌ** a trinket, **حَلَى** (for **حَلَى**).

A *Plur. Fract.*

II. *فُعَل*. *Sing.*

1. *أَفْعَل*, not comparative and superlative (§§ 232 and 235); as *أَحْمَر* *red*, *حُمِر*; *أَحْدَب* *humpbacked*, *حُدِب*; *أَصْر* *deaf*, *صُر*; *أَبْيَض* *white*, *بِيض* (for *بَيْض*); *أَسْوَد* *black*, *سَوَد* (for *سَوْد*); *أَعْمَى* *blind*, *عَمَى*.

B

2. *فَعْلَاء*, fem. of *أَفْعَل*, not comparative and superlative (§ 296); as *أَصْفَرَاء* *yellow*, *صَفْر*; *عَرَجَاء* *lame*, *عَرَج*; etc. [Accordingly *بَيْدَاء* *a desert has* *بَيْد*.]

REM. Exceptions are *بَتَعَاء*, *بَصَعَاء*, *كَتَعَاء*, *جَمَعَاء* (fem. of *أَجْمَع*, etc., corroboratives of *كُل* *all*), make *جَمَع*, *بَصَع*, *كَتَع*, without *tênwîn* [§ 309, a, 8], *all together*. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C

3. *فَعَال*, *فِعَال*, *فُعَال*, derived from *verba med. rad.* و; as *عَوَان* *a middle-aged married woman*, *عَوْن* (for *عُون*); *نَوَار* *timid, retiring* (of a woman), *نَوْر*; *بَوَان* *the pole of a tent*, *بَوْن*; *أَوَار* *heat*, *سَوْر*; *أَوَار* *a table, a plate*, *خَوْن*; *سَوَار* *a bracelet*, *سَوْر*; *أَوْر*. [They may be contractions from original *فُعَل*, as e.g. *سَوَار* *a tooth-stick*, has certainly both *سَوَك* and *سَوُك*. R. S.]

D

4. *فَاعِل*, derived from *verba med. rad.* و; as *عَائِد* *having newly had young*, *عَوْد* (for *عَوْد*); *عَائِط* [and *حَائِل* *furrow*,] *not bearing young for some years*, *عَوِط* [or *عِيط*, *حَوْل*]. [Also in some other cases, as *فَرَّة* from *فَارِه* and *بَزَل* from *بَازِل*. They may, however, be contractions from *فَرَّة* and *بَزَل* (comp. III. 5, rem.). D. G.]

[REM. *نَوَق* *a she-camel has* *نَاقَة*.]

III. *فُعَل*.

1. *فَعَال*, *فِعَال*, *فُعَال*, not derived either from *verba medie rad.*

Plur. Fract.

A

III. *فُعَل* continued. *Sing.*

geminatæ or *verba tertie rad.* و et *ي*; as *رَدَاخ* *a large bowl or dish*, *رُدُخ*; *قَدَال* *the neck*, *قُدُل*; *سَيَال* *a mimosa tree*, *سَيْل*; *خِمَار* *a veil*, *خَمَر*; *فِرَاش* *a bed*, *فُرُش*; *كِتَاب* *a book*, *كُتُب*; *سَوَاك* *a tooth-stick*, *سَوُك*; *حِصَان* *a stallion*, *حُصْن*; *كِرَاع* *the shinbone of an animal*, *كُرُوع*; *شَبْر* *Saturday*, *شَبَر*; *قِرَاد* *a tick*, *قُرْد*.

B

REM. Exceptions are *حِجَاخ* *the bone over the eye*, *أُنْتَى* from *أُنْث* *a rein*, *عُنُن*. [A rare case is *إِنَاث* from *إِنَاث* *female*, as though it were formed from *إِنَاث*.]

2. *فَعِيل*, *فَعِيْلَة*, *فَعُول*, not derived from *verba tertie rad.* و et *ي*; as *سَرِير*; *كُتُب* *a sandhill*, *كُتَيْب*; *قَضَب* *a twig or rod*, *قَضَيْب*; *سَفِينَة* *a ship*, *سَفْن*; *مَدِينَة* *a city*, *مَدْن*; *صَحِيفَة* *a leaf or page*, *صُحُف*; *عَمُود* *a pillar*, *عُمُد*; *رَسُول* *a message, a messenger*, *رَسُل*.

C

3. *فَعِيل*, *فَعُول*, verbal adjectives not having a passive signification, and not derived from *verba tertie rad.* و et *ي*; as *نَدِير* *one who warns*, *نَذِر*; *صَبُور* *patient*, *صَبْر*; *دَلُول* *docile*, [*a dromedary*,] *دَلِيل*; *غَيُور* *jealous*, *غَيْر*; *بَيُوض* *laying many eggs*, *بَيْض*.

4. *فَعَل*, *فَعَلَة*, *فَعَلَة*, *فَعَل*, rare; as *سُقْف* *a roof*, *سَقْل*; *فَلَك* *a thin, white piece of cloth*, *سُقْل*; *أَسَد* *a lion*, *أَسْد*; *وَكْن* *an idol*, *وَكْن*; *بَدَنَة* *a victim for sacrifice*, *بَدْن*; *خَشَب* *a piece of wood*, *خَشْب*; *أَجْمَة* *a brake or thicket*, *أَجْمَر*; *نَمِر* *a leopard*, *نَمْر*; *خَشِن* *rough*, *خَشْن*; *ضَبَع* *a hyæna*, *ضَبْع*.

w.

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

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

REM. The form *فُعَلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminatæ; e.g. *بَيْضٌ* (for *شَيْبٌ* [شَيْرٌ, غَيْرٌ, بُشْرٌ], *أَسَدٌ*, *رُسُلٌ*, *فَضْبٌ*, *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, *لَذٌ*, *ذَبٌ* the common fly, *ذَبٌ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِيرٌ*, *سُرٌّ*, *سَرِيرٌ* new, *جَدِيدٌ* or *جَدَدٌ*.

IV. *فِعَلٌ*.

- C 1. *فِعْلَةٌ*; as *فِطْعَةٌ* a piece, *فِطْعٌ*; *حِكْمَةٌ* a maxim, *حِكْمٌ*; *لَيْئَةٌ* a lock of hair, *لَيْئٌ*; *سَيْرَةٌ* mode of walking, manner of living, character, *سَيْرٌ*; *إِسْوَةٌ* an example or pattern, *إِسْوٌ* (for *إِسْوٌ*); *رِشْوَةٌ* a building, *رِشْوٌ* or *رِشْوَةٌ*; *رِشْوَةٌ* a bribe, *رِشْوَةٌ*]; *فِعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *هَضْبَةٌ* a shower of rain, *هَضْبٌ*; *بَدْرَةٌ* a skin for milk, *بَدْرٌ*; *فِعْلَةٌ*, rare; as *فَيْمَةٌ* a fathom, *فَيْمٌ*; *فَيْمَةٌ* a flock of sheep, *فَيْمٌ*].

V. *فِعَالٌ*.

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

* [Again, *شُدْفٌ* Persian curved bows (Tabari, i. 957, l. 1) is said to be the plural of *شُدْفَةٌ*. R. S. It may be a poetical license for *شُدْفٌ*. For, as a rule, just as the form *فُعَلٌ* may be changed into *فُعَلٌ* (على مذهبِ التَّعْوِيضِ), so *فُعَلٌ* may be replaced by *فُعَلٌ*.]

Plur. Fract.

A

V. *فِعَالٌ* continued. *Sing.*

بَحَارٌ; *ثَوْبٌ* a piece of cloth, a dress, *ثِيَابٌ*; *ظَبْيٌ* a gazelle, *ظَبْيٌ*; *قِدَاخٌ* an arrow, *قِدَاخٌ*; *دِئَابٌ* a wolf, *دِئَابٌ*; *رِيحٌ* a wind, *رِيحٌ*; *ظِلٌّ* a shade, a shadow, *ظِلَالٌ*; *رِمَاخٌ* a spear, *رِمَاخٌ*; *حَفَاةٌ* a boot, *حَفَاةٌ*.

2. *فِعَالَةٌ* (rare), *فِعَالَةٌ*; as *فِصَاعَةٌ* a dish, *فِصَاعٌ*; *مَرَّةٌ* an occasion, *مَرَّةٌ*; *مِرَارٌ* a time, *مِرَارٌ*; *رَوْضَةٌ* a garden, *رِیَاضٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *لِفَاخَةٌ* a milch-camel, *لِفَاخٌ*; *رُقْعَةٌ* a scrap of cloth or paper, a note, *رِقَاعٌ*; *بُقْعَةٌ* a low-lying, level district, *بِقَاعٌ*; *قُبَّةٌ* a dome, *قُبَابٌ*.

REM. *أَمْرَأَةٌ*, a woman, has a plural of this form, *نِسَاءٌ*.

3. *فِعَالٌ*, not derived from verba mediæ rad. geminatæ or tertiiæ rad. *و* et *ى*; as *جَبَلٌ* a hill, *جِبَالٌ*; *جَمَلٌ* a he-camel, *جَمَالٌ*; *رِقَابٌ* the neck, *رِقَابٌ*; *ثَمَرَةٌ* a fruit, *ثَمَارٌ*; *حَسَنٌ*, fem. *حَسَنَةٌ*, handsome, *حَسَانٌ*.
4. *فِعَالٌ*; as *رَجُلٌ* a man, *رِجَالٌ*; *سَبُعٌ* a beast of prey, *سِبَاعٌ*; *ضَبَاعٌ* a hyæna, *ضِبَاعٌ*.
5. *فِعَالٌ*, fem. *فِعَالَةٌ*, verbal adjectives; as *صَعَبٌ* difficult, *صِعَابٌ*; *عَذْبٌ* sweet, *عِدَابٌ*; *صَلَابٌ* hard, *صَلَابٌ*.
6. *فِعَالٌ*; as *رَطْبٌ* fresh ripe dates, *رِطَابٌ*; *رَبِيعٌ* an early born camel's colt, *رِبَاعٌ*; *هَبِيعٌ* a late born camel's colt, *هَبَاعٌ*.
7. *فِعَالٌ*, not fem. superlatives; as *أُنْثَى* female, *إِنَاثٌ*; *حُنْثَى* a hermaphrodite, *حِنَاثٌ*.

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

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *خِمَاصٌ*; *نِدَامٌ*; *خِمَاصٌ* *lean, slim*.
9. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *غَضَابٌ*; *رِيَّانٌ*, f. *رِيَّاءٌ*, *satisfied with drink*, *رَوَّاءٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *كِرَامٌ*; *شَرِيفٌ*; *مَرِضٌ* *sick*, *مِرَاضٌ*; [*ضَعِيفٌ* *feeble*]; *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طِيَالٌ*); *لَثِيمٌ* *base*, *لِثَامٌ*; *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *خَيْرٌ* (for *خَيْرٌ*) *good*, *خَيْرٌ* (for *خَيْرٌ*) *good*, *خَيْرٌ*.

C

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

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

D

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

[REM. b. The plural *فَعَالٍ* is said to occur in a few words (see Hariri, *Dorraṭ*, ed. Thorb. 97 seq. and Hafāgī's comm.

Plur. Fract.

A

V. *فَعَالٍ* continued. *Sing.*

141 seq.) as *بُسَاطٌ* from *بُسَاطٌ* *a she-camel with her own calf*, *رُحَالٌ* from *رُحَالٌ* *a sheep or goat in the second year*, *رُحَالٌ* from *رُحَالٌ* or *رُحَالٌ* *a ewe lamb*, *رُذَالٌ* from *رُذَالٌ* *mean*, *رُعَاةٌ* from *رَاعٍ* *a shepherd*, *رُعَاةٌ* from *رُعَاةٌ* *a Sabian* (see the Gloss. to Ṭabarī). Some say that it is another form for *فَعَالٍ*, others that it is really a collective (اسْمُ جَمْعٍ). D. G.]

B

VI. *فُعُولٌ*.

1. *فُعُولٌ*, *فُعُولٌ*, *فُعُولٌ*; as *بَحْرٌ* *a sea*, *بُحُورٌ*; *نَفْسٌ* *the soul*, *نُفُوسٌ*; *كَبَلٌ* *a middle-aged man*, *كُفُولٌ*; *ضُرْسٌ* *a molar tooth or grinder*, *ضُرُوسٌ*; *جِلْدٌ* *a skin*, *جُلُودٌ*; *جُنْدٌ* *a military force*, *جُنُودٌ*; *جَبَدٌ* *a robe*, *جُبُودٌ*; *جَيْشٌ* *an army*, *جَيْوشٌ*; *جَيْدٌ* *the neck*, *جَيْودٌ*; *دَلْوٌ* *a bucket*, *دَلْوِيٌّ* (for *دَلْوِيٌّ*); *دَلْوِيٌّ* (for *دَلْوِيٌّ*); and, by assimilation of the vowels, *دَلْوِيٌّ* (comp. § 215).

C

REM. a. From words med. rad. و of the forms *فُعُولٌ* and *فُعُولٌ* this plural is rare; e.g. *فُؤُوجٌ* *a troop*, *فُؤُوجٌ* *a year*, *فُؤُوجٌ* (or *فُؤُوجٌ*). *قَوْسٌ* *a bow*, usually makes *قَوْسِيٌّ* or *قَوْسِيٌّ*, D as if from *قَوْسُوٌّ*.

REM. b. In words med. rad. ي the vowel of the first syllable is sometimes assimilated to the second radical, as *بَيْتٌ* *a house*, *بَيْوتٌ* or *بَيْوتٌ*; *شَيْخٌ* *an old man, a chief, a doctor*, *شَيْوخٌ* or *شَيْوخٌ*; *عَيْنٌ* *an eye*, *عَيْونٌ* or *عَيْونٌ* (comp. § 269, rem. c).

2. *فُعُولٌ*, *فُعُولٌ*; as *أَسَدٌ* *a lion*, *أُسُودٌ*; *نَدَبٌ* *a scar*, *نُدُوبٌ*; *كَيْدٌ*

A *Plur. Fract.*

VI. *فَعُولٌ* continued. *Sing.*

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

B

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

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

C

4. فاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و
 vel ي; as وَقُوفٌ *standing*, وَالْفِئ *standing*; جَالِسٌ *sitting*, قَاعِدٌ;
 شَاهِدٌ *a witness*, شُهُودٌ; عَاتٍ *proud, wicked*, عَتِيٌّ (for
 عَتْوِيٌّ) or عَتِيٌّ; بَكَى *weeping*, بَاكٍ; بَكَى or بَكَى.

D

[REM. Rare cases are ضَلُوعٌ from ضَلَعٌ (ضَلِيعٌ) *a rib*;
 اِرْمٌ from اِرْمٌ *a stone set up*; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فَعْلٌ*.

1. فاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et
 ي (with rare exceptions); as سَجَدٌ *prostrating oneself*, سَاجِدٌ;
 نَوْمٌ and نَوْمٌ *sleeping*, نَائِمٌ; سَمِرٌ *conversing at night*,
 سَمِرٌ; صَائِمٌ *fasting*, صَوْمٌ and صَائِمٌ; شَائِلٌ *pregnant*,
 شَائِلٌ and شَائِلٌ.

Plur. Fract.

A

VII. *فَعْلٌ* continued. *Sing.*

هَائِبٌ; [طَلَّقٌ *repudiated*, طَالِقٌ; حَيْضٌ *menstruating*, حَائِضٌ];
 غَازٍ *a soldier*, غَزِيٌّ (for غَزْوِيٌّ or غَزَوِيٌّ, § 213).
 2. فاعِلَةٌ, fem. of the preceding; as نَائِحَةٌ *mourning*, نَوَّحٌ.

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

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

VIII. *فَعَالٌ*.

فاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ي
 [or med. gem.] (with rare exceptions); as حَكَّامٌ *a judge*, حَاكِمٌ;
 كَائِرٌ *an unbeliever*, تَبَاعٌ; صَانِعٌ *an artisan*, صَانِعٌ;
 نَائِبٌ *a deputy*, جَاهِلٌ *ignorant*, كَفَّارٌ;
 نَائِمٌ *sleeping*, نَوَّامٌ; غَزَاةٌ *a soldier*, غَزَاةٌ;
 جَانٍ *an offender*, جَانٍ;
 *صَادٌّ *avoiding*, صَادٌّ; جَنَاءٌ.

IX. *فَعْلَةٌ*.

1. فاعِلَةٌ, verbal adjectives, denoting rational beings, and not
 derived from verba tertiæ rad. و et ي; as فاعِلٌ *a workman*,
 كَامِلَةٌ *perfect*, كَامِلَةٌ; كَافِرٌ *an unbeliever*, كَافِرَةٌ;
 بَارٌّ *pious, dutiful*, بَرٌّ; سَاحِرٌ *a conjuror*, سَاحِرَةٌ;
 طَائِعٌ *obedient*, طَائِعَةٌ (for طَوْعَةٌ); بَاعَةٌ *selling*, بَائِعَةٌ.

* فَاُلٌّ *defeated, fugitives*, properly pl. of فَاُلٌّ, is by usage pl. of فَاُلٌّ. R. S.]

A *Plur. Fract.*

IX. *فَعْلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from verba med. و sometimes remains uncontracted in the plural; as *جَائِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَائِكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

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

X. *فَعْلَةٌ*.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from verba tertie rad. و et ي; as *غُرَابٌ* a soldier, *غُرَابَةٌ* (for *غُرُوبَةٌ*); *قَاضٍ* a judge, *قَضَاءٌ* (for *قَضِيَّةٌ*); *رَاقٍ* a reciter, *رِيقَةٌ*, or *traditionary*, *رِوَاةٌ* (for *رُويَةٌ*); *جَانٍ* a sinner, *جُنَانَةٌ* (for *جُنَيْتَةٌ*); *سَاعٍ* a manager, *سُعَاءٌ*. [And so in the dialect of Hijaz *أَلْصَابَةُ* (*Sabians*) for *أَلْصَابِيُّونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بُرَابٌ* from *بَارٌ* a falcon.]

D XI. *فَعْلَةٌ*.

1. *فَعْلٌ*, not derived from verba tertie rad. و et ي; as *قَرِطٌ* an earring, *قَرِطَةٌ*; *فَرَجٌ* a case or casket, *فَرَجَةٌ*; *غُصْنٌ* a branch, *غُصْنَةٌ*; *دُبٌّ* a bear, *دِبْبَةٌ*; *كُوزٌ* a jug, *كُوزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تُرْسَةٌ*.
2. *فَعْلٌ*, *فَعْلٌ*, with the same restriction, rare; as *نُورٌ* an *ow*, *نُورَةٌ* or *نِيرَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. *فَعْلَةٌ* continued. *Sing.*

man, *شَيْخَةٌ*; *غُرْدٌ* a truffle, *غُرْدَةٌ*; *رَطْلٌ* soft, lax, flaccid, *رِطْلَةٌ*; *قِرْدٌ* an ape, *قِرْدَةٌ*; *هِرْقَطٌ* a tom-cat, *هِرْقَطَةٌ*; *هِرْرَةٌ* a cock, *هِرْرَةٌ*; *فَيْلٌ* an elephant, *فَيْلَةٌ*.

XII. *فَعْلَةٌ*.

B

1. *فَعْلٌ*; as *نُورٌ* a bull, *نِيرَةٌ*; *شَيْخٌ* an old man, *شَيْخَةٌ*.
2. *فَعْلٌ*; as *وَلَدٌ* a child, *وَلْدَةٌ*; *جَارٌ* (for *جَوْرٌ*) a neighbour, *جِيرَةٌ*; *قَتَى* level ground, *قَيْعَةٌ*; *أَخٌ* (for *أَخُوٌ*) a brother, *إِخْوَةٌ*; *قَتَى* (for *قَتَى*) a youth, *قَيْتَةٌ*.
3. *فَعْلٌ*; as *غُرَابٌ* a gazelle, *غُرَابَةٌ*; *غُلَامٌ* a youth, a slave, *غُلَامَةٌ*; *شَجَاعٌ* brave, *شَجَاعَةٌ*.
4. *فَعْلٌ*; as *صَبِيٌّ* (for *صَبِيُوٌ*) a boy, *صَبِيَّةٌ*; *جَلِيلٌ* thick, coarse, big, great, *جَلَلَةٌ*; *خَصِيٌّ* a gelding, a eunuch, *خَصِيَّةٌ*.

C

REM. *امْرَأَةٌ* a woman, has a plural of this form, *نِسْوَةٌ*.

[The plural *فَعْلَةٌ* varies in almost all cases with *فَعْلَانٌ*. R. S.]

XIII. *أَفْعَلٌ*.

D

1. *فَعْلٌ*, not derived from verba medie rad. و et ي; as *بَحْرٌ* a sea, *أَبْحَرٌ*; *نَفْسٌ* the soul, *أَنْفَسٌ*; *فَلَسٌ* a copper coin, *أَنْفَسٌ*; *أَضْبٌ* (for *أَضْبٌ*); *أَضْبٌ* a lizard, *أَضْبٌ*; *أَضْبٌ* a line of writing, *أَضْبٌ*; *أَضْبٌ* a bucket, *أَضْبٌ*; *أَضْبٌ* (for *أَضْبٌ* or *أَضْبٌ*); *أَضْبٌ* the face, *أَضْبٌ*; *أَضْبٌ* (for *أَضْبٌ*); *أَضْبٌ* (for *أَضْبٌ*) the hand, *أَضْبٌ* (for *أَضْبٌ*).

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

REM. Exceptions are, for example, *تَوْبٌ* a piece of cloth, a garment, *أَتْوَبٌ* or *أَتْوَبٌ*; *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, *أَعْنَقٌ*;

B *يَمِينٌ* the right hand, an oath, *أَيْمَنٌ*; *شِمَالٌ* the left hand, *أَشْمَلٌ*; *لِسَانٌ* the tongue*, *أَلْسَنٌ*; *عَقَابٌ* an eagle, *أَعْقَبٌ*.

3. *فَعْلٌ*, *فُعْلٌ*, *فَعْلٌ*, not derived from verba mediæ rad. و et ي, rare; as *جَبَلٌ* a hill, *أَجْبَلٌ*; *زَمَنٌ* time, *أَزْمَنٌ*; *عَصَا* (for *عَصُو*) a staff, *أَعْصِي* (for *أَعْصُو* or *أَعْصُو*); *رِجْلٌ* a leg or foot, *أَرْجَلٌ*; *أَقْلٌ* a lion's cub, *أَشْبَلٌ*; *ذئبٌ* a wolf, *أَذُوبٌ*; *قفلٌ* a lock, *أَقْفَلٌ*.

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

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

4. *أَرْقَبٌ*, rare; as *أَكْبَةٌ* a hillock, *أَكْرَبٌ*; *رَقَبَةٌ* the neck, *أَرْقَبٌ*; *أَمَةٌ* a maidservant, (for *أَمَوَةٌ*), *أَمْرٌ* (for *أُمْرٌ*); *نَاقَةٌ* a she-camel, *أَنْيَقٌ*, and *أَنْيَقٌ*, whence, by transposition, *أَنْوَقٌ* and, dialectically, *أَوْنَقٌ*.

D

REM. *أَفْعُلٌ* occurs now and then in a few other forms; as *نَيْرٌ* a leopard, *أَنْيَرٌ*; *سَبْعٌ* a beast of prey, *أَسْبَعٌ*; *ضَلَعٌ* a rib, *أَضْلَعٌ*; etc. *أَغْرَبٌ*, *أَغْرَبٌ* a raven, *أَنْهَرٌ* day, *أَنْهَرٌ*; *أَضْلَعٌ*.

* [If fem.; for if masc. it has *أَلْسَنَةٌ* (XV. 1), according to 'El-Mubarrad 50, l. 5 seq. D. G.] The plur. pauc. of fem. words is ordinarily *أَفْعُلٌ*, of masc. words *أَفْعَلَةٌ*.

Plur. Fract.

A

XIV. *أَفْعَالٌ*. *Sing.*

1. Trilaterals of all forms, especially *فَعْلٌ*, rarely *فُعْلٌ* (see no. 2) and *فَعْلٌ*; as *قَدَمٌ* a footstep, *أَقْدَامٌ*; *طَلَلٌ* a vestige or trace, *أَطْلَالٌ*; *مَطَرٌ* rain, *أَمْطَارٌ*; *بَابٌ* (for *بَوْبٌ*) a door, *أَبْوَابٌ*; *نَابٌ* (for *نَيْبٌ*) a canine tooth, an old she-camel, *أَنْيَابٌ*; *إِبْنٌ* (for *بَنِي*) a son, *أَبْنَاءٌ*; *أَبٌ* (for *أَبُو*) a father, *أَبَاءٌ*; *بئرٌ* a well, *أَبَارٌ* or, by transposition, *أَبْرٌ*; *رَأْيٌ* idea, belief, opinion, *أَرَاءٌ* or *أَرَآءٌ*; B *حِمْلٌ* a load, *أَحْمَالٌ*; *عَمِيدٌ* a festival, *أَعْيَادٌ*; *إِبْطٌ* the armpit, *أَبْطٌ*; *أَذُنٌ* or *أَذَنٌ* an ear, *أَذَانٌ*; *حُرٌّ* free, *أَحْرَارٌ*; *إِسْمٌ* (for *سُمُو*) a name, *أَسْمَاءٌ*; *عَضُدٌ* the arm, *أَعْضَادٌ*; *عَنْبٌ* grapes, *أَعْنَابٌ*; *إِبِلٌ* a herd of camels, *أَبَالٌ*; *نَيْرٌ* a leopard, *أَنْيَارٌ*; *فَخِذٌ* a thigh, *أَفْعَادٌ*; *أَلْفٌ* a thousand, *أَلْفٌ*; *أَفْرَاحٌ* the young of a bird, *أَفْرَاحٌ*; *فَنٌّ* pious, dutiful, *أَبْرَارٌ*; *فَنٌّ* a branch, *أَفْنَانٌ*; *رُطَبٌ* fresh ripe dates, *أَرْطَابٌ*.

2. *فَعْلٌ*, from verba mediæ rad. و et ي, and primæ rad. و; as *تَوْبٌ* a dress, *أَتْوَابٌ*; *سَيْفٌ* a sword, *أَسَيْفٌ*; *يَوْمٌ* a day, *أَيَّامٌ* (for *أَيَّامٌ*); *وَهْمٌ* a fancy, a notion, a mistake, *أَوْهَامٌ*.

REM. *شَيْءٌ*, a thing, makes *أَشْيَاءٌ*, and not (as one would D naturally expect) *أَشْيَاءٌ*.

3. *فَاعِلٌ*, rare; as *نَاصِرٌ* a helper, *أَنْصَارٌ*; *شَاهِدٌ* a witness, *أَشْهَادٌ*; *صَاحِبٌ* a companion, a friend, *أَصْحَابٌ*; *طَاهِرٌ* pure, *أَطْهَارٌ*; *فَاتِرٌ* tepid, *أَفَاتِرٌ*.

4. *فَعِيلٌ*, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XVI. *فَوَاعِلُ* continued. *Sing.*

camel's hump, of a wave, etc., *غَوَارِبُ*; ساحل *the seashore*, سَوَاحِلُ; *an example*, شَاهِدٌ; سَوَاحِلُ.

3. *فَاعِلٌ*, verbal adjectives, applicable to men, rare; as فارسٌ *a horseman*, فَوَارِسٌ; تابعٌ *a follower*, تَوَابِعُ; ناكسٌ *hanging the head*, نَوَاقِسُ; *perishing*, هَالِكٌ; خالفٌ *remaining behind*, خَوَالِفُ.

4. *فَاعِلٌ*, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as حامِلٌ *pregnant*, حَوَامِلُ; *menstruating*, حَوَائِضُ; طوالتٌ *divorced*, طَوَالِطُ; *having swelling breasts*, نَوَاهِدُ.

C 5. *فَاعِلَةٌ*, substantives and fem. verbal adjectives; as فاكهةٌ *fruit*, فَوَاقِحُ; *a thunderbolt*, صَاعِقَةٌ; نادوةٌ *a rarity*, نَوَادِرُ; *witticism, a joke*, نَوَاحِدٌ; *cheerful, sociable*, نَوَاحِدَةٌ; *a female companion*, صَوَاحِبُ; *distinguished people, the upper classes*, خَوَاصُّ (for *خَوَاصِصُ*); *common people, the vulgar*, عَوَامُرُ (for *عَوَامِرُ*); *gain, profit*, فَوَائِدُ; *a girl*, جَوَارِبُ (for *جَوَارِي*, see no. XXIII., rem.); *a quarter of the sky, a region, a district*, نَوَاحِي (for *نَوَاحِي*).

REM. Initial *و* is changed into *أ*; as *joining or adding, a proximate cause*, أَوَاصِلُ (for *وَوَاصِلُ*); *custody, a guard*, أَوَاقِي (for *وَوَاقِي*), which is also the plural of *واقيةٌ* = *an ounce*.

*Plur. Fract.*XVI. *فَوَاعِلُ* continued. *Sing.*

6. *فَاعِلَةٌ*; as *حائياتٌ*, دَامَاءٌ, قَاصِعَاتٌ, نَافِقَاتٌ, *holes of the jerboa*, حَوَائِطُ (for *حَوَائِي*), دَوَامِرُ (for *دَوَامِرُ*), فَوَاصِغٌ, نَوَاقِصٌ; *a caul*, سَوَابِيَاءُ (for *سَوَابِي*).

XVII. *فَعَائِلُ*.

Fem. quadrilaterals, of which the third letter is servile or quiescent B (a long vowel), whether they have the fem. termination *ة*, or not; as *a cloud*, سَعَابَةٌ; *an embassy, a letter*, رِسَالَةٌ; *a treatise*, رِسَائِلُ; *a lock of hair*, ذَوَابَةٌ; *جَعَالَةٌ* or *جَعِيلَةٌ* *wages*, جَعَائِلُ; *جزيرةٌ* *an island*, جَزَائِرُ; *صَحِيفَةٌ* *a written leaf, a letter, a book*, صَحَائِفُ; *صَفِيحَةٌ* *a board or plank, a slab*, صَفَائِحُ; *كَرِيمَةٌ* *noble*, كَرَائِمُ; *ذَبِيحَةٌ* *slaughtered, a victim*, ذَبَائِحُ; *حَلَوْبَةٌ* *a milk-camel*, حَلَوَلِبُ; *شَمَالٌ* *the north* C *wind*, شَمَائِلُ; *شَمَالٌ* *the left hand*, شَمَائِلُ; *جَزُورٌ* *a she-camel for slaughter**, جَزَائِرُ; *عَجُوزٌ* *an old woman*, عَجَائِرُ; *ذَنُوبٌ* *a large bucket*, ذَنَائِبُ.

REM. *فَعَائِلُ* occurs rarely in a few other cases; as *أفيلٌ* *a young camel*, أَفَائِلُ; *ضمائرٌ* *a pronoun*, ضَمَائِرُ; *أدليلٌ* *a proof*, أَدَائِلُ; *دَلَائِلُ* *a court, and وصيدٌ* *a want or need, a thing*, D *حَاجَةٌ*; *حُرَّةٌ* *a second wife*, حُرَائِرُ; *حَوَائِجٌ* *affair or business*, حَوَائِجُ; *حُرَّةٌ* *a free woman*, حُرَائِرُ; *كِنَانَةٌ* *a daughter in law*, كِنَائِنُ; *مَرَاتِرُ الشَّجَرِ* *bitter kinds of trees, from مَرَّةٌ*; *لَيْلٌ* *the night*, لَيْلَائِلُ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*XVIII. *فَعْلَانٌ*. *Sing.*

1. *فَعْلٌ*, from radicals *medisæ* و ; as *حُوتٌ*, *نُونٌ*, a fish, *حَيْتَانٌ*, *سُورٌ* a wall, *سَيْرَانٌ*; *عُودٌ* a piece of wood, a branch, *نَيْمَانٌ*, *دِيدَانٌ*; *دُودٌ* a worm, *عِيدَانٌ*.

- B 2. *فَعْلٌ*; as *خَرَبٌ* a male bustard, *خَرَبَانٌ*; *وَصْعٌ* a kind of small bird, *وَصْعَانٌ*; *وَرَلٌ* a lizard, *وَرَلَانٌ*; *تَاجٌ* (for *تَوَجٌ*) a crown, *تَاجَانٌ*; *بَابٌ* a door, *بَيْبَانٌ*; *جَارٌ* a neighbour, *جَيْرَانٌ*; *نَارٌ* fire, *نَيْرَانٌ*; *أَخٌ* (for *أَخُو*) a brother, *إِخْوَانٌ*.

3. *فَعْلٌ*; as *صُرْدٌ* a kind of bird, *صِرْدَانٌ*; *نُغْرٌ* a nightingale, *نُغْرَانٌ*; *جُرْدٌ* a field-rat, *جِرْدَانٌ*; *خُرْزٌ* a buck-hare, *خِرْزَانٌ*; *جُعَلٌ* a black beetle, *جُعْلَانٌ*.

4. *فَعَالٌ*, and more rarely *فَعَالٌ* and *فِعَالٌ*; as *غَلَامٌ* a boy, a slave, *غِلْمَانٌ*; *غُرَابٌ* a raven, *غُرَبَانٌ*; *عُقَابٌ* an eagle, *عُقَبَانٌ*; *دَبَابٌ* a fly, *دِبَابٌ*; *غَزَالٌ* a gazelle, *غِزْلَانٌ*; *شِهَابٌ* a firebrand, a meteor, *شِهْبَانٌ*; *صَوَارٌ* a herd of wild cattle, *صَيْرَانٌ*.

- D 5. *فَعْلٌ* and *فِعْلٌ*, rare; as *عَبْدٌ* a slave, *عِبْدَانٌ*; *وَعْدٌ* a slave, *وَعْدَانٌ*; *فُورٌ* a bull, *فَيْرَانٌ*; *صَيْفٌ* a guest, *صَيْفَانٌ*; *فَأْرٌ* a mouse, *فَيْرَانٌ*; *رَأْلٌ* a young ostrich, *رَيْلَانٌ*; *صِنُوٌ* one of two or more trees growing from a single root, *صِنْوَانٌ*; *قِنُوٌ* a bunch of dates, *قِنْوَانٌ*; *نَيْرٌ* a yoke, *نَيْرَانٌ*.

6. *فَعِيلٌ*, rare; as *قَضِيبٌ* a branch, *قَضِيبَانٌ*; *ظَلِيمٌ* a male ostrich,

*Plur. Fract.*XVIII. *فَعْلَانٌ* continued. *Sing.*

ظَلِمَانٌ; *صَبِيٌّ* (for *صَبِيوٌ*) a boy or child, *صَبِيَانٌ*; *خَصِيٌّ* a gelding, a eunuch, *خَصِيَانٌ*.

- [7. *خِرْقَانٌ*, rare; as *خِرْوَفٌ* a lamb, *خِرْقَانٌ*.]

8. *فَعِيلٌ*, not diminutives, rare; as *جُمَيْلٌ*, *كُعَيْبٌ*, a nightingale, *جَمْلَانٌ*, *كِعْتَانٌ*; *تَمَيْلٌ* a sort of wild cat, *تَمْلَانٌ*. B

9. *فَعْلَانٌ*, rare; as *شَقْدَانٌ* a male chameleon, *كِرْوَانٌ*; *وَرِشَانٌ* a wood-pigeon, *وَرِشَانٌ*.

10. *فَاعِلٌ*, rare; as *حَائِطٌ* a wall, *حَمِيطَانٌ*; *جَانٌ* a spiritual being of the class called *أَلْبَحِنٌ*, *جَتَانٌ*.

REM. *أَمَةٌ* (for *أَمَوَةٌ*), a maidservant, has *إِمْوَانٌ*; and C *نِسْوَانٌ*, a woman, an irregular plural *إِمْرَأَةٌ*.

XIX. *فَعْلَانٌ*.

1. *فَعْلٌ*, more rarely *فِعْلٌ*; as *سَقْفٌ* a roof, *سُقْفَانٌ*; *وَعْدٌ* a slave, *وَعْدَانٌ*; *عَبْدٌ* a slave, *عِبْدَانٌ*; *ظَهْرٌ* the back, the short side of a wing-feather, *ظَهْرَانٌ*; *بَطْنٌ* the belly, the long side of a wing-feather, *بُطْنَانٌ*; [*حَبٌّ* grain, *حَبْبَانٌ*]; *دِبْتُبٌ* a wolf, *دُوبَانٌ*; *قِنُوٌ* a bunch of dates, *قِنْوَانٌ*; *رِقٌّ* a skin for water, etc., *رِقْقَانٌ*.

2. *فَعْلٌ*; as *بَلْدٌ* a town, *بُلْدَانٌ*; *بَرَقٌ*, *حَمَلٌ*, a lamb, *بُرْقَانٌ*; *ذَكَرٌ* a male, *ذُكْرَانٌ*.

3. *فَعَالٌ*, rare; as *رُقَاقٌ* a lane, a strait, *رُقْقَانٌ*; *شَجَاعٌ* brave, *شُجْعَانٌ*; *شِهَابٌ* a firebrand, a meteor, *شِهْبَانٌ*; *حَوَارٌ* an unweaned foal of a camel, *خُورَانٌ*.

A *Plur. Fract.*XIX. *فُعْلَانٌ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيْفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيْبٌ* a twig or rod, *قَضْبَانٌ*; *كُتَيْبٌ* a sand-hill, *كُتْبَانٌ*; *ظَلِيْمٌ* a male ostrich, *ظَلْمَانٌ*; *خَلِيْلٌ* a friend, *خَلْلَانٌ*; *قَرِيٌّ* a channel for irrigation, *قَرِيَانٌ*; *صَبِيٌّ* a boy or child, *صَبِيَانٌ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from *verba mediæ rad.* و et ي; as *رَاكِبٌ* a rider, *رُكْبَانٌ*; *صَاحِبٌ* a companion, *صُحْبَانٌ*; *فَارِسٌ* a horseman, *فَرَسَانٌ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهْبَانٌ*; *شَابٌ* a youth, *شُبَّانٌ*; *رَاعٍ* a shepherd, *رُعْيَانٌ*.

- C 6. *أَفْعَلٌ*, fem. *فَعْلَاءَةٌ*; as *أَحْمَرٌ* red, *أُحْمَرَانٌ*; *أَصْلَعٌ* bald, *أُصْلَعَانٌ*; *أَصْمٌ* deaf, *أُصْمَانٌ*; *أَعْوَرٌ* blind of one eye, *أُعْوَرَانٌ*; *أَبْيَضٌ* white, *أُبْيَضَانٌ* (for *أُبْيَضَانٌ*); *أَعْمَى* blind, *أُعْمِيَانٌ*.

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 *أُعْوَرَانٌ*, blind of one eye, from *أَعْوَرٌ*, and *أُحْوَرَانٌ*, unweaned foals of camels, from *أُحْوَرٌ*, we find *أُعْمِرَانٌ* and

- D *أُعْمِرَانٌ* [*أُعْمِرَانٌ* or *أُعْمِرَانٌ* a garden has *أُعْمِرَانٌ* and *أُعْمِرَانٌ*]

XX. *فُعْلَاءَةٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from *verba mediæ rad. geminatæ* or *tertiæ rad.* و et ي; as *فَقِيْرٌ* poor, *فُقَرَاءٌ*; *أَمِيْرٌ* a commander or chief, *أُمَرَاءٌ*; *رَئِيْسٌ* a chief, *رُؤَسَاءٌ*; *حَكِيْمٌ* wise, *حُكَمَاءٌ*; *طَرِيْفٌ* witty, *طَرَفَاءٌ*; *بَخِيْلٌ* stingy, *بُخْلَاءَةٌ*; *رُؤَسَاءٌ*

Plur. Fract.

A

XX. *فُعْلَاءَةٌ* continued. *Sing.*

a philosopher or sage, a physician, *حُكَمَاءٌ*; *نُجَبَاءٌ* noble, *نُجَبَاءٌ*; *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, *عَقَلَاءٌ*; *صَالِحٌ* good, right, *صَلَحَاءٌ*.

B

REM. Examples of rarer cases are: *سَمَحًا* liberal, *سَمَحَاءٌ*; *جَوَادٌ* liberal, *جَوَادَاءٌ*; *جَبَانٌ* cowardly, *جُبْنَاءٌ* (from *جَبِيْنٌ*); *شَجَاعٌ* brave, *شَجَعَاءٌ* (from *شَجِيْعٌ*); *قَتِيْلٌ* slain, *قَتْلَاءٌ*; *أَسِيْرٌ* a prisoner, *أَسْرَاءٌ*; *وَدَدًا* loving, *وَدَدَاءٌ*.—*خَلِيْفَةٌ*, a successor, a deputy, a caliph, usually makes *خَلَاتِيْفٌ* in the former senses, and *خُلَفَاءٌ* in the last.

C

XXI. *أَفْعَلَةٌ*.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from *verba mediæ rad. geminatæ* or *mediæ* or *tertiæ rad.* و et ي; as *صَدِيْقٌ* a friend, *أَصْدِقَاءٌ*; *قَرِيْبٌ* a relative, *أَقْرِبَاءٌ*; *أَحِبٌّ* a friend, *أَحِبَّاءٌ* (for *أَحْبِيَاءٌ*); *أَقْرِبَاءٌ* (for *أَقْرِبَاءٌ*); *أَحِبٌّ* a physician, *أَطِبَّاءٌ*; *أَشَدٌّ* strong, *أَشْدَاءٌ*; *هَيِّنٌ* (for *هَيِّنٌ*); *هَيِّنٌ* light, easy, *أَهْوَنَاءٌ*; *لَيِّنٌ* (for *لَيِّنٌ*); *لَيِّنٌ* smooth, easy, *أَلْيَنَاءٌ*; *عَبِيٌّ* stuttering, *أَعْبِيَاءٌ*; *أَعْبِيٌّ* stammering, *أَعْبِيَاءٌ*; *وَلِيٌّ* a friend, a wali or saint, *أَوْلِيَاءٌ*; *شَقِيٌّ* wretched, *أَشْقِيَاءٌ*; *سَخِيٌّ* liberal, *أَسْحِيَاءٌ*; *تَقِيٌّ* pious, *أَتَقِيَاءٌ*; and similarly, *بَرِيٌّ* for *بَرِيٌّ*, quit of, exempt from, *أَبْرِيَاءٌ*; *نَبِيٌّ*, for *نَبِيٌّ*, a prophet, *أَنْبِيَاءٌ*.

A *Plur. Fract.*XXII. *فَعْلَى*. *Sing.*

1. *فَعِيلٌ*, *فَعِيلٌ*, *فَاعِلٌ*, *أَفْعَلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *جَرِيحٌ* wounded, *جَرَحِيٌّ* bitten by a snake, stung by a scorpion, *مَيِّتٌ* *كَسِيرٌ* broken, *أَسْرِيٌّ* a prisoner, *لُدْغِيٌّ* (for *مَوِيَّتٌ*) dead, *مَرِيضٌ* sick, *مَرُوضٌ* drowned, *غَرَقِيٌّ* *هَالِكٌ* perishing, *هَلَكِيٌّ* *عَائِلٌ* poor, *عَيْلِيٌّ* *زَمَنٌ* paralytic, *وَجَعِيٌّ* *وَجَعٌ* in pain, *هَرَمِيٌّ* decrepit through age, *زَمْنِيٌّ* *حَمِيْقٌ*, or *أَحْمَقٌ*, silly, *حَمِيْقِيٌّ*; *جَرَبٌ*, or *أَجْرَبٌ*, mangy, scabby, *نَوْكِيٌّ* *أَنُوْكٌ* a fool, *جَرَبِيٌّ*.

2. *فَعْلَانٌ*, verbal adjectives; as *كَسْلَانٌ* lazy, *كَسْلِيٌّ* *غَضْبَانٌ* angry, *غَضْبِيٌّ* *سَكْرَانٌ* drunken, *غَرْتَانٌ* hungry, *غَرْتِيٌّ*.

REM. The plural *فَعْلَى* is said to occur in only two words; viz., *حَجَلٌ* a partridge, *حِجَلِيٌّ*, and *ظَرِبَانٌ* a polecat, *ظَرِبِيٌّ*.

XXIII. *فَعَالٍ*.

1. *فَعْلَاءٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارِيٌّ* *صَحْرَاءٌ* a plain or desert, *صَحَارِيٌّ* *فَيْفَاءٌ* a desert, *فَيْفِيٌّ*.

2. *فَعْلَى*, *فَعْلَى*; as *فَتْوَى* a judicial opinion, *فَتَاوِيٌّ* *دَعْوَى* a claim, *دَعَاوِيٌّ* *ذِفْرَى* the prominent bone behind the ear, *ذِفَارِيٌّ*.

3. *فَعْلَاءَةٌ*, *فَعْلِيَّةٌ*, *فَعْلَوَةٌ*; as *سَعْلَاءَةٌ* a female gūl (غُولٌ) or goblin, *سَعَالِيٌّ* *عِفْرِيَّةٌ* the

[*بِلَا زِدْوَاَجٍ*] *كَيْسِيٌّ* in order that it may resemble *كَيْسٌ* clever has its contrary *حَمِيْقِيٌّ*.

Plur. Fract.

A

XXIII. *فَعَالٍ* continued. *Sing.*

عَرْقَوَةٌ the collar-bone, *عَرَقِيٌّ* *عَرَقِيٌّ* the hackles of a cock, *عَرَقِيٌّ* *عَرَقِيٌّ* the cross-handle of a bucket, *عَرَقِيٌّ*.

REM. *فَعَالٍ* stands in the nom. and genit. for *فَعَالِيٌّ* and *فَعَالِيٌّ* (both with the art. *الْفَعَالِيٌّ*). The accus., however, is always *فَعَالِيٌّ*, with the art. *الْفَعَالِيٌّ*.—In the same way *لَيْلٌ*, B night, makes *لَيْلِيٌّ* (acc. *لَيْلِيٌّ*); *أَهْلٌ* one's people or family, *أَهْلِيٌّ* (acc. *أَهْلِيٌّ*); and *أَرْضٌ*, the earth, *أَرْضِيٌّ* (acc. *أَرْضِيٌّ*).

XXIV. *فَعَالِيٌّ*.

1. *فَعْلَاءَةٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارِيٌّ* *صَحْرَاءٌ* a plain or desert, *صَحَارِيٌّ* *فَيْفَاءٌ* a desert, *فَيْفِيٌّ*.
2. *فَعْلَى*, *فَعْلَى*; as *فَتْوَى* a judicial opinion, *فَتَاوِيٌّ* *دَعْوَى* a claim, *دَعَاوِيٌّ* *ذِفْرَى* the prominent bone behind the ear, *ذِفَارِيٌّ* *شَكَاوَى* a complaint, *شَكَاوِيٌّ*.
3. *فَعْلَى*, feminine adjectives, not superlatives; as *أُنْثَى* female, *أُنْثِيٌّ* *حَبْلِيٌّ* pregnant, *حَبَالِيٌّ* *خُنْثَى* a hermaphrodite, *خُنْثِيٌّ*.
4. *فَعْلِيَّةٌ*; as *حَذْرِيَّةٌ* rough ground, *حَذَارِيٌّ* *عِفْرِيَّةٌ* the hackles of a cock, *عَفَارِيٌّ*.

REM. In nos. 1, 2, and 4, the forms *فَعَالٍ* and *فَعَالِيٌّ* are D interchangeable.

5. *فَعْلَانٌ*, fem. *فَعْلَى*, and *فَعِيلٌ*, verbal adjectives; as *سَكْرَانٌ* drunken, *سَكْرِيٌّ* *غَضْبَانٌ* angry, *غَضْبِيٌّ* *غَرْتَانٌ* hungry, *غَرْتِيٌّ* *غَمْرَانٌ* perplexed, *غَمْرَانِيٌّ* *كَسْلَانٌ* lazy, *كَسَالِيٌّ* *كَسَارِيٌّ* broken, *كَسَارِيٌّ* *أَسْرِيٌّ* a prisoner, *أَسْرِيٌّ* *غَبَارِيٌّ* jealous, *غَبَارِيٌّ*.

A *Plur. Fract.*XXIV. *فَعَالِي* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى; أَيْمٌ (for أَيْمٌ) *unmarried*, أَيَامَى; [حَزَانًا *covered with shame*, حَزَانًا].

6. فَعِلٌ, فَعُلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly*, حَذَارِي, حَذَارِي; وَجَعٌ *in pain*, وَجَعِي; حَبَاطِي; حَزَانِي *sad*, حَزَانِي.

B

REM. Instead of *فَعَالِي* we find, in nos. 5 and 6, *فَعَالِي* and even *فَعَالِي*; as سُكَّارِي, حُبَّارِي, عَجَّالِي, سَكَّارِي; عَاطِلٌ and رُدَّاقِي only *رَدِيفٌ* has only *رُدَّاقِي* and *رُدَّاقِي* only *عُظَّالِي*.

7. فَعِيلَةٌ, fem. substantives, from verba tertiae rad. و et ي; as رَعَايَا *a present*, هَدَايَا; مَنَائِيَا *fate*, مَنَائِيَا; رَعَايَا *subjects*, رَعَايَا; بَلِيَّاتٌ *a trial or calamity*, بَلَايَا; مَطَايَا *an animal for riding*, مَطَايَا; سَجَايَا *nature, disposition*, سَجَايَا; مَطَايَا (for مَطَايَا) *a sin*, عَشَايَا; [عَشَايَا *evening*, عَشَايَا*].

C

REM. We write هَدَايَا instead of هَدَائِي, etc., to prevent the repetition of the letter ي (see § 179, rem. a).—Many grammarians regard these words as being of the form فَعَائِلٌ (see XVII.), for هَدَائِي (هَدَاةٌ), etc.

D

8. فَعَالَةٌ, from verba tertiae rad. و et ي; as جَدَابِيَّةٌ *a young gazelle*, أَدَاوِي, أَدَاوِي; إِتَاوَةٌ *a tax*, إِتَاوِي; إِدَاوَةٌ *a small water-skin*, إِدَاوِي; هَرَاوَةٌ *the upper part, something over and above*, هَرَاوِي.

* [In conjunction with عَشَايَا, for the sake of conformity عَشَايَا has هَدَاوَةٌ (لِلْأَزْوَاجِ).]

Plur. Fract.

A

XXIV. *فَعَالِي* continued. *Sing.*

a stout stick, هَرَاوِي; نَقَاوَةٌ *plants of the kind called نَقَاوَةٌ*, نَقَاوِي; نَقَاوَةٌ *the pick and choice of anything*, نَقَايَا.

REM. Here too *فَعَالِي* is thought to stand for فَعَائِلٌ; as جَدَايَا for جَدَائِي (جَدَاةٌ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiae rad. و et ي; as رَاوِيَّةٌ *a camel used in drawing water, a large water-skin*, رَاوِيَّةٌ; حَاوِيَّةٌ *an intestine*, حَاوِيَّةٌ; زَاوِيَّةٌ *a corner*, زَاوِيَّةٌ.

REM. a. Here *فَعَالِي* is thought to stand for فَوَاعِلٌ; as رَوَايَا for رَوَائِي (رَوَاةٌ), etc.

[REM. b. Anomalous is نَصْرَانِي from نَصْرَانِي *a Christian*.] C

XXV. فَعِيلٌ (rare).

1. بَقَرٌ; كَلْبٌ; عَبِيدٌ; عَبْدٌ; فَعَلٌ; فَعَلٌ; as عَبِيدٌ *a slave*, عَبِيدٌ; كَلْبٌ *a dog*, كَلْبٌ; بَقَرٌ *cattle*, بَقِيرٌ; رَحِيٌّ *a mill*, رَحِيٌّ.
2. فَعَالٌ; as حِمَارٌ *an ass*, حِمِيرٌ.
3. فَاعِلٌ; as حَاجٌّ *a pilgrim*, حَاجٌّ; غَارِيٌّ (for غَارِيٌّ) *a soldier*, غَارِيٌّ; مَاعِزٌ *a goat*, مَاعِزٌ; ضَائِنٌ *a sheep*, ضَائِنٌ.

D

XXVI. فُعُولَةٌ (rare).

فُعُولَةٌ; as بَعُولَةٌ *a husband*, بَعُولَةٌ; عَمٌّ *an uncle (by the father's side)*, عَمٌّ; عُمُورَةٌ *a wild ass*, عُمُورَةٌ; خَالٌ *an uncle (by the mother's side)*, خُوُولَةٌ (comp. § 240, rem. c); فُحُولَةٌ *a stallion*, فُحُولَةٌ; نَمُورَةٌ *a panther*, نَمِيرٌ; صُفُورَةٌ *a hawk*, صُفُورَةٌ; عَلْفٌ *fodder*, عَلُوفَةٌ.

A *Plur. Fract.*XXVII. فَعَالَةٌ (rare). *Sing.*

1. جَمَلٌ ; فِحَالَةٌ [فِحَالٌ a stallion, نُورٌ a bull, فِعْلٌ a camel, جِمَالَةٌ (also جِمَالَةٌ)]; دِكَارَةٌ male, حِجَارَةٌ a stone, حِجَارَةٌ.

2. فَاعِلٌ ; as صَاحِبٌ a companion, صَحَابَةٌ (also [the more common] صَحَابَةٌ).

B

XXVIII. فَعَلَ (rare).

1. بَكَرٌ, بَكَرَةٌ ; حَلَقٌ, حَلَقَةٌ a ring, a circle, حَلَقَةٌ ; بَكَرٌ, بَكَرَةٌ.

2. فَاعِلٌ, as نَهَلٌ drinking for the first time (of camels), طَالِبٌ seeking, خَادِمٌ a servant, خَادِمَةٌ ; تَابِعٌ a follower, an attendant, حَارِسٌ ; رَصَدٌ lying in wait, watching, رَاصِدٌ ; حَارِسٌ a guardian, a keeper, حَارِسَةٌ ; جَالِبٌ a driver, an importer, جَالِبَةٌ.

C

XXIX. فَعَلَ (rare).

تَاجِرٌ ; نَصْرٌ, نَصْرَةٌ a helper, نَاصِرٌ ; شَرِبٌ drinking, فَاعِلٌ ; تَاجِرٌ a merchant, رَاصِدٌ ; رَاصِدٌ a traveller, رَاصِدَةٌ ; زَائِرٌ [زَائِرَةٌ a visitor, زَائِرَةٌ].

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

D

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَسْمَاءُ 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 فَعَلَ are

which we have not thought it necessary to notice; for instance, A مَفْعَلَةٌ, rarely مَفْعَلَةٌ and مَفْعَلَةٌ (as مَضْبَعَةٌ a hyena, مَضْبَعَةٌ a slave, مَعْبُدَةٌ وَعِلٌ a mountain-goat, مَوْعِلَةٌ an old man, a chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ a sword, مَسِيْفَةٌ and مَسِيْفَةٌ), and مَفْعُولَةٌ, of which the principal examples in use are: مَاتُونَآ a she-ass, مَاتُونَآ a mule, مَبْعُولَةٌ a he-goat, مَشِيخَةٌ a slave, مَشِيخَةٌ an old man, مَشِيخَةٌ a he-ass, مَشِيخَةٌ a slave, مَعْبُودَةٌ a Christian (or other not Muhammadan) captive or slave, مَعْلُوجَةٌ مَعْبُورَةٌ a wild ass, مَعْبُورَةٌ large, stout, مَعْبُورَةٌ.

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. فَعَلَاءٌ (as شَاعِرٌ a poet, شَاعِرَةٌ), from an obsolete فَعِيلٌ (شَعِيرٌ); فَاعِلٌ, pl. فَعْلَى, C (as هَلِيكٌ perishing, هَلِكَةٌ), also from an obsolete فَعِيلٌ (هَلِكَةٌ).

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, بَحَارٌ, بَحَارٌ or بَحَارٌ, بَحَارٌ; نُورٌ a bull, نُورٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ (besides نُورٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ, نُورَةٌ, see rem. a); عِبْدَانٌ, عِبْدٌ, عِبِيدٌ, عِبِيدَةٌ, عِبِيدَةٌ, عِبِيدَةٌ, عِبِيدَةٌ, عِبِيدَةٌ (besides عِبْدٌ, عِبْدَانٌ, عِبْدَانٌ, عِبْدَانٌ, see rem. a); صَحَابَانٌ, صَحَابَةٌ, صَحَابٌ, صَحَابَةٌ, صَحَابَةٌ, صَحَابَةٌ (besides صَحَابَةٌ, 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 فَعُولَةٌ and XXVII. فَعَالَةٌ seem to be derived respectively from فَعُولٌ and فَعَالٌ with the termination ة to reinforce the collective meaning (قَاءٌ تَأْكِيْدٌ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness*, شَاهِدُونَ, شَاهِدٌ, شَهَدَ, شَهَدْتُمْ, شَاهِدُونَ, شَاهِدُونَ, شَاهِدُونَ, شَاهِدُونَ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example*, has شَوَاهِدٌ. The word بَيْتٌ means: (1) *a tent or house*, (2) *a verse of poetry*; in the former sense the plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.
- B Again, عَيْنٌ signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature or essence*, (4) *a distinguished man*; its plur. fract. in the first sense is عَيْنُونَ, عَيْنَيْنِ, or أَعْيَانٌ; in the second, عَيْنُونَ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the inner or wider side of a wing-feather*; its plur. fract. in the first sense is بَطُونٌ, أَبْطُنٌ, or أَبْطَانٌ; in the second, أَبْطُونٌ, أَبْطِنَةٌ, or أَبْطَانٌ; in the third, أَبْطُونٌ or أَبْطُنٌ; in the fourth and fifth, أَبْطَانٌ.
- C

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) فَعَالِلٌ. *Sing.*

1. Quadrilateral substantives and adjectives (ð not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*, ثَعَالِبٌ; ضِفْدَعٌ *a frog*, ضَفَادِعٌ; دِرْهَمٌ *a dirham*, دِرَاهِمٌ; قَنْطَرَةٌ *a claw of a lion*, بَرَائِنٌ; جَنْدَبٌ *a locust*, جَنَادِبٌ; جَوَاهِرٌ *gems*, زَعَانِفٌ; زَعَانِفٌ *a fin of a fish*, قَنَاطِرٌ; كَوْكَبٌ *a star*, كَوَاكِبٌ; جَدْوَلٌ *a streamlet, a column or table (in a book)*, جَدَاوِلٌ.
- D
2. Quadrilaterals (ð not included), formed from trilateral roots by prefixing أ, ت, or م; as أُصْبَعٌ *a finger*, أُصْبَعٌ; أُمَّةٌ *the end*

Plur. Fract.

I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) فَعَالِلٌ. *Sing.*

of a finger, [أَنَامِلٌ] أَدْمٌ *Adam*, أَوَادِمٌ; أَفَاعِيٌّ *a viper*, أَفَاعٍ (for أَفَاعِيٌّ, compare § 304, no. XXIII., rem.); أَفَاعِيٌّ *trial, experience*, تَجَارِبٌ; مَخْلَبٌ *a claw or talon*, مَخَالِبٌ; مَنَزِلَةٌ *a halting-place, a station*, مَنَازِلٌ; مَحَلَّةٌ *a place where one stops or dwells, a quarter of a town*, مَحَالٌ; مَعِيْشَةٌ *means of subsistence*, مَعَايِشٌ; مَعْنَى *meaning*, مَعَانٍ (for مَعَالِيٌّ); مَرْثِيَةٌ *B an elegy*, مَرَاثٍ (for مَرَاثِيٌّ); [مَرَضِعٌ *suckling*, مَرَاضِعٌ].

REM. a. In the plur. fract. of the form مَفَاعِلٌ from verba mediæ rad. ي, the ي is not converted after the ðlif productionis into hêmza (ð),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلٌ), or in the nomen agentis (فَاعِلٌ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, *an open space for walking* (from سَاحَ for سَيَّحَ); مَسَاحٌ, whereas مَسَاحٌ is the plural of مَسِيْحَةٌ *a curt* (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مَقْوَسٌ *a bowcase*, مَقَاوِسٌ; مَفَازَةٌ (from فَاَزَ for فَوَّزَ) *a desert*, مَفَاوِزٌ; مَلَامَةٌ *a reproof*, مَلَاوِمٌ; مَغَاوِسٌ (from مَغَاوَسَ for مَغَاوَسَ) *a place for diving*, مَغَاوِصٌ; but in one or two instances into hêmza (ð), e.g. مَصِيْبَةٌ (from صَابَ for صَوَّبَ) *a misfortune*, مَصَاوِبٌ, and usually مَصَائِبٌ; مَنَارَةٌ *D candlestick, a lighthouse, a minaret*, مَنَاوِرٌ, and usually مَنَائِرٌ. The changing of the و into ي is vulgar, as مَنَائِرٌ, مَنَائِرٌ.

REM. b. Adjectives of the form أَفْعَلٌ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلٌ, as أُجْدَلٌ; see § 309, b, γ], a plur. أَفَاعِلٌ; e.g. أُدْمَرٌ *a shackle or fetter*,

A *Plur. Fract.*

I. (مَفَاعِلُ، تَفَاعِلُ، أَفَاعِلُ) *cont.* *Sing.*

الْأَكْبَرُ، أَرَاكِبُ، أَرَاكِبُ the greatest, أَرَاكِبُ a mottled snake, أَرَاكِبُ; أَدَاهِمُ, grandees, nobles.

II. (فَوَاعِلُ، يَفَاعِلُ، مَفَاعِلُ، تَفَاعِلُ، أَفَاعِلُ) *cont.*

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ي);

B

as سُلْطَانٌ a *devil*, شَيْطَانٌ; سِرْحَانٌ a *wolf*, سِرْحَانٌ; سُلْطَانٌ a *sultan*, سَلَاطِينٌ; نَوَارٌ *white flowers*, تَبَابِينٌ; سَكَكِينٌ a *knife*, فِقَاقِيحٌ; نَوَاوِيرٌ a *bubble*, فُقَاعَةٌ; قَنَادِيلٌ a *lamp*, قَنَادِيلٌ; شَايِبٌ a *heavy shower of rain*, شَوْبُوبٌ; كُرْسِيٌّ a *chair*, كُرْسِيٌّ; مَثْوُوكٌ a *measure*, [كُرَاسِيٌّ (for كُرَاسِيٌّ)];

C

(بَرَارِيٌّ for بَرَارِيٌّ) a *desert*, بَرِّيَّةٌ; مَكَاكِيكٌ and مَكَاكِيكٌ; تَأْرِيخٌ a *statue*, تَمَائِيلٌ; تَصْوِيرٌ a *picture*, تَصْوِيرٌ; تَوَارِيخٌ a *chronicle*, تَوَارِيخٌ (compare § 303, f, rem.); مِفْتَاحٌ a *key*, مِفْتَاحٌ; مَسَاكِينٌ *poor*, مَسَاكِينٌ; مَشَائِمٌ *lucky, auspicious*, مَشَائِمٌ; مَلْعُونٌ *accursed*, مَلْعُونٌ; أَعْصَارٌ a *dust-storm with whirlwinds*, أَعْصَارٌ; مَلَاعِينٌ a *garland or crown*, أَكَالِيلٌ; أَرْجُوزَةٌ a *poem in the metre ragz*, أَرْجُوزٌ; أَدْحِيٌّ (for أَدْحِيٌّ) or أَدْحِيٌّ, an *ostrich's nest*, أَدْحِيٌّ; أَمَانِيٌّ (for أَمْنِيَّةٌ) a *wish*, أَمَانِيٌّ; أَمَانِيٌّ a *tent-rope*, أَمَانِيٌّ.

D

[This may be lightened also to كُرَاسِيٌّ, as كُرَاسِيٌّ a *human being*, has مَهْرِيٌّ and مَهْرِيٌّ, بُخْتِيٌّ a *Bactrian camel*, بُخْتِيٌّ and بُخَاتِيٌّ, مَهْرِيٌّ a *camel from Mahrah*, مَهْرِيٌّ and مَهْرِيٌّ. The two latter words have also the irregular plurals بُخَاتِيٌّ and مَهْرِيٌّ.]

* [This may be lightened also to كُرَاسِيٌّ, as كُرَاسِيٌّ a *human being*, has مَهْرِيٌّ and مَهْرِيٌّ, بُخْتِيٌّ a *Bactrian camel*, بُخْتِيٌّ and بُخَاتِيٌّ, مَهْرِيٌّ a *camel from Mahrah*, مَهْرِيٌّ and مَهْرِيٌّ. The two latter words have also the irregular plurals بُخَاتِيٌّ and مَهْرِيٌّ.]

Plur. Fract.

Sing.

A

II. (فَوَاعِلُ، يَفَاعِلُ، مَفَاعِلُ، تَفَاعِلُ، أَفَاعِلُ) *cont.*

a *sacred claim*, أَوَاخِيٌّ; أَوَاخِيٌّ a *stall*, أَوَاخِيٌّ; أَوَاخِيٌّ a *spring*, أَوَاخِيٌّ; أَوَاخِيٌّ the *queen-bee* (rex apum), يَغْسُوبٌ; يَغْسُوبٌ a *buffalo*, جَوَامِيسُ; جَوَامِيسُ *hemorrhoids*, بَاسُورٌ; بَاسُورٌ.

REM. a. The plur. فَوَاعِلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمٌ *signet-rings*, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمٌ); قَنَاطِرٌ *dirhams*, from دِرْهَمٌ = دِرْهَمٌ (pl. دِرَاهِمٌ); مَفَاطِيرٌ *bridges*, from قَنْطَرَةٌ; قَنْطَرَةٌ *one who breaks his fast*, مَفْطِرٌ; مُطْفِلٌ *having a fawn with her*, مَشَائِدٌ and مَشَائِدٌ; مُنْتَكِرٌ *having a young one with her*, مَطَافِيلٌ and مَطَافِيلٌ *clever, cunning*, مَنَاطِكِرٌ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِلُ; as مَقَاصِيرٌ = مَقَاصِرٌ, plur. of مَقْصُورَةٌ a *space partitioned or railed off, a closet*; أَعَاصِيرٌ = أَعَاصِرٌ, plur. of أَعْصَارٌ a *dust-storm*.

REM. b. دِينَارٌ a *dinār*, قِيرَاطٌ a *carat*, دِيَوَانٌ a *register, an account-book, a collection of poems, a public office or bureau*, and دِيَوَانٌ an *arched or vaulted portico, vestibule or apartment*, make دَوَاوِينٌ and دَوَاوِينٌ, قَرَارِيْطٌ, دَنَانِيْرٌ (as if from singular forms دِنَارٌ, قَرَارِطٌ, دِيَوَانٌ, and دِيَوَانٌ). دِيَبَاجٌ, *brocade*, has دِيَابِجٌ and دِيَابِجٌ; دِيَمَاسٌ or دِيَمَاسٌ (δημόσιον), a *dungeon, a bath*, and دِيَامِيْسٌ and دِيَامِيْسٌ; شِيْرَازٌ or شِيْرَازٌ, *curds*, شَوَارِيْزٌ and شَوَارِيْزٌ; أَتُونٌ, a *furnace*, أَتَاتِيْنٌ and perhaps also أَتَاتِيْنٌ (as if from a form أَتُونٌ); خُنَاقٌ (خُنَاقٌ) *quinsy*, has خَوَانِيْقٌ and, in modern Arabic, خُنَانِيْقٌ. Compare § 284, rem.

D

A REM. We must distinguish from the plurales fracti those nouns which are called *أَسْمَاءُ الْجِنْسِ* (*generic nouns*), as *نَحْلٌ* *bees*, on which see § 246 and § 292, *a*. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as *قَوْمٌ*, *رَفِئٌ*, *people or tribe*, *عَسْكَرٌ* *an army*; [*إِبِلٌ* *camels*, *غَنَمٌ* *sheep*]. These are called *أَسْمَاءُ الْجَمْعِ* or *أَسْمَاءُ الْجِنْسِ* (*like the plural*), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of *nomina unitatis* (§ 246).

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, C of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

I. The Declension of Undefined Nouns.

D 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.), *ـ* (Gen.), and *ا* or *ـ* (Acc., see § 8, rem. *a*). Diptotes are those which have only *two* terminations; viz. *ا* (Nom.) and *ـ* (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are

* A noun may be *مُعَرَّبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرَفٌ*, *declined with t̄enwīn*, or *غَيْرُ مُنْصَرَفٍ*, *declined without t̄enwīn*. The term *مُتَمَكِّنٌ فِي الْأَسْمَاءِ*, *established in*, or *possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعَرَّبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. *بَانٍ* (Nom.) and *بَيْنٍ* (Gen., Acc.)*.— A (3) The *pluralis sanus* has likewise only *two* case-endings for each

مُتَمَكِّنٌ, *possessed of (the nominal character) to the fullest extent*, is equivalent to *مُنْصَرَفٌ*, and *مُتَمَكِّنٌ غَيْرُ مُنْصَرَفٍ* to *غَيْرُ مُنْصَرَفٍ*.— The vowel *u* of the nominative is called *الرَّفْعُ*, *the raising (of the voice)*, and is *عَلَمُ الْفَاعِلِيَّةِ*, *the sign of agency*; the vowel *i* is termed *الْخَفْضُ* *the depression (of the voice)*, or *الْجَرُّ*, *the being drawn along or attracted* B *(by a governing word, الْجَارُ)*, and is *عَلَمُ الْإِضَافَةِ*, *the sign of annexation*; the vowel *a* is designated *الْتَّصُّبُ*, *the uplifting or elevation (of the voice)*, and is *عَلَمُ الْمَفْعُولِيَّةِ*, *the sign of objectivity*.—The *t̄enwīn* may be (a) *التَّنْوِينُ الدَّلَالُ عَلَى الْمَكَانَةِ*, *the nunation which shows that a noun is fully declinable*, also called *تَّنْوِينُ التَّمَكِينِ*, and found in the singular and the pluralis fractus, as *رَجُلٌ*, *رِجَالٌ*; (b) *تَّنْوِينُ التَّمَقَابَلَةِ*, *the nunation of correspondence*, found in the plural feminine, as *مُسْلِمَاتٌ*, because it corresponds to the *ن* of *مُسْلِمِينَ*; (c) *تَّنْوِينُ التَّنْكِيرِ*, *the* C *nunation which distinguishes, in the case of an indeclinable noun, between the definite, الْمَعْرُفَةُ, and the indefinite, النُّكْرَةُ, as مَرُوتٌ بِسَيْبُوِيهِ, I passed by Sibawēih and another (man called) Sibawēih; and (d) تَّنْوِينُ الْعَوْضِ, the nunation of compensation. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in وَاتَّمَرْتُمْ حِينَئِذٍ تَنْظُرُونَ and ye are then looking on, where حِينَئِذٍ stands for إِذْ بَلَغَتِ الرُّوحَ الْخَلْقُومَ, at the time when the spirit has reached the throat; (β) of compensation for a governed D word, as when the genitive is omitted after كُلٌّ or بَعْضٌ, as كُلٌّ قَائِمٌ for كُلُّهُمْ قَائِمٌ or كُلٌّ إِنْسَانٌ قَائِمٌ; (γ) of compensation for a letter, as in جَوَارِيٌّ plural of جَوَارِيَّةٌ, for جَوَارِيٌّ in the nominative or جَوَارِيٌّ in the genitive.*

* The form *بَيْنٍ* is used dialectically, as in the hemistich *عَلَى أَحْوَدَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ*, *at eve it (a bird) rose on two nimble (wings)*.

A gender; viz. for the *masculine*, **مَوْنٌ** (Nom.) and **مَوْنٍ** (Gen., Acc.)*; for the *feminine*, **مَوْنَاتٌ** (Nom.) and **مَوْنَاتٍ** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zdid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
	<i>Dual.</i>		<i>Dual.</i>	
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form **مَوْنَانِ** is doubtful, despite the verse **أَعْرِفُ مِنْهَا أَلْحِمِدَ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا**, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which **مَوْنَانِ** and **ظَبْيَانِ** (written in rhyme **نَا**) are used instead of **مَوْنَيْنِ** and **ظَبْيَيْنِ**.

* The form **مَوْنٍ** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. **وَأَنْكُرْنَا وَمَا ذَا تَبَتَّغَى**, *and we ignore the ruffraff of other (tribes)*; **وَالشُّعْرَاءُ مِتِّي وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ**, *and what is it pray that the poets want of me, since I have already passed the limit of forty (years)*? where **مَوْنٍ** and **أَرْبَعِينَ** are used instead of **مَوْنَيْنِ** and **أَرْبَعَيْنِ**.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

	Masc.		Fem.		A
	Proper.	Common.	Proper.	Common.	
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>		
N.	زَيْدُونَ	...	هِنْدَاتٌ	جَنَّاتٌ	
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَّاتٍ	
	<i>Plur. fract.</i>		<i>Plur. fract.</i>		B
N.	زَيْوَدٌ	رَجَالٌ	هُنُودٌ	جَنَانٌ	
G.	زَيْوَدٍ	رَجَالٍ	هُنُودٍ	جَنَانٍ	
Ac.	زَيْوَدًا	رَجَالًا	هُنُودًا	جَنَانًا	

Adjectives.

	Masc.	Fem.	C
	<i>Sing.</i>	<i>Sing.</i>	
N.	جَالِسٌ <i>sitting.</i>	نَائِحَةٌ <i>mourning.</i>	
G.	جَالِسٍ	نَائِحَةٍ	
Ac.	جَالِسًا	نَائِحَةً	
	<i>Dual.</i>		
N.	جَالِسَانِ	نَائِحَتَانِ	
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ	
	<i>Plur. sanus.</i>		D
N.	جَالِسُونَ	نَائِحَاتٌ	
G. Ac.	جَالِسِينَ	نَائِحَاتٍ	
	<i>Plur. fract.</i>		
N.	جُلَّاسٌ	نُوحٌ	
G.	جُلَّاسٍ	نُوحٍ	
Ac.	جُلَّاسًا	نُوحًا	

A		DIPTOTE OR SECOND DECLENSION.			
		<i>Substantives.</i>			
		Masc.		Fem.	
		<i>Sing.</i>			
	N.	عُمَانُ	'Othmān.	زَيْنَبُ	Z'dindb.
	G. Ac.	عُمَانٍ		زَيْنَبٍ	
		<i>Dual.</i>			
	N.	عُمَانَانِ		زَيْنَبَانِ	
B	G. Ac.	عُمَانَيْنِ		زَيْنَبَيْنِ	
		<i>Plur. sanus.</i>			
	N.	عُمَانُونَ		زَيْنَبَاتُ	
	G. Ac.	عُمَانِينَ		زَيْنَبَاتٍ	
		<i>Plur. fract.</i>			
		(of دِرْهَمٍ a dirham)		(of جَارِيَةٍ a young woman)	
	N.	دِرَاهِمٌ	N. G.	جَوَارٍ*	
C	G. Ac.	دِرَاهِمٍ	A.	جَوَارِي	
		<i>Adjectives.</i>			
		Masc.		Fem.	
		<i>Sing.</i>			
	N.	أَسْوَدٌ	أَفْضَلُ	سَوْدَاءُ	black.
	G. Ac.	أَسْوَدٍ	أَفْضَلٍ	سَوْدَاءٍ	
		<i>Dual.</i>			
	N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ	
D	G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ	
		<i>Plur. sanus.</i>			
	N.	...	أَفْضَلُونَ	...	
	G. Ac.	...	أَفْضَلِينَ	...	

* جَوَارٍ stands in the Nom. for جَوَارِي in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

A		DIPTOTE OR SECOND DECLENSION.			
		<i>Adjectives.</i>			
		Masc.		Fem.	
		<i>Plur. fract.</i>			
		(of فَقِيرٍ poor)		(of نَائِحَةٍ mourning)	
	N.	فُقَرَاءُ	...	نَوَائِحُ	
	G. Ac.	فُقَرَاءٍ	...	نَوَائِحٍ	

REM. a. There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. *أَمْرٌ*, a man, and *ابْنٌ*, a son, for *أَمْرًا* and *ابنًا*, which are also used (see § 19, d).

Sing. Nom.	أَمْرٌ or أَمْرًا	ابْنٌ
Gen.	أَمْرٍ or أَمْرًا	ابْنٍ
Acc.	أَمْرًا or أَمْرًا	ابنًا

[According to En-Nadr ibn Šomèil, as quoted by Zamahšari, *Faḥḥ* C i. 524, *فَمًّا* the mouth is also doubly declined, *فَمًّا*, *فَمْرًا*, as *رَأَيْتُ فَمَّهُ* 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.

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 of nouns which have more than three radical letters); as *بَوَاعِلُ* (XVI.), *فَعَائِلُ* (XVII.), *فَعَالِلُ* etc., and *فَعَالِيلُ* etc. (I. and II. *بَوَاعِلُ* causes, *عَجَائِبُ* wonders, *قَنَاطِرُ* bridges, *سَلَاطِينُ* sultans.

(β) Plurales fracti which end in hêmza preceded by êlif mêmūdūda

A (أَـ), viz. فَعْلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, *a* and *c*, β).

(γ) Plurales fracti which end in ـِ and ـِي, viz. فَعَالٍ (XXIII.), فَعَالِي (XXII.), and فَعَالِي (XXIV.); as عَدَارٍ *virgins*, جَرَحِي *wounded men*, أُسَارِي *prisoners*, هَدَايَا *presents* (compare *b*, β and *c*, β).

(δ) أولٌ, plur. fract. of أَوَّلٌ, and of its fem. أُولَى, *first*; آخِرٌ, plur. fract. of آخِرٌ, and of its fem. أُخْرَى, *other, another*; جَمْعٌ, plur. fract. of جَمْعَاءَ, كَتَمَاءَ, بَضْعَاءَ, بُتْعَاءَ, fem. of أَجْمَعٌ, etc., *all together*.

[(e) أَشْيَاءَ, the irregular plural of شَيْءٌ; (comp. XIV. 2, rem.)]

b. Various common nouns and adjectives; viz.

(a) Common nouns and adjectives which end in hêmza preceded by êlif mêmduḍa (أَـ); as عَذْرَاءٌ *a virgin*, بَيْضَاءٌ *white* (§ 296).

C Compare *a*, β and *c*, β .

REM. This rule does not apply to cases in which the hêmza is *radical*, as قَرَأَ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif maḩṣūra (ـِي); as ذِكْرِي *memory*, سَكْرِي *drunken* (§ 295, *a*). Compare *a*, γ and *c*, β .

REM. Excepting those in which the êlif maḩṣūra is *radical*; as هُدَى *guidance* (for هُدَى, § 213).

(γ) Adjectives of the form أَفْعَلٌ (§§ 232, 16, and 234—5), of which the fem. is فَعْلَى and فَعْلَاءَ (§§ 295, *b*, and 296); as أَعْجَبٌ *more wonderful*; أَحْمَرٌ *red*.—But adjectives of the form أَفْعَلٌ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلٌ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أُجْدَلٌ *a hawk*, أَخْيَلٌ *a green woodpecker*, أُرْتَبٌ *a hare*, أَرْمَلٌ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أُجْدَلٌ, أَخْيَلٌ.

REM. *a.* Some good authorities give أَرْمَلٌ as the masculine of A أَرْمَلَةٌ, which would be very irregular.

REM. *b.* Adjectives of the form أَفْعَلٌ, when used as substantives, retain the diptote inflection; e.g. أَدْمَرٌ *a fetter* (properly *blackish, dun*), أُسُودٌ *a serpent* (prop. *black*), أَبْرَقٌ *stony land* (prop. *mottled*), أَبْطَحٌ *a wide, gravelly water-course*, أَجْرَعٌ *a tract of land without herbage*.

(δ) Adjectives of the form فَعْلَانٌ, of which the fem. is فَعْلَى B (§ 295, *a*); as سَكْرَانٌ, f. سَكْرَى, *drunken*.—But those of which the fem. is فَعْلَانَةٌ (§ 295, rem. *a*) are triptote; as نَدْمَانٌ, f. نَدْمَانَةٌ, *a boon companion*.—Adjectives of the form فَعْلَانٌ are all triptote, their fem. being formed by adding ـَةٌ (§ 295, rem. *a*); as عَرَبَانٌ, f. عَرَبَانَةٌ, *naked*.

REM. *a.* Adjectives of the form فَعْلَانٌ, f. فَعْلَانَةٌ, are rare. The principal examples in the language are: أَلْيَانٌ *having a large fat tail* (of a sheep); حَبِلَانٌ *angry*; دَخْنَانٌ *stiflingly hot*; سَخْنَانٌ *hot*; سَيِّفَانٌ *tall and slender*; ضَحِيَانٌ *exposed to the sun, eating in the forenoon* (الضُّحَى); صَوْحَانٌ and صَوْحَانٌ *dry, withered*; عَلَانٌ *stupid, ignorant*; قَشْوَانٌ *thin, slender*; مَصَّانٌ *sucking* (sheep or cows) *out of greed, mean, vile*; مَوْتَانٌ *stupid, stolid*; نَدْمَانٌ *a boon companion*; نَصْرَانٌ *Christian*. Some of these, however, have also the form فَعْلَانٌ, فَعْلَانٌ, or فَعْلَانٌ; as أَلْيَانٌ and أَلْيَانٌ; سَخْنَانٌ, سَخْنَانٌ, or سَخْنَانٌ; صَوْحَانٌ; قَشْوَانٌ. The word صَوْحَانٌ may perhaps be merely a mistake for صَوْحَانٌ or صَوْحَانٌ.

REM. *b.* فَلَانٌ *so and so, such and such a one*, makes irregularly D in the feminine فَلَانَةٌ, [because it takes the place of a proper name (*c*, ζ)].

(e) The masculine numerals as mere abstract numbers; e.g. سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ 8 is the double of 4; سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ 6 is more than 5 by one.

(ζ) Distributive numerals of the forms فَعَالٌ and مَفْعَلٌ (§ 333); as ثِنْتَانٌ and مِثْنِي, *two by two*, ثَلَاثٌ and مِثْلَثٌ, *three by three*.

A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example: **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (*the form*) *af'al*, (*used*) *as an adjective, is declined without tənwin* (e.g. **أَحْمَرٌ** *red*); **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (*the form*) *af'al*, *when it is an indefinite noun, is declined with tənwin* (e.g. **أَتَكَلُّ** *tremor*, **أَجْدَلٌ** *a hawk*); **وَزْنٌ طَلْحَةٌ وَإِصْبَعٌ فَعْلَةٌ**; **وَأَفْعَلٌ** *the measure of Talḥa and 'isba' is fa'la and 'if'al*. But if we

B say **كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, *every (word of the form) 'af'al, which is an adjective, is declined without tənwin*, 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 **أُسَيْدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فَعَالٌ** (§ 333), as **أَحْيَيْدٌ**, **أَكْيَيْدٌ**.]

C c. Many proper names; viz.

(α) Foreign names of men, as **إِسْحَاقُ** *Isaac*, **إِبْرَاهِيمُ** *Abraham*, **دَاوُدُ** *David*, **يُوسُفُ** *Joseph*; excepting such as consist of three letters, the second of which has gèzma or is a litera productionis, as **لُوطٌ** *Lot*, **نُوحٌ** *Noah*.

(β) Proper names which end in *êlif maqṣūra* (compare *a*, *γ* and *b*, *β*) and *êlif memdūda* (compare *a*, *β* and *b*, *α*), whether Arabic or

D foreign; as **يَحْيَى** *John*, **عَادِيَا** or **عَادِيَاءُ** *Ādiyā*, **زَكَرِيَّا** *Zachariuh*, **يَعْلَى** *Ya'lā*, **لَيْلَى** *Lāilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **ان**, whether Arabic or foreign; as **عَطَفَانٌ** *Ḡaṭafān* (a tribe), **عُثْمَانُ** *Othmān*, **حِطَّانٌ** *Hiṭṭān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمَانُ** *Solomon*, **عِمْرَانُ** *Imrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms **فَعَالٌ** and **فِعْلَانٌ**, as **سِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَّلَ** A and **فَعِلَ**, or any of the persons of the Imperfect; as **سَمَرٌ** *Sammar*, **شَلْمُرٌ** *Jerusalem*, **ضَرْبٌ** *Dorib*, **أَحْمَدٌ** *Aḥmad*, **يَزِيدٌ** *Yazīd*, **يَشْكُرُ** *Yāškūr*, **تَدْمُرٌ** *Tadmur* (Palmyra), **تَغْلِبٌ** *Taglib*, **يُبْنَى** *Yubnā*, **تُمَادِيرٌ** *Tumādir*, **يُرَامِلٌ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبٌ** *a scorpion*, **عَقْرَبٌ** *'Akrab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةٌ** *Mekka*, **فَاطِمَةٌ** *Fāṭima* (a woman), **دُجَّةٌ** *Doḡa* (a woman), **طَلْحَةٌ** *Talḥa*, **قَتَادَةٌ** *Qatāda* (men). [Fem. proper names in **ات** keep their *tənwin*, as **أُدْرِعَاتٌ** gen. acc. **عَرَقَاتٌ** gen. acc. **عَرَقَاتٍ**. Dialectic forms are **عَرَقَاتٌ** gen. acc. **عَرَقَاتٍ** and even **عَرَقَاتٍ**.]

(η) Fem. proper names, which do not end in **ة**, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْرٌ** *Egypt*, **جُورٌ** *Gūr*, **صُورٌ** *Tyre*, **زَيْنَبٌ** *Zaynab*, **سَعَادٌ** *Su'ād*, **سَاتَرٌ** *Satar*, **سَقَرٌ** *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 gèzma, may be either diptote or triptote (though the former is preferred); as **هِنْدٌ** or **هِنْدٌ** *Hind*, **دَعْدٌ** or **دَعْدٌ** *Da'd*.

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فَعْلٌ** (from **فَاعِلٌ**), as **عَمْرٌ** *Omar*, **زُفَرٌ** *Zufar*, **جُشْمٌ** *Ḡuṣm*, **زُحَلٌ** *the planet Saturn*, **قُشْمٌ** *the male hyena*; and feminine names of the form **فَعَالٌ** (from **فَاعِلَةٌ**), as **قَطَامٌ** *Qaṭām*, **رَقَاشٌ** *Raqāš*, **حَدَامٌ** *Ḥadām*, **بِرَاحٌ** *the sun*, **صَلَاحٌ** *Ṣalāḥ* (a name of Mekka). These latter, however, have

- A as *رَيْتَبٌ* (γ); *رَيْتَبٌ* 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 *فَعْلَةٌ*, in *c, η*. (4) *الْعَلِيَّةُ* + *وَزْنُ الْفِعْلِ*, as *بَزِيدٌ*. (5) *الْعَلِيَّةُ* + *الْعَدْلُ*, as *عُمَرُ*. (6) *الْعَلِيَّةُ* + *الْعَجْمَةُ*, as *بَطْرُسُ* *Petrus*. Except the case of *نُوحٌ* and similar names in *c, a*. (7) *الْوَصْفِيَّةُ* + *الْعَدْلُ*, as *أَخْرُ*, which is *مَعْدُولٌ* from *جَمْعَاوَاتٌ*. (8) *الْوَصْفِيَّةُ* + *الْعَدْلُ*, or *جَمْعٌ*, which is *مَعْدُولٌ* from *جَمْعَاوَاتٌ*. (9) *الْوَصْفِيَّةُ* + *وَزْنُ الْفِعْلِ*, in adjectives of the form *فَعْلَى*.
- B the termination *ان* in adjectives of the form *فَعْلَانٌ*, fem. *فَعْلَى*. (9) *الْوَصْفِيَّةُ* + *وَزْنُ الْفِعْلِ*, in adjectives of the form *أَفْعَلٌ*.

310. Nouns ending in *ي* or *ا*, for *ي* or *و* (§§ 213 and 245), which follow the first declension, and those in *ي* and *ا*, for *ي*, which follow the second (§ 309, *a, γ; b, β; c, β*), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (*تَقْدِيرِيٌّ*), not expressed (*لَفْظِيٌّ*) or external (*ظَاهِرٌ*).

- C E.g. *عَصَا* for *عَصَوٌ*, *عَصَوٌ*, and *عَصَوًا*; *رَحَى* for *رَحَى*, *رَحَى*, and *رَحِيًا*; *بُشْرَى* for *بُشْرَى* and *بُشْرَى*.

311. Nouns ending in *ي*, for *ي* or *و* (§ 167, *b, β*, and the Paradigms of the Verb, Tab. XVIII.) and *ي* or *ي* (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. *يَا* (according to § 166, *a*). E.g. *غَارِوٌ* for *غَارِوٌ*, acc. *غَارِيًا*; *مُرْمِيٌّ* for *مُرْمِيٌّ*, acc. *مُرْمِيًا*; *مُغْرِيٌّ* for *مُغْرِيٌّ*, acc. *مُغْرِيًا*; *تَمْتِيٌّ* for *تَمْتِيٌّ*, acc. *تَمْتِيًا*; *تَغْرِيٌّ* for *تَغْرِيٌّ*, acc. *تَغْرِيًا*; *شَجِيٌّ* for *شَجِيٌّ*, acc. *شَجِيًا*; *عَمِيٌّ* for *عَمِيٌّ*, acc. *عَمِيًا*.

312. All plurals of the second declension, which ought regularly to end in *ي*, for *ي*, follow in the nom. the first declension instead

of the second, and substitute *ي* (for *ي*). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have *ي*. E.g. *جَارِيَةٌ*, plur. nom. and gen. *جَوَارِيٌّ*, for *جَوَارِيٌّ* (instead of *جَوَارِيٌّ*), acc. *جَوَارِيٌّ*; *مَعَانِيٌّ*, plur. nom. and gen. *مَعَانِيٌّ*, for *مَعَانِيٌّ* (instead of *مَعَانِيٌّ*), acc. *مَعَانِيٌّ*; *صَحْرَاءٌ*, plur. nom. and gen. *صَحَارِيٌّ*, for *صَحَارِيٌّ* (instead of *صَحَارِيٌّ*), acc. *صَحَارِيٌّ*.

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article *أل*; 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 *الْحَسَنُ* properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in *رَبُّ الْبَرِيَّةِ*, § 309, *c*, rem. *d*), *الزَّيْدُ الْأَوَّلُ* *the first Zaid*.—A defined noun is called *مَعْرِفَةٌ* or *مَعْرُوفٌ* (*تَعْرِيفٌ* means *defining*), an undefined noun *نَكْرَةٌ* or *مُنْكَرٌ* (*تَنْكِيرٌ* means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following D cases arise.

(a) If it belongs to the first declension, it loses the *tênwin*.

Nom.	الرَّجُلُ	الْحَسَنُ	الْمَدِينَةُ	الْمُحْصَنَةُ	الرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	الْحَسَنِ	الْمَدِينَةِ	الْمُحْصَنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	الْحَسْنَ	الْمَدِينَةَ	الْمُحْصَنَةَ	الرِّجَالَ

REM. The final *l* of the acc. disappears along with the *tênwin*.

A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السُّودَاءُ	الْأَكْبَابُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السُّودَاءِ	الْأَكْبَابِ
Acc.	الْأَسْوَدَ	السُّودَاءَ	الْأَكْبَابَ

(c) If it be a plur. sanus fem., it loses the tènwin.

B Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
	<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*, gen. acc. *الضَّارِبِينَ*, *الرَّجُلَيْنِ*.

REM. b. Nouns ending in *-* drop the tènwin and resume their

C original *ي*; as *الْتَمَنِي* from *مَعَانٍ*, *الْمَعَانِي* from *رَامٍ*, *الرَّامِي* from *ي*; *الْجَوَارِي* from *جَوَارٍ* (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

(a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

D Nom.	كِتَابُ اللَّهِ	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, *حَمْرٌ* a father-in-law, and less frequently *هَنْ* a thing, after rejecting the tènwin, lengthen the preceding vowel.

Nom.	أَبُو	أَخُو	حَمُو	هَنُو	for أَبٌ, etc.
Gen.	أَبِي	أَخِي	حَمِي	هَنِي	for أَبٍ, etc.
Acc.	أَبَا	أَخَا	حَمَا	هَنَا	for أَبٍ, etc.*

The word *ذُو*, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the gen. *ذِي*, in the acc. *ذَا*; whilst *فَمْرٌ*, *the mouth* (Aram. 𐤍𐤏𐤃), which is used instead of *فَوْهٌ* or *فَوَّهٌ*, makes either:

Nom.	فَمْرٌ	Gen.	فَمْرٍ	Acc.	فَمْرًا
or:	فُو		فِي		فًا†

REM. b. Proper names of the first declension lose their tènwin, when followed by the word *إِبْنٌ* in a genealogical series; as *مُحَمَّدُ*

* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse *أَدَّى بِأَبِيهِ أَتَدَّى عَدِيٌّ فِي الْكُفْرِ 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* *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first *أَبَاهَا* is the accus. after *إِنَّ*, and the second *أَبَاهَا* the genit., instead of *أَبِيهَا*, whilst *غَايَتَاهَا* stands by poetic license (in this case *الإشباعُ*) 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. 𐤁𐤏, constr. 𐤁, with suffix 𐤁𐤏.

- A **بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muhammad, the son of Ga'far, the son of Halid, the son of Muhammad.* On the elision of the *l* in **ابْنِ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتٌ**, a daughter, we may use, when a genitive follows, the form **ابْنَةٌ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the *Ḳor'ān* (Sūr. lxi. 12) and often in old Mes.]

(*b*) The dual loses the termination **نِ**.

- B Nom. **لَنَا مَسْجِدَا** *the two slaves of the sultan came*; **جَاءَ عَبْدَا السُّلْطَانِ** *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 جَارِيَتَيْ أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *ḥlif* conjunction follows the oblique cases of the dual, the final *ى* takes a *kèsra* instead of a *gèzma*; as **مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); **الْمَنْسَمَانِ ظَفْرَا حَقِي الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **نِ**.

- D Nom. **جَاءَ بَنُو الْمَلِكِ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **رَأَيْتُ بَنَى الْمَلِكِ** *I saw the king's sons*; **كُنَّا مُوقِدِي النَّارِ** *we were kindling the fire.*

REM. If the plur. ends in **وْنَ**, acc. **يْنَ** (for **يُونَ**), A these terminations become, before a following gen., **وِى**; and if the genit. begins with an *ḥlif* conjunct., the final **و** takes *ḍamma*, and the final *ى* *kèsra*, instead of the *gèzma*; as **مُصْطَفَوِ اللَّهِ**, **مُصْطَفِيِ اللَّهِ** (§ 20, *c*).—Regarding the *l* otiosum which is often, though incorrectly, added to the nominal term. **و** and **وَو**, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(*a*) Triptotes and the plur. sanus fem. lose the *tènwin*, the dual and plur. sanus masc. the terminations **نِ** and **نَ**; 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. **ى** (see C § 185, rem. *a*, and § 317), the final vowels of the sing., plur. fractus, and plur. sanus fem. are elided; as **كِتَابِي** *my book*, from **كِتَابٌ**; **كِلَابِي** *my dogs*, from **كِلَابٌ**, plur. fract. of **كَلْبٌ**; **تَوَابِعِي** *my followers*, from **تَوَابِعٌ**, plur. fract. of **تَابِعٌ**; **جَنَاتِي** *my gardens*, from **جَنَاتٌ**, plur. sanus of **جَنَّةٌ**.

(*c*) If the noun ends in *ة*, this letter is changed into (or rather, resumes its original form of) **ت**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَتِي**. D

(*d*) If the noun ends in *ḥlif* mobile or *hèmza*, this letter passes before the suffixes into **و**, when it has *ḍamma* (Nom.), and into **وِى**, when it has *kèsra* (Gen.); as **نِسَاؤُهُ** *women*, nom. with suffix **نِسَاؤُهُ**, *his women*, gen. **نِسَائِهِ**. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. *a*, **أَبٌ**, **أَخٌ** and

A REM. a. For ثَلَاثَةٌ, ثَلَاثٌ, we may also write ثَلَاثٌ, ثَلَاثَةٌ, and for ثَمَانِيَةٌ, ثَمَانِيَةٌ (§ 6, rem. a).—ثَمَانِيَةٌ stands, according to the Arab lexicographers, for ثَمَانِيَةٌ (compare § 14, c), and that for ثَمَانِيَةٌ. The correctness of this view is proved [as they say] by the diminutive ثَمَانِيَةٌ, the fraction ثَمَانِيَةٌ, 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* (עִשְׁתִּין), apparently identical with the Heb. עִשְׁתִּי in עִשְׁתֵּי עָשָׂר; but the fem. is *ihit* (אַחַת) = אַחַת (for אַחַדָּה).—The Aram. הַרְתִּין, f. הַרְתִּין, is a contraction for הַרְתִּין, which may be either the equivalent of the Heb. תְּשִׁים (ת) becoming ת, as in הַרְתִּין, snow, = תְּשִׁין, and ת exchanging with ר, as in הַרְתִּין, to rise, = (רָחַ); or, as others think, derived from the rad. הֲ, as it were the dual of וְתֵר single, sole. The daghesh in the Heb. fem. תְּשִׁים (also pronounced תְּשִׁים) indicates the loss of the *n* in תְּשִׁין.—The Heb. תְּשִׁין, תְּשִׁין, stand for תְּשִׁין, תְּשִׁין (see rem. a, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form תְּשִׁין (תְּשִׁין), is identical with the Arabic; whilst in the Syriac [תְּשִׁין or תְּשִׁין] the original doubling has left its trace in the hard sound of the *t* (compare תְּשִׁין).

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 رِجَالٌ عَشْرَةٌ, ten men (lit., men, a decade, and a decade of men); or نِسَاءٌ عَشْرٌ, or نِسَاءٌ عَشْرٌ, ten women.

REM. a. The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A adjectives, which follow the gender of their substantives.—That ثَلَاثٌ, أَرْبَعَةٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ, أَرْبَعَةٌ, etc.,—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 الْأَوَّلُ مِنَ رَمَضَانَ the middle ten days of Ramadān, الْعَشْرُ الْأَخِيرُ مِنْ رَمَضَانَ the last ten days of R., or الْعَشْرُ الْأَوَّلُ وَالْأَوَّلُ, etc. See also § 322, rem. b.

B REM. b. An undefined number from 3 to 10 is expressed by بَضْعٌ ([or بَضْعٌ], literally, a part or portion); as بَضْعٌ رِجَالٍ some men, بَضْعٌ نِسْوَةٍ some women, فِي بَضْعِ سِنِينَ in a few years. The use of بَضْعَةٌ belongs to post-classical times; as بَضْعَةٌ أَشْهُرٍ some months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the exception of the duals اِثْنَانٍ, and اِثْنَانٍ or اِثْنَانٍ.—ثَمَانٍ stands for ثَمَانِيٌّ, and has in the genit. ثَمَانِيٌّ, acc. ثَمَانِيًّا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*. They either follow the objects numbered, and are put in apposition with them, as رِجَالٌ ثَلَاثَةٌ, of three men (lit., of men, a triad); or they precede them, in which case the numeral governs the other substantive in the genitive of the plural, as ثَلَاثَةٌ رِجَالٍ, three men (lit., a triad of D men), except in the single instance of مِائَةٌ a hundred (see § 325).

REM. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِيٌّ, acc. ثَمَانِيٌّ (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of course lose the *tēnwīn* (§ 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 *الثِنْتَانِ حَنْظَلٍ*, or simply *حَنْظَلَتَانِ*.

REM. d. *بِضْعَ* 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 عَشْرَ	عَشْرَةَ خَمْسٍ
12.	عَشْرَ اِثْنَا	عَشْرَةَ اِثْنَتَا عَشْرَةَ ثِنْتَا	عَشْرَ سِتَّةَ	عَشْرَةَ سِتِّ
13.	عَشْرَ ثَلَاثَةَ		عَشْرَةَ ثَلَاثَ	عَشْرَ سَبْعَةَ	عَشْرَةَ سَبْعِ
14.	عَشْرَ أَرْبَعَةَ	عَشْرَةَ أَرْبَعِ	عَشْرَ ثَمَانِيَةَ	عَشْرَةَ ثَمَانِي
			عَشْرَ تِسْعَةَ	عَشْرَةَ تِسْعِ

C REM. a. Instead of *عَشْرَةَ* some of the Arabs pronounce *عَشْرَة*, and the form *عَشْرَة* is said to occur.—For *ثَمَانِي عَشْرَةَ* we also find *ثَمَانِي عَشْرَة*, [and incorrectly] *ثَمَانِ عَشْرَة*, and *ثَمَانِ عَشْرَة*. [In manuscripts we often find *ثمان عشرة*, which may be either of the two preceding forms, or the vulgar *ثمان عشرة*.]

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

D 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 *اِثْنَا عَشْرَ* and *اِثْنَتَا عَشْرَةَ*, which have in the oblique cases *اِثْنَتَا عَشْرَ* and *اِثْنَتَا 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 *أَحَدَ عَشْرَ*. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, *إِحْدَاشِ*, *إِنْدَاشِ*, *تِلْدَاشِ*, *تِلْدَاشِ*, *سَبْعَاشِ*, *سَبْعَاشِ*, *تِمَانَاشِ*, *تِمَانَاشِ*, *أَرْبَعَاشِ*, *أَرْبَعَاشِ*.

323. The cardinal numbers from 20 to 90 are:—

20.	50.	80.
عِشْرُونَ	خَمْسُونَ	ثَمَانُونَ
ثَلَاثُونَ	سِتُّونَ	تِسْعُونَ
أَرْبَعُونَ	سَبْعُونَ	

REM. a. *كَلْثُونَ* and *كَلْثُونَ* may also be written *كَلْثُونَ*.

REM. b. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., *ونَ* in the C nom., and *ينَ* 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. *و*, in the genit. and acc. *ي*.

REM. c. The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; *עשרים*, *חמשים*, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D *ā* (for *ān*); Assyr. *isrā*, *silasā*, *irbā*, *hamsā*; Æth. *'esrā*, *salasā*, *'arba'ā*, *hamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction *وَ*, *and*; as *أَحَدٌ وَعِشْرُونَ* *one and twenty, twenty-one*. Both are declined; as gen. *أَحَدٍ وَعِشْرِينَ*, acc. *أَحَدًا وَعِشْرِينَ*.

A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as وَعِشْرُونَ نَيْفٌ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are:—

100. مِائَةٌ	600. سِتُّ مِائَةٍ
200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
B 300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	800. ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

REM. a. For مِائَةٌ (Æth. ጠዋላት: *me'et*, Heb. מאה, Aram. ܡܝܐ, ܡܝܐ, Assyr. mā) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٌ, and more recently مِئَةٌ. The dual مِائَتَانِ is written occasionally مِائَاتَانِ, and hence in poetry مِائَاتَانِ. D. G.] The plur. is مِئُونَ, مِئَاتٌ, or مِأَى; the forms مِئُونٌ, مِئُونٌ (like مِئُونٌ from سَنَةٌ *a year*), and مِئَى (with the article, المِئَى) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kor'an. The l was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ʿ (ʿ).

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 ثَمَانِي مِائَةٍ, etc. (see § 321), is very rarely employed [in poetry].

REM. c. مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِي مِائَةٍ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةٌ سَنَةٍ.

326. The numerals from 1000 upwards are:—

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ أَلْفٍ	300,000. ثَلَاثِي مِائَةِ أَلْفٍ
4000. أَرْبَعَةُ أَلْفٍ	400,000. أَرْبَعِي مِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اِثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةُ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ أَلْفِ أَلْفٍ
etc.	etc.

REM. The plur. of أَلْفٌ (Heb. אלף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'elf, 10,000) is أَلُوفٌ, أَلُوفٌ, and أَلُوفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلَاثَةُ أَلْفِ دِرْهَمٍ. [The plural أَلُوفٌ is only used in the combination ثَلَاثَةُ أَلُوفٍ, but أَلُوفٌ with all numerals from 3 to 10. In manuscripts it is often written defectively أَلُوفٌ (أَلُوفٌ). The plurals أَلُوفٌ and مِئُونٌ, are only employed of indefinite numbers, *thousands, hundreds.* D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ أَلْفٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعِي مِائَةٍ وَثَلَاثَةُ أَلْفٍ.

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are:—

Masc.	Fem.	Masc.	Fem.
أَوَّلٌ	أَوَّلَى <i>the first.</i>	سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
ثَانٍ	ثَانِيَةٌ <i>second.</i>	سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
ثَالِثٌ	ثَالِثَةٌ <i>third.</i>	ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
رَابِعٌ	رَابِعَةٌ <i>fourth.</i>	تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
خَامِسٌ	خَامِسَةٌ <i>fifth.</i>	عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

B

REM. a. [•]أَوَّلٌ stands for الأَوَّلُ or الأَوَّلَى, الأَوَّلَى for الأَوَّلَى or الأَوَّلَى, according to the superlative form أَفْعَلٌ, f. فَعْلَى, from the rad. أول or وائل. Its plurals are: الأَوَّلُونَ, الأَوَّلَاتُ, الأَوَّلِي, and الأَوَّلِي for the maso.; الأَوَّلَى (rarely الأَوَّلَى) for the fem.*

C

* [If [•]أَوَّلٌ is used as a noun, it takes the tènwin, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, نَهْمُ أَوَّلٍ يَعْطُو عَلَى كُلِّ أَوَّلٍ (or ancestor) of everybody else, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا قَدِيمًا he left him neither past (قَدِيمًا) nor present (أَوَّلًا). The fem. plur. occurs in the phrase هُنَّ الأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا they are the first to enter, the last to leave, as plurals of أَوَّلَةٌ and آخِرَةٌ. In later times the fem. أَوَّلَةٌ is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 seq.); likewise the adverb أَوَّلًا (as in (أَوَّلًا وَآخِرًا) for the correct أَوَّلٌ formerly. So it is interpreted in the phrase لَقِيتُهُ عَامًا أَوَّلًا I met him in a year before, as some say instead of لَقِيتُهُ عَامًا أَوَّلًا last year (comp. Lane s. v. عام). D. G.]

D

REM. b. ثَانٍ makes, of course, in the construct state and with the art. ثَانِي, ثَانِي; in the acc. ثَانِيًا, construct state and with the art. ثَانِي, ثَانِي. And so with the rest; ثَالِث, ثَالِث, etc.

REM. c. Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سِتٌّ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِث [and خَامٍ for خَامِس].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
عَشْرَى	عَشْرَةٌ <i>eleventh.</i>
ثَانِي عَشْرَى	عَشْرَةٌ ثَانِيَةٌ <i>twelfth.</i>
ثَالِث عَشْرَى	عَشْرَةٌ ثَالِثَةٌ <i>thirteenth.</i>
رَابِع عَشْرَى	عَشْرَةٌ رَابِعَةٌ <i>fourteenth.</i>
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as الثَالِثَ عَشْرَةَ, الثَالِثَةَ عَشْرَةَ. For الثَانِي عَشْرَى and الثَانِي عَشْرَى we may say عَشْرَى الثَانِي and الثَانِي عَشْرَى. Some, however, admit the inflection of the unit, when defined, as الثَالِثَ عَشْرَةَ, الثَالِثَةَ عَشْرَةَ; in which case عَشْرَى (الثَانِي) is the nom. and genit., عَشْرَى (الثَانِي) the accus.

C

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عَشْرُونَ *twentieth*, الثَانِي عَشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعَشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعَشْرِينَ, acc. حَادِيًا وَعَشْرِينَ), fem. حَادِيَةٌ وَعَشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

D

A to Abū Zēid (*Nawādir* 193) حَمِيْسٌ and لَيْمِيْتُ. D. G.] A half is نِصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَص), or نَصِيْفٌ, pl. أَنْصَافٌ.— The fractions above a tenth are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً, *three parts out of twenty*, $\frac{3}{20}$; [نِصْفٌ نِصْفٌ وَثَلَاثٌ; نِصْفٌ وَسُدْسٌ; نِصْفٌ وَرُبْعٌ; عَشْرُ الْعَشْرِ $\frac{1}{10}$; عَشْرُ الْعَشْرِ $\frac{1}{10}$; نِصْفٌ وَثَلَاثٌ وَنِصْفٌ عَشْرٌ $\frac{1}{12}$; etc.*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. רִבִּיעַ a third, “rubu,” רִבִּיעַ a fourth, חֲמִישׁ a fifth.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فَعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or اَثَلَاثٌ, *every third* (day, month, year, etc.); رُبْعًا, or اَرْبَعٌ, *every fourth*; etc. Synonymous with ثَلَاثٌ is غَيْبٌ.

C as حَمِيَّ اَثَلَاثٍ, or حَمِيَّ اَلْغَيْبِ, *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*.

	Masc.	Fem.
Sing.	ذَا	(ذِي, ذِهِ, ذِي);
		(ذِي, ذِي, ذِي).
Dual. Nom.	(ذَانِ) ذَانِ	(ذَاتِي) ذَاتِي.
Gen. Acc.	(ذَيْنِ) ذَيْنِ	(ذَيْنِ) ذَيْنِ.
Plur. comm. gen.	أُولَئِكَ, أُولَئِكَ, or أُولَئِكَ	أُولَئِكَ, or أُولَئِكَ.

This simple form of the demonstrative pronoun is used to indicate a person or thing which is near to the speaker.

REM. a. The u in أُولَئِكَ and أُولَئِكَ is always short, و being merely scriptio plena. In this way أُولَئِكَ can be distinguished in verse from أُولَئِكَ, the fem. of أُولَئِكَ, *first*, in which the u is long. The و may have been inserted in order the more easily to distinguish أُولَئِكَ and أُولَئِكَ from إِي and إِي.

REM. b. The diminutive of ذَا is ذِيًّا, f. ذِيًّا; du. ذِيَّانِ, f. ذِيَّانِ; pl. ذِيَّانِ, ذِيَّانِ.

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. זו , Phoen. 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	(ذَاتَا) ذَوَاتَا.
Gen. Acc.	ذَوِي	(ذَاتِي) ذَوَاتِي.
Plur. Nom.	أُولَئِكَ, أُولَئِكَ, or أُولَئِكَ	أُولَئِكَ, or أُولَئِكَ.
Gen. Acc.	أُولَئِكَ, or أُولَئِكَ	أُولَئِكَ, or أُولَئِكَ.

A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—
The form **أُولُو** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of *el-Yemèn*, as **ذُو الْكَلَاعِ**, **ذُو رُعَيْنِ**, **ذُو نُوَاسِ**, **ذُو بَزَنَ** **أُولُو**, etc. These are called **أُولُو**, formed as if from a singular **ذَوَى**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the 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**; **كُنْ**, **كُنَّ**, **كُمُ**; **كُمَا**), 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*, **ذَاكُمُ**; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

D	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَ *) <i>that</i> .	ذَاكِ (vulg. ذِيكَ).
Du. Nom.	ذَانِكَ	ذَانِكِ .
Gen. Acc.	ذَيْنِكَ	ذَيْنِكِ .
Plur. comm. gen.	أُولَئِكَ or أُولَآءِ , أُولَئِكَ or أُولَآءِ .	

* [Some say that **ذَاكَ** is a mispronunciation for **ذَلِكَ**.]

REM. *a.* The *u* is *short* in **أُولَئِكَ** and **أُولَآءِ**, just as in **أُولَى**, **أُولَاءَ**, and **أُولُو** (§ 340, rem. *a*, *c*).

REM. *b.* The diminutive of **ذَاكَ** is **ذِيَّكَ**, *f.* **ذِيَّكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَالِكَ** or **ذِلِكَ** (often written **ذِلِكَ**, § 6, rem. *a*).

	Masc.	Fem.
Sing.	ذَالِكَ <i>that</i> .	ذَالِكِ (ذَالِكِ).
Du. Nom.	ذَانِكَ	ذَانِكِ .
Gen. Acc.	ذَيْنِكَ	ذَيْنِكِ .
Plur. comm. gen.	أُولَئِكَ or أُولَآءِ .	

REM. *a.* **ذَالِكَ** is a contraction for **ذَيْلِكَ**. In the dual, **ذَانِكَ**, **ذَانِكِ**, stand for **ذَانِلِكَ**, **ذَانِلِكِ**; and **ذَيْنِكَ**, **ذَيْنِكِ**, for **ذَيْنِلِكَ**, **ذَيْنِلِكِ**. The plur. is rare, **أُولَآءِ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **ذَانِكِ**, as the dual of **ذَاكَ**, the second *n* being in their opinion merely corroborative.

REM. *b.* Some grammarians assert that there is a slight difference of meaning between **ذَاكَ** and **ذَالِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. *c.* The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِي**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. *d.* The diminutive of **ذَالِكَ** is **ذِيَّكَ**, *f.* **ذِيَّكَ**. [A com-

A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سِين*, has everywhere usurped the place of the direct form *سُون*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَاوُونَ*, gen. and acc. *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. *הַזֵּה*, comm. *הַזֶּה* (= *الَّذِي*). See *Comp. Gr.* p. 117.

B REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّة*, *الَّذِيَّة*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتِ*, *الَّذِيَّاتِ*. The forms *الَّذِيَّة*, *الَّذِيَّانِ* are vulgar and incorrect.

C REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayy* (*طَيِّ*), employ *ذُو* (Heb. *זו*, Aram. *זו*, *זו*, Æth. H: *za*). It is then either wholly *indeclinable*, which is more usual; as *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 لَا تَتَّحِمِينَ لِلعَظْمِ ذُو أَنَا عَارِقُهُ*; (*كَفَانِيَا* in rhyme for *كَفَانِيَا*); *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*); *وَبُئْرِي ذُو حَفَرْتُ وَذُو طَوْبِتْ* *and my well which I dug and which I lined (or cased), for وَآلَتِي* and *وَآلَتِي*; [*no! by Him whose residence is in heaven, 'Agāni xi. 25, l. 18. D. G.]* or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوِي	ذَوَاتِي
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِي	ذَوَاتِ (ذَوَاتِ)

B An example of this use is *بِالتَّفَضُّلِ ذُو فَضْلِكُمْ اللَّهُ بِهِ وَالتَّكْرَامَةِ بِهَا ذَاتُ أَكْرَمِكُمْ اللَّهُ بِهَا* *by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for أَتِي* and *الَّذِي*; [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) *لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ* *ذُو بُدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ* *for you cannot but obey the decision of the Prince. D. G.]*

C 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, ἡτίς, ὅ, τι*. The former (*مَنْ*) is used of beings endowed with reason, the latter (*مَا*) of all other objects. [They are either definite (*مَوْضُوفٌ*) as *الَّذِي*, or indefinite (*مَوْضُوفٌ*), *مَنْ* signifying in the latter case *one who, ما something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

D 349. The conjunctive pronoun *أَيُّ*, fem. *أَيَّة*, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, *አይ*: (*ay*) *who? of what sort?* The corresponding Heb. vocable is *אֵי*, used as an adverb, *where?* in interrogative phrases *אֵי*, which appears in Æth. in *አይ፡፡*: (*aytē*) *where?* *አይ፡፡*: (*aytē*) *how?* Syr. *أَيْنَ* *where?* *أَيْنَ* *who?* *أَيْنَ* *how long?* etc.

A 350. Of **أَيُّ** and **مَنْ**, **مَا**, are compounded **أَيُّمَنْ** *he who, she who, whoever*, **أَيُّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيُّمَنْ**, **أَيُّمَا**; acc. **أَيُّمَنْ**, **أَيُّمَا**.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **الَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَمْ** or **كَمْ**], *how much [or many]*, which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْإِخْبَارِ**); but never conjunctive.

REM. The interrogative **مَا** may be* shortened after prepositions into **مَ**, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. **عَمَّا**, **عَمَّا**, **عَمَّا**, **عَمَّا** (for **مَنْ** **عَمَّا**), **عَلَّامًا**, **عَلَّامًا**, **عَلَّامًا**, **عَلَّامًا** (for **مَنْ** **عَلَّامًا**). In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bīma*, *'ilā ma*, etc.); whence it happens that **بِمَ** and **لِمَ** are sometimes shortened in poetry into **بِمَ** and **لِمَ**. This is also the origin of **كَمْ**, for **كَمْ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **كَمَا**, **كَمَا**, **كَمَا**, etc. Similarly we find **فَمَا** for **فَمَا** *what then?* and **كَمَا** *that what? for what purpose?* as when one

* [Rather, "is usually shortened." Zamahsari, *Fāik*, ii. 159 calls it "the commoner" form (**الْأَشْبَحُ**). The grammarians of the school of Baṣra say that it must always be shortened in prose; in poetry the *elīf* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says **قَصَدْتُ فَلَانًا** *I went to (the house of) so and so*, to which you A rejoin **كَيْمًا**, and the answer is **كَيْمًا** *that I might do him a kindness*. [The shortening of **مَا** takes place also in such sentences as **مَجِيءٌ مَجِيءٌ** *in what manner did you arrive?* and **مِثْلُ مَا أَتَتْ** *what are you like?*]

352. The interrogative pronoun **مَنْ**, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say *Some one is come*, or *I have seen some one*, and another B should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنْي	مَنْه (مَنْت).
Acc.	مَنْا	
Du. Nom.	مَنْان	مَنْتان (مَنْتان).
Gen. Acc.	مَنْين	مَنْتين (مَنْتين).
Plur. Nom.	مَنْون	
Gen. Acc.	مَنْين	مَنْات.

REM. a. Only a poet could venture to say **أَتُوا نَارِي فَقُلْتُ** *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun **مَا** *what?* is never declined under any circumstances.

[REM. c. From **مَنْ** is formed the relative adjective **مَنْي**, with the article **الْمَنْي** (*comp. Vol. ii. § 170, rem. b*). The dual is **الْمَنْينِ**, the plural **الْمَنْينِ**.]

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 *tênwīn* (§§ 315, a, 316, a, c), and, if followed by a noun, is generally masc. sing.; as

A أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيُّ كِتَابٍ, acc. أَيُّ كِتَابٍ;
 أَيُّ عَيْنٍ *which eye or fountain?* أَيُّ الْمَرْأَتَيْنِ *which of the two women?*
 أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as أَيُّهُ أُمَّةٌ *whatever morsel* (El-Mubarrad 86, l. 17) and
 أَيُّهُ أُنْثَى *which female?* (Diw. Hudëil, n. 201, vs. 2). D. G.] In the
 second case, when prefixed to a fem. pronoun, it may be masc. or fem.

أَيُّهُنَّ or أَيُّهُنَّ *which of them?* meaning women, the latter being the

B more common. When standing alone, or used like مَنْ in § 352, it
 has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. أَيُّ or أَيُّ, gen. أَيُّ or أَيُّ, acc. أَيُّ; fem. أَيُّهُ.

Dual masc., nom. أَيُّهُنَّ, gen. acc. أَيُّهُنَّ; fem., nom. أَيُّهُنَّ, gen. acc.
 أَيُّهُنَّ.

Plur. masc., nom. أَيُّهُنَّ, gen. acc. أَيُّهُنَّ; fem. أَيُّهُنَّ.

C In أَيُّ and أَيُّ the final vowel is said to be obscurely sounded or
 slurred (الرَّوْمُ).

REM. a. With the suffixes أَيُّ is sometimes shortened into أَيُّ,
 as أَيُّهُنَّ for أَيُّهُنَّ, *which of the two?* and so in [the interrogative
 أَيُّهُ *what?* for ما أَيُّ, as أَيُّهُ تَقُولُ *what dost thou say?* and] the
 vulgar interrogative أَيُّهُ *what?* for أَيُّ شَيْءٍ.

D REM. b. Instead of أَيُّ with [a following noun in the genitive
 or] a suffix, the more general and indefinite أَيُّهُ is sometimes used;
 as أَيُّهُ أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا *which is dearer to you, he or I?* in
 which example أَيُّهُ stands for أَيُّهُنَّ, *which of us?*

REM. c. From أَيُّ are formed the relative adjective أَيُّهُ *from*
what place? (see Lane, art. أَيُّ, p. 134 c), and the compound كَأَيُّهُ
 or كَأَيُّهُ (also written كَأَيُّهُ or كَأَيُّهُ, كَأَيُّهُ or كَأَيُّهُ,
 كَأَيُّهُ and كَأَيُّهُ (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. *The Indefinite Pronouns.*

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed
 into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody*,
something, but are never thus employed unless with a qualificative
 complement (صِفَةٌ), and are therefore called مَوْصُوفَةٌ (§ 348). This
 complement is very rarely an adjective or participle, but usually a
 preposition with following genitive, as مَا لِي *something which I have*, B
 or an adverb as مَنْ هُنَاكَ *somebody here*, or a qualificative clause, as
 مَنْ قَالَ *one who says*. *Comp. Vol. ii.* § 172, rem. a.

2. The indefinite pronoun مَا is used to introduce a clause
 equivalent to the *masdar* or infinitive, and is in that case called
 مَا الْمَوْصُوفِيَّةُ (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in
 conditional clauses as مَا الشَّرْطِيَّةُ (Vol. ii. § 6), or in reference to time
 as مَا الدَّيْمُومَةُ or مَا الزَّمَانِيَّةُ (Vol. ii. § 7); if added to certain adverbial C
 nouns, it gives them a conditional and general signification, as the
 Latin termination *cunque*, e.g. أَيُّهُ *wherever*, أَيُّهُ *wherever*, *when-*
ever, أَيُّهُ *whatever*; if appended to إِنَّ, أَنَّ, كَأَنَّ and لَكِنَّ it hinders
 their regimen and is therefore called مَا التَّكَاثُفَةُ (Vol. ii. § 36, rem. d);
 with the same effect it is added to لَيْتَ and لَعَلَّ (*ibid.* rem. f) and
 to رَبِّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite
 noun, it has a vague intensifying force and is called مَا الِإِبْهَامِيَّةُ 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 الْمَرْبُودَةُ or مَا الرَّائِدَةُ (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 كِنَانَاتٌ عَنْ أَسَامِي الْأَنْبِيَاءِ, stand for names of persons, like ο, η δαινα, so and so, M. or N.;
 B as أَلا قَاتِلَ اللَّهِ الْوَشَاةَ وَقَوْلُهُمْ فُلَانَةٌ ο δαινα τοῦ δαινος, فُلَانٌ أَبْنُ فُلَانٍ
 أَضَحَّتْ خِلَّةً لِفُلَانٍ, O may God curse all talebearers and their saying
 "So and so has become a sweetheart of so and so." Syr. هَلَكَةٌ, fem.
 هَلَكَةٌ, Heb. הַלְכָה. In speaking of animals, الْفُلَانُ and الْفُلَانَةُ are
 employed, as رَكِبْتُ الْفُلَانَ I rode on such and such a one.—هِنَّ a
 thing, and its fem. هِنَةٌ, are similarly used for substantives of the class
 C أَنْسَاءَ 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. [أَدَوَاتٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَمْعِ, the particles of attraction, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), the attractives, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, the particles of depression, and حُرُوفُ الْإِضَافَةِ, the particles of annexation or connection, because the

distinctive vowel of the genitive (i), and consequently the genitive A itself, is called الْخَفْضُ (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into separable prepositions, i.e. those which are written as separate words, and inseparable, i.e. those which are always united in writing with the following noun.

356. The inseparable prepositions consist of one consonant with B its vowel. They are:—

(a) بِ in, at, near, by, with, through (Heb. Aram. בּ, Æth. በ: ba). [بِلا, without, is a compound of بِ with the negative لَا. Comp. Vol. ii. § 56, rem. c.]

(b) بِت by, in swearing, as تَالله by God!*

(c) لِ to (sign of the Dative), for, on account of (Heb. Aram. ל, Æth. ለ: la).

(d) وَ by, in swearing, as وَالله by God!

REM. a. The damma of the suffixed pronouns of the 3d pers. هُنَّ, هُمْ, هُمَا, is changed after بِ into kësra; as هُنَّ بِه, هُمْ بِهِ. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form هُنَّ changes either both vowels, or the first only; هُنَّ or هُنَّ.

REM. b. The kësra of the prep. لِ passes before the pronominal suffixes into fetha; as لَهُ to him, لَكَ to you, لَنَا to us. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; لِي to me.

* [ت was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in تَعِين (= لَوْتِ حِين) and تَلَان (= أَلَان). Comp. the abbreviation of اللَّهُ أَيُّمِنَ اللَّهُ, Vol. ii. § 62, rem. b. I take the وَ وَالله and the وَأُو رَبِّ (Vol. ii. § 235) to be also remnants of words. D. G.]

A REM. c. **إِ**, *as, like* (Heb. Aram. **אִ**), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The separable prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms B in the accus. sing., determined by the following genitive, and they consequently end in fetha without tènwin (ـ).

358. The separable prepositions of the first class are:—

(a) **إِلَى** *to* (Heb. **אֶלְ**, **אֵלַי**).

(b) **حَتَّى** *till, up to, as far as* (Heb. **עַד**, Æth. **አስከ**): A dialectic variety is **عَتَّى**.

C (c) **عَلَى** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **עַל**, **עָלַי**, Aram. **עַל**, **عَلَا**).

(d) **عَنْ** *from, away from, after, for*.

(e) **فِي** *in, into, among, about*.

(f) **لَدَى** or **لَدَا**, *with* (penes, apud). Rarer forms are: **لَدُ**, **لَدْ**, **لَدِ**, **لَدِي**, **لَدِي**, **لَدِي**, **لَدِي**, **لَدِي**, **لَدِي**.

D (g) **مَعَ** *with* (Heb. **עִם**, Syr. **حَم**); dialectically **مَع**, which becomes in the waṣl **مَع**.

(h) **مِنْ** *of, from, on account of* (Heb. Aram. **מִן**, Æth. **አሞን**: 'emma, or **አሞ**: 'em). See § 20, d.

(i) **مُنْذُ**, or **مُنْذ**, *from a certain time, since* (compounded of **مِنْ** and **ذُو**, *ex quo*; see § 347, rem. e and comp. **מִן־זו**, Ezra v. 12). Rarer

forms are: **مُنْذُ**, **مُنْذ**, **مُنْذ**, and **مُنْذ**. In the waṣl **مُنْذ** usually becomes A **مُنْذ** (§ 20, d), rarely **مُنْذ** or **مُنْذ**.

REM. a. **إِلَى**, **عَلَى**, and **لَدَى**, preserve before the suffixes their original pronunciation **إِلَى**, **عَلَى**, and **لَدَى** (compare **إِلَيْهَا** and **إِلَيْهَا**); as **إِلَيْهِ**, **عَلَيْهِ**, **لَدَيْهِ**. The damma of the suffixes of the 3d pers. passes after the diphthong into kâra, according to § 185, rem. b, and § 317, rem. c. The suffix of the 1st pers. sing., **ـِي** (orig. **ـِي**), combines with **إِلَى**, **عَلَى**, and **لَدَى** into **إِلَيَّ**, **عَلَيَّ**, and **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**, **لَدُنِّي**, [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**, **مِمَّنْ**, **عَمَّا**, **مِمَّا**, for **عَمَّنْ** or **عَنْ مَّنْ**, etc. (see § 14, b).

REM. c. When followed by the article, the prepositions **مِنْ** and **عَلَى** are occasionally abbreviated in poetry, **مِنْ** being contracted into **مِل**, and **عَلَى** into **عَل**; as **مِلْمَالٍ**, or **مِل مَالٍ**, for **مِنْ أَلْمَالِ**; **عَلْمَاءٍ** for **عَلَى أَلْمَاءٍ**. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: **أَمَامَ** *before* (of place); **بَيْنَ** *between, among* (**بَيْنَ**); **بَعْدَ** *after* (**بَعْدَ**), dimin. **بَعْدِ**; **تَحْتَ** *under, beneath* (**تَحْتَ**), dimin. **تَحْتِ**; **تَجَاهَ** or **تَجَاهَ**, D **تَجَاهَ** *over against, opposite to*; **حَوْلَ** *round, about*; **خَلْفَ** *behind, after*; **دُونِ** *below, under, beneath, on this side of*, dimin. **دُونِ**; **عِنْدَ** (also **عِنْدَ**, which is the modern and vulgar form, rarely **عِنْدَ**) *with, in possession of* (apud, penes, Fr. *chez*; [**عِنْدَ**]); **عِوَضَ** *instead of, for*; **فَوْقَ** *above*, dimin. **فَوْقِ**; **قَبْلَ** *before* (of time, **قَبْلَ**),

A dimin. قَبِيلٌ; قُدَامٌ *before* (of place, قُدَامٌ); وَرَاءٌ *behind, after, beyond*; وَسَطٌ *in the middle, among*. These are all, as before said, the construct accusatives of nouns; such as بَيْنٌ *interval*, حَوْلٌ *circumference*, etc.

B. THE ADVERBS.

360. There are *three* sorts of adverbs. The first class consists of B *particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:—

(a) اُ, interrogative, حَرْفُ الْاِسْتِفْهَامِ, *the particle of questioning* (num? utrum? an? Heb. הַא; [comp. § 21, d]. The form *é* occurs C dialectically, for example in هَمَا nonne? for أَمَا (see § 362, h), هَذَا الَّذِي, for أَدَا الَّذِي, *is this he who—?* [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When اُ is followed by another *êlif* with *hêmza*, an *l* is inserted between the two *hêmzas*, as أَلَأَنْتَ, also written أَلَأَنْتَ, but some do not do this. If the following *êlif* is pronounced with *kêra*, it is converted into *y* with *hêmza*, as أَلَأَنْتَ, أَلَأَنْتَ.]

D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَمُ اللَّهُ, *God will suffice thee against them*. It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. הַסוֹף, سَوْفًا, *end*), [and is called حَرْفُ التَّنْفِيْسِ *the particle of amplification*].

(c) لَ, affirmative, *certainly, surely*. This may be (a) لَأَمْ جَوَابٌ *the la that corresponds to, or is the complement of, an oath, as* أَلْقَسِرُ وَاللَّهِ لَأَفْعَلَنَّ *by God, I will certainly do (it)*; وَاللَّهِ لَقَدْ خَرَجَ *by God,*

he has certainly gone out; (β) أَللَّامُ الْمُوَطِّئَةُ لِلْقَسِرِ *the la that smoothes A the way for the oath, as the first la in* لَأُكْرِمَنَّكَ *by God, if indeed you show me honour, I will certainly show you honour*; (γ) لَأَمْ جَوَابٌ تُوِّ وَتُوِّ لَا *the la that corresponds to, or is the complement of lau (if) and lau-la (if not), as* لَأَمْ عَلَيكُمْ *if it had not been for the goodness of God towards you and His mercy, verily ye would have followed Satan*; (δ) لَأَمْ الْاِبْتِدَاءِ *the B inchoative or inceptive la, prefixed to a noun or a verb in the imperfect, as* لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ *verily ye are more feared in their breasts than God*; إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ *verily thy Lord will judge between them on the day of the resurrection*; (e) أَللَّامُ أَلْفَارِقَةُ [or أَللَّامُ الْفَاصِلَةُ] *the distinguishing la, which is prefixed to the predicate of* إِنْ, *standing for* إِنْ *[in order to distinguish it from the negative* إِنْ, *as* إِنْ كُلُّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ *verily over every soul there is a guardian*; وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ *but verily we were careless of their studies*. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) أَجَلٌ *yes, certainly*; confirming a previous statement, as مَا قَامَ زَيْدٌ *yes, (he has)*; قَدْ أَتَاكَ زَيْدٌ *Zdid has come to thee*; أَجَلٌ *yes, (he did not)*; مَا قَامَ زَيْدٌ *Zdid did not stand up*; 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 إِذْ رَأَى عَمْرًا *while Zdid was standing, behold, he saw 'Amr*;

A *إِذَا* *قَبِيْنَا الْعُسْرُ إِذْ دَارَتْ مَآسِيرُ* for *while (there has been) adversity, lo, prosperity has come round.* *إِذَا*, called by the grammarians *إِذَا الْمَفْجَأَةِ* or *إِذَا الْفَجَائِيَّةِ*, that is to say '*idā* indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ* *I went out, and lo, Zaid was at the door*; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* *while we were in such and such a place, lo, Zaid came upon us.*

(c) *إِذَاكَ* or *إِذَاكَ* *then.*

(d) *إِذَا*, or *إِذَا*, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is *ذُنْ*.

(e) *أَلَا* *nonne?* Compounded of *أ* (§ 361, a) and *لَا* *not* (Heb. *הֲלֹא*). [It is very often followed by *إِنَّ* or *وَإِنَّ*: *وَإِنَّ* *أَلَا* *now surely.*]

C [(f) *أَلَا* *nonne?* syn. of *هَلَّا*.]

(g) *أَمْ*, interrogative, *an?* *أَمْ أ* (Heb. *הֲ אִם*), *utrum an?*

(h) *أَمَا* *nonne?* Compounded of *أ* and *مَا* *not*. Dialectic varieties are *أَمْ*, *عَمَّا*, *هَمَّا*, *أَمْ*, *أَمَا* *truly, now surely.* [*أَمْ* or *أَمْ*].

(i) *إِمَّا* or *إِمَّا* *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* *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

(l) *إِنَّ* *verily*, called *the lightened 'in* (*إِنَّ الْمَخَفَّةَ مِنَ التَّقْبِيلَةِ*) § 361, c, e, usually without government.]

(m) *إِنَّ* *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. *הִנֵּה*, *הִנֵּה*, *Syr.* *إِن*). It is joined to the *accus.* of a following noun or

pronominal suffix, but in the 1st pers. sing. *إِنِّي* is used as well as *إِنِّي* A (Heb. *אֲנִי*), [and in the 1st pers. pl. *إِنَّا* as well as *إِنَّا*]. The suffix *ئ* in this case often represents and anticipates a whole subsequent clause (*ضَمِيرُ الْقِصَّةِ* [or *ضَمِيرُ الشَّأْنِ*] *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, d), the example given standing for *إِنَّ اللَّهَ كَبِيرٌ*, whence it is sometimes called *الْأَلَمُ الْمَرْحَلَةُ* *the la that B is pushed away (from its proper place)*.—The form *هِنَّ* is said to occur in the compound *لِهِنَّ* for *لَهُنَّ*.

(n) *إِنَّمَا*, restrictive, *only (dumtaxat)*, [*verily*]. Compounded of *إِنَّ* and *مَا*.

(o) *أَتَى* *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*, *إِي*, and *إِي*. The dialectic variety *هِي* is said to occur.—From *إِي وَاللَّهِ* comes the vulgar *أَيُّهُ* [*أَيُّهُ*].

(r) *إِيَّانَ* *when?* Dialectically also *إِيَّانَ*. It is a conjunction D when it signifies *whenever*.]

(s) *إِيَّانَ* *where?* *إِيَّانَ* *whence?* *إِيَّانَ* *whither?* *إِيَّانَ* *wherever* (Heb. *אֵי* in *אֵי*, *אֵי*, *אֵי*).

(t) *بَلْ*, *nay, nay rather, not so, on the contrary, but* (Heb. *בְּלָא*, *בְּלָא*, *Phœn.* *בל*). [When it is followed by a single word it is a conjunction.]

(u) *بَلَى* *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *أَلَسْتُ بِرَبِّكُمْ قَالُوا* *am I not your Lord? They said, Yes, (Thou art);* **لَمْ يَقُمْ زَيْدٌ** *لَمْ يَقُمْ زَيْدٌ* *Zdid did not stand up, بَلَى yes, (he did).*

(v) **بَيْنَمَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **كُنْ** [or **كُنْ**], in pause **ثَمَّة**, *there* (Heb. **כִּן**, **כִּן**, Syr. **كُنْ**).

B (x) **جَمْرٌ**, sometimes **جَمْرٌ**, *yes*.

(y) **فَقَطٌ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect, now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِمًا أَصِحِّحًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رَبَّمَا** in its two acceptations*].

D (aa) **قَطٌّ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتَهُ قَطٌّ**, or **لَمْ أَرَهُ قَطٌّ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتَهُ قَطٌّ** *did you ever see him?*]†. Rarer forms are **قَطٌّ**, **قَطٌّ**, **قَطٌّ**, and in pause **قَطٌّ**.

* [In poetry **قَدْ أَرَى** may be used for **قَدْ كُنْتُ أَرَى** *videbam*; see Nöldeke, *Deloctus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطٌّ** in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) **كَذَا** *thus* (§ 340, rem. d) and **كَذَلِكَ** *likewise* (§ 343, rem. d).] A

(cc) **كَلَّا** *not at all, by no means*, **حَرْفُ الرَّدِّعِ** *the particle of repelling or averting*; as **رَبِّي أَهَانَنِي كَلَّا** *my Lord hath humbled or despised me; by no means*.

(dd) **لَا**, used (α) as negative of the future and indefinite present, and as representative of the other negatives after **وَ** (*and*), *not*; (β) as a prohibitive particle (*ne*), joined to the *Jussive*. It thus combines (like the Aram. **לֹא**, **לֹא**) the significations of the Heb. **לֹא** and **לֹא**. 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**, **لَكِنِّي** are used as well as **لَكِنِّي**. [When **لَكِنَّ** is followed by a single word, it is a conjunction.]

(ff) **لَمْ** [in poetry also **لَمْ**], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) **لَمْ** *not yet*, joined to the *Jussive*. C

(hh) **لَنْ**, a contraction for **لَا أَنْ** (i.e. **لَا يَكُونُ أَنْ** *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) **لَوْلَا** and **لَوْلَمَا** *why not?* syn. of **أَلَا** and **هَلَّا** (Vol. ii. § 169).]

(kk) **مَا**, negative of the definite or absolute present and of the perfect, *not*.

(ll) **مَتَى** *when?* Heb. **מַתַּי**. [It is also used as a conjunction, § 367, q.] D

(mm) **نَعَمْ** *yes* (abbreviated for **نَعَمٌ**, *it is agreeable*), affirming any preceding statement or question; as **أَقَامَ زَيْدٌ** *has Zdid stood up? نَعَمْ* *yes, (he has)*; **لَمْ يَقُمْ** *he has not stood up, نَعَمْ* *yes, (he has not)*. Other forms are **نَعَمْ**, and more rarely **نَعَمٌ**, and **نَعْمٌ**.

[(nn) **هَكَذَا** *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَهُنَا, هَاهُنَا or هَهُنَا, هُنَاكَ, and 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**; مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; إِلَى حَيْثُ, مِنْ حَيْثُ, *whence*, مِنْ حَيْثُ, *whither*, مِنْ حَيْثُمَا *wherever*; عَوْضُ (also عَوْضًا and عَوْضِ) *ever*, joined to the *Imperf. Indic.*, but always preceded by a *negative*, as لَا أَفَارِقُكَ عَوْضُ.
- C *I will never leave you*; غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this*; [فَحَسْبُ *enough, only*; also فَحَسْبُ].

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a *negative*, *never*; [أَنفًا *just now, a little while ago*; لَا أَفْعَلُهُ أَبَتَّةً *decidedly*, usually with a *negative* لَا أَفْعَلُهُ أَبَتَّةً *I will not do it, decidedly*]; جَدًّا *very, very much, extremely*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; [رَوِيْدًا] *gently*; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*;

* [On the various forms of this phrase see ḡn-Nahḡās on 'Imrulkais *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once*; أَلآنَ *now, at present*; الْيَوْمَ *today* (Æth. ግዓዝ: A yōm), غَدًا *tomorrow*; مَجَانًا *gratis* (Aram. ܡܝܢܐ); مَعًا *together*; etc. To the same class belong the following adverbs:

- [(a) بَعْدُ *except, but*.]
 (b) حِينَ *when* (lit., *at the time of—*).
 (c) زَمَانًا [*often, but more usually*] *sometimes; perhaps*; lit., *O the quantity of that which—* (زَمَانٌ = Heb. זְמַן); [comp. Vol. ii. § 84, rem. c]. B
 (d) زَمَانًا, زَمَانًا, *whilst, during*.
 (e) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end*.
 (f) لَا سِيَّمَا, and, with the omission of the *negative*, سِيَّمَا, *above all, especially, particularly*; lit., *there is not the equal or like of—*. Rarer forms are لَا سِيَّمَا and لَا سِيَّمَا.
 (g) كَيْفَ *how?**
- [(h) لَا مَحَالَةَ *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with مِنْ like its synonym بَدَّ.]†

(i) وَحْدَهُ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = وَحْدٌ, but in sense = وَحْدٌ in وَحْدًا, وَحْدًا, وَحْدًا.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتٍ lit., *tent to tent* or *house to house* in هُوَ جَارِي بَيْتَ بَيْتٍ *he is my next-door neighbour*; سُبُحَاتُ سُبُحَاتٍ *every morning and evening*;

* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† (لَا ذَا جَرٍّ and لَا ذَا جَرٍّ) *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَّرَ *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 *tənwin* and become indeclinable, ending in *fetha*, as *خَمْسَةٌ عَشْرٌ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصٌ حَيْصٌ* *straitness*. D. G.]

REM. a. In *أَمْسَ*, *yesterday*, Heb. *אָמֵס*, the *kësra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say *بِأَمْسٍ* and *الْأَمْسِ*.

B Some of the Arabs used *مُذَّ أَمْسٍ* instead of *مُذَّ أَمْسٍ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—!* and *عَلَّ* or *لَعَلَّ*, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتَنِي* *would that I—!* (rarely *لَيْتَكَ*), *لَيْتَكَ*, etc.; *لَعَلَّنِي* *perhaps I—* (rarely *لَعَلَّنِي*), *لَعَلَّنِي*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *عَنَّ*, *عَنَّ*, *عَنَّ*.

C *رَعَنَّ*, *رَعَنَّ*, *رَعَنَّ*, and *رَعَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَوَاطِفِ* [or *الْعَوَاطِفُ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are,

D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, *and* (*Æth.* **Ⓢ**: *wa*, Heb. Aram. **ו**, **ו**).

(b) *فَ* (*حَرْفُ عَطْفٍ*, or more exactly *حَرْفُ تَرْتِيبٍ*, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense *فَإِنَّ* is more usually employed. In conditional sentences, *فَ* is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle *أَمَّا**.

[REM. The conjunctions *وَ* and *فَ* may be preceded by the B interrogative particle *أُ*; thus *أَوَلَا* means *nonne!* *أَفَلَا* *nonne igitur!*]

(c) *لِ*. This may be (a) *لِأَمْرٍ* *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as *لِيَطِّبْ قَلْبَكَ* *let thy heart be at ease*. When preceded by *وَ* or *فَ*, the *kësra* is usually dropped, as *فَلْيَسْتَجِيبُوا لِي* *therefore let them hearken unto me, and believe in me*. Or it may be (β) *اللَّامُ النَّاصِبَةُ* *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as *تُبْ تَبْ يَغْفِرْ لَكَ اللَّهُ* *repent, that God may forgive thee*. This latter *لِ* is identical with the preposition *لِ* (§ 356, c), used *لِلتَّعْلِيلِ* to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller *لِأَنَّ* or *بِأَنَّ*.

367. The most common separable conjunctions are:—

(a) *إِذْ* *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound *إِذْ مَا* *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabari* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by *فَ* after *لِإِذَا* *when*. D. G.]

A REM. c. From *وَيْ* (to which suffixes may be appended, as *وَيْكَ* *woe to thee!*) are formed the interjectional nouns *وَيْحٌ* and *وَيْلٌ*, whence we can say, for example, *وَيْحٌ لِرَيْدٍ*, *وَيْحًا لِرَيْدٍ*, *وَيْحٌ لِرَيْدٍ*, etc. The expression *وَيْلٌ لِرَيْدٍ* or *وَيْلٌ لِرَيْدِهِ* is contracted into *وَيْلَيْهِ*, usually written thus in one word.—Rarer interjectional nouns are *وَيْبٌ*, *وَيْسٌ*, and *وَيْخٌ*. A poet allows himself to say *لَأَمِ الْأَرْضِ وَيْلٌ* (*Illumina 107*).

B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore *أَسْمَاءُ الْأَفْعَالِ*, that is, they are either originally Imperatives, as *هَاتِ* *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, & rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline *هَلُمَّ* like an Imperative; e.g. sing. fem. *هَلِّمِي*, dual *هَلِّمَيَا*, plur. masc. *هَلِّمُوا*, fem. *هَلِّمْنَ* (compare the Gothic *hiri*, du. *hirjata*, pl. *hirjith*).—*هَيَّ* takes the suffix of the

C 2nd pers., *هَيْكَ*, or *هَيْكِ*, and is said to form a dual and plur., *هَيَّيَا*, *هَيَّيُوا*.—*هَيَّا* may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of *أَخَذَ*; as *هَيَّاكِ* *take her!* Or a hêmza may be substituted for the *ك*, and the word declined as follows: sing. m. *هَاءَ*, f. *هَاءِ*; dual *هَاءُومَا*, plur. m. *هَاءُومَرٌ*, f. *هَاءُونٌ*; as *هَاءُومَرٌ أَقْرَبُوا كِتَابِيَهٗ*, *take, read my book*. Other varieties are: *هَأُ* (like *هَبُّ*), f. *هَائِي*, etc.; *هَاءُ* (like *رَامٍ*), f. *هَائِي*, etc.; and *هَاءُكَ*, f. *هَاءِكِ*, etc.

PARADIGMS

OF THE

V E R B S .

A FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.</i>	<i>Energ. II.</i>
Sing. 3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنْ
B f.	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِي
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ
Dual 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
f.	قَتَلَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
C 2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	...
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	...
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنْ

D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَاتِلْ	قَاتِلْ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ
f.	قَاتِلِي	قَاتِلِي	f. أَقْتُلِي	أَقْتُلِينَ	أَقْتُلِي
Dual 2. c.	قَاتِلَا	قَاتِلَا	أَقْتُلَا	أَقْتُلَانِ	...
Plur. 2. m.	قَاتِلُوا	قَاتِلُوا	أَقْتُلُوا	أَقْتُلُونَ	أَقْتُلُنْ
f.	قَاتِلْنَ	قَاتِلْنَ	أَقْتُلْنَ	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. 1.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلُنْ
f.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلُنْ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلُنْ
B f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِينَ	تُقْتَلِي
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلُنْ
Dual 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f.	قُتِلَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	...
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	...
f.	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلْ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلُنْ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرُقْ	فَرْقٌ
	حَسَّنَ (2. m. حَسَّنَتْ)	يَحْسِنُ	احْسِنْ	حُسُونَةٌ
				حَسَانَةٌ

A TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتَلِ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
	تَقْبَلَةٌ	مُقَاتِلَةٌ			
Passive Perf.	قَتِلَ	قُوتِلَ	أُقْتِلَ	تُقَتَّلَ	تُقَاتَلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

	ACTIVE.			
	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	أَقَمِطَرَ	إَقَمِطَرَ
D Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يُقَمِطِرُ	يَقَمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	أَقَمِطِرْ	إَقَمِطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِطِرٌ	مَقَمِطِرٌ
N. Verbi.	قَمِطْرَةٌ	تَقَمِطْرٌ	أَقَمِطَارٌ	إَقَمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

	VII.	VIII.	IX.	X.	XI.
	اِنْقَتَلَ	اِقتَلَ	اِقْتَلَ	اِسْتَقْتَلَ	اِقْتَالَ
	يَنْقَتِلُ	يُقْتَلُ	يُقْتَلُ	يُسْتَقْتَلُ	يُقْتَالُ
	اِنْقَتِلْ	اِقْتَلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالِ B
	مُنْقَتِلٌ	مُقْتَلٌ	مُقْتَلٌ	مُسْتَقْتَلٌ	مُقْتَالٌ
	اِنْقَاتَالٌ	اِقْتَاتَالٌ	اِقْتَاتَالٌ	اِسْتِقَاتَالٌ	اِقْتَاتَالٌ
	اِنْقَاتِلْ	اِقْتَاتِلْ		اِسْتِقَاتِلْ	
	يُنْقَاتِلُ	يُقَاتِلُ		يُسْتِقَاتِلُ	
	مُنْقَاتِلٌ	مُقَاتِلٌ		مُسْتِقَاتِلٌ	
					C

LITERAL VERB.

	PASSIVE.			
	I.	II.	III.	IV.
Perf.	قُمِطِرَ	تُقَمِطِرَ	أُقَمِطِرَ	إُقَمِطِرَ
Imperf.	يُقَمِطِرُ	يَتُقَمِطِرُ	يُقَمِطِرُ	يَقَمِطِرُ
N. Pat.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِطِرٌ	مَقَمِطِرٌ
				D

A

TABLE V. a. FIRST FORM OF THE

		ACTIVE.				
<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدُّ	يَمُدُّ	يَمُدُّ	يَمُدُّ
	f. مَدَّتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
	B 2. m. مَدَدَتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
f. مَدَدَتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
	f. مَدَدَتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
	1. c. مَدَدَتْ	أَمُدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّانِ	يَمُدَّانِ	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	...
2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	...
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّونَ	يَمُدُّونَ
	f. مَدَّنَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدُّونَ	...
	2. m. مَدَدْتُمْ	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّونَ	يَمُدُّونَ
f. مَدَدْتُنَّ	يَمُدُّونَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدُّونَ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدُّ	نَمُدُّ	نَمُدُّونَ	نَمُدُّونَ
D N. Ag.	N. Verbi.	<i>Imperative.</i>				
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	مَدَّ	Sing. 2. m. أَمُدُّ	أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	
	f. مَادَّةٌ	f. [أَمُدِّي]	أَمُدِّنَ	أَمُدِّنَ	أَمُدِّنَ	
Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	أَمُدَّانِ	أَمُدَّانِ	أَمُدَّانِ	...	
Plur. 2. m. [أَمُدُّوا]	أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	
	f. أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	أَمُدَّنَ	

A

VERBUM MEDLÆ RAD. GEMINATÆ.

		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	يَمُدُّ	يَمُدُّ	يَمُدُّ	يَمُدُّ	يَمُدُّ
	f. مَدَّتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
	2. m. مَدَدَتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
f. مَدَدَتْ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ
	f. مَدَدَتْ	أَمُدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ
	1. c. مَدَدَتْ	أَمُدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ
Dual. 3. m.	مُدَّا	يَمُدَّانِ	يَمُدَّانِ	يَمُدَّانِ	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	...
2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	تَمُدَّانِ	...
C Plur. 3. m.	مُدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّونَ	يَمُدُّونَ
	f. مَدَّنَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدُّونَ	...
	2. m. مَدَدْتُمْ	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّونَ	يَمُدُّونَ
f. مَدَدْتُنَّ	يَمُدُّونَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدَّنَ	يَمُدُّونَ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدُّ	نَمُدُّ	نَمُدُّونَ	نَمُدُّونَ
		Nom. Pat. Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.				

B

C

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing.	يَمُدُّ or يَمُدُّ	مُدِّ or مَدِّ
3. m.	يَمُدُّ or يَمُدُّ	مُدِّ or مَدِّ
قَرَّ	...	يَقِرُّ	يَقِرِّ or يَقِرِّ or يَقِرِّ	قِرِّ or قِرِّ or قِرِّ
مَلَّ { (2. m.) مَلَّتْ }	...	يَمَلُّ	يَمَلِّ or يَمَلِّ or يَمَلِّ	مَلِّ or مَلِّ or مَلِّ

A TABLE V. b. DERIVED FORMS OF THE VERBUM
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدُ	أَمَدٌ	تَمَادَدُ	انْقَلَدُ	اِمْتَدَدُ	اِسْتَمَدَدُ
	or مَادٌ		or تَمَادٌ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْقَلِدُ	يَمْتَدِدُ	يَسْتَمِدِدُ
	or يُمَادُ		or يَتَمَادُ			
Imperat.	مَادِدْ	أَمِدْ	تَمَادِدْ	انْقَلِدْ	اِمْتَدِدْ	اِسْتَمِدِدْ
		or اِمِدْ			or اِمْتَدِ	or اِسْتَمِدِ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مَتَمَادِدٌ	مَنْقَلِدٌ	مَمْتَدِدٌ	مَسْتَمِدِدٌ
	or مُمَادٌ		or مَتَمَادٌ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادِدٌ	انْقِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
	or مِمَادَةٌ		or تِمَادٌ			
Passive Perf.	مُودِدٌ	أُمِدٌ	تُمُودِدٌ	أُنْقَلِدُ	أُمْتَدِدُ	أُسْتَمِدِدُ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْقَلِدُ	يَمْتَدِدُ	يَسْتَمِدِدُ
	or يُمَادُ		or يَتَمَادُ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مَتَمَادِدٌ	مَنْقَلِدٌ	مَمْتَدِدٌ	مَسْتَمِدِدٌ
	or مُمَادٌ		or مَتَمَادٌ			

D The remaining forms present no irregularity ; e.g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَدٌ	يَمْدُدُ	مَدِدْ	مَمْدِدٌ	مَدِيدٌ
Pass.	مَدِدٌ	يُمَدُّ		مَمْدِدٌ	
V. Act.	تَمَدَّدُ	يَتَمَدَّدُ	تَمَدَّدْ	مَتَمَدَّدٌ	تَمَدَّدٌ
Pass.	تَمَدَّدٌ	يَتَمَدَّدُ		مَتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ R. D. HEMZATÆ. A

	L	II.	III.	IV.	V.	VI.
Active Perf.	أَثَرَ	أَثَرٌ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَأَثَرٌ
Imperf.	يَأْثُرُ	يَأْثِرُ	يُؤَثِّرُ	يُؤَثِرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ
Imperat.	أِثِرْ	أُثِرْ	أَثِرْ	أَثِرْ	تَأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ
N. Ag.	أَثِرٌ	مُؤَثِّرٌ	مُؤَثِرٌ	مُؤَثِرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَأَثِّرٌ
N. Verbi.	أَثَرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثَّرٌ	تَوَأَثَّرٌ or تَأَثَّرٌ
					مُؤَاثِرَةٌ	
Passive Perf.	أُسِرَ	أُثِرَ	أُؤَثِّرَ	أُؤَثِرَ	تُؤَثَّرَ	تُؤَوَأَثَّرَ or تُؤَثَّرَ
Imperf.	يُوسِرُ	يُؤَثِّرُ	يُؤَثِرُ	يُؤَثِرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ
N. Pat.	مَأْسُورٌ	مُؤَثِّرٌ	مُؤَثِرٌ	مُؤَثِرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَأَثِّرٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	اِثْتَرٌ	يَأْتَثِرُ	اِثْتِرْ	مُؤْتَثِرٌ	اِثْتَارٌ
Pass.	اُؤْتَثِرُ	يُؤْتَثِّرُ		مُؤْتَثِرٌ	
X. Act.	اِسْتَأَثَّرَ	يَسْتَأَثِّرُ	اِسْتَأَثَّرْ	مُسْتَأَثِّرٌ	اِسْتِثْنَارٌ
Pass.	اُسْتُؤَثِّرُ	يُسْتَأَثِّرُ		مُسْتَأَثِّرٌ	

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HEMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَفَرَ	سَوَسَ	لَأَمَ	لَوَسَمَ	لَأَلَمَ
Imperf.	يَسْأَلُ	يَسْفَرُ	يَسْوَسُ	يَلْأَمُ	يَلْوَسِمُ	يَلْأَلِمُ
Imperat.	اسْأَلْ	اسْفِرْ	اسْوَسْ	لَأْمِ	لَوَسِمِ	لَأْلِمِ
N. Ag.	سَائِلٌ	سَافِرٌ	سَاسٌ	مَلَأِمٌ	مَلَوَسِمٌ	مَلَأَلِمٌ
N. Verbi.	سَوَالٌ	سُورٌ	بَاسٌ	تَلْأَمَةٌ	تَلْوَسِمَةٌ	تَلْأَلِمَةٌ
Passive Perf.	سُئِلَ			لُئِمَ	لُؤِمَ	لُئِمَ
Imperf.	يُسْأَلُ			يَلْأَمُ	يَلْوَسِمُ	يَلْأَلِمُ
N. Pat.	مَسْئُولٌ			مَلَأَمٌ	مَلَوَسِمٌ	مَلَأَلِمٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَأَمَ	تَلَوَسَمَ	انْجَأَتْ	انْتَأَمَ	اسْتَلَأَمَ	
Imperf.	يَتَلَأَمُ	يَتَلَوَسِمُ	يَنْجِئُ	يَلْتَأِمُ	يَسْتَلَأِمُ	
Imperat.	تَلَأَمْ	تَلَوَسِمِ	انْجِئِي	انْتَأِمِ	اسْتَلَأِمِ	
N. Ag.	مُتَلَأِمٌ	مُتَلَوَسِمٌ	مُنْجِئَةٌ	مُتَلَأِمٌ	مُسْتَلَأِمٌ	
N. Verbi.	تَلَوُومٌ	تَلَوُوسٌ	انْجِئَاتٌ	انْتَأَامٌ	اسْتَلَأَامٌ	
Passive Perf.	تُلْأِمَ	تُلْوَسِمَ	انْجِئَتْ	انْتَأِمَ	اسْتَلَأِمَ	
Imperf.	يَتَلَأَمُ	يَتَلَوَسِمُ	يَنْجِئُ	يَلْتَأِمُ	يَسْتَلَأِمُ	
N. Pat.	مُتَلَأَمٌ	مُتَلَوَسِمٌ	مُنْجِئَةٌ	مُتَلَأَمٌ	مُسْتَلَأَمٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ.

	I.			II.	III.	
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	حَطَأَ	دَنُوَ	بَرَأَ	
f.	بَرَأَتْ	هَنَأَتْ	حَطَأَتْ	دَنُوَتْ	بَرَأَتْ	
2. s. m.	بَرَأْتَ	هَنَأْتَ	حَطَأْتَ	دَنُوْتَ	بَرَأْتَ	
Imperf.	يَبْرَأُ	يَهْنِئُ	يَحْطِئُ	يَدْنُوُ	يَبْرِئُ	
Imperat.	ابْرَأْ	اهْنِئْ	احْطِئْ	ادْنُوْ	ابْرِئْ	
N. Ag.	بَارِئٌ	هَانِئٌ	حَاطِئٌ	دَانِئٌ	مَبْرِئٌ	
N. Verbi.	بَرُءٌ	هَنْءٌ	حِطْءٌ	دَنَاءَةٌ	مَبْرَاءَةٌ	
Passive Perf.	بُرِئَ	هِنِئَ	حِطِئَ	دُنُوَ	بُرِئَ	
Imperf.	يَبْرَأُ	يَهْنِئُ	يَحْطِئُ	يَدْنُوُ	يَبْرِئُ	
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَحْطُوءٌ	مَدْنُوءٌ	مَبْرُوءٌ	
	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	أَبْرَأَ	تَبْرَأَ	تَبَارَأَ	انْسَبَأَ	اهْتَنَأَ	اسْتَبْرَأَ
Imperf.	يَبْرِئُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
Imperat.	أَبْرِئْ	تَبْرَأْ	تَبَارَأْ	انْسَبِئْ	اهْتَنِئْ	اسْتَبْرِئْ
N. Ag.	مَبْرِئٌ	مَتَبْرِئٌ	مَتَبَارِئٌ	مُنْسَبِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ
N. Verbi.	إِبْرَاءٌ	تَبْرُوءٌ	تَبَارُوءٌ	انْسَبَاءٌ	اهْتِنَاءٌ	اسْتَبْرَاءٌ
Passive Perf.	أَبْرِئَ	تَبْرِئَ	تَبُورِئَ	انْسَبِئَ	اهْتَنِئَ	اسْتَبْرِئَ
Imperf.	يَبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
N. Pat.	مَبْرَأٌ	مَتَبْرَأٌ	مَتَبَارَأٌ	مُنْسَبِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ

A TABLE IX. VERBA PRIMÆ RAD. و ET ی

		I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَرَ	
Imperf.	يَعِدُّ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ	يَسِرُّ	
Imperat.	عِدْ	رِثْ	ضَعْ	اجَلْ	اِدِدْ	اِسِرْ	
B N. Verbi.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَرَ	
	عِدَّةً	رِثَّةً	ضَعَةً				
Passive Perf.	وُعِدَ	وَرِثَ	وُضِعَ		وُدِّ	يُسِرُّ	
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُوسِرُّ	
N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ	مَيَسُورٌ	
		IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيْسَرَ	أَتَعَدَّ	أَتَسَرَ	أَسْتَوْعَدَ	أَسْتَيْسَرَ	
Imperf.	يُوجِبُ	يُوسِرُّ	يَتَعَدُّ	يَتَسَرُّ	يَسْتَوْعِدُ	يَسْتَيْسِرُّ	
Imperat.	أَوْجِبْ	أَيْسِرْ	أَتَعَدَّ	أَتَسِرْ	أَسْتَوْعِدْ	أَسْتَيْسِرْ	
N. Ag.	مَوْجِبٌ	مُوسِرٌّ	مُتَعَدِّ	مُتَسَرِّ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌّ	
D N. Verbi.	إِيْجَابٌ	إِيْسَارٌ	إِيْتَعَادٌ	إِيْتَسَارٌ	إِسْتِيْعَادٌ	إِسْتِيْسَارٌ	
Passive Perf.	أُوجِبَ	أُوسِرَ	أُتَعِدَ	أُتَسِرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ	
Imperf.	يُوجِبُ	يُوسِرُّ	يَتَعَدُّ	يَتَسَرُّ	يَسْتَوْعِدُ	يَسْتَيْسِرُّ	
N. Pat.	مَوْجِبٌ	مُوسِرٌّ	مُتَعَدِّ	مُتَسَرِّ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌّ	

TABLE X. VERBUM MEDIÆ RAD. و

A

ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنَّ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
2. m.	قُلْتُمْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنَّ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولُنَّ
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.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنَّ
	N. Ag.	N. Verbi.	Imperative.			
			Simple.	En. I.	En. II.	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنَّ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولُونَ	قُولُونَ
			f.	قُلْنَا	قُلْنَا	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.
ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنْ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
B 2. m.	سِرْتُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
f.	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرَنْ
1. c.	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنْ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	...
f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَّ	يَسِيرُونَ
f.	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَّ	تَسِيرُونَ
f.	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
1. c.	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنْ
D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	سَاتِرٌ	سِيرْ	Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرَنْ
f.	سَاتِرَةٌ		f.	سِيرِي	سِيرَنَّ	سِيرَنْ
			Dual. 2. c.	سِيرَا	سِيرَانَّ	...
			Plur. 2. m.	سِيرُوا	سِيرُونَّ	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	يُقَالُ	يُقَالَ	يُقَلْ	يُقَالَنَّ	يُقَالَنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ
2. m.	قِيلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ
f.	قِيلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالَنْ
1. c.	قِيلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَالَنَّ	أُقَالَنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانَّ	...
f.	قِيلْتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	...
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُونَّ	يُقَالُونَ
f.	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَّ	تُقَالُونَ
f.	قِيلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	...
1. c.	قِيلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَالَنَّ	نُقَالَنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ
مَبِيعَةٌ, مَبِيعَةٌ

A TABLE XIII. VERBA MEDLÆ RAD. و ET ی

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَاتَ	اِنشَأَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَاتْتَ	اِنشَأْتَ	اِقْتَلْتَ	اِسْتَقَمْتَ
B Imperf.	يُقِيمِلُ	يُنشَأُ	يُقْتَالُ	يُسْتَقِيمِرُ
Imperat.	أَقِلْ	اِنشَأْ	اِقْتَلْ	اِسْتَقِمِرْ
N. Ag.	مِقِيمِلُ	مُنشَأُ	مُقْتَالُ	مُسْتَقِيمِرُ
N. Verbi.	اِقَاتَةُ	اِنشِئَالُ	اِقْتِئَالُ	اِسْتِقَامَةُ
Passive Perf.	أُقِيمِلُ	اُنشِئِلُ	اُقْتِيلُ	اُسْتَقِيمِرُ
C Imperf.	يُقَالُ	يُنشَأُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالُ	مُنشَأُ	مُقْتَالُ	مُسْتَقَامُ
	II.	III.	V.	VI.
Active Perf.	سَمِرَ قَوْلَ	سَايَرَ قَاوَلَ	تَسَمِرَ تَقَوْلَ	تَسَايَرَ تَقَاوَلَ
Imperf.	يُسَمِرُ يَقَوْلُ	يُسَايِرُ يَقَاوُلُ	يَتَسَمِرُ يَتَقَوْلُ	يَتَسَايِرُ يَتَقَاوُلُ
D N. Verbi.	تَسَمِيرُ تَقْوِيلُ	مَسَايِرَةُ مَقَاوِلَةُ	تَسَمِيرُ تَقَوْلُ	تَسَايِرُ تَقَاوُلُ
Passive Perf.	سُمِرَ قَوْلُ	سُوِيِرَ قُوْوِلُ	تُسَمِرَ تَقْوِلُ	تُسَايِرَ تَقْوَاوِلُ
IX. Perf.	اِسْوَدَّ	Imperf.	يَسْوَدُّ	N. Verbi.
XI.	اِسْوَادٌ	يَسْوَادٌ	اِسْوَادٌ	اِسْوَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و MEDLÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونُ	يَنْدُونُ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ B
f.	نَدَوْتِ	تَنْدِينِ	تَنْدِي	تَنْدِي	تَنْدِينُ	تَنْدِينُ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونُ	أَنْدُونُ
Dual. 3. m.	نَدَوَا	يَنْدَوَانِ	يَنْدَوَا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدُوا	تَنْدَوَانِ	...
Plur. 3. m.	نَدَوْا	يَنْدُونُ	يَنْدُوا	يَنْدُوا	يَنْدُنُ	يَنْدُنُ
f.	نَدَوْنَ	يَنْدُونُ	يَنْدُونُ	يَنْدُونُ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونُ	تَنْدُوا	تَنْدُوا	تَنْدُنُ	تَنْدُنُ
f.	نَدَوْتُنَّ	تَنْدُونُ	تَنْدُونُ	تَنْدُونُ	تَنْدُونَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونُ	نَنْدُونُ
N. Ag.	N. Verbi.	Imperative.			D	
Sing. m.	نَادِ	نَدُو	Sing. 2. m.	Simple. أَنْدُ	En. I. أَنْدُونُ	En. II. أَنْدُونُ
f.	نَادِيْهَ		f.	أَنْدِي	أَنْدِينُ	أَنْدِينُ
			Dual. 2. c.	أَنْدَوَا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنُ	أَنْدُنُ
			f.	أَنْدُونُ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. **ى**,
MEDLÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِين	يَرْمِين
f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِين	تَرْمِين
B 2. m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِين	تَرْمِين
f.	رَمَيْتِ	تَرْمِين	تَرْمِي	تَرْمِي	تَرْمِن	تَرْمِن
1. c.	رَمَيْتُ	أَرْمِي	أَرْمِي	أَرْمِ	أَرْمِين	أَرْمِين
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُونَ	يَرْمُونَ
f.	رَمَيْنَ	يَرْمِين	يَرْمِين	يَرْمِين	يَرْمِينَانِ	...
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُونَ	تَرْمُونَ
f.	رَمَيْتِنَّ	تَرْمِين	تَرْمِين	تَرْمِين	تَرْمِينَانِ	...
1. c.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِين	نَرْمِين
N. Ag.	N. Verbi.	<i>Imperative.</i>				
		<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>		
D Sing. m.	رَامِ	رَمَى	سِغ. 2. m.	أَرْمِ	أَرْمِين	أَرْمِين
f.	رَامِيَّةَ		f.	أَرْمِي	أَرْمِن	أَرْمِن
			Dual. 2. c.	أَرْمِيَا	أَرْمِيَانِ	...
			Plur. 2. m.	أَرْمُوا	أَرْمُونَ	أَرْمُونَ
			f.	أَرْمِين	أَرْمِينَانِ	...

A TABLE XVI. VERBA TERTIÆ RAD. **و** ET **ى**,
MEDLÆ RAD. KESRATÆ.

ACTIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِين	يَرْضِين
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِين	تَرْضِين
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِين	تَرْضِين
f.	رَضَيْتِ	تَرْضِين	تَرْضَى	تَرْضَى	تَرْضِين	تَرْضِين
1. c.	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِين	أَرْضِين
Dual. 3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضُونَ	يَرْضُوا	يَرْضُوا	يَرْضُونَ	يَرْضُونَ
f.	رَضِينَ	يَرْضِين	يَرْضِين	يَرْضِين	يَرْضِينَانِ	...
2. m.	رَضَيْتُمْ	تَرْضُونَ	تَرْضُوا	تَرْضُوا	تَرْضُونَ	تَرْضُونَ
f.	رَضَيْتِنَّ	تَرْضِين	تَرْضِين	تَرْضِين	تَرْضِينَانِ	...
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِين	نَرْضِين
N. Ag.	N. Verbi.	<i>Imperative.</i>				
		<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>		
Sing. m.	رَاضِ	رَضَا	سِغ. 2. m.	أَرْضِ	أَرْضِين	أَرْضِين
f.	رَاضِيَّةَ		f.	أَرْضِي	أَرْضِين	أَرْضِين
			Dual. 2. c.	أَرْضِيَا	أَرْضِيَانِ	...
			Plur. 2. m.	أَرْضُوا	أَرْضُونَ	أَرْضُونَ
			f.	أَرْضِين	أَرْضِينَانِ	...

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	يُنَدِين	يُنَدِين
B f.	نُدِيَتْ	تُنَدَى	تُنَدَى	تُنَدَ	تُنَدِين	تُنَدِين
2. m.	نُدِيْتُمْ	تُنَدَى	تُنَدَى	تُنَدَ	تُنَدِين	تُنَدِين
f.	نُدِيْتِ	تُنَدِينَ	تُنَدَى	تُنَدَى	تُنَدِين	تُنَدِين
1. c.	نُدِيْتُمْ	أُنَدَى	أُنَدَى	أُنَدَ	أُنَدِين	أُنَدِين
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	يُنَدِينَ	يُنَدِينَ	يُنَدِينَ	يُنَدِيَانِ	...
D 2. m.	نُدِيْتُمْ	تُنَدُونَ	تُنَدُوا	تُنَدُوا	تُنَدُونَ	تُنَدُونَ
f.	نُدِيْتُنَّ	تُنَدِينَ	تُنَدِينَ	تُنَدِينَ	تُنَدِيَانِ	...
1. c.	نُدِيْتُمْ	نُنَدَى	نُنَدَى	نُنَدَ	نُنَدِين	نُنَدِين

Nom. Pat. Sing. m. مَنَدُو f. مَنَدُوَّة
مَرْمِيَّة مَرْمِي

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَى	تَقَاضَى
Imperf.	يُقَضَى	يُقَاضَى	يُقْضَى	يَتَقَضَى	يَتَقَاضَى
Imperat.	قَضِ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَّ
N. Ag. m.	مَقْضٍ	مَقَاضٍ	مُقْضٍ	مُتَقَضٍ	مُتَقَاضٍ
f.	مَقْضِيَّة	مَقَاضِيَّة	مُقْضِيَّة	مُتَقَضِيَّة	مُتَقَاضِيَّة
N. Verbi.	تَقْضِيَّة	مَقَاضَاة	إِقْضَاة	تَقْضٍ	تَقَاضٍ
		قِضَاة			
Passive Perf.	قُضِيَ	قُوِضِيَ	أُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتُقْضَى	يَتُقَاضَى
N. Pat. m.	مُقْضَى	مَقَاضَى	مُقْضَى	مُتَقْضَى	مُتَقَاضَى
f.	مُقْضَاة	مَقَاضَاة	مُقْضَاة	مُتَقْضَاة	مُتَقَاضَاة

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VII. Act.	انْقَضَى	يُنْقَضَى	انْقَضِ	مُنْقَضٍ	انْقِضَاة
Pass.	انْقُضِيَ	يُنْقَضَى		مُنْقَضَى	
VIII. Act.	اِقْتَضَى	يَقْتَضَى	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاة
Pass.	اِقْتُضِيَ	يَقْتَضَى		مُقْتَضَى	
X. Act.	اسْتَقْضَى	يَسْتَقْضَى	اسْتَقْضِ	مُسْتَقْضٍ	اسْتِقْضَاة
Pass.	اسْتَقْضِيَ	يَسْتَقْضَى		مُسْتَقْضَى	