

A GRAMMAR  
OF THE  
ARABIC LANGUAGE,

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

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THIRD EDITION

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VOLUME I.

WITH A PREFACE AND ADDENDA ET CORRIGENDA  
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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: الحُرُوفُ اللِّسَانِيَّةُ , the liquids دال , which are pronounced with the extremity of the tongue (اللسان). The term is sometimes, although dubiously, made synonymous with الحُرُوفُ اللِّسَانِيَّةُ or حُرُوفُ اللِّسَانِ or الحُرُوفُ اللِّسَانِيَّةُ , which include not only the three liquids above but also three of the labials ميم . They appear to be so called by association not with any part of a vocal organ, but with the meaning of دَمَانَةٌ , 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 حُرُوفُ اللِّسَانِ are called حُرُوفٌ نَسْفَةٌ 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 كَلَمَةٌ and its fem. كَلِمَةٌ , both, a pair – which have similarities with the dual – see Vol. ii § 83 (p. 212 D). REM. k. كِلَانٌ is generally taken to be the dual of كِلَانٌ equal, like. There are indications, however, that it has sometimes been regarded as an indeclinable word. Most MSS of Bèidāwī's *Commentary on Kor'ān* iii. v. 31 read وَلَيْسَ الذِّكْرُ وَالْأُنثَى كِلَانٌ . A line ascribed to 'Abū Du'èib is quoted as

وكان بيان ألا يشترحوها أو يشترحوها وأخبرت النسخ

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 كِلَانٌ instead of كِلَانٌ , and the verse most closely resembling it in Hell's edition of the poet's *Dīwān* has كِلَانٌ . 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 كِلَانٌ 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 أَيْ is never interrogative when it is the accusative of a verb preceding it. The interrogative أَيْ may, on the other hand, be the direct object of a subsequent verb; e.g. مَا نِيَّ آيَاتِ اللَّهِ تَكْذِبُونَ Which, then, of the signs of God will ye deny (Kor'ān XL. v.81). If, however, the verb has a pronominal suffix which falls back upon (راجع أو عائِد) the interrogative pronoun, the latter is either nominative absolute or accusative, as being the direct object of a suppressed verb.

Pierre Cachia

PREFACE TO THE THIRD EDITION.

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

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

on the margin of his own copy some new examples (chiefly from the *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 *'Alfīya* (أَلْفِيَّة) of Ibn Mālik, with the Commentary of Ibn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the *Mufaṣṣal* (المُفَصَّل) of 'el-Zamahārī (ed. Broch, 1859); and the *Lāmīyatu 'l-'Aḥwāl* (لَامِيَّةُ الْأَحْوَالِ) of Ibn Mālik, with the Commentary of his son Badru 'd-din (ed. Volck, 1866). Of recent native works I have diligently used the *Miṣbāḥu 'l-Ṭālib fī Baḥṭi 'l-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the *Baḥṭu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirut, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled *Miṣṭāḥu 'l-Miṣbāḥ* (مِصْتَاهُ الْعِصْبَاحِ, second edition, Beirut, 1867); and Nāṣif 'el-Yāziḡī's *Faṣṭu 'l-Ḥiṣāb* (فَصْلُ الْحِصَابِ, 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 الْهَجَائِيَّةِ, or حُرُوفُ الْمَعْجَمِ) 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 [ج]	ج	ج [ج]	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.
		Unconnected.	Connected.		
			With a preceding letter.	With a following letter.	
A	رَاءَ Ra.	ر	را	...	200
	زَايَ } Zay. (رَاءَ)	ز	زاي	...	7
	سِينِ Sīn.	س	سين	...	60
	شِينِ Šīn.	ش	شين	...	300
	صَادِ Ṣad.	ص	صاد	...	90
B	ضَادِ Ḍad.	ض	ضاد	...	800
	طَاءَ Ṭa.	ط	طاء	...	9
	ظَاءَ Ḍa.	ظ	ظاء	...	900
	عَيْنِ ‘Ain.	ع	عين	...	70
	غَيْنِ Ġain.	غ	غين	...	1000
	فَاءَ Fa.	ف	فاء	...	80
C	كَافِ Kaf.	ق	قاف	...	100
	كَافِ Kaf.	ك	كاف	...	20
	لَامِ Lam.	ل	لام	...	30
	مِيمِ Mīm.	م	ميم	...	40
	نُونِ Nūn.	ن	نون	...	50
	هَاءَ Ha.	ه	هاء	...	5
	وَاوِ Waw.	و	واو	...	6
	يَاءَ Ya.	ي	ياء	...	10

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

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

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

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.

*bh.* *sh.* *fy.*  
*th.* *dh.* *lā.*  
*gh.* *‘g.* *lmh.*  
*hgh.* *fl.* *yh.*

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

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

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

- B ب is called *أَلْبَاءُ الْمَوْحَدَةُ*, the *ب* with one point (١);  
 ت ,, *أَلْبَاءُ الْمُمْتَنَةِ مِنْ فَوْقِهَا*, the *ت* with two points above (٢);  
 ث ,, *أَلْبَاءُ الْمُمْتَنَةِ مِنْ تَحْتِهَا*, the *ث* with two points below (٣)\*;  
 د ,, *أَلْبَاءُ الْمُمْتَنَةِ*, the *د* with three points (٤).

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

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

- C و م ف ب, *أَلْحُرُوفُ الشَّفْوِيَّةُ* or *أَلْحُرُوفُ الشَّفْوِيَّةُ*, the labials (شَفَّةُ a lip);  
 د ث ظ, *أَلْحُرُوفُ اللِّسَانِيَّةُ*, the gingivals, in uttering which the tongue is pressed against the gum (اللِّسَانَةُ).  
 ز س, *أَلْحُرُوفُ الأَسْلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (الأَسْلَةُ).

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

أَلْحُرُوفُ الذَّلْقِيَّةُ or *أَلْحُرُوفُ الذَّلْقِيَّةُ*, the liquids ن, ل, ر, which are pronounced with the extremity of the tongue (الذَّلْقُ or الذَّلْقِيُّ).

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

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

ك ق, *أَلْحُرُوفَانِ اللَّيْوِيَّتَيْنِ*, the letters in uttering which the uvula (اللَّيْهَةُ) is brought into play.

أ ح خ ع, *أَلْحُرُوفُ الْحَلْقِيَّةِ* or *أَلْحُرُوفُ الْحَلْقِيَّةِ*, the gutturals.

The letters و ا are called *أَلْحُرُوفُ اللَّيْنِ* or *أَلْحُرُوفُ اللَّيْنِ*, the soft letters, and *أَلْحُرُوفُ أَلْعَلَّةِ*, 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 *אֱמֶר, אֱבֶר, אֱהַר*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

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

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

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

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

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

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

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

A like the  $\delta$  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*.

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

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  $\gamma$  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 *مَضَار* for *مَضَار*, 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 *ḥlif hēmzatum*, as 'ultu, ya'ulu, 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*, *عَنْبَرٌ* 'ambar, *سَنْبَلَةٌ* *ṣambā'u*, not *ḡamb*, 'ambar, *ṣambā'u*.

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

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

## 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 *ḥamza*, 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*, كى *kai*, ذو *ḏū*, لو *lau*.

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

(a) َ *fathā* (فَتْحَة) or *fathā* (فَتْحَة), *a*, *ə* (as in *pet*), *e* (nearly the French *e muet*); e.g. *حَلَقٌ* *ḥalaka*, *سَمْسٌ* *səmsun*, *كِرِيمٌ* *korīmun*.

(b) ِ *kasra* (كَسْرَة) or *kasra* (كَسْرَة), *i* (as in *pin*), *ɪ* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e.g. *بِهِ* *bihī*, *أَبِيْتُنْ* *ābīṭun*. D

(c) ُ *damma* (دَمَّة) or *damma* (دَمَّة), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. *لَهُ* *lahu*, *هَجْرَةٌ* *ḥəḡḡəṭun*, *عَمْرٌ* 'omrun.

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

A REM. a. The distinction between the names *fêṭh*, *kèsr*, *ḍamm*, and *fêṭha*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שָׁבַד, קָבוֹץ, and נָשַׁב. The terms نَصَب and رَفَع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. اَلْحُرُورِيَّةُ بِنَصَبِ اَلْحَاءِ. [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 *fêṭha*, one below for *kèsra*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from † and ى or ے respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *è*, *e*, *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 ع خ ح or the emphatic consonants ق ط ظ ص, *fêṭha* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure,

D approaching to that of the Swedish *ä*; e.g. حَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَقِيَّةٌ *bākīya*, صَدْرٌ *ṣadrum*. 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. عَلِمٌ *ilmun*, سِحْرٌ *siḥrun*, قِشْرٌ *qishrun*; whilst *ḍamma* assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطْفٌ *latofa*, لُطْفٌ *lotfun*, حُسْنٌ *hosnun* or *hösnnun*, رُغْبٌ *ro'bun*, عَمْرٌ *ömrun*.

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

C 6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks of the short vowels before the letters ا, ى, and و, respectively, e.g. كَالٌ *kāla*, بِيْعٌ *bī'a*, سُوْقٌ *sūqun*; in which case these letters are called حُرُوفُ اَلْمَدِّ, *literae productionis*, “letters of prolongation.” The combinations ىِ and وِ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants ىِ and وِ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طُوْرٌ *ṭūrun*, طِينٌ *ṭīnun*.

D 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 *fêṭha*; e.g. هَرُونَ، اِسْحَقُ، اِبْرَاهِيْمُ، الرَّحْمٰنُ، اَللّٰهُ. مَكَدًا، هَبْنَا، هَذَا، ذٰلِكَ، لَكِنَّ، اَلْقِيَمَةَ، اَلسَّمَوٰتِ، اَلْمَلٰئِكَةَ. More exactly, however, the *fêṭha* should be written perpendicularly in this case, so as to resemble a small *ë*lif; e.g. هَرُوْنُ، اِسْحٰقُ، اِبْرٰهِيْمُ، الرَّحْمٰنُ، اَللّٰهُ، اَلْمَلٰئِكَةُ، اَلرَّحْمٰنُ، اَللّٰهُ، اَلْقِيَمَةُ، اَلسَّمَوٰتِ (*the resurrection*, to be carefully distinguished from



- A ثَلَاثَةٌ *ṭ-lāmātu*, price, value), ذَلِكَ هُنَا, The words ثَلَاثٌ, ثَلَاثَةٌ, ثَلَاثُونَ, ثَلَاثُونَ, and occasionally some other vocables, such as ثَمِينَةٌ and ثَمِينُونَ; and other proper names ending in ثَانٌ; and other proper names of the forms فَاعِلٌ and أَلْفَاعِلٌ; 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. أَلْحَابِ *Ḥāfī*, أَلْعَاصِ *Ḥ-Āṣī*, حُدَيْفَةُ بَنِ الْيَمَانِ *Ḥudayfetu 'bnu 'l-Yemānī*, for أَلْحَافِي, أَلْعَاصِي, الْيَمَانِي; أَلْمُهَيْدِي for أَلْمُهَيْدِي\*.

REM. b. The letter *e*, preceded by *ḍamma*, 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 *fetha* does from *a* to *è* (see § 4, *a*, and § 5, *b*). This change is called الْإِمَالَةُ *ḥ-imāla*, the “deflection” of the sound of *a* and *ā* towards that of *i* and *ī*. The Magribi Arabs actually pronounce *ā* in many cases as *ī*. Hence رِكَابٌ *rikāb*, لَكِينٌ *lākin*, بَابٌ *bāb*, لِسَانٌ *lisān*, are sounded *rikēb*, *lēkin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written بَاجِهٌ, جَيَانٌ, قَنَالَشٌ, جَيَانٌ, لَبْرَالِهٌ.

- D 7. *l* corresponds to *fetha*, *ī* to *kəsrā*, and *u* to *ḍamma*; whence *l* is called أَلْحَتُّ الْفَتْحَةُ *ḥ-ḥatṭu 'l-fatḥa*, the sister of *fetha*, أَلْحَتُّ الْكَسْرَةُ *ḥ-ḥatṭu 'l-kasra*, the sister of *kəsrā*, and أَلْحَتُّ الضَّمَّةُ *ḥ-ḥatṭu 'l-ḍamma*, the sister of *ḍamma*. *Fetha* 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 *ṣaiḥun*,

\* [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 *ḥaufun*; but after the other letters become nearly *ē* (Heb. ֶ =) *A* and *ō* (Heb. ֹ =), e.g. سَيْفٌ *ṣeifun*, مَوْتُ *m'otun* (almost *ṣeifun*, *mōtun*).

REM. a. After *u* at the end of a word, both when preceded by *ḍamma* and by *fetha*, *l* is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This *l*, in itself quite superfluous (*ḥlif otiosum*), is intended to guard against the possibility of the preceding *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 الْوِقَايَةِ *ḥ-ḥalfu 'l-wiqāyati*, the guarding *ḥlif*, or أَلْفُ الْفَاصِلَةِ *ḥ-ḥalfu 'l-fāṣilati*, the separating *ḥlif*.

REM. b. *ī* at the end of a word after a *fetha* 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. بَهْنَسَا *Bēhnesā*, جَزَا *jazā*), أَلْفُ الْمَقْصُورَةِ *ḥ-ḥalfu 'l-maqṣūri*, the *ḥlif* that can be abbreviated, in contradistinction to the lengthened *ḥlif*, أَلْفُ الْمَمْدُودَةِ (see § 22 and § 23, rem. *a*), which is protected by *həmza*. It receives this name because, when it comes in contact with a *həmza 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 in *ī*, the *ī* is sometimes retained according to old custom, as in رَمَاهُ or رَمِيَهُ, but it is commonly changed into *l*, as رَمَاهُ.

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

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

A REM. *d.* In some words ending in  $\text{ة}$  we often find  $\text{ة}$  instead of  $\text{ة}$ , as  $\text{حَيَوَةٌ}$  or  $\text{حَيَوَةٌ}$ ,  $\text{صَلَوَةٌ}$  or  $\text{صَلَوَةٌ}$ ,  $\text{زَكْوَةٌ}$  or  $\text{زَكْوَةٌ}$ ,  $\text{نَجْوَةٌ}$ ,  $\text{عَدْوَةٌ}$ ,  $\text{رَبَّوَةٌ}$ ,  $\text{رَبَّوَةٌ}$  for  $\text{رَبًّا}$ ,  $\text{رَبًّا}$ ; further  $\text{ة}$  for  $\text{ة}$  in the loan-word  $\text{تَوْرِيَةٌ}$  or  $\text{تَوْرِيَةٌ}$ ; according to which older mode of writing we ought to pronounce the  $\text{ة}$  nearly as  $\text{ā}$  or  $\text{ē}$  respectively\*.

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

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

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

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

\* [The prophet said  $\text{أَفْعُو}$  for  $\text{أَفْعَى}$ ,  $\text{حَدَّو}$  for  $\text{حَدَّاه}$ . Zamahsārī, *Fāḥ* i. 114.—De G.]

## III. OTHER ORTHOGRAPHIC SIGNS. A

## A. Ġèzma or Sukūn.

9. Ġèzma,  $\text{جَزْمٌ}$  or  $\text{جَزْمَةٌ}$  (amputation),  $\text{ة}$ , is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g.  $\text{بَلٌ}$  *bəl*,  $\text{هُمٌ}$  *hum*,  $\text{كَتَبْتُمْ}$  *katabtum*,  $\text{سَفْسَفٌ}$  *səfsəfa*,  $\text{قُرْآنٌ}$  *qor-ānun* (not *qo-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name  $\text{سُكُونٌ}$  *rest*, coincides.

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

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

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

REM. *d.* Older forms of the Ġèzma are  $\text{ة}$  and  $\text{ة}$ , whence the later  $\text{ة}$ , instead of the common  $\text{ة}$  or  $\text{ة}$ . In some old Mss. of the  $\text{قُرْآن}$  a small horizontal (red) stroke is used,  $\text{ة}$ .

10.  $\text{ة}$  and  $\text{و}$ , when they form a diphthong with *fêḥa*, are marked with a Ġèzma, as  $\text{يَوْمٌ}$ ,  $\text{كَيْفٌ}$ ,  $\text{يَدًى}$ ; but when they stand for *êlif productionis* they do not take this sign (see § 7, rem. *b, c, d*).

REM. In many manuscripts a Ġèzma is placed even over the letters of prolongation, e.g.  $\text{قَالَ}$ ,  $\text{صَبَّوْرٌ}$ ,  $\text{سَيِّمٌ}$ ; and over the *êlif maqṣūra*, e.g.  $\text{عَلَى}$ ,  $\text{هُدًى}$  for  $\text{عَلَى}$ ,  $\text{هُدًى}$ .

## B. Têšdid or Šèdda. D

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

A **أَتَشَدِّدُ**, the *tèsdîd* (*strengthening*)\*; e.g. **أَكَلَّ** *el-kulla*, **كَلَّ** *kullan*, **عَسِمَ** *es-edmî*, **سَمِمَ** *sèmmîn*, **أَمَرُ** *el-murru*, **مُرٌّ** *murrûn*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

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

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

REM. c. All consonants whatsoever, not even *êlif hènzatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأْسًا** *ra'âsun*, **سَأَلًا** *sa'âlan*, **نَأَجًا** *na'âjun*.

C **رَأْسًا** *ra'âsun*, **سَأَلًا** *sa'âlan*, **نَأَجًا** *na'âjun*.  
REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشَدِّدُ**, 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 openly*.

D REM. e. *Tèsdîd*, in combination with **ع**, **ح**, **ز**, **س**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **ل** the Egyptians write **ل** instead of **ل**; but elsewhere, at least in old manuscripts, **ل** may stand for **ل** as well as **ل**. The African Arabs constantly write **ل**, **ل**, **ل**, for **ل**, **ل**, **ل**. In the oldest Mss. of the *Çor'ân*, *tèsdîd* is expressed by **ه** or **و**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sèdda*; **ل** alone may be = **ل**, &c.

\* [The *nomen unitatis* **تَشَدِيدَةٌ**.—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** (*âmara*) means *he commanded*, but **أَمَّرَ** (*âmmara*), *he appointed some one commander*; **مُرٌّ** (*murrûn*) is *bitter*, but a word **مُر** (*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 **تَمُودَ الثَّوْبِ**, though it is sometimes found after **ل**, as in **مَارَّ**, **مَادَّةٌ**, **يَكْتَبَانِ** (see § 25) Nor does it occur after the diphthongs **و** and **ي**, save in rare instances, like **شُوَيْبَةٌ**, **خُوَيْبَةٌ** 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**, **ظ**, **ص**, **ض**, **ش**, **س**, **ز**, **ر**, **ذ**, **د**, **ث**, **ت**, C **أَلْتَمُرُ** *el-tèmru*; **أَلْطَلْمُ** *az-zolmu*; **أَلْرَحْمَنُ** *ar-rahmānu*; **أَلشَّمْسُ** *es-sèmsu*; **أَللَّيْلُ** *el-lîlu*, or, in African and Spanish manuscripts, **أَلَيْلُ**.

REM. a. These letters are called **أَلْحُرُوفُ الشَّمْسِيَّةُ**, the *solar letters*, because the word **شَمْسٌ** *sun*, happens to begin with one of them; and the other letters of the alphabet **أَلْحُرُوفُ 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**, **ي**, **م**, **ل**, **ر**, after *n* with *gèzm*, e.g. **مِنْ رَبِّهِ** *mir rabbihi*, **مِنْ لَيْلٍ** *mîn lîl*; and after the nunation, e.g. **كِتَابٌ مُبِينٌ** *kitābum mubînun*, for *kitābun mubînun*. The *n* of the

A words مِنْ, عَنْ, أَنْ, is often not written when they are combined with أَنْ لَّا for لَّا أَلَّا, عَنْ مَّا for مَّا عَمَّا, مِنْ مَّنْ or مِّنْ مِّنْ, لَّا مِّنْ, مَّا

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

REM. b. مِمَّا, عَمَّنْ, مِمَّنْ, أَلَّا, but مِمَّنْ, عَمَّنْ, مِمَّنْ, on the contrary, عَمَّا, are hardly ever written separately; مَنْ لَّا, on the contrary, always. Similarly we find أَلَّا for إِنْ لَّا (if not), إِمَّا for إِنْ مَّا (if, with

B redundant ما) and occasionally أَمَّا for أَنْ مَّا (that, with redundant ما).

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

'aratta for أَرَدْتُ 'aradta; أَتَّخَذْتُمُ 'attahattum for أَتَّخَذْتُمُ 'attahadtum;

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

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

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

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

### C. Hêmza or Nèbra.

D 15. Êlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark 2 hêmza (هَمْزَة or هَمِزَة, compression, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called nèbra (نَبْرَة, elevation); e.g. أَمْرٌ, خَطْبٌ, أَقْلِيدُ, أَقْرَأُ, رَأْسٌ, قَرَأَ, سَأَلَ, أَسَدٌ.

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

أُقْتُلُ ابْنَ إِقْرَأُ, praise belongs to God, الْحَمْدُ لِلَّهِ

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

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

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

16. ي and و take hêmza, when they stand in place of an êlif C hêmzatun\* (in which case the two points of the letter ي are commonly omitted); e.g. جَاتٌ for جَاتٌ, خَاسِبِينَ for خَاسِبِينَ, بُوسٌ for بُوسٌ, رَأُوسٌ for رَأُوسٌ.

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

(a) Always at the end of a word, after a letter of prolongation or a consonant with gèzma, e.g. جَاءَ, جَاءَ, رَدَاءٌ, رَدَاءٌ, جِيءَ, جِيءَ, رَدِيءٌ, رَدِيءٌ, سُوءٌ, سُوءٌ, ظَمِيمًا, ظَمِيمًا, or more commonly ظَمِيمًا (see § 8, rem. a); and in the middle of a word, after an êlif productionis, provided the hêmza has the vowel fèthā, as أُعْدَاءُ كُمُرٍ, يَتَسَاءَلُونَ (but for أُعْدَاءُ كُمُرٍ and أُعْدَاءُ كُمُرٍ the Arabs usually write أُعْدَاءُ كُمُرٍ and أُعْدَاءُ كُمُرٍ).

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

\* [See below, §§ 131 seq.]

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

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gézma*, 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**, **رُؤُوسٌ** for **رُؤُوسٌ**. Hèmza between *ā*, *ū*, *āi*, *ī*, *āū*, and *ūū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ**, **مَقْرُوءَةٌ** for **مَقْرُوءَةٌ** or **مَقْرُوءَةٌ**, which words must always be pronounced *makrū'atun*, *ḥabī'atun*, *ru'ūsun*.

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

REM. b. A hèmza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure **و** or **ي**; as **جُونٌ** for **جُونٌ**, **سُؤَالٌ** for **سُؤَالٌ**, **لِيَامٌ** for **لِيَامٌ**, **مِئَةٌ** for **مِئَةٌ**;—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**; **بَرِيئَةٌ** for **بَرِيئَةٌ**, from **بَرِيئَةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**; **شَيْئًا** for **شَيْئًا**.—If the hèmza has *gézma*, 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**, **بِيرٌ** for **بِيرٌ**; necessarily so, if the preceding consonant be an *ëlif* with hèmza, as **أَمِنٌ** or **أَمِنٌ**, **أَمِنٌ**, **أَمِنٌ**, for **أَمِنٌ**, **أَمِنٌ**, **أَمِنٌ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

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

## D. Wasla.

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

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

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

19. This elision takes place in the following cases.

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

(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 أَقْتُلُ** for **قَالَ أَقْتُلُ**, *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*; **وَأَسْتَعْمِلَ** for **وَأَسْتَعْمِلَ**, *and he was appointed governor*; **أَلْأَقْتِدَارُ** *the being able* (to do something); **إِلَى أَلْأَنْقِرَاضِ** *till the downfall or extinction*.

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

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

REM. a. With the article امرؤ and امراة take, in classical Arabic, the form الهؤ and الهراة.

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

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 أيمن after ل); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary. See § 345.

D REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of êlif with hêmza, as الحمد لله instead of الحمد لله. The Arabs themselves never do so, but, to indicate that the êlif is an êlif conjunctionis (see rem. f), they omit the hêmza and express only its accompanying vowel, as الحمد لله. 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 بعد انقراضهم, بئس الأسر, إلى الإنقراض, الاقتدار. خروجه عن كلام العرب ونحن فاحش.

REM. f. The êlif which takes waşla is called اَلِفُ التَّوَصُّلِ or هَمْزَةُ اَلِ التَّوَصُّلِ, êlif or hêmza conjunctionis, the connective êlif; the opposite being اَلِفُ التَّقْطِيعِ, êlif sejunctionis or separationis, the disjunctive êlif.

20. The êlif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with gëzma. 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) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. في الناس fi 'n-nāsi, among men; أبو الوزير 'abū 'l-wəzīri, the father of the wəzīr, for fi and 'abū. This abbreviation of the naturally long vowel is retained even when the lam 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 في الأبتداء, in the beginning, is pronounced as if written في الأبتداء; فلو الأعلال (for الأرض), upon the earth, as فلو الأعلال; فلو الأعلال (for الأعلال), subject to change (a weak letter), as فلو الأعلال. 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., بي and ني may assume before the article the older forms بي and ني; e.g. نِعْمَتِي الَّتِي my grace which, اِهْدِنِي الصِّرَاطَ guide me on the way, instead of نِعْمَتِي الَّتِي and اِهْدِنِي الصِّرَاطَ, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. ai into äi, and au into äü; as في عيني الملك fi 'ainäi 'l-məliki, in the eyes of the king, for في عيني الملك; في عيني القوم ihšäi 'l-kauma, fear the people; مصطفى الله muştafaü 'llähi, the elect of God, for مصطفى الله. The silent êlif (§ 7, rem. a) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramūū 'l-hijārata*, they threw the stones; فَلَمَّا رَأَوْا النَّجْمَ *fa-lammā ra'ūū 'n-nadžma*, and after they saw the star. But أَوْ and نَوْ take *kəsrā*, as أَوْ اسْمُهُ or his name; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *gəzma* 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 *gəzma*, viz. *kəsrā*. Hence the pronouns of the B 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them!* رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مِّنْذُ, *since, from which time forth*, because it is contracted for مِّنْذُ. The preposition مِّنْ, *from*, takes C *fəṭħa* before the article, but in other cases *kəsrā*; as مِّنَ الرَّجُلِ *of the man*. All other words ending in a consonant with *gəzma* take *kəsrā*; viz. nouns having the *tənwin*, as مُحَمَّدُ النَّبِيُّ *Mohamməḍuni 'n-nəḍiyu*; the pronoun مِّنْ, as مِّنَ الْكَذَّابِ *mani 'l-kaddābu*; verbal forms like قَتَلْتَ الرَّومَ *katalati 'r-Rūmu*; and particles, such as *عَنْ, إِنْ, بَلْ, قَدْ, هَلْ, لَكِنْ*, etc.

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

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

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

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

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

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

(b) In the word ابْنِ, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلِيدٍ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ اللَّهِ *Zəid, the son of Ḥalid, 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 *Zəid (is) the son of C 'Amr*; عَمْرُ ابْنِ الْحَطَّابِ *'Omar (is) the son of 'l-Ḥaṭṭāb*.

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

REM. b. If the name following ابْنِ 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 الْكِرِيمِ ابْنِ مَيْمُونٍ *Yahyā the noble, the son of Məimūn*; رِدْبَى كَطْرِبَى 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 لِالرَّجُلِ *to the man*, for لِالرَّجُلِ.





- A <sup>مُوخَّرٌ</sup>, to be placed last, and <sup>مُقَدَّمٌ</sup>, to be placed first.—On the margin of Mss. we often find words with the letters <sup>خ</sup>, <sup>ن</sup>, and <sup>ص</sup> over them. The first of these indicates a variant, and stands for <sup>نُسْخَةٌ</sup>, 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, <sup>بَيَانٌ</sup>, explanation; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one <sup>صَحَّحَ</sup>, it is correct, or <sup>تَصْصِيحٌ</sup>, correction, emendation.
- B Written over a word in the text, <sup>صَحَّحَ</sup> stands for <sup>صَحَّ</sup>, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again <sup>مَعَا</sup> (i.e. <sup>مَعًا</sup>, together) is written over a word with double vocalization to indicate that both vowels are correct. <sup>لَعَلَّه</sup> over a word on the margin implies a conjectural emendation <sup>لَعَلَّه</sup>, 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 <sup>قَالَ</sup> *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 <sup>قُلْ</sup> *kūl*, not <sup>قُولٌ</sup> (Heb. <sup>קול</sup>). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *in*, *un*, *ān*, etc.
- D REM. Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *fezma* sometimes receives a *medda*, as <sup>خَالُونَ</sup>.]
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 <sup>إِسْفَنَجٌ</sup>, <sup>σπόγγος</sup>; <sup>أَلْأَلْطُونُ</sup>, <sup>Πλάτων</sup>; <sup>الْإِفْرَنْجُ</sup>, the Franks (Europeans); <sup>إِخْسِيرٌ</sup>, <sup>an olivir, τὸ ξηρόν</sup> (medicamentum siccum).
27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

#### V. THE ACCENT.

A

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

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered; as *ya-kāl*, *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 <sup>ي</sup>, <sup>و</sup>, <sup>أ</sup> or <sup>آ</sup>, <sup>و</sup>, and <sup>ي</sup>, throw back the accent as far as possible in their pausal forms; <sup>قُرَشِيٌّ</sup> *Qo-ra-šī-yun* becomes *Kō-ra-šī*, <sup>نَبِيٌّ</sup> *nē-bī-yun*, *nē-bī*; <sup>عَدُوٌّ</sup> *'a-dū-wun*, *'a-dū*; <sup>إِقْتِنَاؤُ</sup> *'ik-ti-nā'un*, *'ik-ti-nā*; <sup>حَمْرَاءُ</sup> *ham-rā'u*, *hām-rā*; <sup>مَقْرُوؤُ</sup> *mak-rū'un*, *māk-rū*; <sup>بَطِيئٌ</sup> *bu-ṭī-un*, *bā-ṭī*.

(b) Monosyllables in combination with <sup>أ</sup>, <sup>ب</sup>, <sup>ك</sup>, <sup>ل</sup>, <sup>و</sup>, and <sup>ف</sup>, which retain their original accent; as <sup>أَلَا</sup> *'a-lā*, <sup>أَفَلَا</sup> *'a-fa-lā*, <sup>بِمَا</sup> *bi-mā*, <sup>بِهِ</sup> *bi-hī*, <sup>كَذَا</sup> *ka-dā*, <sup>لِمَنْ</sup> *li-mān*, <sup>لَنَا</sup> *la-nā*, <sup>وَلَمْ</sup> *wa-lām*, <sup>فَكَفَّ</sup> *fa-kāf*, <sup>وَقُلْ</sup> *wa-kūl*.

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

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as <sup>قَلْبٌ</sup> *kāl-bun*, <sup>دَيْبٌ</sup> *dī-bun*, <sup>بُرٌّ</sup> *būr'un*, <sup>أَجْلِسْ</sup> *'iǧ-lis*, <sup>فِرْدُنْدٌ</sup> *fi-rīn-dun*, <sup>أَقْلٌ</sup> *'a-kāl-lu*, <sup>مَفَرٌ</sup> *ma-fār* *run*, <sup>يَقُولُنَّ</sup> *ya-kū-lān-na*, <sup>بَلَوْرٌ</sup> *bil-lāu-run*, <sup>بُنِيٌّ</sup> *bu-nī-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 <sup>كَتَبَ</sup> *kā-ta-ba*, <sup>كَتَبَتْ</sup> *kā-ta-bat*, <sup>كَتَبُوا</sup> *kā-ta-bū*, <sup>تَرَأَسُوا</sup> *ta-rā-bū*, <sup>كَاتِبٌ</sup> *kā-ti-bun*, <sup>طَلَبَ</sup> *ṭā-la-bun*, <sup>أَيْنَمَا</sup> *'ei-na-mā*; <sup>تَرَأَسُوا</sup> *ta-rā-*

A *sa-lū*, *فَانُونُهُمْ* *kā-nū-nu-hum*, *كَتَبْنَا* *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as *كَتَبْنَا* *kā-ta-ba-tā*, *مَسْأَلَةٌ* *mās-'a-la-tun*, *مَسْأَلَتُهُمْ* *mās-'a-la-tu-hū*, *كَتَبْنَا* *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. (See Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 sqq.)

B

## VI. THE NUMBERS.

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

C

أَبْجَدِ هَوَزِ حَطِي كَلِمَن سَعْفُصْ قَرِشَتْ تَخَذُ صَطْفُغْ

(otherwise pronounced:

أَبْجَدِ هَوَزِ حَطِي كَلِمَن سَعْفُصْ قَرِشَتْ تَخَذُ صَطْفُغْ)

or, as usual in North Africa:

أَبْجَدِ هَوَزِ حَطِي كَلِمَن صَعْفُصْ قَرِشَتْ تَخَذُ طَفُغْ

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

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

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

## PART SECOND.

## ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, *أَفْعَلُ*.

A

## A. GENERAL VIEW.

1. *The Forms of the Trilateral Verb.*

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

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

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

أَفْعَالٌ XI.	تَفَاعَلٌ VI.	فَعَلَ I.
أَفْعُوْعَلٌ XII.	أَنْفَعَلَ VII.	فَعَّلَ II.
أَفْعُوْلٌ XIII.	أَفْتَعَلَ VIII.	فَاعَلَ III.
أَفْعَنْلَلٌ XIV.	أَفْعَلَّ IX.	أَفْعَلَ IV.
أَفْعَنْلَى XV.	اسْتَفْعَلَ X.	تَفَعَّلَ V.

C

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

A REM. *b.* The Arab grammarians use the verb **فَعَلَ** (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 يَزِمُّ or غَيْرُ مُتَعَدِّ) in signification, according to the vowel which accompanies its second radical.

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

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a

C naturally inherent quality. E.g. فَرِحَ or جَدِلَ *to be glad*, حَزِنَ *to be sorry*, اِشْرَ or بَطِرَ *to be proud and insolent*, اُدِمَ *to become whitish*, شَبِهَ *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*, قَبِيحَ *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 (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ *to beat*, ضَرَبَ *to beat violently*; كَسَرَ *to break*, كَسَرَ *to break in pieces*; قَطَعَ *to cut*, قَطَعَ *to cut in pieces*; فَرَّقَ *to separate*, فَرَّقَ *to disperse*; طَوَّفَ *to go round*, طَوَّفَ or جَوَّفَ *to go round much or often*; بَكَى *to weep*, بَكَى *to weep much*; مَوَتَ الْبُحَالُ *the cattle died off rapidly or in great numbers* (مَاتَ *to die*); بَرَكَ الْبُرُكُ *the camel kneeled down*, بَرَكَ الْبُرُكُ *the (whole drove of) camels kneeled down*.

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

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

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

A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making or doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *جَبَسَ* to pitch a tent (*خَبِيْمَةٌ*), to dwell in a place, *جَبَسَ* to collect an army (*جَيْشٍ*), *رَخِمَ* to pave with marble (*رُخَامٍ*), *قَوَسَ* to become bent like a bow (*قَوْسٍ*), *مَرَضَ* to nurse the sick (*مَرِيضٍ*), *جَلَدَ* to skin an animal, to bind a book (*جِلْدٍ* the skin, compare our "to stone fruit" and "to stone a person"), *قَرَدَ* to clean an animal of ticks (*قِرَادٍ*), *قَدَى* to take a mote (*قَدَى*) out of the eye. Compare in Hebrew *בָּרַחַץ*, *אִנַּב*, *יָדַד*, *סָדַקַל*, etc. Similarly, *جَدَعَهُ* he said to him *جَدَعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *دَخَلَ ظَفَارِ حَمْرٍ* (الله أكبر) he who enters (the city of) *Zufār*, must speak *Himyaritic* (the language of *Himyar*, *حَمِيْرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *الْشَّرْقُ* to set out in any direction (*وَجْهَهُ*), *شَرَقَ* to go to the east (*الْشَّرْقُ*), *وَجَّهَهُ* to set out in any direction (*وَجْهَهُ*), *صَعَدَ فِي الْوَادِي وَصَوَّبَ* he went up and down the valley.

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

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

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

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

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

(b) When the first or fourth form denotes an act, the relation B of which to an object is expressed by means of a preposition (indirect object), the third form converts that indirect object into the immediate or direct object of the act (accusative). The idea of reciprocity is here, as in the former case, more or less distinctly implied. E.g. *كَتَبَ إِلَيَّ* he wrote (a letter) to the king, *كَاتَبَ الْمَلِكَ* 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 السُّلْطَانَ* 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 *فَعَلَ* denotes a quality or state, *فَاعَلَ* indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E.g. *خَشِنَ* to be rough or harsh, *خَاشَنَهُ* he treated him harshly; *حَسَنَ* to be good or kind, *خَاسَنَهُ* he treated him kindly; *لَانَ* to be soft or gentle, *لَانَنَهُ* he treated him gently; *قَسَا* to be hard, *قَاسَاهُ* he hardened himself against him or it; *نَعِمَ* or *نَعِمَ* to lead a comfortable life, *نَاعَمَهُ* he procured him the means of doing so.

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

A to double, fold (طَرَّقَ) on fold; عَافَاكَ اللَّهُ may God keep thee safe and well, from عَافِيَةً 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. دخل). Zamahsari, *Fāik*, i. 197 cites باعده جاناه, باعده علاه for أبعده etc. Also بالغ = أبلىغ, *Aghānī* xiii. 52.—De G.]

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

45. Its signification is *factive* 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 الخُبْزَ he ate bread, أَكَلَهُ الخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, أَنْجَى and عَلَّمَ to let 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 الأَرْضَ he found the district abounding in fresh herbage.\*

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

\* *Comp.* أَقْدَرَهُ.

to produce herbage (بَقَلَ) أَوْرَقَ to put out leaves (وَرَقَ) أَثْمَرَ to bear A fruit (ثَمَرَ) أَمْطَرَ 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، أَحْسَنَ، أَبْلَى to give a proof (بَلَاةً) of his prowess in battle; أَسَاءَ، أَحْسَنَ، أَبْلَى to act well or ill, أذْنَبَ 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; أَعْنَقَ to run with outstretched neck; أَتَمَّ to become fullgrown (from سَنَّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind\*.

E.g. أَقْبَلَ to advance, أَدْبَرَ to retire ("recler"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הָיִטָּן, to go to the right, and הָיִטָּן, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَتَمَّنَ to go to el-Yemèn (تَمَامَةٌ), أَتَمَّرَ to go to Tihama (تِهَامَةٌ), أَتَمَّرَ to go to el-Nègd (النَّجْدُ), أَتَمَّرَ to go to el-'Irak (العِرَاقُ), أَتَمَّرَ to enter the haram or sacred territory; أَتَمَسَى، أَظْهَرَ، أَصْبَحَ to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (المَسَاءُ); أَتَمَسَى، أَصَابَ to enter upon the summer (الصَّيْفُ) or winter (الشِّتَاءُ); أَتَمَسَى to have many D camels, أَتَمَسَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَتَمَسَعَ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ); أَتَمَسَعَ to become desert, أَتَمَسَعَ to suffer from drought (of people) or to be dry (of a season), أَتَمَسَعَ to become penniless (to be

\* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِعِ of I. Thus أَكَبَهُ he threw him on his face, أَكَبَ he fell on his face, أَحْجَمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

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

REM. d. **أَفْعَلَ** corresponds in form and signification to the Heb.

**הַקְטִיל**, Phœn. **יקטל** (*iktīl*), Aram. **ܝܩܬܝܠ**. See *Comp. Gr.* p. 204 seq. The Hebrew, it will be observed, has **ק** as the prefix, instead of the feebler Arabic and Aramaic **ك**. Some traces of the *h* are still discoverable in Arabic; as **أَرَّاحَ** **أَرَّاحَ** to give rest to, to let rest; **أَرَادَ** **أَرَادَ** to wish; **أَرَّاقَ** **أَرَّاقَ** to pour out **أَتَى** **أَتَى** (rad. **آت**), **أَتَى** **أَتَى** for **أَتَى** to mark a cloth; **أَتَى** **أَتَى** (rad. **آت**), **أَتَى** **أَتَى** to come); **أَتَى** **أَتَى** = **أَتَى** to believe. Forms like **أَرَّاقَ** are treated in Arabic as quadriliterals (see §§ 67, 69, and 118), e.g. imperf. **يُأَرِّقُ** or **يُأَرِّقُ**, nom. patient. **مُأَرِّقٌ** or **مُأَرِّقٌ**, **مُأَرِّقٌ**.

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); **تَكَبَّرَ**, **تَعَطَّرَ**, to be proud; **تَنَزَّرَ**, **تَقَيَّسَ**, to side

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

with **ك**ais or **ن**izār, **تَتَرَّقَ**, **تَتَرَّقَ**, to adopt the tenets of the 'Azāriqa A (**الْأَزَارِقَةُ**) or of the **سِيَا** (**السِّيَعَةُ**), **تَعَرَّبَ** to call oneself an Arab, **تَبَوَّدَ** to become a Jew (**يَهُودِيٌّ**), **تَمَجَّسَ** to become a fire-worshipper (**مَجُوسِيٌّ**), **تَنَصَّرَ** to become a Christian (**نَصْرَانِيٌّ**), **تَنَبَّأَ** to give oneself out as a prophet (**نَبِيٌّ**); **تَأَسَّدَ** to become as bold or fierce as a lion (**أَسَدٌ**), **تَنَمَّرَ** to become as savage as a leopard (**نَمْرٌ**); **تَحَلَّمَ** to try to acquire, or to affect, clemency, **تَمَرَّأَ**, **تَشَجَّعَ**, to affect courage or manliness, B **تَحَوَّبَ**, **تَحَرَّجَ**, **تَأَثَّرَ**, to constrain oneself to endure with patience; **تَحَنَّنَ**, **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 **تَفَعَّلَ** form apparently identical in meaning with the eighth. Thus **تَفَرَّقَ** **النَّاسُ** and **تَفَرَّقَ** **النَّاسُ** are both translated *the people dispersed*, but **تَفَرَّقَ** expresses the mere separation, **تَفَرَّقَ** the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. **تَتَبَّعَ** to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), **تَطَلَّبَ** to seek earnestly, **تَعَرَّفَ** to try to understand, **تَبَيَّنَ** to examine or study a thing carefully, so that it may be quite clear, **تَحَقَّقَ**, **تَبَيَّنَ**, to ascertain a thing for certain, **تَسَمَّرَ** to smell leisurely and carefully, **تَقَصَّى** to investigate thoroughly, **تَسَمَّرَ** 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, **تَتَوَّقَ** 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, **تَبَّيَّنَ** 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 **تَوَسَّسَ** without change of sense.]

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

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

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

REM. b. *تَفَعَّلَ* sometimes assumes the form *اتَفَعَّلَ* (§ 111), whence we see its identity with the Heb. *הִתְקַדַּם* or *הִתְקַדְּמוּ* and the Aram. *ܠܚܘܘܠܐ*, (see § 41, rem. d).

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

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

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

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

Further, the possible reciprocity (*الْمُشَارِكَةُ*) of the third form becomes a necessary reciprocity, inasmuch as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e.g. *فَاتَلَهُ* he fought with him, *تَفَاتَلَا* the two fought with one another; *كَانَاهُ* the two spoke to him, *تَكَانَمُوا* they (the three) B conversed together; *جَادَبَهُ الثَّوْبَ* he tried to pull away the garment from him, *تَجَادَبَا الثَّوْبَ* the two pulled the garment to and fro between them; *تَنَازَعُوا* 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, *تَنَاسَى الْبَغْضَاءَ* the two forgot their mutual hatred; whence in the passive, *تُجَوِّدُ الثَّوْبَ*, C *تُنَوِّعُ* 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 اللهُ* God has made Himself (is become of and through Himself) blessed, or perfect, above all; *تَعَالَى اللهُ* God has made Himself uplifted, or exalted, above all; *قَالَ اللهُ تَبَارَكَ وَتَعَالَى* God (blessed and exalted is He above all) has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, *تَعَاظَمَ الأَمْرُ* D the thing made itself (became or was) too great, or difficult, for him; *هُوَ أَمرٌ لا 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 الأَمْطَارُ* the rains followed one another closely, *تَتَامَتِ إليه* the tidings followed one another rapidly,

A قُرَيْشٍ (the tribe of) *Quraysh* 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. تَمَسَّكَ "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 the building cracked and threatened to fall (as if its parts called on one another to do so; compare تَدَاعَى عَلَيْهِ الْعَدُوُّ the enemy advanced against him from every side, تَدَاعَتْ السَّحَابَةُ بِأَثْرَقِ وَالرَّعْدُ the cloud lightened and thundered from every quarter). [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَسَاقَطَ to fall piece by piece, تَحَامَلَ to carry oneself with difficulty (فِي الْمَشْيِ, in walking\*.)]

B تَدَاعَى عَلَيْهِ الْعَدُوُّ the enemy advanced against him from every side, تَدَاعَتْ السَّحَابَةُ بِأَثْرَقِ وَالرَّعْدُ the cloud lightened and thundered from every quarter). [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَسَاقَطَ to fall piece by piece, تَحَامَلَ to carry oneself with difficulty (فِي الْمَشْيِ, in walking\*.)]

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

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

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

to a passive. At the same time, the effective signification is often 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 cut off, to be ended, to end; انْكَشَفَ to be uncovered, to be made manifest, to appear; انْخَطَرَ to become broken, to break into pieces; انْقَالَ to be uttered or spoken.

53. Sometimes the seventh form implies that a person allows 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 to be non-existent or missing, not to be found, from عَدِمَ not to have; انْهَوَى, from هَوَى to sink down, to fall; انْعَادَ to be repeated, from عَادَ to return; انْضَاقَ to be in straits or distress, from ضَاقَ to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the 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 انْزَعَجَ, انْطَلَقَ, انْزَعَجَ, انْطَلَقَ, the last in a tradition, and so ancient, *Faḥḥ* i. 63.—De G.]

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

54. The eighth form (انْفَعَلَ) is formed from the first (فَعَلَ) by inserting the syllable 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 *أَصْلًا*.

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

55. The eighth form is properly the *reflexive* or *middle voice* (مطاولغ) 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 اِئْتَفَكَ to *be overturned* (from اَفَكَ), اِرْتَدَعَ to *be turned back*, اِنْتَصَرَ to *be helped (by God), to be victorious*; اِمْتَلَأَ to *be full*.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَسَى and اِنْتَقَسَ, to *follow one's track, to relate*; قَفَا and اِقْتَفَى, to *follow*; اِحْتَطَفَ and اِحْتَطَفَ, 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 (اَفْعَالًا) 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 ا (see § 51, rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and *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* (اَلْمُبَالَغَةُ). E.g. اَصْفَرَ and اِصْفَارًا to *be yellow*; اِسْوَدَّ and اِسْوَادًا to *be black*; اِبْيَضَ and اِبْيَاضًا to *be white*; اِزْرَجَ (from وِرْقٌ) to *become purple* (of a grape); اِعْوَجَّ and اِعْوَاجًا to *be crooked*; اِضْجَمَّ and اِضْجَامًا to *be wrymouthed or wry-necked*; اِخْوَلَّ and اِخْوَالًا to *become verdant*; اِزْوَرَّ and اِزْوَارًا to *turn away or retire from*; اِرْبَدَّ to *be ash-coloured, to be stern or gloomy*; اِرْبَثَّ or اِرْبَاثًا to *be scattered or disordered*; اِرْغَدَّ to *become commingled, confused, or languid*; اِرْقَضَّ to *be dispersed, to drop or flow* (of tears), اِرْقَدَّ to *run quickly, to hasten*; اِشْعَانَّ to *be dishevelled* (of hair); اِبْهَارَ اللَّيْلِ, the *night reached its middle point*.

REM. a. If the third radical of the root is و or ي, the ninth and eleventh forms take the shape اَفْعَلَّلَ and اَفْعَالَلًا; as اِجْدَوَى and اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to *stand or rest on the tips of the toes*, 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 بِحِمَارٍ تَارَةً وَيَصْفَارُ 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 Hafāgi's comm. on the *Durrat al-gawwāḥ* (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 دَعَاؤُهُ He (God) answered, or accepted, his prayer; اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think D it good or excellent; 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, اسْتِغَاثَ to call for help; B حَضَرَ to be present, اسْتَحْضَرَ 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 (حَيِي 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 اسْتَوْزَرَ (خَلِيفَةً) to appoint one as deputy, successor, or caliph; اسْتَعْمَلَ (وَزِيرًا) to appoint one as wazīr, governor, or judge (قَاضٍ).—Further, اسْتَحْجَرَ to become like (lit. to make itself like) stone (حَجَرٌ); اسْتَتَشَبَتِ الْعَنْزُ the she-goat became like a he-goat (نَاقَةٌ); اسْتَتَشَبَتِ الْجَمَلُ the he-camel became like a she-camel (تَيْسٌ);

A *أَبْعَاتُ بَارِضِنَا يَسْتَنْسِرُ* the kite in our country becomes a vulture  
(نَسْرُ, our geese are all swans).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*,  
which is not in use, corresponding to the Aram. *سَفَعَلَا*, *سَفَعَلِي*,

and its passive *سَفَعِلَا*, *سَفَعِلِي*, 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 *سَفَعَلَ*, since they are nearly identical  
in meaning with *أَلَقَى*, *أَقَلَبَ*, and *أَلَعَفَ* (IV. of *أَلَقَى*, and *أَلَعَفَ*).

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. *أَجْدَوَدَى* to bear oneself erect (*جَدَا* do.); *أَحْدَوَدَبَ*  
to be arched, curved, or humpbacked (*حَدَبَ* do.); *أَحْلَوَلَكْ* to be jet  
C black (*حَلَكْ* do.); *أَحْلَوَلَى* to be sweet (*حَلَوَ* do.); *أَخْشَوَشَنَ* to become  
very rough (*خَشَنَ* to be rough); *أَخْضَوَضَرَ* to become blackish brown  
or blackish green (= *أَخْضَرَ*), to become soft or tender (*خَضَرَ* do.);  
*أَخْضَوَضَلَ* to become moist (= *أَخْضَلَ*); *أَعْرَوْرَى* to ride on a horse  
without a saddle (*عَرَى* to be naked); *أَعْشَوَشَبَ* to be covered with  
luxuriant herbage (*عَشَبَ*); *أَعْصَوَصَبَ* to be gathered together (*عَصَبَ*  
D to bind); *أَعْدَوَدَنَ* to be green and rank (of a plant), to be long and  
thick (of the hair).—XIII. *أَخْرَوَطَا* to be long or last long, to go quickly  
(rad. *خَرَطَا*); *أَجَلَوَدَا* to last long (rad. *جَلَدَا*); *أَعْلَوَدَا* to be heavy (*عَلَدَا*  
to be hard); *أَعْلَوَطَا* to cling or adhere to firmly, to mount a camel  
(rad. *عَلَطَا*).—XIV. *أَجْحَنَشَشَ* to be big (rad. *جَحَشَ*); *أَسْحَنَكْ* to be  
dark, to be obscure (rad. *سَحَكْ*); *أَحْلَنَكْ* to be jet black (*حَلَكْ* do.);

*أَعْلَنَكْ* to be long and thick (of the hair, rad. *عَلَكْ*); *أَعْفَنَجَ* to go A  
quickly (rad. *عَفَجَ*); *أَفْعَنَسَ* to have a hump in front (the reverse of  
*أَحْدَوَدَبَ* do.).—XV. *أَعْلَنَدَى* to be stout and strong (*عَلَدَ* to be  
hard); *أَحْبَنَطَى* to be swollen or inflated, to be filled with rage  
(*حَبَطَ* do.).

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

## 2. The Quadrilateral Verb and its Forms.

67. Quadrilateral (*رَبَاعِيٌّ*) 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,  
*حَمَمَرَ* to neigh, *عَمَمَرَ* 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*; *جَمَمَرَ* to collect (compare *جَمَرَ* and *جَمَعَ*); *زَحَلَفَ* to roll along D  
(*زَحَلَ* to advance slowly), to drive back (*زَحَلَ* to withdraw, to retire);  
*سَمَبَسَ* to hasten (perhaps connected with *سَبَسَ*); *سَمَبَسَ* to deceive  
with soft words = *حَلَبَ*; *جَلَمَطَ* to shave the head = *جَلَطَ*; *زَحَوَلَ*  
to make retire (*زَحَلَ* to retire); *تَغَطَمَطَ* (*عَطَمَطَ*).

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

A قَطْرَانٌ *to pitch*, from قَطِرَانٌ *pitch*; تَمَنَّقٌ *to put on a girdle* (منطقة); تَسْرُوْلٌ *to put on trousers or drawers* (سراويل, Pers. شلوار); تَمْدَرَعٌ *to wear a مَدْرَعَةٌ or tunic*; تَمْنَدٌ *to wipe one's fingers with a napkin* (مَنْدِيلٌ mantle); تَمَسْكَنٌ *to affect lowliness or humility, to abase oneself* (مَسْكِينٌ lowly, humble, poor); تَمَذَّهَبٌ *to follow a sect* (مَذْهَبٌ); تَمَعَّدٌ *to assimilate oneself (in dress, etc.) to the tribe of Ma'add* (مَعَدٌّ); تَلْمِذٌ *to become a pupil or disciple* (تَلْمِذٌ, Heb. תלמיד); تَفَلَّسَفٌ *to philosophize* (from فَيْلَسُوفٌ, φιλόσοφος); بَيْطَرَ *to practise the veterinary art or farriery* (بَيْطَارٌ 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* (in the name of God); حَمْدٌ *to say* (praise belongs to God); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *to say* (there is no power and no strength save in God); حَوَاتٍ and حَوَاتٍ *to say* (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 quadrilateral verb are three in number.

I. فَعَّلَ  
II. تَفَعَّلَ  
III. افْعَلَّ  
IV. افْعَلَّ

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. شَمَّلٌ *to gather ripe dates, also to be active or nimble*; شَمَّرَجٌ *to pluck unripe dates*; دَخَرَجٌ *to roll*; زَهَرَجٌ *to laugh much*; هَرَوَلَ *to run quickly.*

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

71. The third form of the quadrilateral verb corresponds to A the seventh of the trilateral, with this difference, that the characteristic n is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقٌ *to open* (of a flower), *to bloom or flourish*; اِحْرَجَجَرٌ *to be gathered together in a mass or crowd*; اِحْوَصَلٌ *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*; اِنْعَجَجَرَ *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. اِدْبَهَرَ *to be very dark*; اِشْمَخَرَ *to be very high or proud*; اِضْمَحَلَّ *to vanish away*; اِسْبَطَرَ *to lie stretched out on one's side*; اِشْعَلَّ *to make haste, to be scattered or dispersed*; اِبْدَعَرَ *to be scattered or dispersed*; اِشْمَعَرَ and اِشْمَاَزَّ *to shudder with horror*; اِطْبَانَ *to be at rest* (from طَبَانٌ *to lean back*); اِحْرَزَّ *to rise high*; اِشْرَابَّ *to raise the head and stretch out the neck*; اِصْمَالَ *to be very hard.*

### 3. The Voices.

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

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

REM. The active voice is called by the Arab grammarians

B صِيغَةُ الْفَاعِلِ the mould or form of the agent, بِنَاءُ الْفَاعِلِ the build of the agent, بَابُ الْفَاعِلِ the category of the agent, فِعْلُ الْفَاعِلِ the action of the agent, and لِلْفَاعِلِ (الْمَصَوِّغُ) الْفِعْلُ, or عَلَى الْفَاعِلِ, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called صِيغَةُ الْمَفْعُولِ the mould or form of the patient, etc.; also مَا تَرَى سَمَّ فَاعِلُهُ فِعْلُهُ the doing, or being done, of that, whereof the agent has not been named, or, more shortly, مَا تَرَى سَمَّ فَاعِلُهُ, though this latter is, strictly speaking, equivalent to تَرَى سَمَّ فَاعِلُهُ الْمَفْعُولِ الْوَدَى تَرَى سَمَّ فَاعِلُهُ, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called الْمَعْلُومُ or الْمَعْرُوفُ, and the passive الْمَجْهُولُ, elliptical forms of expression for الْفِعْلُ الْمَعْلُومُ (الْمَعْرُوفُ) فَاعِلُهُ, the action of which the agent is known, and الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ, the action of which the agent is unknown.

These terms, الْمَعْرُوفُ or الْمَعْلُومُ and الْمَجْهُولُ, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as 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 الْأَفْعَالُ الْمُتَعَدِّيَّةُ, *transitive verbs*, from A الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ, *intransitive verbs*, or الْأَفْعَالُ اللَّازِمَةُ, *verbs that are confined to the subject*.

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

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

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

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

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

#### 5. The Moods.

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

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

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

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

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

C 81. There are three numbers, the *Singular* (الْفُرْدُ, الْفُرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or اَلْمَثْنَى), and the *Plural* (الْجَمَاعُ, الْجَمَاعُ, الْكَثْرُ, or الْجَمِيعُ); and likewise three persons, the *speaker* (first person), اَلْمَتَكَلِّمُ, the *individual spoken to* (second person), اَلْمَخَاطَبُ, and the *individual spoken of* (third person), اَلْغَائِبُ (the *absent*). The genders are two, namely the *masculine* (اَلْمَذَكَّرُ) and the *feminine* (اَلْمَوْثَّةُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

#### B. THE STRONG VERB (VERBUM FIRMUM).

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

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

REM. A verb which contains one of the two letters و or ى 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* [مَتَّصِلٌ], that is *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.	...	أَنْتِمَا <i>ye two.</i>	...
1 p.	...	...	...

*Plural.*

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

## C

REM. a. When هُوَ and هِيَ are preceded by the conjunctions وَ and فِ and, the affirmative لَ, *certainly, surely*, or the interrogative أِ, the vowel of the ة may either be dropped or retained; as أَهَى or أَهِي, لَهَوُ or لَهَوِي, وَهَوُ or وَهَوِي.

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 *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, اِنَّ, اِنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَاأَنَا or هَاأَنَا 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 هُمُ and اُنْتُمُ are هُمَر and اُنْتُمَر, 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-يَهِن) <i>thou.</i>
1 p.	...	أُ <i>I.</i>	...

*Dual.*

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

*Plural.*

3 p.	...	هُوَ (وَأ, بُونَ) <i>they.</i>	...	نَ <i>they.</i>
2 p.	...	تُمْ (وَأ, بُونَ) <i>ye.</i>	...	نَ (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.	...	أُ <i>I.</i>	...

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

REM. b. The prefix of the third person plural of the Imperfect is **ي** for both genders. But the grammarians cite some rare cases where, in the fem., **ي** is replaced by **ت**, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Kor'an, Sūra xlii. 3, a reading **تَتَفَطَّرْنَ** for **يَتَفَطَّرْنَ** is recorded. This must be explained as due to false analogy from the sing. In the Heb. **הַקְטַלְתָּ** 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**, **قَتَلَ**), the former is rejected after prefixed pronouns, as **يَقْتُلُ**; the latter before suffixed pronouns beginning with a consonant, as **قَتَلْنَا**. When the suffix begins with a vowel, that vowel takes the place of the *fetha*, as **قَتَلُوا**.

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

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

To indicate the assimilation, the **ت** takes *tésdid*, and the *fethma*, A with which the third radical ought properly to be marked, is omitted. Thus, **عَبَدْتُ** for **عَبَدْتُ**, *I have served*; **رَبَطْتُ** for **رَبَطْتُ**, *thou hast bound*; **أَخَذْتُمْ** for **أَخَذْتُمْ**, *ye have taken*. On this assimilation see § 14, c.

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

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

b. FORMS OF THE TENSES AND MOODES.

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*, **يَعْطَسُ** and **يَعِطَسُ**; **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**; **بَرَأَ** *to create*, **يَبْرَأُ**; **قَطَعَ** *to cut*, **يَقْطَعُ**; **مَنَعَ** *to hinder*, **يَمْنَعُ**; **بَرَأَ** *to create*, **يَبْرَأُ**; **سَأَلَ** *to ask*, **يَسْأَلُ**; **ذَهَبَ** *to go away*, **يَذْهَبُ**; **لَحَظَ** *to look at*, **يَلْحَظُ**; **طَرَحَ** *to throw*, **يَطْرَحُ**. Not a few, however, conform to the rule, particularly when the second radical is **خ** or **غ**; as **شَعَرَ** *to perceive, know*, **يَشْعُرُ**; **قَعَدَ** *to sit*, **يَقْعُدُ**; **طَعَنَ** *to transpierce*, **يَطْعَنُ**; **صَلَحَ** *to be sound*, **يَصْلَحُ**; **طَلَعَ** *to ascend*, **يَطْلَعُ**; **زَعَرَ** *to say*, **يَزْعَرُ**; **بَلَغَ** *to attain to, reach*, **يَبْلُغُ**; **نَفَخَ** *to blow*, **يَنْفُخُ**; **رَجَعَ** *to return*, **يَرْجِعُ**; **رَجَعَ** *to return*, **يَرْجِعُ**; **شَخَبَ** *to flow*, **يَشْخَبُ**; **بَنَعَ** *to draw or pull away*, **يَبْنَعُ**; **شَخَرَ** *to bray*, **يَشْخَرُ**. Some verbs have two



A forms; as نَعَقَ to croak, يَنْعِقُ; مَنَحَ to give as a present, يَنْعِجُ; نَكَحَ to marry, يَنْكِحُ; نَطَعَ to butt, يَنْطِجُ; سَلَخَ to slay, يَسْلُجُ; دَبَغَ to tan, يَدْبِغُ; صَبَغَ to dye, يَصْبِغُ; قَرَعَ to be at leisure, to have done with, يَفْرَعُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجِجُ; نَبِجَ to gush out, يَنْبِجُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ الدَّالُّ عَلَى الْغَلْبَةِ (see § 43, a), always have *damma* (the grammarian *el-Kisā'i* alone admitting *fetha* with a guttural), as شَعَّرَهُ he excelled him in composing poetry, يَشْعُرُهُ; فَخَّرَهُ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kæra*, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; حَارَّهُ he excelled him in goodness, يَخْبِرُهُ; 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 رَكِنَ, يَرْكِنُ, and رَكَنَ, يَرْكُنُ. See § 175, rem. b.

92. When the second radical of the Perf. has *kæra*, the Imperf. takes *fetha*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرِبُ; 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 *kæra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعِمُ; 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; رَكِنَ to incline to, lean upon, يَرْكِنُ; فَضَلَ to be in excess, abound, يَفْضُلُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرَى to be clear, quit,

or innocent of, يَبْرَأُ 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. مِتَّ), يَمُوتُ.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180\*.

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

REM. With the above forms compare the Heb. יִשְׁלַח, יִבְרָא, יִבְרָא. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִבְרָא, whereas in Arabic instances like لَبِيتُ I became wise, أَشْرُ أَدْمُ, أَلْبُ أَدْمُ, أَشْرُ أَدْمُ, أَشْرُ أَدْمُ, are very rare. Some authorities admit the forms أَلْبُ أَدْمُ, أَشْرُ أَدْمُ.

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

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

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

\* [Anbārī, *Nozhat el-alibbā* p. 459 states from personal observation in Yemèn and Higāz 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 *fethā*. But a pronunciation with *kèsr* instead of *fethā* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *damma* (verbs med. و). That is, one must not say *أَقُومُ، تَقُومُ، إِقُمْ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إِعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِحَالُ* for *أَحَالُ*, *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 *damm*, as in *نَعْبُدُ* for *نَعْبُدُ*.

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

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

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 *كُتِبُوا*; *يَكْتُبَانِ*, *يَكْتُبَا*, with *كُتِبَا*; and *تَكْتُبِينَ*, *تَكْتُبِي*, with *كُتِبِي*.

97. The *Energetic* is formed by adding the termination *نَ* or *نَ* (called by the grammarians *النون الموكدة*, or *the corroborative n*) to the *Jussive*. If the *Jussive* ends in *i* or *u*, the *fethā* 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 *fethā* of *نَ* is absorbed by the *ا* B of the termination, and the second weakened into a *kèsra* through the influence of the same long vowel: *يَكْتُبَانِ*, *يَكْتُبَا*, from *يَكْتُبَا*. In the 2d and 3d pers. plur. fem. the *fethā* of the verb unites with the initial *fethā* of *نَ* into a long *ā*, and in consequence the second *fethā* of *نَ* becomes *kèsra*: *يَكْتُبَانِ* (٦) from *يَكْتُبُنَ* (٦).

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

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

REM. c. The syllable *نَ* is often written *ا*, and pronounced D in pause *ا*. Compare the Hebrew *Energetic* or *Cohortative* in *אָהַרְבָּה*, *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، اضْرِبَ، 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 قَتَالِ; as حَضَارِ be present! حَذَارِ beware! نَزَالِ alight! سَمَاعِ listen! تَرَكَ let alone! دَبَابِ creep along! نَعَا announce the death of—! from نَعَى. This corresponds to the Hebrew Infinitive absolute קָטַלָה (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכַר remember!\* In quadriliterals this form is very rare, the only examples mentioned being 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 خَرَجِ bring out! دَرَاكَ overtake! = أَخْرَجُوا، أَدْرِكُوا، Imper. IV.

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

D [REM. The common phrase اضْرِبْ عُنُقَهُ، strike off his head, is sometimes pointed without tənwin (اضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَثْنِيَّةٌ عَلَى) أَلْتَوَكَّيْدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kor'an i. 23, أَلْقِيَا with a various reading أَلْقِيْنَ.—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 يَأْتَلُ, not يَأْتَلِلُ, from أَتَلَّ.

[REM. But we find قَمْرٌ مَوْثِقَةٌ, a pot set on the fire, and also يُوَثِّقِينَ, Sībawēih, i. 9, l. 21, where the أ is treated like the ء 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 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 *اسْطَاعَ*, Imperf. *يَسْطِيعُ* or *يَسْتِيعُ*, and then converted into *اسْطَاعَ*, Imperf. *يَسْطِيعُ*. [Also, in verse, we find *مُسْتَطَارَ* for *مُسْتَطَارَ*.]

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

119. These verbs are usually called *verba medicæ* or *secundæ radicalis geminatae* (لا ي). The Arab grammarians name them *الْفِعْلُ الْأَصْرُ*, 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 *فَرَزَ*; *شَقَّ* to split or cleave, for *شَقَقَ*; *مَسَّ* to touch, for *مَسِسَ*; *شَمَّ* to smell, for *شَمِمَ*; *حَبَّ* to become dear (to one), for *حَبَبَ*; *لَبَّ* to become wise or intelligent, for *لَبَّبَ*.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. *يَجِلُّ* for *يَجِلِّلُ*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يَمْدُدُ*, *يَغْرِوُ*, *يَبْبِتُ*, *مَلِلْتُ*, *فَرَرْتُ*.

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

*water* (camels) a second time, *نَهَرَ* to spread abroad or divulge secretly, *أَهَرَ* to abhor, detest, Imperf. *يَبِيْتُ* or *يَبِيتُ*, 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, *مَشَّشَ* to have a swelling [splint] on the pastern (of a horse), *أَلَّ* to smell badly, *ضَبَّ* to abound in lizards (ضَبَّ), *لَحَحَ* to be sore (of the eye), *بَضَبَ* to be curly, *حَكَّكَ* to have its hoof worn at the edges (of a horse, etc.); *نَبَّبَ* to be wise or intelligent, *دَمَّرَ* to be ugly, *شَرَّرَ* 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 *بَابِ* for *بَابِ*) [also *يَقَرَّنْ* for *يَقَرَّرَنْ*, *يُزِفَنْ* for *يُزِفَنْ* 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 *سَي* as *قَصَّيْتُ* for *قَصَصْتُ*, *اسْتَسَرَّيْتُ* for *اسْتَسَرَّرْتُ*, a form which is not uncommon in the fifth conjugation, as *تَسَرَّيْتُ*, *تَلَعَّيْتُ*, *تَقَضَّيْتُ*, *تَلَطَّيْتُ*, *تَسَرَّرْتُ*, *تَلَطَّنْتُ*, *تَلَعَّنْتُ*, *تَقَضَّنْتُ* (compare in the Hebrew Imperf. *הַסְבִּינָה* for *הַסְבִּינָה*); or (b) the long vowel *ā*, as *مَدَّاتُ* for *مَدَدْتُ* (compare in Hebrew *סִבְּוֹתָ*, where *ō = ā*). The form described under 2 a is the usual one in modern Arabic, but in N. Africa *ā* becomes *ī*, as *reddī* for *reddīt*. Such forms as *أَحْسَيْتُ* for *أَحَسَسْتُ* also occur.—*Comp. Gr.* p. 227 seq.

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

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fatḥa* or *kāra*; in those that have *u*, it may be any one of the three vowels. E.g. *يَعَضُّ* or *يَعَضُّ*, *يَمَلُّ* or *يَمَلُّ*, for *يَعَضُّ*, *يَمَلُّ*; *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 *اَفِرُّوْا*, *اَفِرُّوْا*, *اَفِرُّوْا*. When the usual contraction takes place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say *اَفِرُّوْا*, *اَفِرُّوْا*—not *اَفِرُّوْا*, *اَفِرُّوْا*—instead of *اَفِرُّوْا*, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *l*; e.g. *عَضُّ* for *اِعَضُّ*, *مُدُّ* for *اِمُدُّ*.

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

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

**REM.** In the Passive some of the Arabs substituted *kâra* for *âamma*, as *حَلَّ* for *حُلَّ* (contracted from *حُلِّلَ*), whilst others gave the vowel of the first radical a sound between those of *kâra* and *âamma* (technically called *أَدْيَامُ*, 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 *â*, precedes the double consonant, which is allowed in the case of *fatḥa* alone (§ 25, rem.). However, the uncontracted forms, B such as *سَارَر*, *قَاصَص*, *حَاجَج*, *شَاقَق*, *شَاحَح*, *يُسَابِب*, *يُمَادِد*, *مُصَافَفَة*, *اَفِرِرَار*, not unfrequently occur. Forms like *فُورِر*, *تُفُورِر*, 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. *اَقْبَلْهُ* for *اَقْبَلْهُ*, *اَقْبَلْهُ* for *اَقْبَلْهُ*, the 1st pers. sing. Juss. of the fourth C form of *قَلَّ* and *قَلَّ*.

### C. THE WEAK VERB.

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

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

**128.** There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *êlif* or *hêmza*, the weakest of the gutturals. These are called *verba hêmzata*.

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

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

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

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

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

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

C Pass. of بُرأَ; يُؤتَرُ for يُأْتَرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أْتَرُ; سُئِنْتُ and دُنُوْتُ for سُئِنْتُ and دُنُوْتُ, 2d pers. sing. masc. Perf.

Act. of دُنُوْتُ and سُئِنْتُ, for دُنأُ and سُئأُ (see § 133).

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

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

The hêmza is retained, not only to show their origin from إ, but also to A remind us that the syllables ؤ and ئ are not to be confounded in pronunciation with و, ء, and ي, ء. The ðamma and kèsra remain short, whilst ؤ and ئ are pronounced like إ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hêmza (as دُنُوْتُ, *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 سُئِنْتُ, *sanî'-ta*, not *sanî-ta*).

REM. α. In modern Arabic, hêmza in the middle and at the B end of words has so completely disappeared, that ؤ and ئ, when preceded and followed by vowels, become و and ي; except when the former has ðamma (ؤ) and the latter kèsra (ئ), as explained in §§ 133–4. The modern Arab also pronounces ؤ and ئ like the long vowels و *ū* and ي *î*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hêmza [تَخْفِيفُ الْهَمْزَةِ § 17, *h*, 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 قَرَأَ 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'ân, 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 جاك, جيت, بوس because they said *ba'usa, ġita, ġaka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa, ġita, ġā'aka* and this was expressed, without touching the old consonants, by writing جَاءَك, جِئْتُ, بَوَسْتُ. Rules for writing hêmza as ؤ, ئ or ء are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'ân.]



- A REM. *b.* The hêmza gèzmatum over و and ى falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence ايسرُ, not ايسرُ, Imperat. of اَسَرُ; ايدنُ, not ايدنُ, Imperat. of اِدِنُ; اوملُ, not اوملُ, Imperat. of اَمَلُ; اوتنمُ, not اوتنمُ, 3d pers. sing. Perf. Act. VIII. of اَمَرُ; اوتنمُ, not اوتنمُ, 3d pers. sing. Perf. Pass. VIII. of اَمِنُ, all with êlif conjunctionis (هَمْزَةُ الْوَصْلِ); اومنُ, not اومنُ, 3d pers. sing. Perf. Pass. IV. of اَمِنُ; ايمانُ, not ايمانُ, Infin. IV. of اَمِنُ; اوترُ, not اوترُ, 1st pers. sing. Imperf. Act. IV. of اَتَرُ, all with êlif separationis (هَمْزَةُ الْقَطْعِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the waṣl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by و or ف, and, it is usually rejected; as
- C واْتَمِرُوا, and اْتَمِرُوا (from اِتِ, Imper. of اَتَى to come), فَاْتَمِرُوا, فَاْتَمِرُوا. In other cases it is retained, and the radical hêmza is left in its altered form (ؤ, و); as فَاتْتَرَتْ *fā'tazarat*, بَعْدَ اِتِّلَافٍ *ba'dā'itlāfin*, اَلَّذِي اَلْهَدَى اَتْتَنَا *al-ladī al-hudā'itnā*, يَقُولُ اَلَّذُنْ *yakūlū'adān*, اَلَّذِي اَتْتَمِنَا (also written اَلَّذِي اَتْتَمِنَا) *al-ladī al-tumīna*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *al-hudā'itnā*, *yakūlū'dān*, *al-ladī'tumīna* (as if written اَلْهَدَاتِنَا, اَلَّذِيْتَمِنَا).
- D REM. *c.* اُ is always retained after fêṭha in the ancient language, as يَأْسِرُ; but in modern Arabic it passes into the êlif of prolongation, as يَأْمُرُ, يَأْكُلُ, يَأْمُرُ, يَأْكُلُ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as يَتَكْتُمُ for يَتَكْتُمُ *Sūra xlix. 14.*] Those who used the form تَعْلَمُ (see § 94, rem. *c*) also said تَيْمَمُ for تَيْمَمُ, from اَتَمَرُ.

133. In the same way, اُ passes into و or ى, when it is pronounced with ḍamma or kèsra and preceded by fêṭha, or with fêṭha and preceded by ḍamma or kèsra; and into ى, when it is pronounced with kèsra and preceded by ḍamma (see § 17, *b*). E.g. بَوَسُ, for بَأَسُ, *to be brave*; يَلَاْمُرُ, for يَلَاْمُرُ or يَلَاْمُرُ, *it agrees with*, Imperf. III. of لَأْمُرُ; اِتْتَمِرُ, for اِتْتَمِرُ, *agree with, be reconciled to*, Imperat. VIII. of لَأْمُرُ; دَنَا, for دَنَا, *to be mean, worthless*; يُوْتَرُ, for يُوْتَرُ, *an impression is made*, Imperf. Pass. II. of اَتَرُ; اِتْتَامُرُ, for اِتْتَامُرُ, Infin. VIII. of لَأْمُرُ *he was asked*, for سَأَلَ, Perf. Pass. of سَأَلَ; لَوْتَمِرُ *peace is made (between them)*, for لَوْتَمِرُ, Perf. Pass. III. of لَأْمُرُ.

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

134. Finally, اُ pronounced with ḍamma or kèsra (اُ or اُ), becomes و or ى at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. يَبْأَسُ, for يَبْأَسُ, Imperf. of يَبْأَسُ; مَسْأُولٌ, for مَسْأُولٌ, Pass. Particip. of سَأَلَ; يَنْأَمُرُ, for يَنْأَمُرُ, Imperf. of نَأْمُرُ, *to groan, to twang*; يَنْأَمُرُ, for يَنْأَمُرُ, *he acts stingily and meanly*, Imperf. IV. of نَوْمُ; اِسْتَلْمِرُ, *put on armour*, Imperat. X. of لَأْمُرُ.

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

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

A **أَمَرَ** to order. The same thing takes place when a radical **أ** with *gèzma* (1) is preceded by an *èlif hèmzatum* with *fèṭḥa* (compare § 132, rem. *b*); as **أَكْرَأَ**, **أَأْتَرُ**, or **أَأْتَرُ**, for **أَأْتَرُ**, to prefer, IV. of **أْتَرُ**. In old Mss. we often find **أَأْمَرُ**, **أَأْتَرُ**.

**136.** In a more modern stage of the language, *èlif hèmzatum* with *fèṭḥa* passes into **و**, when preceded by *fèṭḥa* and followed by an *B èlif* of prolongation (compare § 17, *b*, rem. *b*); as **تَأْمَرُوا**, for **تَأْمَرُوا**, or **تَأْمَرُوا**, they deliberated together, 3d pers. plur. Perf. Act. VI. of **أَمَرَ**, **تَأْمَرُوا**, for **تَأْمَرُوا** or **تَأْمَرُوا**, 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 **وَأَخَى** to be intimate with, **وَأَزَى** to be opposite or parallel to, **وَأَسَى** to console, **وَأَكَلَ** to eat along with, C for **وَأَخَى**, 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 **مُوَاسَى**.

**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 **وَخُذْ** and **فَكُلْ**. For the rule as regards other *verba prim. rad. hèmz.*, see § 132, rem. *b*; and on the Imperative of **أَتَى** to come, see also § 175, rem. *a*.

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

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

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

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. **ܚܕܐ**.

**140.** *Verba med. hèmzatae* are occasionally inflected like *verba med. rad.* and *et* **ي** (§ 149, etc.), and take an *èlif* of prolongation instead of the radical *hèmza* with *fèṭḥa*. This is particularly the case with the verb **سَأَلَ** to ask, which has **سَأَلَ** for **سَأَلَ**, 2d pers. sing. m. **سَأَلْتُ** [not **سَأَلْتُ**], **سَأَلَ** for **سَأَلَ**, **يَسْأَلُ** for **يَسْأَلُ**, **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 **مَلِكْ**, for **مَلِكْ**, an angel (**مَلِكٌ**).

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

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, tertîæ rad.* and *et* **ي**).

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

142. Those verbs primæ rad. *و*, which have *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* (*اُولِدْ*); *وَعَدَ* to promise, Imperf. *يَعِدُ* for *يُوَعِدُ*, Imper. *عِدْ* for *اِئِعِدْ* (*اُوَعِدْ*).

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

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

143. But those verbs primæ rad. *و*, which have *fêṭḥa* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the *و* in these forms. E.g. *وَجِرَ* or *وَجَلَّ* to be afraid, *يُوَجِرُ* or *يُوَجَلُّ*; *اِجْرَ* or *اِوَجَلَّ* (for *اِوَجِرَ* or *اِوَجَلَّ*); *وَجِعَ* to be in pain, *يُوَجِعُ*; *وَجَلَّ* to stick

in the mud, *يُوَحِلُّ*; *وَبَى* to perish, *يُوَبِّقُ*; *وَبُوَ* to be visited by the mur- rain, *يُوَبِّوُ*; *وَبُلَّ* to be unwholesome or insalubrious, *يُوَبِّلُ*; *وَضُوَ* to be clean and fair, *يُوَضُّوُ*. The same is the case with those verbs which are at once primæ rad. *و* and mediæ rad. geminatæ; as *وَدَّ* (for *وَدَدَّ*) to love, *يُوَدُّ* for *يُوَدَدُّ*, *اِئِدَّدْ* for *اُوَدَدُّ*.

REM. In verbs primæ rad. *و*, of which the second and third radicals are strong, and in which the Imperf. has *fêṭḥa*, some Arabic dialects change the *و* into *ا* or *ى*. E.g. *يُوَجَلُّ* and *يُئِجَلُّ*, for *يُوَجَلُّ*, B from *وَجَلَّ*, to be afraid; *يُوَجِعُ* and *يُئِجِعُ* or *يُئِجَعُ*, for *يُوَجِعُ*, from *وَجِعَ*, to be in pain; *يُوَهَمُرُ* and *يُئِهَمُرُ*, for *يُوَهَمُرُ*, from *وَهَمَرَ*, to make a mistake. Others even use the forms *يُئِجَلُّ*, *يُئِجِعُ*, and *يُئِهَمُرُ*.

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

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

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

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 ايجَلْ, ايدُدْ, for اوجَلْ, اودُدْ, Imperat. I.; ايرَاقْ for اورَاقْ, Perf. XI.; اِسْتِدَاعْ, اِدَاعْ, for اودَاعْ, اِسْتِدَاعْ, Infin. IV. and X.; يُوَجِبْ for اُوَجِبْ, Imperf. Act. IV.; اُسْتُوِدِعْ, اُوَجِبْ, 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. اُقَّتْ, for رُقَّتْ, it is fixed or determined (of time); اُحَى, for وُحَى, it is revealed.

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

C REM. يَيْسِ, to be dry, has يَيْسِسْ or يَيْسِسْ, and يَيْسِسْ, to despair, يَيْسِسْ or يَيْسِسْ. See § 92, rem. a. Dialectic varieties are يَيْسِسْ, for يَيْسِسْ, and يَيْسِسْ or يَيْسِسْ, for يَيْسِسْ. 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 ايسِرْ for ايسِرْ, Imperat. I.; ايسِرْ and ايسِرْ for ايسِرْ and ايسِرْ, Infin. IV. and X.; يوقَطْ, يوسِرْ, for يسِرْ, يوقَطْ, Imperf. Act. IV. of يسِرْ and يقَطْ.

148. In the eighth form, و and ي are assimilated to the characteristic ت, producing ت for وت and يت; as اتَعَدَ, for ايتَعَدَ, (اوتَعَدَ), to receive a promise; اتَسَرَ, for ايتَسَرَ, (اوتَسَرَ), to play at hazard.

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

tion, ا, و, ي. E.g. اوتَصَلَ for ايتَصَلَ, اوتَعَدَ for ايتَعَدَ (§ 145), اوتَسَرَ for ايتَسَرَ, اوتَسَرَ for ايتَسَرَ (§ 147), in the Perf.; ياتَصَلَ for ياتَصَلَ, ياتَعَدَ for ياتَعَدَ, ياتَسَرَ for ياتَسَرَ, in the Imperf. Compare § 139, and rem. a.

REM. b. From these assimilated forms are derived secondary radicals; such as تَجَهْ to turn oneself towards, to face; تَغَمْرْ to suffer from indigestion; تَسِعْ to be wide or spacious; تَقَى to fear (God); تَدَدْ to be born in one's house (of a slave), to be hereditary, inherited, B or long possessed; تَكَلْ to rely upon; تَدَلْ to be stupefied by grief, to be melancholy; تَلَا, or تَلَى, to follow; and in the fourth form, اَتَكَا to make one lean, to prop him up; اَتَلَجْ to insert; اَتَهَمْرْ 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 الْاِجْوْفُ, 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

يَقُولْ, he says,	becomes	يَقُولْ, Imperf. Act. I.
يَسِيرْ, he goes,	„	يَسِيرْ, do.
يَخَوْفْ, he is afraid,	„	يَخَوْفْ, do.
يَهَابْ, he is afraid,	„	يَهَابْ, do.
يَقُولْ, it is said,	„	يَقُولْ, Imperf. Pass. I.
يُقِيلْ, pardon is granted,	„	يُقِيلْ, Imperf. Pass. IV.

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

151. But if the third radical loses its vowel, the long vowels *ا*, *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.
	يَقُلُ „ يَقَالُ	(يَقُولُ), Jussive Pass. I.
	يُقِمُّ „ يَقِيمُ	(يُقِيمُ), Jussive Act. IV.
	أَقِلُّ „ أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُّ „ أَقِيمُ	(أَقِيمُ) do.
D	أَقَمْتُ „ أَقَامْتُ	(أَقَامْتُ), 2d p. sing. m. Perf. Act. IV.
	أَقَدْتُ „ أَقِيدْتُ	(أَقِيدْتُ) do. Pass. IV.
	أُسْتَلَنْتُ „ أُسْتَلِينْتُ	(أُسْتَلِينْتُ) do. Pass. X.
	أَقَمْنَا „ أَقَامْنَا	(أَقَامْنَا), 3d p. plur. f. Perf. Act. IV.
	أَقَمْنَا „ أَقِيمْنَا	(أَقِيمْنَا), 2d p. plur. f. Imperat. IV.

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

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

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

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 *élif productionis*, without any regard to the nature of the vowel that accompanies it. E.g.

قَوْمُ	becomes	قَامَ	Perf. Act. I.
خَوْفُ	„	خَافَ	do.
طَوْلُ	„	طَالَ	do.
سَيْرُ	„	سَارَ	do.
هَيْبُ	„	هَابَ	do.
انْقَوَدَ	„	انْقَادَ	Perf. Act. VII.
يَنْقَوِدُ	„	يَنْقَادُ	Imperf. do.
اِقْتَوَدَ	„	اِقْتَادَ	Perf. Act. VIII.
اِزْدَيْدَ	„	اِزْدَادَ	do.
يَزْدِيدُ	„	يَزْدَادُ	Imperf. do.

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

A 154. But if the vowel of the first syllable be *ḍamma*, and the *و* or *ى* is accompanied by *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.
سِيرٌ	„	(سِيرٌ)	سِيرَ	do.
أَسْتَوْقٌ	„	(أَسْتَوْقٌ)	أُسْتِيقَ	Perf. Pass VIII.
أَخْتِيرَ	„	(أَخْتِيرَ)	أَخْتِيرَ	do.

B REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سِيَقَ (سوق), غِيَضَ (غيض), and the like, some Readers of the *Ḳor'an* give the vowel *i* an *اَشْمَارُ الضَّمِيرِ*, a scent or flavour of the *u*-sound (حَرَكَةُ بَيْنِ الضَّمِيرِ), 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, sūla, 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), حَوْكٌ (for حَوْكٌ), أَسْتَوْقٌ (for أَسْتَوْقٌ), أَسْتِيقَ (for أَسْتِيقَ), أَسْتِيقَ (for أَسْتِيقَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سِيلٌ, سِيلٌ, سِيلٌ.

D REM. c. In forms like أُسْتِيقَ, أُخْتِيرَ, some assimilate the vowel of the prosthetic *ḍlif* 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.

قَمِيَتْ	for قَوْمَتْ	2d pers. sing. m. Perf. Act. I.	
سِيرَتْ	„	سِيرَتْ	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.

طَلَّتْ	for طَوَّلَتْ	2d pers. sing. m. Perf. Act. I.	
هَبَّتْ	„	هَبَّيْتْ	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.

خَفَّتْ	for خَوَّلَتْ	2d pers. sing. m. Perf. Act. I.	
مَتَّ	„	مَوَّلَتْ	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.

بَعَتْ	for بَيَّعَتْ	(بُيَّعَتْ)	2d pers. sing. m. Perf. Pass. I.
لَمَتْ	„	لَيَّمَتْ	do.
أَسْتَقَتْ	„	أُسْتِيقَتْ	do. VIII.

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

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

157. Most *verba mediæ rad. و* take *ḍamma*, and most *verba mediæ rad. ى* *kəra*, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَّلٌ), to move away, comes يَزُولُ (يَزْوُلُ); from نَالَ (نَوَّلٌ), to give in a present, يَنْوُلُ (يَنْوُلُ); from طَالَ (طَوَّلٌ), to be long, يَطُولُ (يَطْوُلُ); from زَانَ (زَيَّنٌ), to adorn, يَزِينُ (يَزِينُ); from سَارَ (سَيَّرَ),

A *to go*, *يَسِيرُ* (*يسير*). But in some, which are of the form *فَعِلَ*, the Imperf. takes *fetha* (§ 92); e.g. from *زَالَ* (*زيل*), *to cease*, comes *يَزَالُ* (*يزال*); from *نَالَ* (*نيل*), *to get, obtain*, *يَنَالُ* (*ينال*); from *شَاءَ* (*شاي*), *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. מָוַת, Syr. مَوْت) in the Perfect, and *أَمُوتُ* (Heb. מָוַת, Syr. مَوْت) in the Imperfect, though *مُتَّ*, *يَمَاتُ*, and B also *يَمِيتُ*, are mentioned by the lexicographers.

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

159. In the Passive of the third and sixth forms of verba mediæ rad. و, the و productionis (§ 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (*تَقُولُ* and *قُولُ*). Hence we write *تَقُولُ*, *قُولُ*, not D *تُقُولُ*. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ي, which are always written, for example, *تُبْوِعُ* and *بُويِعُ*. 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 *أُودَ* *to be curved or bent*, Imperf. *يَأُودُ*; *سُودَ* *to be black*, Imperf. *يَسُودُ*, IV. *أَسُودَ*; *عُورَ* *to be one-eyed*, Imperf. *يَعُورُ*, IV. *أَعُورَ*; *صُوفَ* *to be woolly*, Imperf.

*يَصُوفُ*; *حَوِيَ* *to squint*, Imperf. *يَحْوِي*, IV. *أَحْوَى*; *عَوَزَ* *to be wanting*, A Imperf. *يَعْوَزُ*, IV. *أَعْوَزَ*; *صِيدَ* *to have a particular disease* (*صيد*, the glanders), said of a camel, Imperf. *يَصِيدُ*; *جِيدَ* *to have a long, slender neck*, Imperf. *يَجِيدُ*; *غَيْدَ* *to be tender and flexible*, Imperf. *يَغِيدُ*; *هَيْفَ* *to have a slender waist*, Imperf. *يَهَيْفُ*.

161. Some verba mediæ rad. و et ي follow in the fourth form either the strong or the weak inflection. E.g. *أَثَابَ* or *أَثَوَبَ* *to reward*, from *ثَابَ* *to return*; *أَرَوَّحَ* or *أَرَوَّحَ* *to perceive the smell or odour of a* B thing, from *رَوَّحَ* *do.*; *أَغَامَرَ* or *أَغَمِرَ* *to be cloudy*, from *غَامَرَ* *do.*; *أَخَالَ* or *أَخَيْلَ* *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 *اجْتَوَرَا* *to be neighbours*, from the rad. *جَارَ*; *ازْدَوَّجَا* *to pair, to marry or intermarry*, from the rad. *زَاجَ*; *اعْتَوَرَا* *to borrow*, from the rad. *عَارَ*; *اعْتَوَنَا* *to help one another*, C from the rad. *عَانَ*.

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

REM. a. On *اسْتَطَاعَ* or *اسْتَاعَ*, shortened from *اسْتَطَاعَ*, *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 mediæ rad. و et ي, see §§ 240-1.

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







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

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

(a) Verba hêmzata and primæ rad. *و* or *ى* ;

(b) Verba hêmzata and secundæ rad. *و* or *ى* ;

(c) Verba hêmzata and tertiæ rad. *و* or *ى*.

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

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

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

C 174. The second sort is divided into (a) verba primæ rad. hêmzatae, as *أَبَّ* or *أَبَّ* (for *أَوَّبَ*) to return, *آلَّ* or *آلَّ* (for *أَوَّلَ*) to return; and (β) verba tertiæ rad. hêmzatae, as *سَاءَ* (for *سَوَّءَ*) 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	يُسَوِّ	يُجِئُ	يُشِئُ
Imper.	أَبِّ	سَوِّ	جِئِ	شِئِ
Perf. pass.	أُوبِ	سُوءِ	جُئِ	شُئِ

175. The third sort is divided into (a) verba primæ rad. hêmzatae, as *أَتَى* to come, *أَبَى* to refuse, *أَبَى* to grieve or mourn; and (β) verba secundæ rad. hêmzatae, 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*; *إِتَيْتَ* (§ 132, rem. b); *أَتِ*. A  
*أَبَى*, *أَبَتْ*, *أَبَيْتَ*; *يَأْبَى*; *إِابَيْتَ*.  
 β. *نَأَى*, *نَأَتْ*, *نَأَيْتَ*; *يَنْأَى*; *إِنَأَى*.

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

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

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

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

  

	Jussive.					
	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	يَر	تَر	تَر	تَرِي	أَر	
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا		
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَر	

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

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

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

REM. *c.* In the fourth form, when it signifies *to show*, the hêmza is always elided: أَرَى, أَرَيْتَ, أَرَيْتَ, أَرَيْتَ, أَرَيْتَ. 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 حَيَوَى) *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; يَقَى, يَقَى, يَقَى (§ 175, rem. a).  
 وَلَى, وَلَيْتَ, وَلَيْتَ; يَلَى, يَلَى, يَلَى.  
 (أَوْجَ) (for إَوْجَ) يَوْجَى, يَوْجَيْتَ, يَوْجَيْتَ.

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

D شَوَى, شَوَيْتَ, شَوَيْتَ; يَشَوَى, يَشَوَى, يَشَوَى  
 قَوَى, قَوَيْتَ, قَوَيْتَ; يَقَوَى, يَقَوَى, يَقَوَى  
 حَيَى, حَيَيْتَ, حَيَيْتَ; يَحَيَى, يَحَيَى, يَحَيَى  
 عَيَى, عَيَيْتَ, عَيَيْتَ; يَعَيَى, يَعَيَى, يَعَيَى

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

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

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

حَيَى for حَيَى; (b) in the Imperf. I., as يَحَيَى, يَحَيَى; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحَيَّى for تَحَيَّى; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as يَسْتَحْيَى, يَسْتَحْيَى, for يَسْتَحْيَى, يَسْتَحْيَى. — عَيَى also admits of being contracted into عَيَى, and يَعَيَا into يَعَيَى. — 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 (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.

		<i>Perfect.</i>				
		3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتَ	وَأَيْتَ	وَأَيْتَ
D.	وَأَيَا	وَأَاتَا	وَأَيْتَمَا	وَأَيْتَمَا	وَأَيْتَمَا	وَأَيْتَمَا
P.	وَأَوَا	وَأَوَيْنَ	وَأَيْتُمَا	وَأَيْتُنَّ	وَأَيْتُنَّ	وَأَيْتُنَّ
		<i>Imperf. Indicative.</i>				
S.	يَأَى	تَأَى	تَأَى	تَأِينِ	تَأِينِ	أَهَى
D.	يَأَيَانِ	تَأَيَانِ	تَأَيَانِ	تَأَيَانِ	تَأَيَانِ	
P.	يَأَوْنِ	يَأِينِ	تَأَوْنِ	تَأِينِ	تَأِينِ	نَأَى

A

	<i>Jussive.</i>				
	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَيَا	أُ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايِن	تَاوَا	تَايِن	نَا

*Imperative.*

B S. m. | or *إِهْ* (§ 175, rem. a), f. *إِي*; D. c. *إِيَا*; P. m. *أُوا*, f. *إِيْن*.

APPENDIX A.

I. *The Verb* لَيْسَ.

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

C

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

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

D REM. b. Instead of لَيْسَ we find occasionally [as in the Kor'anic phrase *وَلَا تَحِثُّنَّ حِينَ مَنَاصِ*] the indeclinable *لَاتَ*, which corresponds to the Aramaic *לִישׁ*, *לִישׁ*, *לִישׁ*, compounded of *לִישׁ* and *לִישׁ*.

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

\*\* *Gāhiz*, *Bayān* i. ٦٠, 6 and 3 from below has *الَلَيْسِيَّة* opp. *الَلَيْسِيَّة*.

II. *The Verbs of Praise and Blame.*

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

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

REM. b. These forms are to be explained as follows. (1) Every Arabic verb of the form فَعَلَ or فَعُلَ may also be pronounced فَعُلَ; as رَضِيَ for رَضِيَ, عَلِمَ for عَلِمَ, دَبَرَ for دَبَرَ, بَدَخَ for بَدَخَ, قَصَرَ for قَصَرَ, قَرُبَ for قَرُبَ, حَسَنَ for حَسَنَ, شَهَدَ for شَهَدَ and شَهَدَ, رَضِيَ for رَضِيَ, كَرَمَ for كَرَمَ,—a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بِئْسَ become نَعِمَ and بِئْسَ. (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, بِئْسَ for بِئْسَ. (3) The form فَعُلَ, which has been thus attained, may take an additional kësra to lighten the pronunciation (فُعِلَ); as ذَهَبَ for ذَهَبَ. Hence نَعِمَ, بِئْسَ [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 *شَهْدَ*].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabru* (compare *عَمِلَ*), and, when the second radical is guttural, *māhra* ("to have pity upon," *رَحِمَ*) for *māhira*, *āhna* ("to be hot," *سَخِنَ*) for *sahna* or *sahūna*, see *Comp. Gr.* l.c.

B REM. c. Other verbs of this class are *حَبَّ* or *حَبَّ*, to be pleasing or charming (contracted from *حَبَّبَ*)\*; *حَسَنَ*, usually contracted into *حُسْنٌ*, to be good or excellent; *سَاءَ*, to be bad or evil; *بَعُدَ*, commonly contracted into *بُعْدٌ*, to be far off; and *سَرَعَ* or *سُرِعَ*, to be quick (contracted from *سَرَعُ*). The first of these is frequently combined with the demonstrative *ذَا* (§ 340), and forms the indeclinable *حَبِّذَا*, lovely, charming, or excellent, is —  
On such forms as *رَمَوْ*, *غَزَوْ*, *قَصَوْ*, 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 *أفعال التَّعَجُّبِ* or verbs of surprise or wonder. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by *مَا* *التَّعَجُّبِيَّةُ* (the *mā* expressive of surprise), and followed by the accusative of the object that causes surprise; as *مَا أَفْضَلَ زَيْدًا* what an excellent man Zèid is! The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition *بِ* with the genitive; as *أَفْضَلْ بِزَيْدٍ*, with the same signification as before.

D 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 زَيْدٍ 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 *مَا أَكُونُ زَيْدًا قَائِمًا* or *أَكُونُ بِزَيْدٍ قَائِمًا*); nor from verbs like *مَاتَ* to die and *فَنِيَ* to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as *مَا عَاجَ بِالْأَدْوَاءِ*, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form *أَفْعُلٌ* (as *سَوْدٌ* to be black, *أَسْوَدٌ*; *حَوِيلٌ* to squint, *أَحْوَلٌ*). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive *مَا أَشْغَلَهُ*, how much he is busied! from *شَغِلَ* to be busy; *مَا أَزْهَاهُ*, how proud or vain he is! from *زَهِيَ* to be proud or vain; *مَا أَمْقَتَهُ عِنْدِي*, how hateful he is to me! from *مَقَتَ* to be hated; and from derived forms, C especially the fourth, *مَا أَعْطَاهُ*, how liberal he is! from *أَعْطَى* to give, IV. of *عَطَا* to take in the hand; *مَا أَوْلَاهُ لِلْمَعْرُوفِ*, how liberal he is in bestowing gratuities! from *أَوْلَى* to bestow, IV. of *وَلَى* to be near; *مَا أَحْوَلَهُ*, or *مَا أَحْيَلَهُ*, how witty 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 أَحْبَقَهُ*, how stupid he is! from *أَحْمَقَ* to be stupid, *أَحْمَقُ*, *أَبْيَضَ 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 أَحْلَاهُ*, how sweet it is! *مَا أَغْنَاهُ*, how rich he is! But if formed from verbs n. r. d.

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 أَأَنَقَى بَيَاضَهُ, *how pure white it is!* مَا أَكْثَرَ قَائِلَتَهُ, *what a pretty brown it is!* مَا أَكْثَرَ قَائِلَتَهُ, *how often he takes a siesta!* أَجُودُ بِجَوَابِهِ or مَا أَجُودَ جَوَابَهُ, *how good 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!*

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 أَحْسِنْتَهُ, مَا أَمْلَحْتَهُ, and مَا أَحْلَيْتَهُ.

APPENDIX B.

*The Verbal Suffixes, which express the Accusative.*

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

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

		Dual.		
		Common.	Fem.	
Masc.				A
3. p. ...		هُمَا them both.	...	
2. p. ...		كُمَا you both.	...	
1. p. ...		...	...	
		Plural.		
3. p. هُمْ them.		...	هُنَّ them.	
2. p. كُمْ you.		...	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 يِي 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 يِي, as happens with the noun (see § 316, b); and also نُونُ الْعِمَادِ, *the supporting n*, because it serves as a sort of prop or support to the يِي, which is regarded as the essential portion of the suffix.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

	Singular.		
	Masc.	Common.	Fem.
3. pers.	إِيَّاهُ	...	إِيَّاهَا
2. pers.	إِيَّاكَ	...	إِيَّاكِ
1. pers.	...	إِيَّايَ	...
		Dual.	
3. pers.	...	إِيَّاهُمَا	...
2. pers.	...	إِيَّاهُمَا	...
1. pers.	...	...	...
		Plural.	
3. pers.	إِيَّاهُمْ	...	إِيَّاهُنَّ
2. pers.	إِيَّاكُمْ	...	إِيَّاكُنَّ
1. pers.	...	إِيَّانَا	...

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

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

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

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

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

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

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

## II. THE NOUN.

190. The Noun, **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 **الْمَنْعُوتُ**, 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 **الصِّفَةُ**, *the relative clause itself*.

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

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

REM. b. The names of the pronoun, **الضَّمِيرُ** and **الْمُضْمَرُ**, are D elliptical expressions, for **الضَّمِيرُ بِهِ** and **الْمُضْمَرُ 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 *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call 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 مَاءَةٌ *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَاءَةٌ 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 جَائِدٌ*, a noun that is stationary or incapable of growth, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to *أَسْرٌ مُشْتَقٌّ*, 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*, سَفَرَجَلٌ *a quince*; opposed to *أَسْرٌ مَزِيدٌ فِيهِ*, a noun that is augmented by additional letters, as *أَسْرٌ عِلْمٌ* *a very learned man*, *أَحْرُوجَانٌ* *the being gathered together in a mass*.

(3) *أَسْرٌ عَلَمٌ*, or *أَسْرٌ عَلِيمٌ* 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 الْجِنْسِيٌّ* may be either (a) *أَسْرٌ عَيْنِيٌّ*, a noun denoting a concrete object, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or (b) *أَسْرٌ مَعْنَى*, 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 مَعْنَى*.

(5) The *أَسْرٌ الْعَلَمِيٌّ* may be either (a) *عِلْمٌ جِنْسِيٌّ*, a proper name applicable to every individual of a whole kind, as *أَسْمَةٌ* *the lion*, *جَعَارٌ* *the female hyena* (like "Puss" for the cat, "Renard" for the fox); or (b) *عِلْمٌ شَخْصِيٌّ*, a proper name applicable to only one individual of a kind, as *دَاحِسٌ* and *الْقَبْرَاءُ*, names of horses, *قَرُوبٌ*, the name of a camel, *سَعْدٌ*, *عَوْفٌ*, *ثَعْلَبَةٌ*, names of men, *أُمَمَةٌ*, *الْخَنَسَاءُ*, names of women.

(6) The *أَسْرٌ الْعَلَمِيٌّ* may also be either (a) an *أَسْرٌ*, or name, in its strictest sense, as *بَيْتَةٌ*, *جَعْفَرٌ*, *عَمْرُو*; or (b) a *كُنْيَةٌ*, i.e. a name compounded with *أَبُو*, *father of*, as *أَبُو الْعَبَّاسِ*, or *أُمٌّ*, *mother of*, as *أُمُّ كَلْتُومٍ*, or *أَبْنٌ*, *son of*, as *أَبْنُ حَيَّانَ*, or *أَبْنَةٌ* or *بِنْتُ*, *daughter of*,

A as *بِنْتُ هِنْدٍ*; or (c) a *لَقَبٌ*, a *surname*, which may be either a nickname (*نَبِيٌّ*), as *بَطْنَةُ* *Duck* or *Bottle*, *أَنْفُ الْبَنَاءَةِ* *Camel's-nose*, *بَبَّةٌ* *Bibba* (imitation of a sound), or an honourable epithet, as *شَمْسُ زَيْنِ الْعَابِدِينَ*, *the pride or glory of those that worship (God)*, *شَمْسُ الْمَعَالِي*, *the sun of virtues*. The *كُنْيَةٌ* is also employed in reference to animals, as *أَبُو أُيُوبٍ*, *Job's father*, the "patient" camel; *أَبُو الْأَحْصَيْنِ*, *the father of the little fort*, the fox; *أُمُّ عَامِرٍ*, *the female hyena*; *ابْنُ عَرَسٍ*, *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 *تَابَتْ 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 (*عَبْرٌ جُمْلَةٌ*), as *بَعْلَبَكٌ*, *Ba'al-bek*, *مَعْدِيكَرِبٌ*, *Ma'di-karib*, *سَيْبُوَيْهٌ*, *Siba-weih*; or (γ) *مُضَافٌ وَمُضَافٌ إِلَيْهِ*, a substantive governing another in the genitive, as *أُمُّ كَلْثُومٍ*, *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 *عِمْرَانٌ*, *قَفْعَسٌ*; or (b) *مَنْقُولٌ*, *transferred* from some other use, *تَرْجُمَانِيٌّ*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *فُضْلٌ* (*excellence*), *إِيَّاسٌ* (*giving, gift*); (β) *مَنْقُولٌ عَنِ اسْمٍ مَعْنَى*, as *حَاتِرٌ* (*judging*), *يَشْكُرُ*, *شَمْرٌ*, as *مَنْقُولٌ عَنِ فِعْلٍ* (*bestowing*); (δ) *مَنْقُولٌ عَنِ صَوْتٍ*, as *بَبَّةٌ* (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 التَّنَوُّعِ*, 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 الْأَلَاةِ*, nouns denoting the *instrument*.

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

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

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

(c) *Nomen vasis*, *اسْمٌ 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 الْمَصْفُورُ or التَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

#### a. THE DEVERBAL NOUNS.

##### (a) *The Nomina Verbi.*

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

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

They are called also أَسْمَاءُ الْحَدِيثِ opp. to أَسْمَاءُ الْعَيْنِ (*Hamasa* ١٠).

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, as فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, as فَعَلَ, جَوَى, شَلَلَ.
3. حَلَفَ, سَرَقَ, حَرَمَ, ضَحِكَ, كَذَبَ, as فَعَلَ.
- D 4. فَسَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, as فَعَلَ.
5. رَضِيَ, سَمِنَ, ثَقَلَ, صَغَرَ, عَظِمَ, كَبِرَ, as فَعَلَ.
6. وُدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَدَ, شَغَلَ, جَبَنَ, as فَعَلَ.
7. سَرَى, هَدَى, as فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, as فَعَلَ.
9. سَكَاهَ, عَطَمَ, ضَبَعَ, غَلَبَ, as فَعَلَ.

10. سَرِقَ, as فَعَلَ. A
11. نَشَدَ, عَصَبَ, حَمَبَ, as فَعَلَ.
12. سَمِرَ, أَدَمَ, as فَعَلَ.
- [13. غَلَبَ, as فَعَلَ (also written غَلَبَ).]
- [13\*. جَبَلَّ, as فَعَلَ.]
14. تَقَوَى, دَعَوَى, as فَعَلَ.
- [15. مَرَطَى, جَمَزَى, as فَعَلَ.]
16. ذَكَرَى, as فَعَلَ. B
17. رَجَعَى, بُشِرَى, as فَعَلَ.
- [18. غَلَبَى, as فَعَلَ (or غَلَبَى).]
- [19. رَهَبَا, رَغَبَا, as فَعَلَا.]
- [19\*. رَهَبَا, as فَعَلَا.]
- [20. زَيْدَانُ, شَتَّانُ, لَيَّانُ, as فَعْلَانُ.]
21. شَتَّانُ, نَزْوَانُ, هَيْجَانُ, طَوْقَانُ, جَوْلَانُ, خَفَقَانُ, as فَعْلَانُ.
22. رِضْوَانُ, نِسْيَانُ, حِرْمَانُ, as فَعْلَانُ. C
23. كُفْرَانُ, غُفْرَانُ, شُكْرَانُ, رُجْحَانُ, as فَعْلَانُ.
- [24. رَهَبَوْتُ, رَحَمَوْتُ, جَبَرَوْتُ, as فَعَلَوْتُ.]
- [24\*. رَهَبَوْتُ, رَحَمَوْتُ, جَبَرَوْتُ, as فَعَلَوْتُ.]
25. رَوَّاحُ, نَفَاذُ, نَفَاذُ, ذَهَابُ, فَسَادُ, صَلَاحُ, as فَعَالُ.
- D 26. إِبَاءُ, نِفَارُ, شِرَادُ, إِيَابُ, قِيَامُ, نِكَاحُ, حِجَابُ, كِتَابُ, as فِعَالُ.
27. نَعَابُ, نَعَائُ, أُرَازُ, مَشَاءُ, زَكَامُ, سَعَالُ, سُؤَالُ, مَزَاجُ, as فِعَالُ.
28. رَهَادَةُ, ضَعَامَةُ, فَصَاحَةُ, جَزَالَةُ, نَطَافَةُ, ظَرَافَةُ, as فِعَالَةٌ.
29. صِيَانَةُ, عِبَادَةُ, سِفَارَةُ, كِتَابَةُ, as فِعَالَةٌ.
- [30. خُفَارَةُ, بُغَايَةُ, as فِعَالَةٌ.]
31. رَكَابِيَةُ, عَلَابِيَةُ, طَبَاعِيَةُ, كَرَاهِيَةُ, as فِعَالِيَةُ.

- A 32. *فُعُولٌ*, as *قَبُولٌ*, *وَلُوعٌ*, *وَقُودٌ*, *وَضُوءٌ*.  
 33. *فُعُولٌ*, as *خُرُوجٌ*, *دُخُولٌ*, *وَرُودٌ*, *غُدُودٌ*, *جُحُودٌ*, *لُزُومٌ*, *قُدُومٌ*.  
 [33\*. *فُعُولَةٌ*, as *الْوَكْأَةُ*.]  
 34. *فُعُولَةٌ*, as *سُهُولَةٌ*, *صُعُوبَةٌ*, *عُدُوبَةٌ*.  
 [35. *فُعُولِيَّةٌ*, as *الْحُصُوبِيَّةُ*, *الْأَصُوبِيَّةُ*.]  
 [36. *فُعُولِيَّةٌ*, as *الْجُهُولِيَّةُ*, *الْحُصُوبِيَّةُ*.]  
 37. *رَحِيلٌ*, *دَمِيلٌ*, *أَرِيضٌ*, *نَعِيْبٌ*, *نَعِيْقٌ*, *صَهِيْلٌ*, *فَعِيْلٌ*.  
 B 38. *فَعِيْلَةٌ*, as *شَكِيَّةٌ*, *حَمِيَّةٌ*.  
 39. *مَفْعَلٌ*, as *مُدْخَلٌ*, *مَحْبَسٌ*, *مَحْمِلٌ*, *مَفْرٌ*.  
 40. *مَفْعَلٌ*, as *مَكْبُرٌ*, *مَرْجَعٌ*, *مَوْثِقٌ*, *مَوْعِدٌ*, *مَسِيرٌ*, *مَصِيرٌ*, *مَحِيضٌ*, *مَجِيءٌ*.  
 [41. *مَفْعَلٌ*, as *مَهْلِكٌ*.]  
 42. *مَفْعَلَةٌ*, as *مَحْبَدَةٌ*, *مَرْمَةٌ*, *مَوَدَّةٌ*, *مَرْضَاةٌ*.  
 43. *مَفْعَلَةٌ*, as *مَحْبَدَةٌ*, *مَرْجَعَةٌ*, *مَعْرِفَةٌ*, *مَوْجِدَةٌ*, *مَسِيرَةٌ*, *مَأْوِيَّةٌ*, *مَرْئِيَّةٌ*.  
 C [44. *مَفْعَلَةٌ*, as *مَهْلِكَةٌ*, *مَقْدَرَةٌ*.]

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

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

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

1. *فَعْلٌ*, 2. *فَعَلٌ*, 28. *فَعَالَةٌ*, 33. *فُعُولٌ*, 34. *فُعُولَةٌ*.

(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); *فَهِمَّ* to understand, *فَهْمٌ* understanding, insight; *خَطَفَ* to snatch, *خَطْفٌ*

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

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

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

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

*إِبَاءٌ*; Those that express SICKNESS or AILMENT of any kind have 27. *فُعَالٌ*, as *عَطَسَ* to sneeze, *عَطَاسٌ*; *سَعَلَ* to cough, *سَعَالٌ*; *طَفِرَانَ*; *فَعْلَانٌ*, as *طَارَ* to fly, *طَفِيرَانٌ*; *خَطَرَانَ*; *خَطَرَ* to lash the tail, to brandish, *جَرِيَانَ*; *جَرَى* to run, *بَرَقَ* to gleam, *بَرَقَانٌ*; *وَمَضَ* to flash, *وَمَضانٌ*; *حَفَقَ* to palpitate, *حَفَقَانٌ*; CHANGE OF PLACE, 37. *فَعِيْلٌ*, as *رَحَلَ* to travel, *رَحِيلٌ*; *دَبَّ* to creep, *دَبِيْبٌ*; *رَسَمَ* to gallop (of a camel), *رَسِيْمٌ*; *دَمَلَ* to trot (of a camel), *دَمِيْلٌ*; *وَجِفَ* to be agitated, palpitate, run quickly, *وَجِيْفٌ*; *بَرَقَ* to gleam, *بَرِيْقٌ*; *وَمَضَ* to flash, *وَمِيْضٌ*; SOUND, 27. *فُعَالٌ* and 37. *فَعِيْلٌ*, as *نَعَبَ* to croak, *نُعَابٌ* and *نَعِيْبٌ* to sob, to bray, *نَهْتٌ* and *نَهِيْقٌ* and *نَهَاقٌ* to bray, *نَهَقٌ* to neigh, *صَهَلَ* to neigh, *شَهِيْقٌ* to roar, *نَهَاتٌ* and *نَهِيْتٌ* to cry out, *صَاحٌ* to cry out, *صَياحٌ*; *صَرَخَ* to cry out for help, *صُراخٌ*; *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. *فِعَالٌ*.  
[3. *فِعَالٌ*, as *ضَمِيرَابٌ*.] [4. *فِعَالٌ*, as *فِتَالٌ*.]

IV. *اِنْفَعَالٌ*.

- V. 1. *تَفَعَّلَ*. [2. *تَفَعَّلَ*, as *تَحَمَّلَ*, *تَكَلَّمَ*, *تَبَلَّغَ*, *تَبَلَّغَ*, *تَبَلَّغَ*.]

- B VI. 1. *تَفَاعَلَ*. [2. *تَفَاعَلَ*, as *تَفَاوَتَ*.]  
[3. *تَفَاعَلَ*, as *تَفَاوَتَ*.]

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

- IX. *اِنْفَعَالٌ*. X. *اِسْتَفَعَلَ*.

- XI. *اِنْفَعَالٌ*. XII. *اِنْفَعَالٌ*.

- XIII. *اِنْفَعَالٌ*. XIV. *اِنْفَعَالٌ*.

- C XV. *اِنْفَعَالٌ*.

REM. a. In II. the form *فِعَالٌ* is the original infinitive, but *تَفَعَّلَ* is by far the most common; *تَفَعَّلَ* is chiefly used in verba tert. rad. hêmz. and tert. rad. و et ي (in which latter the form *تَفَعَّلَ* is excessively rare, as *تَنَزَّيٌ* from *نَزَا*); *فَعِيلٌ* and *فَعِيلًا* 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 *تَفَعَّلَ* [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with têsdid are akin to the Heb. infin. absol. *קָפַל* (*קָפַל*, *קָפַל*), to Heb. substantives like *שָׂפָל*, and to the Eastern Aramaic infin. *קָפַל*; whereas *فِعَالٌ*, *تَفَعَّلَ*, *تَفَعَّلَ* and *تَفَعَّلَ* are, strictly speaking, the infinitives, not of *فَعَّلَ*, but of an obsolete *تَفَعَّلَ*, akin to *הַפְעִיל*, *הַפְעִיל*, *הַפְעִיל*, and are represented in the

cognate dialects by such substantives as *הַבְּרִיךְ*, *הַבְּנוּל*, *הַבְּבִילִית*, A

*הַבְּבִילִית*, *הַבְּבִילִית*, *הַבְּבִילִית*, *הַבְּבִילִית*, etc.—In III.

*فِعَالٌ* is the original infinitive, which the great majority of the Arabs shortened into *فِعَالٌ*, whilst some compensated the loss of the

long vowel by doubling the following consonant, *فِعَالٌ*. The most common form of all is *مُفَاعَلَةٌ* ([in form identical with the] pass. particip. fem.).—In V. the original form is *تَفَعَّلَ*, which has

however been almost entirely supplanted by *تَفَعَّلَ*.—In VIII. those B

Arabs alone use *فِعَالٌ*, who shorten the Perf. and Imperf. into *فَعَّلَ*, *يَفْعَلُ*, or *فَعَّلَ*, *يَفْعَلُ*, etc. in the cases mentioned in § 117\*.—

The form *تَفَعَّلَ* is sometimes ascribed to III., as *تَرَمَّأَ*; and *تَرَمَّأَ* (to VI., as *حَجَّجَرُوا*), *حَجَّجَرُوا* (to VI., as *حَجَّجَرُوا*), *حَجَّجَرُوا* (to VI., as *حَجَّجَرُوا*).

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

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

- I. 1. *سَلْقَاءٌ*, *بَيْطَرَةٌ*, *جَهْوَرَةٌ*, *حَوْقَلَةٌ*, *سَرْهَفَةٌ*, *دَحْرَجَةٌ*, *فَعْلَلَةٌ*, *فَعْلَلَةٌ*, *زَلْزَلَةٌ*.

2. *فَلْقَالٌ*, *زَلْزَالٌ*, *سَلْقَاءٌ*, *حَيْقَالٌ*, *سَرْهَافٌ*, *دَحْرَاجٌ*, *فَعْلَالٌ*.

- [3. *فَعْلَالٌ*, as *زَلْزَالٌ*.]

- II. *تَفَعَّلٌ*, as *تَفَعَّلٌ*.

- III. *اِحْرَنْجَامٌ*, as *اِحْرَنْجَامٌ*. D

- IV. *اِطْمِئِنَانٌ*, *اِشْعِرَارٌ*, *اِنْفَعَالٌ*. [The irregular form *طَمَأْنِينَةٌ* is rather to be considered as a substantive, *مُصَدَّرٌ*.]

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

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



A unchanged; as عَوَانٌ from سَوَارَ from سَوَارَ, جَوَارٌ from جَوَارَ, نَوَارٌ from نَوَارَ, عَوَانٌ from عَوَانٌ, قَوَامٌ from قَوَامَ, لَوَامٌ from لَوَامَ, نَوَاؤٌ from نَوَاؤَ.

210. Peculiar to verba mediæ rad. و et ى is the nominal form فَعْلَوْنَةٌ, in which ى always takes the place of the second radical; as (كون) كَانٌ from كُنُونَةٌ, (قود) قَادٌ from قِيدُونَةٌ, (دوم) دَامٌ from دَيْمُونَةٌ, (بين) بَانَ from بَيْنُونَةٌ, (سود) سَادٌ from سَيْدُونَةٌ, (شبخ) شَبَخٌ from شَيْخُونَةٌ, (غيب) غَابٌ from غَيْبُونَةٌ, (صير) صَارَ from صَيْرُونَةٌ, (شبخ) شَبَخٌ from قَيْلُونَةٌ, (قيل) قَالٌ.

REM. Some grammarians regard فَعْلَوْنَةٌ as the original form. The impossible شَيْخُونَةٌ, صَيْرُونَةٌ, were, they say, first changed into شَيْخُوخَةٌ, صَيْرُوخَةٌ, and then altered, on account of the discord between *i* and *u* in successive syllables, into صَيْرُورَةٌ, شَيْخُورَةٌ. Others look upon فَعْلَوْنَةٌ as a contraction for فَعْلُونَةٌ, so that شَيْخُونَةٌ was originally دَيْمُونَةٌ, by assimilation دَيْمُونَةٌ, and then shortened دَيْمُونَةٌ (like مَيْتٌ for مَيْتٌ); but there is no verbal form فَعْلَلٌ, with which such a nomen verbi could be connected. The rare substantive forms سُوْدٌ (or سُوْدٌ) from سَادٌ, to be chief or ruler, and غُوْطٌ from غَاطٌ to desire the male (of a she-camel); the cognate forms فَيْضُوْضَاءٌ and فَيْضُوْضَى, فَيْضُوْضَاءٌ and فَيْضُوْضَى, فَيْضُوْضَاءٌ and فَيْضُوْضَى, mixture, confusion; and the analogy of the Aramaic verbal form فَعْلَلٌ (as فَعْلَلٌ) and the Heb. فَعْلَلٌ (as فَعْلَلٌ),—all combine to prove that فَعْلَوْنَةٌ comes directly from a quadrilateral فَعْلَلٌ.

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ى, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination َـ is appended to the noun by way of compensation (compare § 206). E.g. اِفْتَادٌ for اِسْتِفَادَةٌ and اِفَادَةٌ; اِسْتِقْوَامٌ and اِقَامَةٌ; اِسْتِفْيَادٌ and اِسْتِفْيَادٌ.

REM. Nouns of the fourth form without the *i* very rarely occur; e.g. اِفْتَامٌ in the Kor'an, Sür. xxi. 73 (for اِفْتَامٌ or اِفْتَامٌ); اِرَاءٌ (for اِرَاءٌ) from اَرَى to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertiæ rad. و et ى, the third radical is retained, when the second immediately precedes it and is vowelless; as غَشِيَانٌ, رِضْوَانٌ, فَرَى, زَهْوٌ, رَشَى, غَزْوٌ. If the second radical be و and the third ى, an assimilation takes place in the form نُوْى, طُوْى, زُوْى, حُوْى, لُوْى, طُوْى, رُوْى, حُوْى, as فَعْلٌ.

213. In nouns from verba tertiæ rad. و et ى of the forms فَعْلٌ, B فَعْلٌ, and فَعْلٌ, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of ى) rejects its *ḍamma*, throws back the *tênwin* upon the *fetha* of the second radical, and becomes quiescent. E.g. جَلَى for جَلَى (جَلَوٌ), سُرَى for سُرَى (رِضْوٌ) [or رِضَاٌ] رِضَى, لَطَى for لَطَى (لَطَوٌ), هُدَى for هُدَى (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. و of the form فَعَلَةٌ, the و C is changed, after the elision of its *fetha*, into *ḥlif* productionis; as شَكَاَةٌ for شَكَاَةٌ, حَيَاَةٌ for حَيَاَةٌ, زَكَاَةٌ for زَكَاَةٌ, صَلَاَةٌ for صَلَاَةٌ.

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

REM. *b*. In the same way as حَيَاَةٌ for حَيَوَةٌ, we find مَرَضَاَةٌ for مَرَضَاَةٌ (مَرَضَوَةٌ), مَرْتَبَاَةٌ for مَرْتَبَاَةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form D فَعْوَلٌ or فَعْوَلَةٌ, the و productionis of the second syllable combines with the radical و into و; as عَلُوٌ, دُنُوٌ, for عَلُوٌ, دُنُوٌ. But, if these forms come from verba tertiæ rad. ى, the و productionis is changed, through the influence of the third radical, into ى, and combines with it into ى, whilst, at the same time, the *ḍamma* of the second radical becomes a *kèsa*; as رُقُوْى, اُوْوى, مُضَى, رُقَى, اُوْوى, رُقُوْى.



A مُضَوًى (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as أُتِي for أُتِيَ, أُوِي for أُوِيَ, أُعِي for أُعِيَ; just as in the plural of substantives we find عَصِي, قِيسِي, دَلِي, from قَوْس, عَصَا, قَوْس, دَلِي, عَصِي, قِيسِي, دَلِي.

216. If the noun from a verb *tertiae rad.* *ي* be of the form فَعِيل, the *ي* productionis of the second syllable combines with the B 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, بُنَأ, حَفَأ; اِرْتَجَأ, اِنْجَلَأ, اِعْطَأ; and in that of the third, when it has the C اِرْعَوَأ; اِحْوِيَأ, اِسْتَدْعَأ, اِرْعَوَأ; and in that of the third, when it has the form فَعَال, as نَادِي from نَادِي. This change is caused by the preceding long *fetha*.

218. The *nomina verbi* of the second form of *verba tert. rad.* *و* et *ي* always take the form تَفَعَّلَة (§ 202, rem.), as تَعَزِيَة, تَسْلِيَة. In those of the fifth and sixth forms, the influence of the third radical D (always *ي*, § 169) converts the *damma* of the penult syllable into *kâra*, and the syllables *ي* are contracted into *ي* (according to § 167, *b*,  $\beta$ ). Hence تَجَلِي for تَجَلِي, تَوَالِي for تَوَالِي.

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

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

purpose the form فَعْل is always selected in the first form of the A trilateral verb, تَفَعَّل in the second, and فَعْلَال in the first form of the quadrilaterals. E.g. نَصْرَة, قَعْدَة, ضَرْبَة, شَرْبَة, فَرْحَة, فَرَة, تَقْلِي بَة, اِسْتِنْسَاقَة, اِنْتِغَاة, اِنْكَسَافَة, تَغَاغُلَة, تَقْلِي بَة, اِحْرَامَة, اِحْرَانَة, تَرْوِي حَة, اِفْشَعْرَارَة, تَدْحِرْجَة, دِحْرَاجَة, اِفْشَعْرَارَة, the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or B snuffing, rolling, being rolled, shuddering, once. These nouns are called اَسْمَاءُ اَلْمَرَّة, *nomina vicis*, or nouns that express the doing of an action once.

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

REM. b. If the verbal noun happens to end in *ة*, the feminine C termination *ة* cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective *one*, as رَحْمَة رَحِي مَة وَاحِدَة, he had pity or compassion upon him once; and so with عِي مَة, مَقَاتَلَة, تَسْلِيَة, عِي مَة.

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

REM. d. Other verbal nouns are but rarely used in this way; D as اِسْتِيَانَة, لِقَاءَة, رُؤْيَة, حِجَّة, اِسْتِيَانَة, the act of going on a pilgrimage, seeing, meeting, coming, once.

( $\gamma$ ) *The Nomina Speciei or Nouns of Kind.*

220. The اِسْمُ النَّوْعِ or *noun of kind*, has always the form فَعْلَة, and indicates the manner of doing what is expressed by the verb; as نِي مَة, مِي مَة, قِثْلَة, طَعْمَة, قَعْدَة, رِخْبَة, جِلْسَة, manner, mode, or

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

REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as *صُرْعَةً*, way of being thrown (from horseback), e.g. *سَوَاءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصَّرْعَةِ* to sit fast badly is better than to be thrown easily. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عِذْرَةٌ* manner of excusing oneself, from *اعْتَذَرَ* to excuse oneself; *خِمْرَةٌ* mode of veiling oneself, from *اخْتَمَرَتْ* she put on the *خِمَارُ* or *yashmak*; *عِمَّةٌ* way of putting on a turban, from *اعْتَمَرَ* or *تَعَمَّرَ* to put on a turban (*عِمَامَةٌ*).

C REM. b. If the nom. verbi has the form *فُعْلَةٌ*, 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, *نَشُدْتُهُ نَشْدَةَ النَّفِيسِ* I searched for it as for something precious; or else *نَشُدْتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* I honoured him as a friend is honoured, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.

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

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

(camels), from *نَبَلَ* to drink, imperf. *يَنْبَلُ*; *مَضْرَعٌ* the time when, or A place where, one is thrown down or slain, from *صَرَعَ* to throw down, imperf. *يَصْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from *كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ*, a place of egress and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ*, and *دَخَلَ* to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room, assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظُّرُفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

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

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C shambles.
2. *مَرْفِقٌ* . . . . whereon one rests, the elbow.
3. *مَسْجِدٌ* . . . . of prostration in prayer, a mosque.
4. *مَسْقَطٌ* . . . . 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. *مَنْخِرٌ* the place where the breath passes through the nose, the nostril.  
 12. *مَنْسِكٌ* . . . . where a sacrifice is offered during a religious festival.

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

The verb *جَمَعَ*, to collect, which has *fetha* 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 *مُخْدَعٌ* and *مُخْدَعٌ*, a place of hiding or concealment, a small room or closet. See § 228, rem. a; and compare the variations in *مُجَسَّدٌ* a garment worn (by a woman) next the skin; *مُضْحَفٌ* a book, a copy of the *Kor'an*; and *مَطْرَفٌ* a robe with ornamental borders.

- C REM. c. The *kèsa* of the second syllable distinguishes in many cases the nomina temp. et loci from the *مُضَدَّرٌ مِيبِيٌّ*, which, as a general rule, takes *fetha* in the second syllable. Thus *مَجْلِسٌ*, *مَحْمِلٌ*, *مَحْبِسٌ*, *مَضْرِبٌ*, *مَفْرٌ*, are nomina verbi or infinitives; whilst *مَجْلِسٌ*, *مَحْمِلٌ*, *مَحْبِسٌ*, *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  $\text{—}$  and  $\text{—}$ ; as *מִשְׁאַב* (*مِشْأَبٌ*),

*מְחַבֵּל* (*مِخْبَلٌ*), *מְרַבֵּד* (*مِرْبَدٌ*), *מְרַבֵּד* (*مِرْبَدٌ*), *מְרַבֵּד* (*مِرْبَدٌ*), *מְרַבֵּד* (*مِرْبَدٌ*).

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 *kèsa* in the second syllable. E.g. *مُورِدٌ* watering-place, from *وَرَدٌ* to go down (to draw water), imperf. *يُرِدُ*; *مُوعِدٌ* the time or place of a promise or appointment, *فَاعِدٌ* time or place, from *وَعَدٌ* to promise, imperf. *يَعِدُ*;

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

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

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 *fetha* or *kèsa*, according to § 221, this vowel is thrown back upon the vowelless first radical, and the *و* or *ي* is changed into the homogeneous letter of prolongation (*ا* or *ي*). E.g. *مَقَامٌ* (*مَقَوْمٌ*) place of standing, place, from *قَامَ* to stand, imperf. *يَقُومُ* (*يَقُومُ*); *مَغَاصٌ* (*مَغُوصٌ*) diving-place, C  
 from *غَاصَ* to dive, imperf. *يَغُوصُ* (*يَغُوصُ*); *مَخَافٌ* (*مَخُوفٌ*) and *مَهَابٌ* (*مَهَيْبٌ*), a place that is dreaded, from *خَافَ* to fear, imperf. *يَخَافُ* (*يَخُوفٌ*), and *هَابٌ* to fear, imperf. *يَهَابُ* (*يَهَيْبُ*); *مَقِيلٌ* (*مَقِيلٌ*)  
 place of resting at mid-day, from *قَالَ* to sleep at mid-day, imperf. *يَقِيلُ* (*يَقِيلُ*).

REM. The *مُضَدَّرٌ مِيبِيٌّ* has in this case regularly the form with *ā* in the second syllable, as *مَأَبٌ*, *مَأَلٌ*, *مَعَادٌ*, *return* (from *أَبَ* for D  
*أُوبَ*, etc.), *مَشَاعٌ* being divulged or published (from *شَاعَ* for *شَيْعَ*); but many verba med. *ي* take in preference the form with *ī*, as *مَسَائِلٌ* or *مَسِيلٌ*, *مَحَاضٌ* or *مَحِيضٌ*, *مَبَاعٌ* or *مَبِيعٌ*, *مَبَاتٌ* or *مَبِيتٌ*, *مَعَائِشٌ* or *مَعَائِشٌ*, *مَكَائِلٌ* or *مَكِيلٌ*, *مَقَائِلٌ* or *مَقِيلٌ*, *مَقَائِلٌ* or *مَقِيلٌ*. See § 208.

224. Those formed from verba tertiiæ rad. *و* et *ي* violate the rule laid down in § 221, for they always take *fetha* 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. **يَثْوَى**; **مَأْوَى** (مَأْوَى، مَأْوَى) *do.*, from **أَوَى** to go or resort to a place, imperf. **يَأْوَى**; **مَطْوَى** (مَطْوَى، مَطْوَى) *a fold*, from **طَوَى** to fold, imperf. **يَطْوَى**; **مَثْنَى** (مَثْنَى، مَثْنَى) *a bend*, from **ثَنَى** to bend, imperf. **يَثْنَى**.

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

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

**مَدْمَةٌ**, in preference to **مَحْمِدَةٌ**, **مَدِيمَةٌ**; **مَظَلَّةٌ**, **مَعْتَبَةٌ**, **مَغْفِرَةٌ**, **مَرْثِيَةٌ** A  
or **مَرْثِيَةٌ** (مَرْثِيَةٌ); **مَحْمِيَةٌ**; **مَعْدِرَةٌ**; **مَأْرَبَةٌ**, **مَقْدِرَةٌ**.

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** = **مِشْرِيقَةٌ**; but in Æthiopic it is the usual form from all verbs, as **mēsraḳ** = **مِشْرِيقٌ**, **mēr'āb** = **مَغْرِبٌ**, **mēr'āy** = **مَرْعَى**.

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

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

A *letting (camels) graze in the interval of their being watered* = تَنْدِيَةٌ; *the rending in pieces* = تَمَزِيْقٌ; *the guarding carefully* = مَوْتِيٌّ; *fighting* = مُقَاتِلٌ or مَقَاتِلَةٌ; *the making a raid or foray* = إِغَارَةٌ; *affliction* = إِصَابَةٌ; *turning or tossing to and fro* = تَقْلِبٌ; *the pressing heavily on, wronging* = تَحَامُلٌ; *to make a clashing or ringing sound* = مَصَلَصَةٌ; *to God is (our) complaint of this event (وقعة) and (on Him) is (our) reliance.*

B (e) *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 الْأَلَاةِ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time by the *késra* 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 *بَضَعٌ*, to cut; *مِشْرَاطٌ* and *مِشْرَاطٌ*, a lancet; *مِقْرَاضٌ*, a pair of scissors; *مِفْتَاحٌ* or *مِفْتَاحٌ*, a key; *مِسْرَحَةٌ* and *مِسْرَحَةٌ*, 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 *أَثَرٌ*); *مِيسِرٌ*, a pad placed under a horse's saddle (from *وَكْرٌ*); *مِيزَانٌ*, a balance or pair of scales (from *وَسْرٌ*); *مِرْوَحَةٌ* and *مِرْوَحَةٌ*, 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; *مِضْفَاةٌ*, a strainer; *مِثْوَاةٌ*, a branding-iron or cautery.

REM. a. A very few have the form *مُفْعَلٌ* or *مُفْعَلٌ*; as *مُنْخَلٌ*, a sieve; *مُنْصَلٌ*, a sword; *مُنْزَلٌ* = *مُنْزَلٌ*, a spindle; *مُنْغَطٌ* = *مُنْغَطٌ*, an instrument for introducing medicine into the nose; *مُنْدُقٌ* = *مُنْدُقٌ*, a pestle or mallet; *مُنْجَمَرٌ* = *مُنْجَمَرٌ*, a censor. The form *مُنْزَلٌ* is also used.

REM. b. The corresponding Hebrew nouns have *—* and *—* as well as *—* in the first syllable; e.g. *מִזְרָה*, *מִלְקָחִים*, *מִזְלָה*, *מִנְדֻקָּה*, *מִנְגַפֵּת*.

(z) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*, *nomina agentis*, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are *verbal 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 *خَدِمَ*; *حَاكِمٌ* judging, a judge, from *حَكَمَ* to judge; *كَائِنٌ* being, from *كَانَ* to be; *مَوْجُودٌ* found, existing, from *وَجَدَ*, to be found, to exist; *مَجْنُونٌ* mad, a madman, from *جَنَّ*, to be possessed, to be mad.

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





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

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

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

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

\* **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** = **חָדַשׁ**; **فَعِلٌ**, as **חָיִל** = **חָיִל**; **فَعَالٌ**, as **גָּדַל** (*ō* for *ā*); **فَعُولٌ**, as **דָּסַר**; **פָּעִיל**, as **פָּעִיר**, **פָּעִיר**, **פָּעִיר**.

233. From verbal adjectives of the form **فَاعِلٌ**, as well as from some others, is derived an adjective **فَعَالٌ**, which approaches very nearly in meaning to **فَعُولٌ** and **فَعِلٌ**, since it adds to the signification B of its primitive the idea of intensiveness or of habit. Hence it is called **أَسْمُ الْأَبْنَاءِ**, *the noun of intensiveness*. E.g. **أَكَالٌ** *eating*, **أَكَالٌ** *a glutton*, = **أَكُولٌ**; **كَذَابٌ** *lying*, **كَذَابٌ** *a (habitual) liar*, = **كَذُوبٌ**; **دَافِعٌ** *pushing, thrusting, repelling*, **دَفَاعٌ** *pushing, etc., violently*, = **دَفُوعٌ**; **سَأَلَ** *asking*, **سَأَلَ** *importunate, a beggar*, = **سَوُولٌ**; **شَارِبٌ** *drinking*, **شَارِبٌ** *drinking much, addicted to wine*, = **شَرُوبٌ**; **عَالِمٌ** *knowing, learned*, **عَالِمٌ** *very learned*; **بَكَ** *weeping*, **بَكَ** *weeping much*; **هَاتِبٌ** *fearing*, **هَاتِبٌ** *timid*.

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

REM. b. Other intensive adjectives, less common than **فَعَالٌ**, are 1. **فَعَالٌ**, 2. **فَعِيلٌ**, 3. **فَعُولٌ** or **فَعُولٌ**, 4. **فَعُلٌ**, and 5. **فَاعُولٌ**; as 1. **حَسَّانٌ**, **وَضَّاءٌ**, *very handsome*, **كُرَّامٌ** *very noble*, **كُبَّارٌ** *very large*, **قَرَّاءٌ** *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**, **سَكِيْرٌ**, **خَمِيْرٌ**, *addicted to wine, drunken*, **ضَلِيْلٌ** *going astray*,



- A wandering; عَرِيضٌ *fond of opposition*, فَيْخِيرٌ *boastful*, صِدِّيْقٌ *exceedingly voracious*, خَيْرِيْقٌ *very liberal*, صَرِيْعٌ *one who throws down often or violently*, a wrestler; دَرِيْقٌ *glistening intensely* (also دَرِيٌّ, the only instance of the form فَعِيْلٌ, except مُرِيْقٌ); 3. قَرُوْقٌ *timid*, قَرُوْقٌ *everlasting*, سَبُوْحٌ or سَبُوْقٌ *bad (of money)*, سَبُوْحٌ or سَبُوْحٌ *all-pure, all-glorious*, قُدُوْسٌ or قُدُوْسٌ *most holy*; 4. حَوَلٌ, قَلْبٌ, فَارُوْقٌ *shifting, turning, knowing, cunning*, خَلْبٌ *deceitful*; 5. فَارُوْقٌ *timid*, جَاسُوْسٌ *a spy*.—On the other hand, مَفْعَلٌ, مَفْعَالٌ, and مَفْعِيْلٌ are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مَدْفَعٌ *thrusting or pushing much*, مَزْحَمٌ *pushing or pressing much*, مِصْدَمٌ *a brave warrior*, مِخْرَبٌ, مِخْرَابٌ *do.*, مِطْعَنٌ, مِطْعَانٌ *thrusting with the spear*, مِهْدَرٌ, مِهْدَارٌ *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ *eating much or giving much to eat, hospitable*, مِقْوَالٌ, مِقْوَالٌ *talkative, eloquent*, مِفْرَاحٌ *cheerful*, مِدْعَانٌ *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, daring*, مِذْكَارٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَاتٌ *bearing female children*, مِعْطَارٌ *very liberal*, مِثْنَارٌ, مِثْنِيْرٌ *very talkative*, مِعْطَارٌ, مِعْطِيْرٌ *using perfumes*, مِسْكِيْنٌ *mean, poor* (مِسْكِيْنٌ, مِسْكِيْنٌ).—
- C Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالَةٌ, and تَفْعِيْلٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ *given to play or sport*; تَلْقَامٌ, تَلْقَامٌ *swallowing big morsels, greedy*; تَضْرَابٌ *covered by the stallion (of a she-camel)*, تَلْقَاعٌ *talking much and foolishly*, تَكْدَابٌ *mendacious*, تَلْمِظٌ *fickle*, تَفْوَلَةٌ *loquacious*, تَعْلِيْمَةٌ *very learned*.

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

REM. c. Nearly all these adjectives and quasi-adjectives admit of being strengthened in their meaning by the addition of the termination تَمَّة, which is here used, as the grammarians say, لِلْمَبَالَغَةِ, to signify intensiveness, or تَتَأَكِيدُ الْمَبَالَغَةَ, to strengthen the idea of intensiveness. For example, from فَاعِلٌ comes فَاعِلَةٌ, as رَاوٍ *one who hands down poems or historical facts by oral tradition*, رَاوِيَةٌ *crafty*, دَاهِيَةٌ *calling or summoning, an emissary or missionary*, دَاعِيَةٌ *clever, crafty*; خَائِنَةٌ *treacherous, faithless*; بَاقِرَةٌ *a deep investigator* (compare in Heb. קְהָלָה from קָהַל); from فَعَلٌ, فَعْلَةٌ, as حَطَمَةٌ *breaking in pieces, crushing to bits*, طَلَعَةٌ *always on the watch*, صَرَعَةٌ *throwing down or prostrating often*, سَوَّلَةٌ *asking often, begging*, ضَحَكَةٌ *prone to laughter*, فَوَلَةٌ *loquacious*, نَوْمَةٌ *given to sleep*, نَوْمَةٌ *abusive*, عَيْبَةٌ *finding fault*; from فَعِيْلٌ, فَعِيْلَةٌ, as كَرِيْمَةٌ, عَقِيْلَةٌ, *noble, excellent*; from فَعُوْلٌ, فَعُوْلَةٌ, as مَنُوْنَةٌ *taunting (one) with favours (conferred on him)*, كَذُوْبَةٌ *lying*, مَلُوْلَةٌ *tired of, disgusted with*, هَوِيْبَةٌ, فَرُوْقَةٌ, *timid*; from فَعَالٌ, فَعَالَةٌ, as عَلَامَةٌ *very learned*, نَسَابَةٌ *a great genealogist*, رَحَالَةٌ *a great traveller*, فَيَامَةٌ *very quick of comprehension*, وَقَاعَةٌ *ill-natured, slanderous*, قَوَالَةٌ *very talkative*, جَمَاعَةٌ *a great collector*, صَنَاجَةٌ *an excellent player on the cymbals or harp* (صَنْجٌ); from فَعَالٌ, فَعَالَةٌ, as صَرَاعَةٌ *prostrating or throwing down very often*, كُرَامَةٌ *very generous or noble*, لَقَاعَةٌ *talking much and rashly or foolishly*; from فَعِيْلٌ, فَعِيْلَةٌ, as خَلِيْفَةٌ *very contrarious*; from فَعُوْلٌ, فَعُوْلَةٌ, as فَرُوْقَةٌ *very timid*; from فَاْعُوْلٌ, فَاْعُوْلَةٌ, as حَاذِرَةٌ *very wary or cautious*, فَاْرُوْقَةٌ *very timid*; from مَفْعَالٌ, مَفْعَالَةٌ, as مِلْحَادَةٌ *very unjust*, مِقْدَامَةٌ *very bold in attacking*, مِهْدَارَةٌ *talking much and sillily*; from تَفْعَالٌ, تَفْعَالَةٌ, as تَلْعَابَةٌ *addicted to play or sport*, تَفْوَالَةٌ *loquacious*, تَعْلَامَةٌ *very learned*, تَعْجَابَةٌ *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 لِي preserving better, from سَلِمَ, II. of سَلِمَ to be safe; أَوْفَرَ لِي confirming or establishing better, from أَمَرَ, IV. of قَامَ to stand upright; أَثَبَّتْ لِي making more firm or sure, from أَثَبَّتْ, IV. of ثَبَّتْ to be firm; أَخَوْفَنِي عَلَى causing me greater alarm about, from خَوْفٌ or أَخَافُ, II. or IV. of خَافَ to fear; أَعَوَّنَ عَلَى giving more help towards, from أَعَانَ to help, IV. of عَانَ; أَهَبَّ لِي making depart more quickly, from أَهَبَّ, IV. of ذَهَبَ to go away; أَرْخَلَهَا لِي that of the two which relaxes, or loosens, more, from أَرْخَى, IV. of رَخِيَ or رَخِيَ to be flaccid or flabby; أَبَقَى لِي causing to last longer, عَلَى أَبَقَى more merciful to, from أَبَقَى, IV. of بَقِيَ to remain, last; أَهَمَّ لِي inspiring more fear or respect, from أَهَابَ, IV. of هَابَ to fear; أَنْصَفَ لِي more just than, from أَنْصَفَ to be just, IV. of نَصَفَ to take the half, reach the middle; أَطَوَّلَ لِي causing to last longer, from أَطَالَ, IV. of طَالَ to be long;
- C أَحْيَى لِي preserving alive better, from أَحْيَى, IV. of حَيِيَ to live; أَظَلَّ لِي مِنْ giving more shade than, from أَظَلَّ to give shade, IV. of ظَلَّ; أَجَوَّدَ لِي causing to be better, from أَجَادَ, IV. of جَادَ to be good, excellent; أَوْتَى لِي giving more freely, from أَعْطَى to give, IV. of عَطَا; أَكْرَمَ لِي bestowing more liberally, from أَوْلَى to bestow, IV. of وَلَى; أَكْرَمَ لِي showing greater honour to, from أَكْرَمَ, IV. of كَرَّمَ to be noble; أَفْقَرُ لِي مِنْ more desert than, from أَقْفَرُ to be desert, IV. of قَفَرَ; أَفْلَسُ لِي مِنْ poorer than, from أَفْلَسَ to be poor, IV. of فَلَسَ; أَحْوَلُ لِي مِنْ more crafty than, from أَحْتَالَ, to be crafty, VIII. of حَالَ; أَقْوَدُ لِي مِنْ more easily led, or more docile, than, from انْقَادَ, VII. of قَادَ to lead. (β) Examples of أَفْعَلٌ formed from the passive voice: أَخْشَى, أَخَوْفٌ, أَهَمَّ, more feared

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعْدَى more to be excused; أَوْجَدُ more readily found; أَشْقَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمَقَتْ more hated or hateful; أَغْتَبُ more occupied with (عَبَى or VIII. اِعْتَبَى); أَخْصَرَ shorter (from اِخْتَصَرَ, pass. of VIII.). (γ) Examples of أَفْعَلٌ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحَمَقُ مِنْ more stupid than.

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

*Trilateral Verb.*

	Act.	Pass.		Act.	Pass.	
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ	C
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُنْفَعِلٌ	مُنْفَعَلٌ	
IV.	مُفَعِّلٌ	مُفَعَّلٌ	IX.	مُفَعِّلٌ	....	
V.	مُنْفَعِّلٌ	مُنْفَعَّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفَعِّلٌ	....	

*Quadrilateral Verb.*

	Act.	Pass.		Act.	Pass.	
I.	مُفَعِّلٌ	مُفَعَّلٌ	III.	مُنْفَعِلٌ	مُنْفَعَلٌ	D
II.	مُنْفَعِّلٌ	مُنْفَعَّلٌ	IV.	مُفَعِّلٌ	مُفَعَّلٌ	

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

A quadrilateral, in which the second and third radicals have  $\text{ـ}$  instead of  $\text{ـ}$ .

REM. b. The preformative  $\text{م}$  takes in Arabic the vowel  $\text{ـ}$ , in Heb. and Aram.  $\text{ـ}$  (e.g.  $\text{מַחְקִיל}$ ,  $\text{מַחְקִיל}$  =  $\text{מַחְקִיל}$ ,  $\text{מַחְקִיל}$  = "מַחְקִיל"), but the Æthiopic seems to have retained the original vowel in its prefix  $\text{መ}$ : *ma*, as  $\text{መሰማሪ}$  (*ma'ammär*) *oppressor* (መሰማሪ);  $\text{መገናኛ}$  (*makwännän*) *judge* (መገናኛ);  $\text{መገናኛ}$  (*manáfèk*) *sceptic, heretic* (መገናኛ);  $\text{መገናኛ}$  (*már'ed*) *causing to tremble, dreadful* (መገናኛ);  $\text{መገናኛ}$  (*máfrī*) *fruitful* (መገናኛ);  $\text{መገናኛ}$  (*mastámhër*) *imploiring mercy* (መገናኛ);  $\text{መገናኛ}$  (*matárgwëm*) *an interpreter* (መገናኛ).

237. In the formation of verbal adjectives from verba mediæ rad. geminatae, the rules laid down in § 120 are to be observed. Hence  $\text{مَادِدٌ}$  becomes  $\text{مَادٍ}$  (see § 13, rem. a.);  $\text{أَشَدُّ}$ ,  $\text{أَشَدُّ}$ ;  $\text{مُضِلٌّ}$ ,  $\text{مُضِلٌّ}$ ; etc.

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

D REM. a.  $\text{أ}$  preceded by kësra becomes  $\text{أ}$ ; as  $\text{هَانِيٌ}$  for  $\text{هَانِيٌ}$ .

REM. b. Final hêmza, preceded by  $\text{ā}$  and  $\text{ā}$ , admits of assimilation; as  $\text{رَدِيٌّ}$  or  $\text{رَدِيٌّ}$ ;  $\text{دَرِيٌّ}$  or  $\text{دَرِيٌّ}$ ;  $\text{مَقْرُوٌّ}$  or  $\text{مَقْرُوٌّ}$ . See § 17, b, rem. b.

239. In the formation of verbal adjectives from verba primæ rad.  $\text{أ}$ , the rule laid down in § 147 must be observed; as  $\text{مُوَسِّرٌ}$  for  $\text{مُوَسِّرٌ}$ .

240. In the nomina agentis of the first form of verba mediæ rad.  $\text{أ}$  and  $\text{أ}$ , the place of the middle radical is occupied by a  $\text{أ}$  with hêmza (arising, according to § 133, out of  $\text{أ}$ ); as  $\text{قَائِلٌ}$  (for  $\text{قَائِلٌ}$ ),  $\text{سَائِرٌ}$  (for  $\text{سَائِرٌ}$ ), instead of  $\text{قَائِلٌ}$ ,  $\text{سَائِرٌ}$ .

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as  $\text{عَاوِرٌ}$ ,  $\text{صَائِدٌ}$ .

REM. b. The form  $\text{قَائِرٌ}$  admits in certain words of being contracted into  $\text{قَامٌ}$  (compare the Heb.  $\text{קָמַ$  for  $\text{קָמַ$ ), as  $\text{شَاكٌ}$  for  $\text{شَاكٌ}$ , in the phrase  $\text{شَاكٌ أَلْسَلَاحٌ}$  or  $\text{شَاكٌ أَلْسَلَاحٌ}$ , *bristling with weapons*;  $\text{مَاهٌ}$  for  $\text{مَاهٌ}$ , in the phrase  $\text{مَاهٌ أَلْفُوَادٌ}$  or  $\text{مَاهٌ أَلْفُوَادٌ}$ , *water-hearted, cowardly, stupid*;  $\text{هَائِرٌ}$  for  $\text{هَائِرٌ}$ ;  $\text{هَائِرٌ}$  for  $\text{هَائِرٌ}$ , *timid or greedy*, for  $\text{هَائِرٌ}$ ;  $\text{سَائِسٌ}$  for  $\text{سَائِسٌ}$ , *sharp (of sight), corroded or decayed* (of a tooth), for  $\text{سَائِسٌ}$ ;  $\text{طَائِعٌ}$  for  $\text{طَائِعٌ}$ , *obedient*, for  $\text{طَائِعٌ}$ ;  $\text{طَائِفٌ}$  for  $\text{طَائِفٌ}$ , *going about*, for  $\text{طَائِفٌ}$ ;  $\text{طَائِفٌ}$  for  $\text{طَائِفٌ}$ . Sometimes the second radical is transposed; as  $\text{شَاكٌ}$  for  $\text{شَاكٌ}$ ,  $\text{هَائِرٌ}$  for  $\text{هَائِرٌ}$ ,  $\text{هَائِرٌ}$  for  $\text{هَائِرٌ}$ ,  $\text{هَائِرٌ}$  for  $\text{هَائِرٌ}$ ,  $\text{هَائِرٌ}$  for  $\text{هَائِرٌ}$ .

REM. c. In the form  $\text{فَعُولٌ}$  the medial  $\text{أ}$  is usually changed into  $\text{أ}$ ; as  $\text{قَوُولٌ}$ ,  $\text{قَوُولٌ}$ ,  $\text{قَوُولٌ}$  for  $\text{قَوُولٌ}$ ,  $\text{قَوُولٌ}$ .

241. In the nomina patientis of the first form of verba mediæ rad.  $\text{أ}$ , the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as  $\text{مَخُوْفٌ}$  for  $\text{مَخُوْفٌ}$ , from  $\text{مَخُوْفٌ}$ . The same thing takes place in verba mediæ rad.  $\text{أ}$ , with this difference, that (to indicate the elision of the radical  $\text{أ}$ ) the damma is changed into kësra, and, in consequence, the  $\text{أ}$  production is into a  $\text{أ}$ ; as  $\text{مَبِيْعٌ}$ , instead of  $\text{مَبِيْعٌ}$ , from  $\text{مَبِيْعٌ}$ .

\* [A poet even allows himself to say  $\text{سَائِرٌ}$  for  $\text{سَائِرٌ}$  (from  $\text{سَائِرٌ}$ ); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

A REM. The forms مَدُووفٌ, مَصُوونٌ, and مَقُوُوذٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَبِيوعٌ, مَخْبِيوطٌ, مَدْيُونٌ, مَزْبُوتٌ, مَغْيُومٌ, مَكْيُولٌ, for مَبِيعٌ, مَخْبِيطٌ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ي, become by transposition فَيَعِلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ B or مَيِّتٌ, *dead*, for مَيِّوتٌ, مَيِّوتٌ (مَاتَ) مَيِّوتٌ; [فَعِيلٌ dependent for sustenance, for عَيُولٌ (عال)]; لَيِّنٌ or لَيِّنٌ, *soft, easy*, for لَيِّينٌ, لَيِّينٌ (لَانَ) لَيِّينٌ; هَيِّنٌ or هَيِّنٌ, *easy, contemptible* (هَوِينٌ); نَيِّفٌ or نَيِّفٌ, *exceeding* (نَوَيْفٌ) نَيِّفٌ; خَيْرٌ, *good* (خَيْرٌ); بَيِّنٌ, *clear* (بَيِّنٌ); سَيِّءٌ, *wicked* (سَوِيءٌ); قَوِيمٌ, *straight, right, tall*, C and قَوِيمٌ in that of *having charge of, managing*.

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

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

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

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

if the second radical be pronounced with fetha, the ي and و (which A is converted into ي) reject their vowel or tènwin, and assume the nature of the ĕlif maḡsûra (§ 7, rem. b). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as مَوْتَى for مَوْتَى, مَعْطَى for مَعْطَى (مَعْطُوٌ); (b) adjectives of the form أَفْعَلٌ, as أَرْمَى for أَرْمَى, أَبْكَى for أَبْكَى, أَرْضَى for أَرْضَى (أَرْضُوٌ), أَحْلَى for أَحْلَى (أَحْلُوٌ). Compare § 167, a, β, a, and b, β.

#### b. THE DENOMINATIVE NOUNS.

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

246. The اِسْمَاءُ 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 C حَمَامٌ pigeons, with the article, اَلْحَمَامُ, the genus pigeon or the whole number of pigeons spoken of; بَطَّةٌ a duck or drake, from بَطٌّ the duck; بَقْرَةٌ one head of cattle (bull or cow), from بَقَرٌ cattle; تَمْرَةٌ a fruit, from تَمْرٌ fruit; تَمْرَةٌ a date, from تَمْرٌ dates; بَصَلَةٌ an onion, from بَصَلٌ the onion; دَهَبَةٌ a bit of gold, a nugget, from دَهَبٌ 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, سَكَنَةٌ a dish of fish (ĕl-Mubarrad 173, l. 4), لَحْمَةٌ a portion of meat, جُبْنَةٌ a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This ة is called اَلتَّخْصِيصُ (Zamahsari, *Fa'ik*, i. 331, 417, ii. 323. D. G.)



A مِصْرِيٌّ Egyptian, from مِصْرُ Egypt; سَعْدِيٌّ a freedman of Sa'd (سَعْدٌ);  
عِلْمِيٌّ scientific, from عِلْمٌ knowledge, science; حِسِّيٌّ relating to sense  
(حِسٌّ), perceptible by one of the senses; عَقْلِيٌّ intellectual, from عَقْلٌ  
the intellect; شَرْعِيٌّ legal, legitimate, from شَرْعٌ the law; عُرْفِيٌّ according  
to common use and wont (عُرْفٌ); قِيَّاسِيٌّ according to analogy (قِيَاسٌ);  
مَجُوسِيٌّ belonging to, or one of, the Magūs or fire-worshippers  
B (مَالِكِيٌّ); مَالِكِيٌّ belonging to, or one of, the sect of Mālik (مَالِكٌ);  
طَوِيلِيٌّ from طَوِيلٌ long; خَيْرِيٌّ from خَيْرٌ good; اِنِّيٌّ from اِنَّ 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 اَتَاوِيٌّ, خَارِجِيٌّ, اُخْمَرِيٌّ, اَتَاوِيٌّ the termination اِيٌّ has, according to some, a corroborative or intensifying force (لِلْمَبَالَغَةِ). D. G.]

D REM. c. This termination is common in Heb. (m. אִי, f. אִיָּה and תִּי), as אִשְׂרָאֵלִי Israelite, עִבְרִי Hebrew, נֹכְרִי strange. In Æthiopic, ī is generally used to form certain adjectives which are derived from other adjectives, as ሐራሲ: (harrāsī) a ploughman, መሐራ: (mahhārī) compassionate, from the obsolete ሐራሲ: (= ሐራሲ, ሐራሲ) and መሐራ:; whilst āwī and āy are the usual relative terminations, as ሞድራዊ: (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. اِيٌّ in general use; as مِصْرِيٌّ Egyptian, مَشْرِقِيٌّ eastern.

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

### I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations مِيَّة, يَّة, and نِيَّة are rejected; as مَكَّة Mēkka, مَكِّيٌّ Makkī; اَلْبَصْرَةُ Ḥ-Basra, بَصْرِيٌّ Basmrī; اَلْكُوفَةُ Ḥ-Kūfa, كُوفِيٌّ Kūfī; اَلْمَلَطِيَّةُ Maluṭya, مَلَطِيٌّ Maluṭī; صِغِلْيَةُ Sicily, صِغِلْيَانِيٌّ Sicily; اَلْأَفْرِيْقِيَّةُ Africa, اَفْرِيْقِيٌّ Afrīqī; اَلسُّنَّةُ the corpus of traditions relating to the ways and habits of Muḥammad, سُنِّيٌّ Sunī; اَلشَّيْخَةُ the party of Alī, شَيْخِيٌّ; اَلْقِبْلَةُ the kiblā or direction of Mēkka, to which the Muslim turns in praying, قِبْلِيٌّ; كَوْنِيٌّ a window, كَوْنِيٌّ; خَاصَّةٌ refined, خَاصِّيٌّ; عَامِيَّةٌ vulgar, from اَلْخَاصَّةُ distinguished persons, the higher classes, and اَلْعَامَّةُ the common people, the vulgar; زَنِيَّةٌ a promise, عِدِّيٌّ; زَنِيَّةٌ weight, measure, زِنِيٌّ.

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

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

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

A **ى**, two cases are to be distinguished. (a) If the second letter has a vowel, the **ى** is rejected; as **جَمَزَى** a swift ass, **جَمَزَى**; **بَرَدَى** *Barudā*, the name of a river, **بَرَدَى**. (β) If the second letter is without a vowel, the **ى** may either be rejected (which is preferable), or changed into **و**; as **حَبَلَى** pregnant, **حَبَلَى** or **حَبَلَوَى**; **قُرْبَى** relationship, **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 *êlif* (i. e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e. g. **ذِفْرَى** to give it the form of **دِرْهَمٌ**; **قُبَاةٌ** to assimilate it to **قُبَاةٌ**); as **حَبْرَكَى** a bug or tick, **حَبْرَكَى**; **قَبْعَتْرَى** a big, stout camel, **قَبْعَتْرَى**; **بَاقِلَى** or **بَاقِلَى**, the bean, **بَاقِلَى** or **بَاقِلَى**. (b) But if such

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

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

D **253.** The terminations **ى** and **ِيَّة** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جَعْفَى** belonging to *Makkî*, **جَعْفَى** (**جَعْفَى**, names of men); **شَافِعَى** a *Sāfi'ite*, one of the sect of *êš-Sāfi'î* (**الشَّافِعَى**); **مَرِي** belonging to *Almeria* (**الْمَرِيَّة**) in Spain; **إِسْكَندَرَى** a native of *Alexandria* (**الإِسْكَندَرِيَّة**). Similarly, from substantives like **كُرْسَى** a chair, a seat, and **بَرْدَى** a bullrush, the relative adjectives are **كُرْسَى** and **بَرْدَى**.

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

nation **َانِ**, are rejected; as **اِثْنَانِ** two, **اِثْنَانِ** relating to two, dualistic; **اَلْحَرَمَانِ** the two *harams* (or sacred territories of *Mekka* and *el-Medina*), **اَلْحَرَمَانِ**; **قَيْسَانِ** two men named *Kais*, **قَيْسَانِ**; **اَلْمُسْلِمُونَ** the Muslims, **اَلْمُسْلِمُونَ**; **زَيْدُونَ** men of the name of *Zeid*, **زَيْدُونَ**; **هِنْدَاتٌ** women of the name of *Hind*, **هِنْدَاتٌ**; **عَرَفَاتٌ** 'Arafāt, the name of a place, **عَرَفَاتٌ**.

REM. a. It need hardly be remarked that this rule does not apply to proper names ending in **َانُ** and **ُونَ**, as **عِمْرَانُ** *Imran*, **عِمْرَانُ**; **زَيْدُونِ**, **زَيْدُونِ**; **حَلِيلَانِ**, **حَلِيلَانِ**; **عِمْرَانِ**.

REM. b. It is only in later times that such forms are possible as **عِشْرِينَ**, from **عِشْرُونَ** twenty, instead of **عِشْرَى**; **مِئْتَيْنِ**, from **مِئْتُونَ** plur. of **مِئَةٌ** a hundred, for **مِئَوَى**; **اِثْنَيْنِ** dualistic, from **اِثْنَانِ** two, instead of **اِثْنَوَى** or **اِثْنَى**.

REM. c. Foreign names of towns, ending in **ِينُ**, sometimes change this termination in Arabic into **ُونَ**, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as **قَنْسَرِينِ**, **قَنْسَرِينِ**; **قَنْسَرُونَ** *Kinnèsrîn*, **قَنْسَرَى**, but **قَنْسَرِينُ**; **نِصِيبُونَ** *Nisibis*, **نِصِيبَى**, but **نِصِيبِينُ**; **يَبْرُونِ** *Yebriin*, **يَبْرَوَى**, but **يَبْرِينِ**, **يَبْرِينِ**.

REM. d. Some proper names, chiefly foreign, are very irregular in their formations; e. g. **دَارَانِي**, **دَارَانِي**; **بَحْرَانِي**, **بَحْرَانِي**; **اَلْبَحْرَانِي**; **إِصْطَخْرِي**, **إِصْطَخْرِي**; **رَازِي**, **رَازِي**; **اَلرَّازِي**, **بَغْوِي**, **بَغْوِي**; **حَارِي**; **سِجِسْتَانِي**, **سِجِسْتَانِي**; **قَرَوِي**, **اَلْقَرَوَانِي**; **مَرَوِي**, **مَرَوِي** (**اَلشَّاهِجَانِي**); **أَذْرَبِجَانِي**, **طَبْرَانِي**; **طَبْرَانِي**, **طَبْرَانِي**; **طَبْرَانِي**, **طَبْرَانِي**; **اَلطَبْرَانِي**; **مَرَوِي**, **إِصْطَخْرِي**, **حَمِيرِي**. We may, however, use **أَذْرَبِي** or **أَذْرَبِي**; **حَرْنَانِي** or **حَرْنَانِي**; **سِجِسْتَانِي**, **سِجِسْتَانِي**.—**حَرَانُ** makes either **حَرَانِي** or **حَرْنَانِي**;



A **دَرَابَجَرْدُ** or **دَرَابَجَرْدُ** has **دَرَاوَرْدِي** as well as the regular formation; [مَانِي *Manes* makes **مَنْوِي**, **مَنْوِي** and **مَانِي** D. G.]

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

255. The letter **ي** in words of the forms **فَعِيلَةٌ** and **فَعِيلَةٌ**, when not derived from verba mediæ rad. geminatæ or infirmæ (**و** or **ي**), is rejected, the **كسرة** of **فَعِيلَةٌ** being at the same time changed into **fèthā**\*; as **فَرِيضَةٌ** *a statute*, **فَرِيضِي**; **جَزِيرَةٌ** *an island*, or **الْجَزِيرَةُ** *Mesopotamīa*, **جَزِيرِي**; **ضَبِيْعَةٌ**, **جَبِيْنَةٌ**; **سَفِيْنَةٌ** *a ship*, **سَفِيْنِي**; **مَدِيْنَةٌ** *el-Medīna*, **مَدِيْنِي**; **جَزِيْرِي** (tribes), **جَبِيْنِي**, **ضَبِيْعِي**. But, if they come from verba mediæ rad. geminatæ or mediæ **و** vel **ي**, they remain unchanged; as **حَقِيْقَةٌ** *reality*, **حَقِيْقِي**; **حَدِيْدَةٌ** *a piece of iron, an iron tool*, **حَدِيْدِي**; **قَلِيْلَةٌ** *a small jug*, **قَلِيْلِي**.—In the forms **فَعِيْلٌ** and **فَعِيْلٌ**, the **ي** is rejected only when

D) the third consonant of the radical is **و** or **ي**; as **عَدِيِي**, **عَدِيِي** (tribes), **عَدَوِيِي**; **عَدَوِيِي**; **عَدَوِيِي** (men), **عَدَوِيِي**; **عَدَوِيِي**. Otherwise it remains unchanged, as **تَمِيْمِي** (a tribe), **تَمِيْمِي**; **عَقِيْلِي** (a man), **عَقِيْلِي**; **زَبِيْدِي** (a town), **زَبِيْدِي**; **نَمِيْمِي** (tribes), **نَمِيْمِي**; **عَقِيْلِي**, **عَقِيْلِي**.

\* [According to Zamahsari, *Fa'ik* i. 160 the same thing happens to the **و** of the form **فَعُوْلَةٌ**, as in **سُنَائِي** (سُنَائِي) from **سُنُوَةٌ**, **عَضِيْبِي** from **عَضُوَةٌ**. Comp. also *Mufasssal* 90, l. 7 and *Sibawèih* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. **طَبِيْعَةٌ** *nature*, **طَبِيْعِي**; **مَدِيْنَةٌ** *a city*, **مَدِيْنِي** (to distinguish it from **مَدِيْنِي** *belonging to el-Medīna*), **جَزِيْرِي** *belonging to Algeziras in Spain* (to distinguish it from **جَزِيْرِي** *Mesopotamian*); **عَمِيْرِي**, **سَلِيْمِي**, from **عَمِيْرَةٌ**, **سَلِيْمَةٌ** (tribes); **خُرَيْبِي** from **خُرَيْبَةٌ** (a place); **قُرَيْشِي**, **قُرَيْشِي**, **قُرَيْشِي**, **قُرَيْشِي** (tribes), **فُقَيْمِي**, **سَلِيْمِي**, **هَدَلِي**, **قُرَيْشِي**, **قُرَيْشِي** (tribes), **فُقَيْمِي**, **سَلِيْمِي**, **هَدَلِي**, **قُرَيْشِي**, **قُرَيْشِي** (tribes), **عَتِيْكِي**, **عَتِيْكِي**; **نَبِيِي**—**نَبِيِي**, *a prophet*, makes **نَبَوِي**, from the assimilated form **نَبِيِي**.

REM. b. Words of the form **فَيْلٌ** (for **فَعِيْلٌ**, § 242) from radicals mediæ **و** et **ي**, reject the second **ي** along with its vowel **كسرة**, or in other words follow the shorter form **فَيْلٌ**; as **سَيِّدٌ** *a lord or master*, **طَائِي** (a tribe) has **طَائِي**—The same remark applies to every penultimate double **ي** with **كسرة** (**يِي**); as **أَسِيْدِي**, dimin. of **أَسُوْدٌ**, *black*, **أَسِيْدِي**; **حَمِيْرِي**, dimin. of **حَمَارٌ**, *an ass*, **حَمِيْرِي**. [But **أَسِيْدِي** as a tribal name has **أَسِيْدِي**.]

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

257. Lastly, the **و** productionis in the form **فَعُوْلَةٌ**, derived from verba tertie **و** (§ 244), is rejected, and the second radical takes **fèthā** instead of **ḍamma**; as **عَدُوَةٌ**, *a female enemy*, **عَدُوِي**. Many, however, form **عَدُوِي** from both **عَدُوٌ** and **عَدُوَةٌ**.

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

258. The *ḥif maḥṣūra* (I or ی, § 7, rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination *ی*; as *قَتَى* a youth, *قَتَوَى*; *رَحَى* a mill, *رَحَوَى*; *عَصَا* a staff, *عَصَوَى*; *عَصَوَى* a mote, *قَدَوَى*. But if the noun has *four* letters, the final *ی* (I 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*, *أَعْمَوَى*; *مَلَبَى* *play*, or *مَلَبَى* a musical instrument, *مَلَبَوَى* or *مَلَبَى*; *مَعْنَى* *meaning*, *مَعْنَوَى* or *مَعْنَى*. If the noun contains *five* or more letters, the *ی* is always rejected; as *مُصْطَفَى* *chosen*, *مُصْطَفَى*.—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. *عَمِيَ* (for *عَمَى*) *blind*, *عَمَوَى*; *شَجَى* (for *شَجَى*) *sorrowful*, *شَجَوَى*; *قَاضَى* (for *قَاضَى*) a judge, *قَاضَوَى* (which is the preferable form) or *قَاضَوَى*; *مُعْتَدَى* (for *مُعْتَدَى*), *مُعْتَدَوَى*; *مُسْتَعْلَى* (for *مُسْتَعْلَى*), *مُسْتَعْلَوَى*.

REM. a. The addition of the feminine termination *ة* does not affect the rule of formation; as *دَوَاةٌ* an inkhorn or writing-case, *دَوَوَى* one who carries an inkhorn; *حَمَاةٌ* *Hamā* (חמא); *شَرَوَى* a district in Palestine, *شَرَوَى*; *مِرْقَاةٌ* a ladder, *مِرْقَوَى*; *حَانَاةٌ* or *حَانِبَةٌ* a wine-shop, *حَانَوَى* or *حَانَى* a vintner.

REM. b. Such forms as *دَوَوَى* for *دَوَاتَى*, *مَعْنَوَى* for *مَعْنَوَى*, and *مُصْطَفَوَى* for *مُصْطَفَى*, are modern and corrupt.

259. The *hèmza* of the termination *ة* (the *ḥif mēmdūda*, § 23, A rem. a), is always changed into و; as *عَدْرَاةٌ* a virgin, *عَدْرَوَى*; *بَيْضَاةٌ* (a town in Persia), *بَيْضَوَى*; *خُنْفَاةٌ* the black beetle, *خُنْفَوَى*; *زَكَرِيَاةٌ* *Zachariah*, *زَكَرِيَوَى*. 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 *tā*, *رَدَاةٌ* a garment, *كِسَاةٌ* a robe, *سَمَاةٌ* the heaven, *تَاَوَى*, *رَدَاَوَى*, *كِسَاَوَى*, *سَمَاَوَى*; *عَلْبَاةٌ* a large sinew in the neck, *حِرْبَاةٌ* a male chameleon, *بَاقِلَاةٌ* the bean, *عَلْبَاَوَى*, *حِرْبَاَوَى*, or *بَاقِلَاَوَى*. On the contrary, if the *hèmza* be an original *أ*, it always remains unaltered; as *قَرَاةٌ* (rad. *قَرَأَ*), *قَرَاَوَى*.

REM. The termination *ة* is very rarely dropped in proper C names; as *حَرُورَاةٌ*, *جَلُورَاةٌ* (places), *حَرُورَى*, *جَلُورَى*.—In a few cases too the letter ن is substituted for the *hèmza*; as *رُوحَاةٌ* (a place), *رُوحَانَى*; *بَهْرَاةٌ* (a tribe), *بَهْرَانَى*; *صَنْعَاةٌ* (a city in ḥl-Yemèn), *صَنْعَانَى*; with which compare the Hebrew forms *בְּיָרְדֵי*, *בְּיָרְדֵי*, from *בְּיָרְדֵי*.

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as *أَبٌ*, *أَخٌ*, *حَمٌّ*, *لُغَةٌ*, *ثِيَةٌ*, 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, *أَبَوَى*; *أَخٌ* (for *أَخُو*, du. *أَخَوَانِ*) a brother, *أَخَوَى*; *حَمٌّ* (for *حَمُّو*) a husband's father or brother, *حَمَوَى*;

A مِئَةٌ (rad. مِئ) *the gum*, لُغَةٌ (rad. لُغ) *a dialect*; مِئَةٌ (rad. مِئ) *a hundred*; أُمَةٌ (rad. أُم) *a female slave*; سَنَةٌ (rad. سَن) *a year*; ابْنٌ (for بَنَى, du. ابْنَانِ) *a son*, ابْنِي or بَنَوِي; اسْمٌ (rad. اسْم) *a name*, اسْمِي or سُمُوِي (from سَمِر) *podex*, اسْتِي or سَتِي (from سَتَه) or سَبِي (from سَه) *for يدى*, يدَانِ (rad. يَد) *a hand*, يَدِي or يَدَوِي; دَمٌ (rad. دَم) *blood*, دَمِي or دَمَوِي; غَدٌ (rad. غَد) *tomorrow*, غَدِي or غَدَوِي.

REM. a. أُخْتٌ, *a sister*, and بِنْتٌ, *a daughter*, make أُخْتِي and بِنْتِي, as well as أُخْوِي and بَنَوِي.—شَفَةٌ, *a lip*, has the three forms شَفِي, شَفِي, or شَفِي; حِرٌّ, *vulva*, makes حِرِي or حِرِي (from حَرَح); شَاءٌ (شَاءَ) has شَاوِي, شَاهِي and شَاهِي (حَرَح).

REM. b. Where the original form was فَعَلٌ, some retain the gèzm; as يَدِي, دَمَوِي, غَدَوِي, حِرِي, سُورِي, حِرِي.

261. The third radical و or ي of the forms فَعَلٌ and فَعَلَةٌ is retained unchanged; as نَحْوٌ *grammar*, نَحْوِي *a grammarian*; ظَبِي *a gazelle*, ظَبِي; غَزْوَةٌ *a foray*, غَزَوِي; رِشْوَةٌ *a bribe*, رِشَوِي; عُرْوَةٌ *a handle*, عُرَوِي; قَرْيَةٌ *a village*, قَرْيِي; دُمِيَّةٌ *an image*, دُمِي. But if the final ي of فَعَلَةٌ be changed into و, the second radical takes fèthā, as قَرَوِي, دَمَوِي, قَنَوِي, from قَرْيَةٌ, and قَنِيَّةٌ *a possession*; a rule which is extended by some to words in which the third radical was originally و, as عُرَوِي, رِشَوِي, غَزَوِي, etc.—If the second radical in such nouns be و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fèthā, and final ي is converted into و; as لَبِيَّةٌ (for لَبَوِي) *a fold*, لَبَوِي; حَيٌّ (for حَيِي) *living*, حَيَوِي.

twist or turn, لَوَوِي; حَيَّةٌ *a snake*, حَيَوِي.—In words of the form A فَعَالَةٌ, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِي; but final ي is changed into hèmza, as سِقَابَةٌ *a drinking-vessel*, سِقَاتِي, عَطَابَةٌ *a sort of lizard*, عَطَاتِي.—Words of the form آيَةٌ *a sign*, آيَةٌ *a place where cattle, etc., rest at night*, آيَةٌ *a banner*, make آيِي, آيِي, or آوِي, etc.

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

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, etc. from verba tertiae rad. و et ي, reject the ي productionis and change a radical ي into و; as غَنِيٌّ: غَنَوِيٌّ (a town), غَنَوِيٌّ; قَصِيٌّ: قَصَوِيٌّ (rarely أَمِيٌّ, and, though very incorrectly, أَمَوِيٌّ). See §§ 255–6.

### III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsa of the middle radical is changed into fèthā; as مَلِكٌ *a king*, مَلِكِي; كَبِدٌ *the liver*, كَبِدِي; مَلِكِيَّةٌ (tribes), مَلِكِيَّةٌ; شَقِرَةٌ (a tribe), شَقِرِي. So also in دَوَلِيٌّ, as الدَّوَلُ (a tribe), دَوَلِيٌّ. But in فَعِلٌ, the kèsa may be retained, as إِبِلٌ *camels*, إِبِلِي or إِبِلِي.

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبٌ (a tribe) and يَثْرِبٌ (the ancient name of el-Medina) the forms تَغْلِبِي and يَثْرِبِي are admissible, though تَغْلِبِي and يَثْرِبِي are preferred; أَذْرَعِي makes أَذْرَعِي; مَنَبَجَانِي and مَنَبَجَانِي, as well as مَنَبَجِي.







A *the Handites*; اَلنَّصْرَانِيَّةُ *Christendom, the Christian religion*; اَلْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination وَتْ, borrowed from the Aramaic ܩܬܐ, is similarly employed; as اَلْاٰهَوْتْ *divinity*, (اَلْاٰهَوْتْ), اَلْحَقْلَقَا *humanity* (اَلْحَقْلَقَا), اَلْمَلِكُوْتْ *kingdom* (اَلْمَلِكُوْتْ), اَلْجَبْرُوْتْ *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (L) *The Diminutive.*

269. The diminutive, اَلْاِسْمُ اَلْمُصَغَّرُ or اَلتَّصْغِيرُ, and اَلْاِسْمُ اَلْمُحَقَّرُ (اَلتَّكْبِيرُ or اَلْاِسْمُ اَلْمَكْبَرُ), when formed from a *trilateral* noun (اَلتَّكْبِيرُ or اَلْاِسْمُ اَلْمَكْبَرُ), takes the form فُعَيْلٌ; as رَجُلٌ *a man*, رَجَيْلٌ; كَلْبٌ *a dog*, كَلَيْبٌ; اَمْرٌ *Amr* (a man's name), اَمْرِيْلٌ; جَبَلٌ *a hill*, جَبَيْلٌ. When the noun is *quadrilateral*, it takes the form فُعَيْعِلٌ; as عَقْرَبٌ *a scorpion*, عَقْرَيْعِلٌ; اَرَطِيٌّ *a dirham*, اَرَطَيْعِلٌ; اَرَطِيٌّ *a tree*, اَرَطَيْعِلٌ (for اَرَطِيٌّ). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is فُعَيْعَيْلٌ; as اَعْصُوْرٌ *a sparrow*, اَعْصُوْرِيْلٌ; مِفْتَاحٌ *a key*, مِفْتَاحِيْلٌ.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as اَبِيٌّ, اَخِيٌّ, بَنِيٌّ) or contempt (as اَعْدِيٌّ), and even enhancement (اَللَّعْظِيْمُ, as دُوْبِيْبَةٌ *a great misfortune*, صَدِيْقِيٌّ *a terrible year of drought or dearth*, اَلْحَبِيْبُ *the very best*, اَلْحَبِيْبِيٌّ *a special friend*), [اَلْاَسْمُ اَلْمُحَقَّرُ *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فُعَيْعِلٌ; as اَزْرَقٌ *blue*, اَزْرَقِيْلٌ; اَلْمِعْطَفُ *a mantle*, اَلْمِعْطَفِيْلٌ. See however § 283.

REM. c. The first syllable of the form فُعَيْلٌ is occasionally pronounced with kàra instead of damma, when the second radical of the primitive is ي; as نَيْبٌ, شَيْخٌ, شَيْخِيٌّ, نَيْبِيٌّ, for نَيْبِيٌّ, شَيْخِيٌّ, شَيْخِيٌّ, نَيْبِيٌّ, from نَيْبٌ, شَيْخٌ, and نَيْبٌ (for نَيْبِيٌّ).

REM. d. Traces of this diminutive form in Aramaic are اَلْحَمِيْلُ *a youth* (اَلْحَمِيْلُ, from اَلْحَمِيْرُ), and اَلْحَمِيْلُ *a fawn* (اَلْحَمِيْلُ, from اَلْحَمِيْلُ). In Hebrew we may perhaps consider as such, اَلْحَمِيْلُ *little, a little* (اَلْحَمِيْلُ), اَلْحَمِيْلُ *a band of fugitives*, (اَلْحَمِيْلُ), اَلْحَمِيْلُ *the cerastes, a sort of snake* (اَلْحَمِيْلُ), and اَلْحَمِيْلُ (from اَلْحَمِيْلُ, a contemptuous diminutive, like اَلْحَمِيْلُ). If so, the vowel ' must be regarded as a weakening of ' (orig. '), like اَلْحَمِيْلُ for اَلْحَمِيْلُ (اَلْحَمِيْلُ). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, اَلْحَمِيْلُ, the diminutive of اَلْحَمِيْلُ, *a basket*, is sounded *k'fifé* or *g'fifé*,—in post-biblical Hebrew קופפה and קפפפה.

REM. e. Diminutives may be formed not only from nouns (substantive or adjective), but also (1) from the demonstrative pronoun הַ and its derivatives, as well as the relative pronoun אֲשֶׁר; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as אֲחֵינִי *a little before*, אֲחֵינִי *a little after*, אֲחֵינִי *a little above*, אֲחֵינִי *a little below*, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns which have already the measure of a diminutive, as חֲמִילٌ *a kind of small bird*, חֲמִילָהּ *a bay horse*.

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





- A أَكَلَبٌ *dogs*, أَكَلِيبٌ; أَضْلَعٌ *ribs*, أَضْلِيعٌ; and أَفْعَلَةٌ, as أَجْرِبَةٌ *bags*, أَجْرِبَةٌ; أَغْلِيمةٌ *boys, slaves*, أَغْلِيمةٌ; أَصْبِيَةٌ *children*, أَصْبِيَةٌ. In regard to the جُمُوعُ الْكَثْرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءٌ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شُوَيْعِرٌ (see § 277); دُورٌ *houses*, دُوَيْرَاتٌ, from دَارٌ, دُوَيْرَةٌ (see § 274). Or we may have recourse to the جَمْعُ الْقَلَّةِ, if such exist; e.g. فُتَيٌّ *youths*, فُتَيُونَ, from فُتَى, or فُتَيْةٌ, from the plural فُتَيْةٌ; دَلِيلُونَ *base fellows*, from دَلِيلَةٌ, or دَلِيلَةٌ (see § 278), or أَذْيَلَةٌ (for أَذْيَلَةٌ), from the plural أَذْيَلَةٌ (for أَذْيَلَةٌ).

272. The termination اِن 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 فُعَيْعِيلٌ; as شَيْطَانٌ *power, a sultan*, سَلَيْطِينٌ; سَرْحَانٌ *a wolf*, سُرَيْحِينٌ; رُوَيْحِينٌ *a devil*, شَيْعِيَطِينٌ; رُوَيْحِينٌ *sweet basil*, رُوَيْحِينٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the first word, the second remaining unchanged; D as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obaidu 'llāh; مَعْدِيكِرِبٌ, مَعْدِيكِرِبٌ; 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*, دَوَائِرَةٌ; دُوَيْرَةٌ *a tooth*, دُوَيْرَةٌ; سِنٌ *camels*, سِنِيَّةٌ; 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 A diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شَجِيرٌ, but شَجْرَةٌ *a tree*, شَجِيرَةٌ; بَقَرٌ *cattle*, بَقِيرٌ, but بَقْرَةٌ *an ox or cow*, بَقِيرَةٌ.

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.), خَمِيْسٌ, but خَمْسَةٌ *five* (masc.), خَمِيْسَةٌ. But see § 319, rem. a.

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

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ *war*, makes حُرَيْبٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; دَوْدٌ, *a herd of she-camels*, دَوَيْدٌ; عَرَبٌ *Arabs*, عَرَيْبٌ; قَوْسٌ, *a bow*, قُوَيْسٌ; نَعْلٌ *a shoe*, نَعَيْلٌ; [عَرُوسٌ *a bride*, عَرَيْسٌ; قَلْوُسٌ *a young she-camel*, قَلَيْصٌ, D. G.]; whilst قَدَامٌ *the front*, and قَوْمٌ *the rear or back*, have قَدَائِمَةٌ, and وَرِيَّةٌ (for وَرَيْبَةٌ). قَوْمٌ *one's people or tribe*, which is masc. and fem., has قُوَيْمٌ or قُوَيْمَةٌ; C but رَهْفٌ and نَفْرٌ, though also of both genders, seem to make only رَهْفِيَّةٌ and نَفْرِيَّةٌ. عَرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عَرَيْسٌ. بَحْرٌ *a sea*, which is masc., makes بَحِيرَةٌ.

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

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بَوَيْبٌ; رِيْحٌ (رُوْحٌ) *wind*, رِيْيِبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَوَيْبٌ; مَيْسِرٌ (مَيْسِرٌ) *rich*, مَيْسِرِيْسٌ; قِيْمَةٌ (قَوْمَةٌ) *price, value*, قُوَيْمَةٌ; رُوَيْحَةٌ *a pair of scales*, مُوَيْزِيْنٌ.

A REM. *شئ*, a thing, commonly makes *شئ* (for *شئ*), and vulgarly *شئ*, instead of *شئ*. From *بيت* a house, *شئ* an old man, *عين* an eye or fountain, *بيضة* an egg, and *ضبعة* a farm, may be formed *بئت*, *بئت*, *بئت*, and *بئت*, but the regular forms are preferable. Conversely, *عيد*, a festival, though derived from the radical *عود*, makes *عئد*, following the plural *عئاد*.

277. If the second letter be either a servile *êlif*, or an *êlif*, the B origin of which is unknown, it is changed into *و*; as *شاعر* a poet, *شؤعر*; *داهية* a calamity, *دؤيهية*; *فارس* a horseman, *فؤيرس*; *خاتم* a signet-ring, *خؤاتم*; *صابة* an animal, *صؤبابة* (for *دؤيبابة*); *عاج* ivory, *عؤيج*; *صوبة* certain bitter tree, *صؤوبة*.

REM. a. Words of the form *فَاعِل*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *واصل* and *واصل*, not *وؤبصل*. In other cases this change is optional, as in *أرئق* for

C *أؤرق*, formed according to § 283 from *أؤرق*.

REM. b. Words of the form of *دؤيبة* sometimes substitute *أ* for *دؤي*, to lighten the pronunciation, as *دؤابة* and *شؤابة*, the latter for *شؤبابة*, from *شؤابة* a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *ي* of the diphthong *ئي* into *ئ*; as *غلام* a youth, a slave, *غئلم*; *طعام* food, *طئعم*; *أكل* a glutton, *أكئل*; *فليم* a male ostrich, *فئلم*; *عصا* a brook, *عئدل*; *أسود* black, *أسؤد*; *فتى* a youth, *فئتى*; *عروة* a handle, *عؤروة*; *رحى* a mill, *رئحى*; *عصبة* staff, *عئصبة*.

REM. a. The forms *جؤدول* and *أسؤود* are also used.

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

279. A quadrilateral or quinqueliteral, of which the last two A letters are weak, rejects one of them; as *ياهي* *Yahyā* (John), *يؤهى* (for *يؤهى*); *أحوى* black, *أؤهى* (for *أؤهى*); *صبي* a boy, *صؤبى* (for *صؤبى*); *عدو* an enemy, *عؤدى* (for *عؤدى*); *عطاء* a gift, pay, *عؤطى* (for *عؤطى*); *سما* the sky or heaven, *سؤمىة*; *إداوة* a small water-skin, *إؤداوة* (for *إؤداوة*); *معاوية* (a man's name), *مؤعوية* (for *مؤعوية*).

REM. Instead of *أؤهى*, some say *أؤهى* (accus. *أؤهى*, like B *أسؤود*, § 278, rem. a), others *أؤهى* (accus. *أؤهى*, for *أؤهى*, like *أسؤود*, § 278), and others still, but irregularly, *أؤهى*.—From *معاوية* the forms *مؤعوية* and *مؤعوية* are also said to be in use.

280. The infinitives of verba primæ *و*, which reject the first C radical and take the fem. termination *ة* in exchange (§ 206), resume the *و* in their diminutives; as *عده* a promise, *عؤدة*; *وعدة* affluence, *وؤعدة*; *وشية* being spotted, spots, *وؤشية*.

REM. They are distinguished by the *ة* from the diminutives of the form *فعل* in the same verbs; such as *عؤد* from *عؤد*, 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. *دم* blood, *دؤم*; *أخى* (أخو), *أؤخى*; *أخى* (أخو), *أؤخى*; *أب* a father (أبو), *أؤب*; *موى* and *مؤوى*; *يد* a hand, *يؤدىة*; *جر* vulva, *جؤرىة*; *ماء* water, *مؤمىة*; *شاة* a sheep or goat, *شؤبىة*; *شفة* a lip, *شؤبىة*; *أمة* a maidservant, *أؤمىة*; *لغة* a dialect, *لؤغىة*; *سنة* a year, *سؤننىة* and *سؤننىة*; *هنة* a thing, *هؤننىة*, and *هؤننىة*.

REM. a. *فم*, mouth, of which the radical is *فوه* or *فوه*, forms its diminutive accordingly, *فؤوىة*.

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*, نُؤِيسٌ, هَازٌ (for هَازِرٌ, § 240, rem. b) *feeble*, هُوَيْزٌ; شَاكٌ (for شَاكٌ) *bristling (with weapons)*, شُوَيْكٌ; مَيْتٌ (for مَيْتٌ § 242) *dead*, مَيْيْتٌ; خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been أُتَيْسٌ, شُوَيْتِكٌ, هُوَيْزٌ, أُتَيْسٌ, مَيْيْتٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـٍ, as فَوَيْضٌ from قَاضٍ *a judge*, رَوَيْحٌ from رَاعٍ *a pastor*. D. G.]

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

REM. The diminutives of أُخْتٌ *sister*, بِنْتُ *daughter*, and هُنْتُ *a thing*, are formed like those of أَخٌ, ابْنٌ, and هَنَةٌ, and distinguished in the first two by the fem. termination; هُنِيَّةٌ, بِنِيَّةٌ, أُخِيَّةٌ (see § 281).

C 283. Another way of forming diminutives is to fall back upon the root. If this consists of three consonants, the diminutive is فُعَيْلٌ; if of four, فُعَيْعِلٌ (see § 269, rem. b). E.g. مِعْطَفٌ; عَطِيْفٌ; هَمِيْمٌ, هَمَامٌ; سُوَيْدٌ, أُسُوْدٌ; قَضِيٌّ, قَاضٍ; حَمِيْدٌ, حَامِيْدٌ; حَرِيْثٌ, حَارِيْثٌ; قَرِيْطِسٌ, قَرِيْطَسٌ; عَصْفُوْرٌ, أُرَيْقٌ or وَرِيْقٌ, أُورِقٌ; نَفِيْعٌ, نَافِعٌ; مَعْيِدِيٌّ مَعْدِيٌّ; فَعِيْسٌ, مَعْنَسِسٌ. This sort of diminutive is called تَصْغِيْرٌ اَلْتَّرْخِيْمِ, *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. حَارِيْثَةٌ (a name), حَرِيْثٌ. (b) Fem. nouns in ـى and ـا reject these terminations and take ـة; as حَبِيْلَةٌ, حَبِيْلَةٌ; حَمْرَاءٌ, حَمْرَاءٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُوَيْجُلٌ; عَشِيْمَةٌ *smoke*, دُوَيْعِنٌ; مَغْرِبٌ *sunset*, مَغْرِيْبَانٌ; عَيْشٌ or عَشِيْمَةٌ *nightfall*, عَشِيْمَةٌ, عَشِيْمِيَّةٌ, عَشِيْمَانٌ, and عَشِيْمِيَّانٌ; اِنْسَانٌ *a human being*, اُنْسِيَانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur. اَلْاَيَّامِ for لَيْالِيٍّ); اَبْنٌ (plur. of اَبْنٌ) *sons* (plur. of اَبْنٌ); اَصْلَانٌ (derived from the plur. of اَصِيْلٌ *the evening*), اَصِيْلَانٌ, اَصِيْلَاتٌ, and اَصِيَالٌ. Further, دِيْنَارٌ *a dinār*, دُوَيْنِيْرٌ, and دِيْوَانٌ *a register, an account-book*, دُوَيْوِيْنٌ, as if from دِيْوَانٌ and دِيْوَانٌ (see § 305, II., rem. b); دِيْبَاجٌ *brocade*, دُوَيْبِيْجٌ or دُوَيْبِيْجٌ, as if from دِيْبَاجٌ.

(٧) *Some other Nominal Forms.*

285. (a) The form فُعْلَةٌ frequently means a *small piece* of anything; as فُلْدَةٌ, فِلْدَةٌ, *a piece*, فِلْدَةٌ, *a fragment*, فِلْدَةٌ, *a firebrand*, فِلْدَةٌ, *a live coal*, فِرْقَةٌ, *a rag*, فِرْقَةٌ, *a sect*, فِرْقَةٌ, *a portion*, فِرْقَةٌ, *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 فُبْضَةٌ *a handful*; مُضْغَةٌ, مُضْغَةٌ, *a morsel, a mouthful*; جُرْعَةٌ, بُلْعَةٌ, *a gulp, a sup or sip*; شُرْبَةٌ *a draught (of water)*. It also denotes *colour*; as حُمْرَةٌ *redness*, صُفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish brown*.

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



A *servant*]; مَرِيْمٌ *Mary*, هِنْدٌ *Hind*, سَعَادٌ *Su'ād*, زَيْنَبٌ *Zaynab*; 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*, مَدِينَةٌ *city*, بَلَدَةٌ *village*, and قَرْيَةٌ *village*, are feminine\*; as مِصْرٌ *Egypt*, مَوْحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, العِرَاقُ *the Irak*, مَنَى *Mina*, وَاسِطٌ *Wasit*, دَابِشٌ *Dabish*, فَالِجٌ *Falij*; but they may also be inflected

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

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

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

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

(δ) The names of many parts of the body, especially those that are double; as يَدٌ *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. رأسٌ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌّ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, [خَدٌّ *the cheek*], and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ *relationship*. [قَدَمٌ *is sometimes masc. and so كَفٌّ*].

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

(ε) Collective nouns (شِبْهُ الْجَمْعِ *resembling the plural*), which 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 (الْمَوْثُوثُ اللَّفْظِيُّ) are:—

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

(β) Nouns ending in يَ or ا (ēlif maḥṣūra, § 7, rem. b), when that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, نَوْمَى *blame*, اُرْبَى *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 *oleander*, ذِفْرَى *bone*, مِعْزَى *goats*, and بُهْمَى *barley-grass*, regard them as masculine, the يَ being considered as an اَلِفٌ اِلْحَاقِيَةٌ [§ 252].

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

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

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

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

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

D 292. Masculine or feminine are:—

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

[(b) Collective nouns (أَسْمَاءُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people or tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, وَكْبٌ *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 (maṣdar). One may say أَوْجَعَنِي ضَرْبَكَ B and أَوْجَعَتْنِي ضَرْبَكَ *your striking caused me pain*\*. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of نَفْطٌ, or feminine, following that of كَلْبَةٌ or لُعْطَةٌ. A noun may also be masculine, taking the gender of زَيْتٌ; a verb, taking that of فَعَلَ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَرَادَ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ أَلْفَاصَةً, كَانَ أَلْفَاصَةً). Such mere words are treated like proper names, and therefore do not take the article, as هَذَا مَاٌ or هَذِهِ مَاٌ, *this word* مَاٌ (*water*).

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

[إِبْطٌ <i>the armpit</i> (gen. masc.)] إِزَارٌ <i>an article of dress.</i> آلٌ <i>the mirage.</i> بَشَرٌ <i>a human being, human beings.</i>	 بَطْنٌ <i>the belly</i> (gen. masc.) D بَعِيرٌ <i>camel</i> (gen. masc.) إِبْهَامٌ <i>the thumb or great toe</i> (gen. fem.) كُدَى <i>a breast (mamma).</i>
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\* [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	<p>فَعْلَبٌ <i>a fox.</i>          جَنَاحٌ <i>a wing (gen. masc.).</i>          حَالٌ <i>state, condition (gen. fem.).</i>          حَانُوثٌ <i>a booth, a shop.</i>          [خَيْالٌ <i>a phantom.</i>]          أَرْتَبٌ <i>a hare (gen. fem.).</i>          دُكَّانٌ <i>a shop.</i></p>	<p>إِصْبَعٌ <i>a finger (gen. fem.).</i>          صِرَاطٌ <i>a way, a road (via strata).</i>          صُلْحٌ <i>peace.</i>          صَاعٌ <i>a measure for corn, etc.</i>          فَسْحَى <i>the forenoon.</i>          ضَرْبٌ <i>white honey.</i>          [ضِرْسٌ <i>a tooth.</i>]          طَبَاعٌ <i>nature, natural disposition [gen. fem.).</i>          طَرِيقٌ <i>a road.</i>          عَجْزٌ <i>the hinder part, the rump [gen. fem.).</i>          عَوْنٌ <i>a wedding, a marriage.</i>          عَسَلٌ <i>honey.</i>          [عَنْبِرٌ <i>amberggris.</i>]          عُنُقٌ <i>the neck.</i>          عَنَكَبُوثٌ <i>a spider (gen. fem.).</i>          فَرَسٌ <i>a horse [gen. fem.).</i>          فُلُكٌ <i>a ship.</i>          [فِهْرٌ <i>a stone for bruising perfume.]</i>          قَدْرٌ <i>a pot, a kettle (gen. fem.).</i>          قَفَاٌ <i>the nape of the neck.</i>          قَلِيبٌ <i>a well.</i>          قَوْسٌ <i>a bow (gen. fem.).</i>          كَبِدٌ <i>the liver.</i></p>
B	<p>[ذِرَاعٌ <i>cubit (gen. fem.).</i>]          ذَنْوَبٌ <i>a large bucket.</i>          رُوحٌ <i>spirit, soul [when signifying a celestial being always masc.]</i>          [زُقَاقٌ <i>a street or lane.</i>]          زَنْدٌ <i>the upper of the two pieces of wood, used in producing fire (gen. masc.).</i></p>	
C	<p>سَبِيلٌ <i>a path, a road.</i>          سُرَىٌ <i>journeying by night.</i>          سِكِّينٌ <i>a knife (gen. masc.).</i>          سِلَاحٌ <i>a weapon, weapons.</i></p>	
D	<p>سُلْطَانٌ [prop. <i>authority, hence power, a sovereign.</i>]          سَلْمٌ <i>peace.</i>          سَلْمٌ <i>a ladder.</i>          سَمَاءٌ <i>the sky or heaven, the clouds, rain.</i>          [سُورٌ <i>a wall (gen. masc.).</i>]          سُوقٌ <i>a market.</i></p>	

<p>كُرَاعٌ <i>the tibia or shin-bone.</i>          لِسَانٌ <i>the tongue.</i>          لَيْلٌ <i>the night (gen. masc.).</i>          مَرْكَبٌ <i>a ship (Seybold).</i></p>	<p>مِنْدٌ <i>musk (gen. masc.).</i>          مَعَىٌ <i>an intestine (gen. masc.).</i>          مِلْحٌ <i>salt (gen. fem.).</i>          [مُلْكٌ <i>dominium.</i>]</p>	A
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[هُدَىٌ *the right direction.*]

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

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

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

REM. Only مَيَّةٌ is appended to the masculine without farther 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; ضَارِبٌ *striking,* ضَارِبَةٌ; فَرِحٌ *glad,* فَرِيحَةٌ; نَدَمَانٌ *repentant,* نَدَمَانَةٌ; مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother;* فَتَى (for فَتَى) *a young man,* فَتَاةٌ (for فَتَاةٌ) *a young woman.*

[REM. a. The hêmza of the termination مَيَّةٌ of nouns derived from verbs tertiae or مَيَّةٌ may be replaced, before م, by the radical letter, as سَمَاوَةٌ from سَمَاءٌ, سَقَايَةٌ from سَقَاءٌ, 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. e.]

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

(a) From adjectives of the form *فَعْلَانُ*, the feminine of which is *فَعْلَى*; as *غَضْبَانُ* *angry*, *غَضِبَى*; *سَكْرَانُ* *drunk*, *سَكْرَى*; *سَبَعَانُ* *sated*, *سَبَعَى*; *ظِمْأَى*, *عَطْشَى*, *ظِمْمَانُ*, *عَطْشَانُ*; *غُرْمَانُ*, *غُرْمَى*; *شَبْعَى*; *خَشْيَانُ*, *خَشْيَى*, *خَشْيَانُ* *timid, fearing*, *خَشْيَى*; *مَلْأَى*, *مَلْأَانُ* *full*.

(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 *الأَكْبَرُ* *the largest*, *الأَكْبَرَى*; *الأصْغَرُ* *the smallest*, *الأصْغَرَى*; *الأَعْظَمُ* *the greatest*, *الأَعْظَمَى*; *كَبْرَى* *the largest of the cities*, *كَبْرَى*.

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

D REM. b. The feminine of *الأَوَّلُ* (for *الأَوَّلُ* or *الأَوَّلُ*) *the first*, is *الأَوَّلَى*; that of *آخَرَ* (for *أُخْرَى*) *other, another*, *أُخْرَى*. 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 *ة* are formed from adjectives of the form *أَفْعَلُ*, which have not the comparative and superlative signification; as *أَصْفَرُ* *yellow*, *أَصْفَرَةٌ*; *أَجْمَرُ* *of pleasing aspect*, *أَجْمَرَةٌ*; *أَحْدَبُ* *hump-backed*, *أَحْدَبَةٌ*. Many of these adjectives are not in actual use in the masculine; as *هَطْلَاءٌ* *heavy and continuous (rain)*, *حَسَنَاءٌ* *beautiful*, *شَوْكَاءٌ* *rough to the feel* (a new dress), *العَرَبُ العَرَبِيَّةُ* *the Arabs of pure race*.

REM. The form *فَعْلَاءَةٌ* sometimes serves as feminine to *فَعْلَانُ*, e.g. *جَدْلَانُ* *joyful*, *جَدْلَاءَةٌ*; *حَيْرَانُ* *perplexed, amazed*, *حَيْرَى* and *حَيْرَاءٌ*.

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

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

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







- 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; *الْبَغْدَادِيَانِ* *Baṣra* and *Kūfa*; *الرَّقَّتَانِ* *Ruḳka* and *Rāfiḳa*; *الْفُرَاتَانِ* the *Euphrates* and *Tigris*\*; *الْحَسَنَانِ* *el-Ḥasan* and *el-Hosēin*, from *الْحَسَنُ* *el-Ḥasan* (the elder son of 'Alī); *الْعُمَرَانِ* 'Omar 'ibn *el-Hattāb* and 'Abū *Bekr*, from *عُمَرُ* 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātaraū*, "brother and sister," *rōdasi*, "heaven and earth," *ahanū*, "day and night," *usāsau*, "morning and evening," *Mitra*, "Mitra and Varuna," etc.

- C [REM. g. The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as *الْأَبْرَدَانِ* the two coolest (of things) for morning and evening; *الْأَطْيَبَانِ* the two best ones for eating and coitus; *الْأَحْمَرَانِ* the two red ones for meat and wine; *الْأَسْوَدَانِ* dates and water; *الْأَبْيَضَانِ* milk and water; *الْجَدِيدَانِ* or *الْأَجْدَانِ* the two new ones for the night and the day; *الْأَصْغَرَانِ* the heart and the tongue; *الْكُرَيْمَتَانِ* the two eyes; *الْأَخْيَتَانِ* urine and dung or sleeplessness and disquietude of mind; *الرَّفَادِيَانِ* 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), *غَنَمَانِ* two flocks of sheep or

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

*goats* (غَنَمٌ), *جَمَالَانِ* two herds of he-camels (from *جَمَالٌ*, pl. of *A* *جَمَلٌ*); *لِقَاحَانِ* two herds of milch-camels (from *لِقَاحٌ*, pl. of *لِقَاحَةٌ*); *بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلِ* between the (collected) spears of (the tribes of) *Mālik* and *Nahšal* (from *رِمَاحٌ*, pl. of *رِمْحٌ*); *الْأُصُولَانِ* the fundamental principles of theology (*أُصُولُ الدِّينِ*) and of law (*أُصُولُ الفِئَةِ*), from *أُصُولٌ*, pl. of *أَصْلٌ* a root; [comp. in Hebrew חֲמִיּוֹת]

REM. i. Proper names of the class *مُرَكَّبٌ مَرْجِيٌّ* (§ 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 *ـَانِ*; as *مَعْدِي كَرِبَانِ*, *مَعْدِي كَرِبٌ*. But if both parts be indeclinable, as in *سَيبَوِيَه*,—or, when taken together, form a proposition, as in *تَابَطَ شَرًّا*,—recourse must be had to a periphrasis with *ذُو* possessor of; as *ذَوَا تَابَطَ شَرًّا*, *ذَوَا سَيبَوِيَه*, two men called *Sibaueih* or *Ta'abbata šarran*. If the first part be in the status constructus, it is simply put in the dual, as *عَبْدَا مَنَافٍ* two men called *عَبْدُ مَنَافٍ* 'Abd Menāf, *أَبُوَا زَيْدٍ* two men called *أَبُو زَيْدٍ* 'Abū Zeid, *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 *أَبُوَا زَيْدَيْنِ*.

300. There are two kinds of plurals in Arabic. D

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

(b) The other, which has various forms, is called *الْجَمْعُ الْمَكْسَرُ*,

A or **جَمْعُ التَّكْسِيرِ**, the broken plural (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination **ون** 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**, **سَارِقَات**; of those which do not

B end in **ة**, by adding **ات** to the sing., as **مَرْيَمٌ** *Mary*, **مَرْيَمَات**.

REM. a. If the singular ends in *êlif maksûra*, with or without *tênwîn* (**ى** or **ي**),—or in *kêra* with *tênwîn* (**ـ**), arising out of **يى** (§ 167, *b*, *β*),—or in a quiescent **ى** preceded by *kêra* (**ىـ**), arising out of **يى**—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**, for **مُصْطَفِيُونَ**, and in the oblique cases **مُصْطَفِينَ**, for **مُصْطَفِيِينَ**; **مُوسَى** *Moses*, **مُوسُونَ** for **مُوسِيُونَ**, **قَاضٍ** for **قَاضِيُونَ**, **قَاضِيُونَ** for **قَاضِيُونَ**, and in the oblique cases **قَاضِيِينَ**, for **قَاضِيِينَ**; **أَلْحَافِي** for **أَلْحَافِيُونَ**, *the barefooted*, **أَلْحَافُونَ**, for **أَلْحَافِيُونَ**; **حُبْلَى** *pregnant*, **حُبْلِيَات**; **أَلصَّغْرَى** *the smallest*, **أَلصَّغْرِيَات**; **سَمَانِي** *a quail*, **سَمَانِيَات**; **أَلصَّغْرِيَات**.

REM. b. The *gêzma* of the middle radical in feminine substantives of the forms **فَعْلَة** and **فَعْلَة**, **فَعْلَة** and **فَعْلَة**, derived from roots which are not *mediæ radicalis geminatæ* or *mediæ و vel ي*, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases *fêtha*. E.g. **دَعْدَةٌ** *Da'd*, **دَعْدَات**; **أَرْضٌ** *the earth, the ground*, **أَرْضَات**; **جَفْنَةٌ**, **جَفْنَات**, **جَفْنَةٌ**, **جَفْنَةٌ**, *a dish*, **جَفْنَات**; **عَبْلَةٌ**, **عَبْلَات**, **عَبْلَةٌ**, **عَبْلَةٌ**; **عَبْلَةٌ** *a village*, **عَبْلَات**; **عَدْوَةٌ** *a coming in the morning*, **عَدْوَات**; **كِسْرَةٌ** *a fragment*, **كِسْرَات** or **كِسْرَات**; **هِنْدَةٌ** *Hind*, **هِنْدَات** or **هِنْدَات**; **جُمَّلٌ** *Guml*, **جُمَّلَات** or **جُمَّلَات** *the lotus-tree*, **سِدْرَات** or **سِدْرَات**.

**جُمَّلَات**; **ظُلْمَةٌ** *darkness*, **ظُلْمَات** or **ظُلْمَات**; **عُرْقَةٌ** *an upper chamber*, **عُرْقَات** or **عُرْقَات**. In the forms **فَعْلَة** and **فَعْلَة**, the *gêzma* may also be retained, as **كِسْرَات**, **ظُلْمَات**, [**عُرْقَات**]; but in **فَعْلَة** this can be done only by poetic license, as **رَفْضَات** from **رَفْضَةٌ** *looseness or slackness (of the joints)*, **زَفْرَات** from **زَفْرَةٌ** *a sigh*. Names of men of the form **فَعْلَة** have likewise **فَعْلَات**, as **طَلْحَةٌ** *Talha*, **طَلْحَات**; **حَمِزَةٌ** *Hamza*, **حَمِزَات**. The word **عُرْسٌ** or **عُرْسٌ**, *a wedding or marriage*, has **عُرْسَات**.—In **فَعْلَة**, if the third radical be **و**, the form **فَعْلَات** is not admissible, as **ذِرْوَةٌ** *a summit*, **ذِرْوَات** or **ذِرْوَات** (but not **ذِرْوَات**). A rare exception is **جِرْوَةٌ** *a whelp*. [If the third radical be **ى**, the form **فَعْلَات** is likewise disapproved. One may say **لِحْيَات**, as **كِسْرَات**, but not **لِحْيَات**, instead of which one uses **لِحَى**. R. S.]—In **فَعْلَة**, if the third radical be **ى**, the form **فَعْلَات** is inadmissible, as **رُقِيَةٌ** *a charm*, **كُلْيَةٌ** *a kidney*, **رُقِيَات**, **رُقِيَات** (but not **رُقِيَات**, **رُقِيَات**).—If the middle radical be **و** or **ى**, the *gêzma* of these three forms is retained; as **جَوْرَةٌ** *a nut*, **جَوْرَات**, **رَوْضَةٌ** *a garden*, **رَوْضَات**; **بَيْضَةٌ** *an egg, a helmet*, **بَيْضَات**; **عَيْبَةٌ** *a fault*, **بَيْعَةٌ** (for **دَيْمَةٌ**) *a lasting, still rain*, **دَيْمَات**; **دَيْمَةٌ** (for **دَيْمَةٌ**) *a church*, **بَيْعَات**; **دَوْلَةٌ** (for **دَوْلَةٌ**) *a turn of fortune, a vicissitude*, **دَوْلَات**. The vowel *fêtha* is, however, admitted dialectically\*, especially in the form **فَعْلَة**, as **جَوْرَات**, **بَيْضَات**, **دَيْمَات**, **بَيْعَات**, **دَوْلَات**.—Substantives of the forms **فَعْلَة**, derived from verbs *mediæ radicalis geminatæ*, always retain the *gêzma*; as **دَرَّةٌ** *a mote*, **دَرَات**; **عِدَّةٌ** *a charge or attack*, **عِدَات**; **عِدَّةٌ** *a certain number, a few*, **عِدَات**; **سُرَّةٌ** *a navel*, **سُرَات**. The same is the case with all adjectives, as **عَلِجَةٌ** *fat*, **سَهْلَةٌ**; **سَهْلَات**; **فَسْحَةٌ** (not **فَسْحَات**); **فَسْحَات** *big*.

\* [Viz. in the dialect of Hudêil, according to Zamahsari, *Fâik*, i. 43. D. G.]

A and strong, *عَلَجَات*; *حُلُوة* sweet, *حُلُوات*. Exceptions are, *رَبْعَةٌ* of middle stature, *رَبْعَات* or *رَبَعَات*, and *لَجْبَةٌ* having little milk (of a sheep or goat), *لَجَبَات*.

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. *صَلَاة* or *صَلَوَةٌ*, prayer (for *صَلَوَةٌ*), *صَلَوَات*, *قَنَاة*,

B a cane, spear, tube (for *قَنَوَةٌ*), *قَنَوَات*; *قَنَاة*, a young woman (for *قَتِيَةٌ*), *قَتِيَّات*; *مُرْمَاة*, thrown (for *مُرْمِيَةٌ*), *مُرْمِيَّات* (compare § 167, a, β, α, 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. *عِضَّة* (for *عِضْوَةٌ* or *عِضْبَةٌ*) a thorny tree, *عِضْوَات* and *عِضْبَات*;

C *سَفَةٌ* (for *سَفْبَةٌ* or *سَنْبَةٌ*) a year, *سَفَات* and *سَنَبَات*; *شَفَةٌ* (for *شَفْبَةٌ* or *شِفْوَةٌ*) a lip, *شَفَات* or *شَفَوَات*; *أَمَةٌ* (for *أَمَوَةٌ*) a female slave, *ظَبَةٌ*; *هَنَات* or *هَنَوَات* (for *هَنَوَةٌ*), a thing, *هَنَات* or *هَنَوَات* (for *ظَبْوَةٌ*) the point of a weapon, *ظَبَات*; *بُرَّة* (for *بُرْوَةٌ*) an armlet, a ring, *بُرَات*; *كُبَةٌ* (for *كُبْوَةٌ*) a troop or band, *كِبَات*; *ثَنَةٌ* (for *ثَنِيَةٌ*) the gum, *ثَنَات*; *رُنَّة* (for *رُنِيَةٌ*) a lung, *رِنَات*; *مِئَةٌ* (for *مِئِيَةٌ*) a hundred, *أُحْتٌ* (for *أُحْتَةٌ* or *أُحْتَةٌ*), a daughter, makes *بَنَات*; and *أُحْتٌ* (for *أُحْوَةٌ*), a sister, *أُحْوَات*.

D REM. e. The hêmza in the terminations اِء and اِء is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from *صَحْرَاءَ*, *دَكَّاءَ*, *بَرْقَاءَ*, *سَمَاءَ*, are formed *صَحْرَاوَات*, *دَكَّاوَات*, *بَرْقَاوَات*, *سَمَاوَات* or *سَمَوَات*.—Words of five or more letters sometimes reject the terminations ي and آ (see § 299, rem. c); as *حَبَارِيَّات* or *حَبَارَات*; *قَاصِعَات* a jerboa's hole, *قَاصِعَات*.

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

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

(طَلْحَةُ), their diminutives, and the diminutives of common nouns A which denote rational beings; as *عُثْمَانُونَ*, *عُثْمَانُ* 'Othmān, *عُبَيْدٌ* 'Obèid (dimin. of *عَبْدٌ* 'Abd), *عُبَيْدُونَ*; *رَجِيْلٌ* (dimin. of *رَجُلٌ* a man), *رَجِيْلُونَ*; *شَوَيْعِرٌ* (dimin. of *شَاعِرٌ*) an inferior poet, *شَوَيْعِرُونَ*.

(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 *كُلٌّ* viz. *أَجْمَعُ*, *أَكْتَعُ*, *أَجْمَعَاءُ*, etc. have also the plur. san. masc., though by their fem. sing. *جَمْعَاءُ*, B *كُتَعَاءُ*, 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 *بِي*. The ending *بِيُونَ* is often shortened to *بُونَ*, as usually in *الْأَشْعَرِيُونَ* for *الْأَشْعَرِيْبُونَ*. Other instances are *النَّمِرِيُونَ*, *الْخَزْرَجِيُّونَ*.

(e) The words *إِبْنٌ* (for *بَنِيٌّ*) a son, *عَالِمٌ* one of the four classes of created beings, *أَرْضٌ* the earth, *أَهْلٌ* one's family, *إِوزٌ* the goose, *ذُو* the possessor (of a thing); which make *بَنُونَ*, *عَالِمُونَ*, *أَرْضُونَ* (rarely *أَرْضُونَ*), *أَهْلُونَ*, *إِوزُونَ* and *ذَوُونَ* (used only in the construct state *ذَوُو*, see § 340, rem. c)\*.

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

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

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

\* In a poem of ʿen-Nābiga (Ahlw. App. 13, vs. 5) we find *تَبَعُونَ* from *تَبِعٌ*, and in the commentary on the *Dīw.* of Hudēil, p. 120, last l. *بُوهُونَ* from *بُوهُ*. We ought to mention also the expressions *عَمِلَ بِهِ الْعَمَلِينَ* and *بَلَّغَتْ مِنَّا الْبَلِغِينَ*, *لَقِيَتْ مِنْهُ الْبَرِحِينَ*.

A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** a *privy*, **حُشُونٌ**; **هَنْ** a *thing*, **هَنُونَ**; **حِرٌّ** *vulva*, **حِرُونَ**; and the rarer forms **أَبُونَ**, **أَخُونَ**, from **أَبٌ** and **أَخٌ**.

REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ه) has been elided, have a plur. sanus masc., the termination **ة** disappearing entirely; as **حَرَّةٌ** a *stony, volcanic district*, **حَرُونَ** (and, very irregularly, **أَحْرُونَ**); **عَصَّةٌ** a *thorny tree*, **عَصُونَ**; **رُكَّةٌ** a *lung*, **رُكُونَ**; **كُرَّةٌ** a *ball, a sphere*, **كُرُونَ**; **قُلَّةٌ** a *stick used by children at play*, **قُلُونَ** [cas. obliq. **قَلِينٌ**]; **سَنَةٌ** a *year*, **سُنُونَ**. From the oblique case of this last word, viz. **سَنِينٌ**, arises a secondary formation **سَنِينٌ**, [like **مِثِينٌ** § 325, rem. a. Comp. also ii. § 108].

C REM. e. In proper names of the class **مَرْكَبٌ مَرْجِيٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرِبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرِبُونَ**; but **تَابَطٌ شَرٌّ** and **سَيبَوِيَّةٌ**, which are wholly indeclinable, form **ذُوو تَابَطٌ شَرٌّ** and **ذُوو سَيبَوِيَّةٌ**, *men called Sibawèih and Ta'abbafa sarran*. Construct compounds, like **عَبْدٌ مَنَافٌ**, **أَبَاؤُ زَيْدٌ**, and **أَبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَافٍ**, **أَبَاءُ زَيْدٍ**, and **أَبْنَاءُ الزُّبَيْرِ**; *men called 'Abd Menāf, 'Abū Zèid, and 'Ibnu 'z-Zubèir*; but in the case of compounds with **أَبٌ**, **أَبْنٌ**, etc., it is also allowable to say **أَبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **أَبْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **بِنْتَةٌ**); e.g. **أَبْنُ عَرِيسٍ** a *weasel*, **أَبْنُ مَاءٍ** a *water-fowl*, **أَبْنُ نَعِيشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرِيسٍ**, etc.

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[REM. f. If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as **فِعْلُ الْقَلْبِ**; **أَشْبَاهُ الْجَمْعِ** or **أَشْبَاهُ الْجَمْعِ** pl. **شِبْهُ الْجَمْعِ**; **أَصْحَابُ الْبُرِّ**, **صَاحِبُ الْبَرِيدِ** or **أَفْعَالُ الْقُلُوبِ** or **أَفْعَالُ الْقَلْبِ**; **أَصْحَابُ الْبَرِيدِ**; **بَيْتُ الْهَالِ**; **لِيَالِي الْجَمْعِ**; **بَيْتُ الْبَرِيدِ**; 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 **زَيْنَبٌ** *Zindb*, **زَيْنَبَاتٌ**; **هِنْدٌ** *Hind*, **هِنْدَاتٌ**; **عَزَّةٌ** *Azza*, **عَزَاتٌ**; **طَلْحَةُ** *Talha* (a man's name), **طَلْحَاتٌ** (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from any word ending in **ة**; as **طَبِيَّةٌ** a *gazelle*, **طَبِيَّاتٌ**; **قَرْيَةٌ** a *village*, **قَرْيَاتٌ**; **عَلَامَةٌ** a *very learned man*, **عَلَامَاتٌ**.

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

(c) Feminine nouns in **يَ** and **آة**; as **حُبْلَى** *pregnant*, **حُبْلَيَاتٌ**; **ذِكْرَى** *memory*, **ذِكْرَيَاتٌ**; **ضَرَاءٌ** *distress*, **ضَرَاوَاتٌ** (§ 301, rem. e); **حُبَارَى** a *bustard*, **حُبَارَيَاتٌ**.

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

(e) The names of the months; as **الْمُحَرَّمُ** *the Moharram*, **شَوَّالَاتٌ** *Sauwāl*, **شَوَّالٌ**; **رَمَضَانَ** *Ramaḍān*, **رَمَضَانَاتٌ**; **مُحَرَّمَاتٌ**.

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

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

A **تَأْلِيفٌ**, a literary composition, a book, **تَوَالِيفٌ**, **تَصَانِيفٌ** (compare § 136); **تَأْرِيحٌ** a date, an era, a chronicle, **تَوَارِيحٌ**; **تَبَارِيحٌ** distresses, difficulties; **تَبَاشِيرٌ** annunciations, prognostics; **تَعَاجِيبٌ** wonders, marvels; **إِرْجَافٌ** a false rumour, **أَرَاجِيفٌ**, **إِسْنَادٌ** a chain or series of authorities, **أَسَانِيدٌ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقٌ** an awning, a tent, **سُرَادِقَاتٌ**; **بِيْمَارِسْتَانٌ** a hospital, **أَغَا** an Aga, **شَاذِرْوَانَاتٌ** a jet d'eau, a fountain, **شَاذِرْوَانٌ**; **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**; **سَمَاءٌ** the sky or heavens, **سَمَوَاتٌ** (though this word is also masc.); **أَرْضٌ** the earth or ground, **أَرْضَاتٌ** (see § 301, rem. b); **مَنْجُونٌ** a waterwheel, **مَنْجُونَاتٌ**; **عُرْسٌ** or **عُرْسٌ** a wedding or marriage, **عُرْسَاتٌ**. From **أَرْبَعِينَ** a collection of forty traditions is formed **أَرْبَعِينَاتٌ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتٌ** entities (from **كَائِنٌ** being); **مَوْجُودَاتٌ** beings (from **مَوْجُودٌ** found, existing); **مُصَنَّفَاتٌ** 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 **جُبَيْلٌ** a hillock, **جُبَيْلَاتٌ**; **كُتَيْبٌ** a little book, **كُتَيْبَاتٌ**.

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

Plur. Fract.

I. **فُعَلٌ**.

Sing.

1. **فُعْلَةٌ**; as **نُحْفَةٌ** a present, **نُحْفٌ**; **رُكْبَةٌ** a knee, **رُكْبٌ**; **غُرَّةٌ** the white spot, or blaze (Germ. *Blisse*), on a horse's forehead, **غُرٌّ**; **قُبْبٌ** [a leather tent,] a dome, **قُبَّةٌ**; **أُمَّةٌ** a nation, **أُمَّرٌ**; **غُرْرٌ**; **جُدْوَةٌ** a fire-brand, **جُدْوٌ** (for **جُدْوِيٌّ** or **جُدْوٌ**, § 213); **كُلْيَةٌ** a kidney, **كُلْيٌ** (for **كُلْيِيٌّ**); [**بُهْمَةٌ** courageous, **بُهْمٌ**].
2. **فُعْلَى**, fem. of **أَفْعَلٌ** as a superlative (§ 234 and § 295, b); as **أَلْعَطْمَى** the greatest, **أَلْعَطْمٌ**; **أَلْعَطْمَى** the smallest, **أَلْعَطْمٌ**; **أَلْعَطْمَى** the first (fem. of **أَلْوَلٌ**), **أَلْوَلٌ**; **أَلْعَطْمَى** the highest, **أَلْعَطْمَى**.

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

3. **فُعْلَةٌ** (especially from verba mediæ rad. و), **فُعْلَةٌ**, rare; as **نُوبٌ** a turn of fortune, a dynasty, **نُوبَةٌ**; **دَوْلَةٌ** a village, **دَوْلٌ** (for **دَوْلِيٌّ**, § 213); **لُحَى** a beard, **لُحْيَةٌ** (for **لُحْيِيٌّ**); **حُلْيَةٌ** a trinket, **حُلْيٌ** (for **حُلْيِيٌّ**).





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 *شَيْرٌ* [شَيْرٌ], *غُدْرٌ*, *بُشْرٌ*), *أَسَدٌ*, *رُسُلٌ*, *فُضْبٌ*, *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*, *ذَبَابٌ* the common fly, *ذَبٌ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِيرٌ*, *سَرَرٌ*; *سَرِيرٌ* new, *جَدِيدٌ* or *جَدَدٌ*.

IV. *فِعَلٌ*.

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

V. *فِعَالٌ*.

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

\* [Again, *شُدْفٌ* Persian curved bows (Tabari, i. 957, l. 1) is said to be the plural of *شُدْفَا*. R. S. It may be a poetical license for *شُدْفٌ*. For, as a rule, just as the form *فُعَلٌ* may be changed into *فُعَلٌ* (*عَلَى* مَذْمَبِ اَلتَّغْوِيضِ), 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, *ذِيَابٌ*; *رِيحٌ* a wind, *قِدَاخٌ*; *قِدَاخٌ* an arrow, *قِدَاخٌ*; *ذَيْبٌ* a wolf, *ذِيَابٌ*; *ظِلٌّ* a shade, a shadow, *ظِلَالٌ*; *رِمَاحٌ* a spear, *رِمَاحٌ*; *حِفَايٌ* a boot, *حِفَايٌ*.

2. *فِعْلَةٌ* (rare), *فِعْلَةٌ*; as *قِصَاعَةٌ* a dish, *قِصَاعٌ*; *مَرَّةٌ* an occasion, *مَرَاتٌ*; *رَوْضَةٌ* a garden, *رِوَاضٌ*; *ضَيْعَةٌ* a farm, *ضَيْعَانٌ*; *لِقَاعَةٌ* a milch-camel, *لِقَاعٌ*; *رُقْعَةٌ* a scrap of cloth or paper, *رِقَاعٌ*; *رُقْعَةٌ* a low-lying, level district, *رِقَاعٌ*; *قُبَّةٌ* a dome, *قُبَابٌ*.

REM. *أَمْرَأَةٌ*, a woman, has a plural of this form, *نِسَاءٌ*.

3. *فِعْلَةٌ*, 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, *ثِمَارٌ*; *حَسَنٌ*, fem. *حَسَانٌ*, handsome, *حَسَانٌ*.
4. *فِعْلٌ*; as *رَجُلٌ* a man, *رِجَالٌ*; *سَبُعٌ* a beast of prey, *سِبَاعٌ*; *ضَيْعٌ* a hyena, *ضَيْعَانٌ*.
5. *فِعْلٌ*, fem. *فِعْلَةٌ*, verbal adjectives; as *صَعْبٌ* difficult, *صِعَابٌ*; *عَذْبٌ* sweet, *عِذَابٌ*; *صَلْبٌ* hard, *صِلَابٌ*.
6. *فِعْلٌ*; as *رُطْبٌ* fresh ripe dates, *رِطَابٌ*; *رُبْعٌ* an early born camel's colt, *رِبَاعٌ*; *رُبْعٌ* a late born camel's colt, *رِبَاعٌ*.
7. *فِعْلٌ*, not fem. superlatives; as *أُنْثَى* female, *إِنَاثٌ*; *عُنْثَى* a hermaphrodite, *عِنَاثٌ*.

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

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

9. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *غَضَبَانٌ* *angry*, *غِضَابٌ*; *رَبِيَانٌ*, f. *رَبِيَا*, *satisfied with drink*, *رَوَاةٌ*.

B

10. *فَعْمِيلٌ*, fem. *فَعْمِيْلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *كِرَامٌ*; *ضَعْفٌ*, *ضَعِيفٌ* [*feeble*]; *مَرِيضٌ*, *مِرَاضٌ*; *شِرَافٌ*, *كِرَامٌ*; *جَمِيْدٌ* (for *جَمِيْدٌ*) *base*, *لِثَامٌ*; *طَوِيْلٌ* (*طَوِيْلٌ* rarely); *طَوَالٌ* (*طَوِيْلٌ*); *خَيْرٌ* (*خَيْرٌ* for *خَيْرٌ*) *good*, *خَيْرٌ* (*خَيْرٌ* for *خَيْرٌ*) *good*, *خَيْرٌ* (*خَيْرٌ* for *خَيْرٌ*) *good*, *خَيْرٌ* (*خَيْرٌ* for *خَيْرٌ*) *good*.

C

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

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

D

[REM. a. Rare cases are *جَمِيَادٌ* from *جَمِيَادٌ* *a courser*; *بَطْحَاءٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *عَجَافٌ* fem. *عَجَافَةٌ* *lean*; *عِشَارٌ* and *نِفَاسٌ* from *عِشَارَةٌ* and *نِفَاسَةٌ*.]

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

*Plur. Fract.*

A

V. *فَعَالٍ* continued. *Sing.*

141 seq.) as *بُسَاطٌ* from *بُسَطٌ* *a she-camel with her own calf*, *رُخَالٌ* from *رُخِيٌّ* *a sheep or goat in the second year*, *رُخَالٌ* from *رُخَلٌ* or *رُخَلٌ* *a ewe lamb*, *رُذَالٌ* from *رُذَلٌ* *mean*, *رُعَاةٌ* from *رَاعٍ* *a shepherd*, *رُعَاةٌ* from *رُعَاةٌ* *a Sabian* (see the Gloss. to *Tabari*). Some say that it is another form for *فَعَالٍ*, others B that it is really a collective (*اسْمٌ جَمْعٌ*). D. G.]

VI. *فُعُولٌ*.

1. *فُعُولٌ*, *فُعُولٌ*, *فُعُولٌ*; as *بَحْرٌ* *a sea*, *بُحُورٌ*; *نَفْسٌ* *the soul*, *نُفُوسٌ*; *كَهْلٌ* *a middle-aged man*, *كُهُولٌ*; *ضُرْسٌ* *a molar tooth or grinder*, *ضُرُوسٌ*; *جِلْدٌ* *a skin*, *جُلُودٌ*; *جُنْدٌ* *a military force*, *جُنُودٌ*; *جَبَدٌ* *the neck*, *جَبُودٌ*; *جَيْشٌ* *an army*, *جَيْشٌ*; *دَلْوٌ* (*دَلْوِيٌّ* for *دَلْوِيٌّ*); *دَلْوِيٌّ* (*دَلْوِيٌّ* for *دَلْوِيٌّ*); and, by assimilation of the vowels, *دَلْوِيٌّ* (*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*, *قُؤُؤٌ* (or *قُؤُؤٌ*). *قُؤُؤٌ* *a bow*, usually makes *قُؤُؤِيٌّ* or *قُؤُؤِيٌّ* D as if from *قُؤُؤٌ*.

REM. b. In words *med. rad.* *ي* the vowel of the first syllable is sometimes assimilated to the second radical, as *بَيْتٌ* *a house*, *بَيْتٌ* or *بَيْتٌ*; *شَيْخٌ* *an old man, a chief, a doctor*, *شَيْخٌ* or *شَيْخٌ*; *عَيْنٌ* *an eye*, *عَيْنٌ* or *عَيْنٌ* (comp. § 269, rem. c).

2. *فُعُولٌ*, *فُعُولٌ*; as *أَسَدٌ* *a lion*, *أُسُودٌ*; *نَدَبٌ* *a scar*, *نُدُوبٌ*; *كَبِدٌ*

A *Plur. Fract.*

VI. *فُعُول* continued. *Sing.*

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

B REM. From words med. rad. و of the form فَعَلٌ this  
 plural is rare; as سَاقٌ (for سَوَقٌ) *a stem or trunk*, سَوُوقٌ (or  
 سُوُوقٌ).

3. فَعْلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money*,  
 بَدُورٌ; حُرُوبٌ *a period of time*, حُرْبَةٌ; حُقُوبٌ *a hole*, حُقُوبٌ;  
 حَقَّةٌ *a casket*, حَقُوقٌ; شَعْفَةٌ *a top or summit*, شَعُوفٌ;  
 دَوَاةٌ *an inkhorn*, دَوِيٌّ or دَوِيٌّ.

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

D [REM. Rare cases are ضَلُوعٌ from ضَلَعٌ (*ضَلِغٌ*) *a rib*;  
 اُرُومٌ from اِرْمٌ (*اِرْمٌ*) *a stone set up*; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فُعَلٌ*.

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

*Plur. Fract.*

A

VII. *فُعَلٌ* continued. *Sing.*

[طَلَّقٌ *repudiated*, طَالِقٌ; حَمِيضٌ *menstruating*, حَائِضٌ]; غَائِبٌ  
*absent*, غَيْبٌ; غَازٍ *a soldier*, غَزِيٌّ (for غَزِيٌّ or غَزُوٌّ, § 213).

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

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

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

VIII. *فُعَالٌ*.

فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ي  
 [or med. gem.] (with rare exceptions); as حَكَمٌ *a judge*, حَاكِمٌ;  
 كَافِرٌ *an unbeliever*, تَابِعٌ; تَابِعٌ *a follower*, تَابِعٌ; صَانِعٌ *an artisan*,  
 صَانِعٌ; نَائِبٌ *a deputy*, جُهَالٌ; كَفَّارٌ *ignorant*, جَاهِلٌ;  
 نَوَّابٌ *sleeping*, نَوَّابٌ; غَزَاةٌ *a soldier*, غَازٍ; جَانِبٌ *an offender*,  
 جَانِبٌ; جُنَّاءٌ\* [صَدَّادٌ *avoiding*, صَادٌ].

IX. *فَعْلَةٌ*.

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

\* [فَالٌّ *defeated, fugitives*, properly pl. of فَاثٌ, is by usage pl. of  
 فُلٌّ. R. S.]

A *Plur. Fract.*IX. *فَعْلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from *verba med.* and sometimes remains uncontracted in the plural; as *جَانِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَاكِكٌ* a weaver, *حَاكِكَةٌ* or *حَاكِكَةٌ*; *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.* and *ي*; as *غَارٍ* a soldier, *غَزَاةٌ* (for *غَزَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضَيْةٌ*); *رَاوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رَوِيَّةٌ*); *جَانٍ* a sinner, *جُنَانَةٌ* (for *جُنَيْةٌ*); *سَاعٍ* a manager, *سَعَاةٌ*. [And so in the dialect of Hijaz *الْأَسْبَابَةُ* (*Sabians*) for *الْأَسَابِيثُونَ*, a nickname given to the first Muslims. R. S.]

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

D XI. *فَعْلَةٌ*.

1. *فَعْلٌ*, not derived from *verba tertie rad.* and *ي*; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دَبٌّ* a bear, *دَبِيَّةٌ*; *كُوزٌ* a jug, *كُوزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تُرْسَةٌ*.

2. *فَعْلٌ*, with the same restriction, rare; as *نُوزٌ* an ox, *نُوزَةٌ* or *نُبْرَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

*Plur. Fract.*XI. *فَعْلَةٌ* continued. *Sing.*

*man*, *شَيْخَةٌ*; *غُرْدٌ* a truffle, *غُرْدَةٌ*; *رَطْلٌ* soft, lax, flaccid, *رِطْلَةٌ*; *قِرْدٌ* an ape, *قِرْدَةٌ*; *هَرْمٌ* a tom-cat, *هَرْمَةٌ*; *طُعْمَةٌ*, *طُعْمَةٌ*, *طُعْمَةٌ*; *دِيكٌ* a cock, *دِيكَةٌ*; *فَيْلٌ* an elephant, *فَيْلَةٌ*.

XII. *فَعْلَةٌ*.

1. *فَعْلٌ*; as *نُوزٌ* a bull, *نُبْرَةٌ*; *شَيْخٌ* an old man, *شَيْخَةٌ*.
2. *فَعْلٌ*; as *وَلَدٌ* a child, *وَلْدَةٌ*; *جَارٌ* (for *جَوْرٌ*) a neighbour, *جَمْرَةٌ*; *قَاعٌ* level ground, *قَيْعَةٌ*; *أَخٌ* (for *أَخُو*) a brother, *إِخْوَةٌ*; *فَتَى* (for *فَتَى*) a youth, *فَتِيَّةٌ*.
3. *فَعْلٌ*; as *غَزَالٌ* a gazelle, *غَزَالَةٌ*; *غِلَامٌ* a youth, a slave, *غِلَامَةٌ*; *شَجَاعٌ* brave, *شِجَاعَةٌ*.
4. *فَعْلٌ*; as *صَبِيٌّ* (for *صَبِيُو*) a boy, *صَبِيَّةٌ*; *جَلِيلٌ* thick, coarse, big, great, *جَلَلَةٌ*; *خَصِيٌّ* a gelding, a eunuch, *خَصِيَّةٌ*.

REM. *أَمْرَاءٌ* a woman, has a plural of this form, *نِسْوَةٌ*.

[The plural *فَعْلَةٌ* varies in almost all cases with *فَعْلَانٌ*. R. S.]

XIII. *أَفْعَلٌ*.

1. *فَعْلٌ*, not derived from *verba medie rad.* and *ي*; as *بَحْرٌ* a sea, *أَبْحَرٌ*; *نَفْسٌ* the soul, *أَنْفَسٌ*; *فَلَسٌ* a copper coin, *أَفْلَسٌ*; *أَضْبٌ* a lizard, *أَضْبٌ* (for *أَضْبٌ*); *سَطْرٌ* a line of writing, *أَسْطَرٌ*; *أَدْلٌ* (for *أَدْلِيٌّ* or *أَدْلُوٌّ*); *وَجْهٌ* the face, *أَوْجَةٌ*; *دَلْوٌ* a bucket, *أَدْلٌ* (for *أَدْلِيٌّ*); *أَنْطَبٌ* an antelope, *أَنْطَبٌ* (for *أَنْطَبِيٌّ*); *يَدٌ* (for *يَدِيٌّ*) the hand, *أَيْدِيٌّ* (for *أَيْدِيٌّ*).

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

REM. Exceptions are, for example, *ثَوْبٌ* a piece of cloth, a garment, *أَثْوَابٌ* or *أَثْوَبٌ*; *قَوْسٌ* a bow, *أَقْوَسٌ* or *أَقْوَسٌ*; *سَيْفٌ* a sword, *أَسَيْفٌ*; *عَيْنٌ* an eye, a fountain, *أَعْيُنٌ*.

2. Feminine quadrilaterals, not ending in ةـ, 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, *أَعْقَبٌ*; *أَعْقَبٌ* an eagle, *أَلْسَنٌ*; *لِسَانٌ* the tongue\*, *أَشْمَلٌ*.

3. *فَعَلٌ*, *فِعْلٌ*, *فُعْلٌ*, not derived from verba mediæ rad. و et ي, rare; as *جَبَلٌ* a hill, *أَجْبَلٌ*; *زَمَنٌ* time, *أَزْمَنٌ*; *عَصَا* (for *عَصُوٌ*) a staff, *أَعْصٌ* (for *أَعْصِيٌ* or *أَعْصُوٌ*); *رِجْلٌ* a leg or foot, *أَرْجَلٌ*; *أَفْلٌ*, *فُفْلٌ* a lock, *أَفْلٌ*; *أَذُوبٌ* a wolf, *أَشْبِلٌ*; *شِبْلٌ* a lion's cub.

O REM. *بَيْرٌ*, a well, has *أَبُورٌ* and, by transposition, *أَبْرٌ*.

From radicals mediæ و et ي occur, for example, *دَارٌ* a house, *أَسْوَقٌ* the shank, *أَدْرٌ*; *أَدْرٌ*, *أَدُورٌ*, *أَدُورٌ*, and, by transposition, *أَدْرٌ*; *نَابٌ* (for *نَيْبٌ*) a canine tooth, *أَنْبٌ*; *أَنْبٌ*, *أَنْوَرٌ* fire, *أَنْوَرٌ*; *أَنْوَرٌ* fire, *أَنْوَرٌ*;

4. *أَرْقَبٌ* the neck, *أَرْقَبَةٌ*; *أَكْحَمٌ*; *أَكْحَمَةٌ* a hillock, *أَكْحَمَةٌ*, rare; as *أَكْحَمَةٌ*; *أَمْرٌ* (for *أَمْرِيٌ*), *أَمْرَةٌ* a maidservant, (for *أَمْرَةٌ*); *أَيْنَقٌ* and, *أَيْنَقٌ*, whence, by transposition, *أَيْنَقٌ* and, dialectically, *أَوْنَقٌ*.

D

REM. *أَفْعَلٌ* occurs now and then in a few other forms; as *ضَلَعٌ* a rib, *أَضْلَعٌ*; *أَسْبَعٌ* a beast of prey, *أَسْبَعٌ*; *أَنْبَرٌ* a leopard, *أَنْبَرٌ*; *أَنْبَرٌ* a raven, *أَنْبَرٌ*; *أَنْبَرٌ* day, *أَنْبَرٌ*; *أَنْبَرٌ*; etc.

\* [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 *أَفْعَلٌ*, of masc. words *أَفْعَلَةٌ*.

*Plur. Fract.*

A

XIV. *أَفْعَالٌ*. *Sing.*

1. Trilaterals of all forms, especially *فَعَلٌ*, rarely *فُعْلٌ* (see no. 2) and *فِعْلٌ*; 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, *أَنْهَابٌ*; *أَبْنٌ* (for *بَنِيٌ*) a son, *أَبْنَاءٌ*; *أَبٌ* (for *أَبُوٌ*) a father, *أَبَاءٌ*; *بَيْرٌ* a well, *أَبَاءٌ* or, by transposition, *أَبَاءٌ*; *رَأْيٌ* idea, belief, opinion, *أَرَاءٌ* or *أَرَاءٌ*; *B* *حِمْلٌ* a load, *أَحْمَالٌ*; *عَيْدٌ* a festival, *أَعْيَادٌ*; *إِبْطٌ* the armpit, *أُذُنٌ* or *أُذُنٌ*; *أَحْكَامٌ* a judgment, *أَحْكَامٌ*; *أَبَاطٌ*; *أَسْمَاءٌ* an ear, *أَذَانٌ*; *أَسْمَاءٌ* (for *سُمُوٌ*) a name, *أَسْمَاءٌ*; *أَعْضَادٌ* the arm, *أَعْضَادٌ*; *عَنْبٌ* grapes, *أَعْنَابٌ*; *أَبَالٌ* a herd of camels, *أَبَالٌ*; *أَبَالٌ* a leopard, *أَبَالٌ*; *أَبَالٌ* a thigh, *أَبَالٌ*; *أَبَالٌ*; *أَبَالٌ* a thousand, *أَبَالٌ*; *أَبَالٌ* the young of a bird, *أَبَالٌ*; *أَبَالٌ* pious, dutiful, *أَبَالٌ*; *أَبَالٌ* a branch, *أَبَالٌ*; *أَبَالٌ* fresh ripe dates, *أَبَالٌ*.

2. *فَعَلٌ*, from verba mediæ rad. و et ي, and primæ rad. و; as *أَيَّامٌ* a day, *أَيَّامٌ*; *أَيَّامٌ* a dress, *أَيَّامٌ*; *أَيَّامٌ* a sword, *أَيَّامٌ*; *أَيَّامٌ* a day, *أَيَّامٌ* (for *أَيَّامٌ*); *أَيَّامٌ* time, *أَيَّامٌ*; *أَيَّامٌ* a fancy, a notion, a mistake, *أَيَّامٌ*.

REM. *أَشْيَاءٌ*, a thing, makes *أَشْيَاءٌ*, and not (as one would D naturally expect) *أَشْيَاءٌ*.

3. *فَاعِلٌ*, rare; as *أَنْصَارٌ* a helper, *أَنْصَارٌ*; *أَشْهَادٌ* a witness, *أَشْهَادٌ*; *أَصْحَابٌ* pure, *أَطْهَارٌ*; *أَصْحَابٌ* a companion, a friend, *أَصْحَابٌ*; *أَقْتَارٌ* tepid, *أَقْتَارٌ*.

4. *فَعِيلٌ*, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. *أَفْعَالٌ* continued. *Sing.*

rare; as *أَشْرَافٌ* noble, *شَرِيفٌ*; *مَيِّتٌ* or *مَيِّتٌ* (for *مَوِيَّتٌ*, § 242), *dead*, *أَمْوَاتٌ*.

REM. *أَفْعَالٌ* occurs now and then in a few other forms; as *أَعْدَاؤٌ* an enemy, *أَعْدَاؤٌ*; *أَعْدَاؤٌ*; *أَعْدَاؤٌ* a weaned foal, a colt, *أَفْكَارٌ*; *أَجْنَانٌ* a right hand, an oath, *أَيْمَانٌ*; *أَجْنَانٌ* the heart, *أَجْنَانٌ*.

B XV. *أَفْعَالٌ*.

1. Quadrilaterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms *فَعَالٌ*, *فِعَالٌ*, and *فَعَالٌ*; as *جَنَاحٌ* a wing, *أَجْنَحَةٌ*; *طَعَامٌ* food, *أَطْعِمَةٌ*; *زَمَانٌ* time, *أَزْمِنَةٌ*; *دَوَاءٌ* physic, *أَدْوِيَةٌ*; *غِذَاءٌ* food, *أَغْذِيَةٌ*; *لِسَانٌ* the tongue\*, *إِمَامٌ*; *أَلْبَابَةٌ* (for *أَلْبَابَةٌ*); *أَلْبَابَةٌ* an ass, *أَحْمِرَةٌ*; *إِلَهٌ* a god, *أَلِهَةٌ*; *فِنَاءٌ* a courtyard, *أَيْمَةٌ* or *أَيْمَةٌ* (for *أَيْمَةٌ*); *غُلَامٌ* a youth, *أَغْرِبَةٌ*; *غُرَابٌ* a raven, *أَغْرَابٌ*; *أَفْنِيَةٌ*; *أَعْمِدَةٌ* a pillar, *أَعْمُودٌ*; *أَزَقَّةٌ*; *رُقَاتٌ* a lane, a strait, *أَرْغَفَةٌ*; *أَرْغَفَةٌ* a cake of bread, *أَرْغَفَةٌ*; *أَرْغَفَةٌ* a branch, a rod, *أَرْغَفَةٌ*; *أَرْغَفَةٌ* a sand-hill, *أَرْغَفَةٌ*; *أَرْغَفَةٌ* a certain measure, *أَرْغَفَةٌ*.

## D

2. *فَعِيلٌ*, verbal adjectives, derived from *verba mediæ rad. geminatæ* or *ultimæ rad.* *و* et *ي*; as *عَزِيزٌ* mighty, glorious, *شَجِيعٌ*; *أَعِفَّةٌ* temperate, chaste, *أَعِفَّةٌ*; *أَعِزَّةٌ* (for *أَعِزَّةٌ*); *أَصْبِيَةٌ* niggardly, stingy, *أَصْبِيَةٌ*; *أَصْبِيَةٌ* dear, *أَصْبِيَةٌ*; *أَصْبِيَةٌ* a boy (for *أَصْبِيَةٌ*), *أَصْبِيَةٌ*; *أَصْبِيَةٌ* a confidant, *أَصْبِيَةٌ*; *أَصْبِيَةٌ* stammering, *أَصْبِيَةٌ*.

\* [If masc.; see the footnote to XIII. 2.]

*Plur. Fract.*XV. *أَفْعَالٌ* continued. *Sing.*

3. *فَعْلٌ*, *فَعْلٌ*, *فَعْلٌ*, rare; as *فَرْنَجٌ* the young of a bird, *فَرْنَجٌ*; *نَعْلٌ* a shoe, *أَنْعَلَةٌ*; *نَجْدٌ* a high land, *أَنْجِدَةٌ*; *رَبٌّ* a button, *أَرْبَةٌ* (for *أَرْبَةٌ*); *بَرْجٌ* a tower, *أَبْرَجَةٌ*; *جَحْرٌ* the hole of a reptile, *أَجْحِرَةٌ*.

4. *فَعْلٌ*, *فَعْلٌ*, rare; as *طَبَقٌ* a cover or lid, *أَطْبِقَةٌ*; *زَادٌ* (for *زَوْدٌ*) provisions, *أَزْوِدَةٌ*; *خَالٌ* (for *خَوْلٌ*) an uncle (by the mother's side), *أَخْوَلَةٌ*; *قَبَاٌ* (for *قَفَى* or *قَفْوٌ*) the back of the neck, *أَقْفِيَةٌ*; *نَدَى* moisture, dew, *أَنْدِيَةٌ*; *خُزٌّ* a buck-hare, *أَخْرَزَةٌ* (for *أَخْرَزَةٌ*).

REM. *أَفْعَالٌ* is rarely used in some other forms; as *سِجَاةٌ* C or *سِجَاةٌ* a sealed strip of paper (with which a letter is bound), *أَسْحِيَةٌ* a watercourse, *وَادٌ*; *أَسْحِيَةٌ* an assembly, *أَسْحِيَةٌ*.

XVI. *فَوَاعِلٌ*\*

1. *فَاعِلٌ*; as *خَاتَمٌ* a signet-ring, *خَوَاتِمٌ*; *طَابِعٌ* a seal, *طَوَابِعٌ*; *طَابِقٌ* a pot, a crucible, *طَوَابِقٌ*; *قَالِبٌ* a mould, *قَوَالِبٌ*.

2. *فَاعِلٌ*, substantives; *بَاعِثٌ* a motive or cause, *بَوَاعِثٌ* D *كَاهِلٌ*; *جَوَانِبٌ* a hoof (of a horse or ass), *خَوَافِرٌ*; *جَانِبٌ* a side, *جَوَانِبٌ* *كَاهِلٌ* the space between the shoulders, *كَوَاهِلٌ*; *غَارِبٌ* the top of a

\* [By the influence of *و* the preceding Fêthā often, in vulgar pronunciation, passes into damma, as *طَوَارِقٌ* *Touareg*, *جَوَارٍ* female slaves. In the old language there are some instances of it in proper names, e.g. *صَوَائِقُ*, *عَوَارِضُ*, *عَوَارِمُ*, *عَوَارِضُ*, *عَوَارِضُ*. D. G.]

A *Plur. Fract.*XVI. *فَوَاعِلُ* continued. *Sing.*

camel's hump, of a wave, etc., *غَوَارِبُ*; *سَاحِلُ* the seashore, *سَوَاحِلُ*; *شَوَاهِدُ* an example, *شَوَاهِدُ*.

8. *فَاعِلُ*, verbal adjectives, applicable to men, rare; as *فَارِسُ* a horseman, *فَوَارِسُ* a follower, *تَوَابِعُ* hanging the head, *تَوَاقِسُ* perishing, *هَوَالِكُ* remaining behind, *خَوَالِفُ*.

4. *فَاعِلُ*, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as *حَامِلُ* pregnant, *حَوَامِلُ*; *نَاهِدُ* menstruating, *حَوَائِضُ* divorced, *طَوَالِقُ* having swelling breasts, *نَوَاهِدُ*.

C 5. *فَاعِلَةٌ*, substantives and fem. verbal adjectives; as *فَاكِهَةٌ* fruit, *فَوَاحِشٌ* a thunderbolt, *صَوَاعِقُ* a rarity, a witticism, a joke, *نَوَادِرُ*; *أَوَانِسُ* cheerful, sociable, *أَوَانِسَةٌ* a female companion, *صَوَاحِبُ* distinguished people, the upper classes, *خَوَاصُ* (for *خَوَاصِصُ*); *عَامَّةٌ* common people, the vulgar, *عَوَامُرُ* (for *عَوَامِرُ*); *فَوَائِدُ* gain, profit, *فَائِدَةٌ* a girl, *جَوَارِيُ* (for *جَوَارِيُ*, see no. XXIII., rem.); *نَوَاحِيُ* a quarter of the sky, a region, a district, *نَوَاحِيُ* (for *نَوَاحِيُ*).

REM. Initial *و* is changed into *أ*; as *وَاصِلَةٌ* joining or adding, a proximate cause, *أَوَاصِلُ* (for *وَوَاصِلُ*); *وَاقِيَةٌ* custody, a guard, *أَوَاقِيُ* (for *وَوَاقِيُ*), which is also the plural of *وَاقِيَةٌ* = *أُونْقِيَةٌ* an ounce.

*Plur. Fract.*XVI. *فَوَاعِلُ* continued. *Sing.*

6. *فَاعِلَةٌ*; as *حَاتِبَاءُ*, *دَامَاءُ*, *فَاصِعَاءُ*, *نَافِقَاءُ*, holes of the jerboa, *حَوَاتِبُ* (for *حَوَاتِيُ*), *دَوَامِرُ* (for *دَوَامِرُ*), *فَوَاصِعُ*, *نَوَافِقُ*, *قَوَاصِعُ*, *سَابِيَاءُ* a caul, *سَوَابِيُ* (for *سَوَابِيُ*).

XVII. *فَعَائِلُ*.

Fem. quadrilaterals, of which the third letter is servile or quiescent (a long vowel), whether they have the fem. termination *ة*, or not; as *سَعَابَةٌ* a cloud, *سَعَائِبُ*; *رِسَالَةٌ* an embassy, a letter, a treatise, *رَسَائِلُ*; *ذَوَابَةٌ* a lock of hair, *ذَوَائِبُ*; *جَعِيلَةٌ* or *جَعِيلَةٌ* wages, *جَعَائِلُ*; *جَزِيرَةٌ* an island, *جَزَائِرُ*; *صَحِيفَةٌ* a written leaf, a letter, a book, *صَحَائِفُ*; *صَلْبَةٌ* a board or plank, a slab, *صَفَائِحُ*; *كِرَامَةٌ* noble, *كِرَائِمُ*; *ذَبِيحَةٌ* slaughtered, a victim, *ذَبَائِحُ*; *حَلَوْبَةٌ* a milch-camel, *حَلَائِبُ*; *شِمَالٌ* the north wind, *شِمَائِلُ*; *شِمَالٌ* the left hand, *شِمَائِلُ*; *جَزُورٌ* a she-camel for slaughter\*, *عَجَائِرُ*; *عَجُورٌ* an old woman, *عَجَائِرُ*; *ذَنُوبٌ* a large bucket, *ذَنَائِبُ*.

REM. *فَعَائِلُ* occurs rarely in a few other cases; as *أَفِيلٌ* a young camel, *أَفَائِلُ*; *ضَمِيرٌ* a pronoun, *ضَمَائِرُ*; [*دَلِيلٌ* a proof, *دَلَائِلُ*]; *وَصَائِدٌ* a court, *وَصَائِدٌ*; [*حَاجَةٌ* a want or need, a thing, affair or business, *حَوَائِجُ*]; *فَرَسَةٌ* a second wife, *فَرَسَاتُ*; *حَرَاءٌ* a free woman, *حَرَائِرُ*; [*كَنَّةٌ* a daughter in law, *كَنَائِنُ*]; *مَرَاتِرُ الشَّجَرِ* bitter kinds of trees, from *مَرَّةٌ*]; *نَيْلٌ* the night, *نَيْلَاتُ*.

\* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*XVIII. *فَعْلَانُ*. *Sing.*

1. *فَعْلٌ*, from radicals *mediæ* و ; as *حَيْتَانُ*, *نُونُ*, *حُوْتُ*, a fish, *سَيْبَانُ*, *سُورٌ* a wall, *سِهْرَانُ*; *عُودٌ* a piece of wood, a branch, *نَيْنَانُ*; *دِيدَانُ* a worm, *عِمْدَانُ*.
- B 2. *فَعْلٌ*; as *خَرَبٌ* a male bustard, *خَرَبَانُ*; *وَصَعٌ* a kind of small bird, *وَصَعَانُ*; *وَرَلٌ* a lizard, *وَرَلَانُ*; *تَاجٌ* (for *تَوَجٌ*) a crown, *نَارٌ*; *جِهْرَانُ*, *جَارٌ* a neighbour, *بَيْبَانُ*; *بَابٌ* a door, *تَيْجَانُ*; *فَيْتَانُ* (for *فَتَى*) a youth, *نَيْرَانُ*; *إِخْوَانٌ* a brother, *إِخْوَانٌ*.
3. *فَعْلٌ*; as *صُرْدٌ* a kind of bird, *صِرْدَانُ*; *نُغْرٌ* a nightingale, *نُغْرَانُ*; *خِرْزَانٌ* a buck-hare, *خِرْزَانٌ*; *جِرْدَانٌ* a field-rat, *نِغْرَانُ*; *جَعْلٌ* a black beetle, *جَعْلَانُ*.
- C 4. *فَعَالٌ*, and more rarely *فَعَالٌ* and *فِعَالٌ*; as *غَلَامٌ* a boy, a slave, *غَلْمَانٌ*; *عُقَابٌ* an eagle, *عُقَابَانُ*; *غُرَابٌ* a raven, *غُرَابَانُ*; *دَبَابٌ* a fly, *دَبَابَانُ*; *غَزَالٌ* a gazelle, *غَزَالَانُ*; *شِهَابٌ* a firebrand, a meteor, *شِهَابَانُ*; *صَوَارٌ* a herd of wild cattle, *صَوَارَانُ*.
- D 5. *فَعْلٌ* and *فِعْلٌ*, rare; as *عَبْدٌ* a slave, *عَبْدَانُ*; *وَعْدٌ* a slave, *وَعْدَانُ*; *فَأْرٌ* a mouse, *فَأْرَانُ*; *ضَيْفَانٌ*, *ضَيْفٌ* a guest, *نَيْرَانٌ*; *تُورٌ* a bull, *تُورَانُ*; *وَعْدَانٌ*; *رَأْلٌ* a young ostrich, *رَأْلَانُ*; *صِنُوٌ* one of two or more trees growing from a single root, *صِنُوَانُ*; *قِنُوٌ* a bunch of dates, *قِنُوَانُ*; *نَيْرَانٌ* a yoke, *نَيْرَانُ*.
6. *فَعِيلٌ*, rare; as *قَضِيبٌ* a branch, *قَضِيبَانُ*; *ظَلِيمٌ* a male ostrich,

*Plur. Fract.*XVIII. *فَعْلَانُ* continued. *Sing.*

- خَمِصٌ*; *صَبِيَانٌ* (for *صَبِيُوٌ*) a boy or child, *ظَلْمَانٌ*; *خَمِصَانٌ*, a gelding, a eunuch, *خَمِصَانٌ*.
- [7. *فَعُولٌ*, rare; as *خُرُوفٌ* a lamb, *خُرُوفَانُ*.]
8. *فَعِيلٌ*, *فَعِيلَةٌ*, not diminutives, rare; as *جُمَيْلٌ*, *جُمَيْلَةٌ*, a nightingale, *جَمْلَانُ*; *كَعْتَانٌ*, *كَعْتَانَةٌ* a sort of wild cat, *تَبْلَانُ*.
9. *فَعْلَانٌ*, rare; as *شَقْدَانٌ* a male chameleon, *كِرْوَانٌ*; *وَرَشَانٌ* a wood-pigeon, *وَرَشَانٌ*.
10. *فَاعِلٌ*, rare; as *حَائِطٌ* a wall, *حَيْطَانٌ*; *جَانٌ* a spiritual being of the class called *أَلْجِنُّ*, *جِنَانٌ*.
- REM. *أَمَةٌ* (for *أَمَوَةٌ*), a maidservant, has *إِمَوَانٌ*; and *نِسْوَانٌ*, a woman, an irregular plural *نِسْوَانٌ*.

XIX. *فَعْلَانُ*.

1. *فَعْلٌ*, more rarely *فِعْلٌ*; as *سُقْفٌ* a roof, *سُقْفَانُ*; *وَعْدٌ* a slave, *وَعْدَانُ*; *عَبْدٌ* a slave, *عَبْدَانُ*; *ظَهْرٌ* the back, the short side of a wing-feather, *ظَهْرَانُ*; *بَطْنٌ* the belly, the long side of a wing-feather, *بَطْنَانُ*; *دُبَابٌ* a wolf, *دُبَابَانُ*; *بُطْنَانٌ* [ *حَبٌّ* grain, *حَبَانٌ* ]; *زِقَانٌ* a bunch of dates, *زِقَانٌ*; *زِقٌ* a skin for water, etc., *زِقَانٌ*.
2. *فَعْلٌ*; as *بَلْدٌ* a town, *بَلْدَانُ*; *بَرَقٌ*, *حَمَلٌ*, a lamb, *بُرْقَانُ*; *دَكْرٌ* a male, *دَكْرَانُ*.
3. *فَعَالٌ*, rare; as *زُقَاتٌ* a lane, a strait, *زُقَاتَانُ*; *شَجَاعٌ* brave, *شَجَاعَانُ*; *شِهَابٌ* a firebrand, a meteor, *شِهَابَانُ*; *حَوْرَانٌ* an unweaned foal of a camel, *حَوْرَانٌ*.



A *Plur. Fract.*XIX. *فُعْلَانٌ* continued. *Sing.*

4. *فِعِيلٌ*, as *رَغِيْفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيْبٌ* a twig or rod, *قُضْبَانٌ*; *كُثِيْبٌ* a sand-hill, *كُثْبَانٌ*; *طَلِيْمٌ* a male ostrich, *طَلْمَانٌ*; *خَلِيْلٌ* a friend, *خُلُلَانٌ*; *قَرِيٌّ* a channel for irrigation, *قُرْيَانٌ*; *صَبِيٌّ* a boy or child, *صُبْيَانٌ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from *verba mediæ rad.* و *et* ي; as *رَاكِبٌ* a rider, *رُكْبَانٌ*; *صَاحِبٌ* a companion, *صُحْبَانٌ*; *فَارِسٌ* a horseman, *فُرْسَانٌ*; *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*; *أَصْرٌ* deaf, *أُصْرَانٌ*; *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 *عُورَانٌ*, blind of one eye, from *أَعُورٌ*, and *حُورَانٌ*, unweaned foals of camels, from *حُورٌ*, we find *عَيْرَانٌ* and

- D *حَيْرَانٌ* [ *حَشٌّ* or *حَشٌّ* a garden has *حَشَّانٌ* and *حِشَّانٌ* ].

XX. *فَعْلَاءَةٌ*.

1. *فِعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from *verba mediæ rad. geminatae* or *tertiæ rad.* و *et* ي; as *فَقِيْرٌ* poor, *فُقَرَاءٌ*; *أَمِيْرٌ* a commander or chief, *أُمَرَاءٌ*; *رَأِيْسٌ* a chief, *رُؤَسَاءٌ*; *بَخِيْلٌ* stingy, *بُخْلَاءَةٌ*; *طَلِيْفٌ* witty, *طَلْفَاءَةٌ*; *حَكِيْمٌ* wise,

*Plur. Fract.*XX. *فَعْلَاءَةٌ* continued. *Sing.*

a philosopher or sage, a physician, *حُكْمَاءٌ*; *نَجِيْبٌ* 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, *عُقَلَاءَةٌ*; *صَالِحٌ* good, right, *صُلَحَاءٌ*.

REM. Examples of rarer cases are: *سَمَحَاءٌ* liberal, *سَمَحَاءٌ*; *جَوَادٌ* liberal, *جَوَادَاءٌ*; *جَبَانٌ* cowardly, *جُبَبَاءٌ* (from *جَبِيْنٌ*); *أَسِيْرٌ* a prisoner, *أُسْرَاءٌ*; *وَدَدَاءٌ* loving, *وُدَدَاءٌ*.—*خَلِيْفَةٌ*, a successor, a deputy, a caliph, usually makes *خَلَائِفٌ* in the former senses, and *خُلَفَاءٌ* in the last.

XXI. *أَفْعَلٌ*.

*فِعِيلٌ*, masc. adjectives of the same kind as XX. 1, but mostly derived from *verba mediæ rad. geminatae* or *mediæ* or *tertiæ rad.* و *et* ي; as *صَدِيْقٌ* a friend, *أَصْدِقَاءٌ*; *قَرِيْبٌ* a relative, *أَقْرِبَاءٌ* (for *أَحْبِبَاءٌ*); *أَحْبَبٌ* a friend, *أَحْبِبَاءٌ*; *حَبِيْبٌ* a physician, *أَطْبَاءٌ*; *أَشِدَاءٌ* strong, *أَشْدَاءٌ*; *هَيِّنٌ* (for *هَوِيْنٌ*) light, easy, *أَهْوَنَاءٌ*; *لَيِّنٌ* (for *لَيِيْنٌ*) smooth, easy, *أَلْيَنَاءٌ*; *أَبِيْنٌ* clear, plain, eloquent, *أَبِيْنَاءٌ*; *أَغْنِيٌّ* rich, *أَغْنِيَاءٌ*; *أَعْيَبٌ* stuttering, stammering, *أَعْيَبَاءٌ*; *وَلِيٌّ* a friend, a wali or saint, *أَوْلِيَاءٌ*; *شَقِيٌّ* wretched, *أَشْقِيَاءٌ*; *سَخِيْبٌ* liberal, *أَسْخِيَاءٌ*; *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*, *فَعِلٌ*, *فَاعِلٌ*, *أَفْعَلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *قَتْلَى*; *جَرِيحٌ* wounded, *جَرْحَى*; *كَسِيرٌ* broken, *كَسْرَى*; *أَسِيرٌ* a prisoner, *أَسْرَى*; *مَيِّتٌ* (for *مَوِيَّتٌ*) dead, *مَوْتَى*; *مَرِيضٌ* sick, *مَرَضَى*; *غَرِيْبٌ* drowned, *غَرَقَى*; *زَمَنٌ* paralytic, *زَمْنَى*; *هَلَكِي* perishing, *هَلَكَى*; *عَائِلٌ* poor, *عَائِلَى*; *وَجَعِي* in pain, *وَجَعَى*; *هَرَمِي* decrepit through age, *هَرَمَى*; *حَمِيْقٌ*, or *أَحْمَقٌ*, silly, *حَمِيْقَى*; *جَرَبٌ*, or *أَجْرَبٌ*, mangy, scabby, *جَرَبَى*; *نَوْكِي* a fool, *نَوْكَى*.

2. *فَعْلَانٌ*, verbal adjectives; as *كَسْلَانٌ* lazy, *كَسْلَى*; *غَضْبَانٌ* angry, *غَضْبَى*; *سَكْرَانٌ* drunken, *سَكْرَى*.

REM. The plural *فَعْلَى* is said to occur in only two words; viz., *حَجَلٌ* a partridge, *حِجْلَى*, and *ظَرِبَانٌ* a polecat, *ظَرِبَى*.

XXIII. *فَعَالٌ*.

1. *فَعْلَاءَةٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارٌ*; *صَحْرَاءٌ* a plain or desert, *صَحَارٌ*; *فَيْيَاءٌ* a desert, *فَيْيَا*.
2. *فَعْلَى*, *فَعْلَى*; as *فَتْوَى* a judicial opinion, *فَتَاوٌ*; *دَعْوَى* a claim, *دَعَاوٌ*; *دِفْرَى* the prominent bone behind the ear, *دِفَارٌ*.
3. *فَعْلَاءَةٌ*, *فَعْلِيَّةٌ*; as *سَعْلَاءَةٌ* a female gūl (غُولٌ) or goblin, *سَعَالٌ*; *فَعْلِيَّةٌ* an old hag, *فَعْلِيَّةٌ* the

\* [لِلْأَزْوَاجِ] *كَيْسَى* in order that it may resemble *كَيْسٌ* clever has its contrary *حَمِيْقَى*.

its contrary *حَمِيْقَى*.

Plur. Fract.

XXIII. *فَعَالٌ* continued. Sing.

*عَرْقُوَّةٌ*; *تَرَاتِقٌ* the collar-bone, *عَقَارٌ* the hackles of a cock; *عَرَاتِقٌ* the cross-handle of a bucket, *عَرَاتِقٌ*.

REM. *فَعَالٌ* 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*, night, makes *لَيْيَالٌ* (acc. *لَيْيَالِيٌّ*); *أَهْلٌ* one's people or family, (acc. *أَهْلِيٌّ*); and *أَرْضٌ*, the earth, (acc. *أَرْضِيٌّ*).

XXIV. *فَعَالِيٌّ*.

1. *فَعْلَاءَةٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارَى*; *صَحْرَاءٌ* a plain or desert, *صَحَارَى*; *فَيْيَاءٌ* a desert, *فَيْيَا*.
2. *فَعْلَى*, *فَعْلَى*; as *فَتْوَى* a judicial opinion, *فَتَاوَى*; *دَعْوَى* a claim, *دَعَاوَى*; *دِفْرَى* the prominent bone behind the ear, *دِفَارَى*; *سَكْرَى* a complaint, *سَكَاوَى*.
3. *فَعْلَى*, feminine adjectives, not superlatives; as *أُنْثَى* female, *أُنْثَا*; *حَبْلَى* pregnant, *حَبَالَى*; *خُنْثَى* a hermaphrodite, *خُنْثَا*.
4. *فَعْلِيَّةٌ*; as *حِذْرِيَّةٌ* rough ground, *حِذَارَى*; *عَرْقِيَّةٌ* the hackles of a cock, *عَقَارَى*.

REM. In nos. 1, 2, and 4, the forms *فَعَالٌ* and *فَعَالِيٌّ* are interchangeable.

5. *فَعْلَانٌ*, fem. *فَعْلَى*, and *فَعِيلٌ*, verbal adjectives; as *سَكْرَانٌ* drunken, *سَكْرَا*; *غَضْبَانٌ* angry, *غَضْبَا*; *غَرْتَانٌ* hungry, *غَرْتَا*; *كَسْلَانٌ* lazy, *كَسْلَا*; *حَيْرَانٌ* perplexed, *حَيْرَا*; *غِيَارَى* jealous, *غِيَارَى*; *أَسَارَى* a prisoner, *أَسَارَى*; *كَسْرَى* broken, *كَسْرَى*;

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى; أَيْمٌ (for أَيْمٌ) *unmarried*, أَيَامَى; [خَزَائِمٌ *covered with shame*, خَزَائِمَا].

6. فَعِلٌ, verbal adjectives; as حَبِيطٌ *having a swollen belly*, حَبَاطَى; وَجَعٌ *in pain*, وَجَاعَى; حَذِرٌ *cautious, wary*, حَذَارَى; حَزِنٌ *sad*, حَزَانَى.

B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى* and even *فَعَالَى*; as سُكَارَى, حُمَارَى, عَجَالَى; وَجَاعَى or كَسَالَى; عَاطِلٌ and رُدَافَى has only عَطَالَى.

C

7. فَعِيلَةٌ, fem. substantives, from verba tertiae rad. و et ي; as هَدِيَّةٌ *a present*, هَدَايَا; مَنِيَّةٌ *fate*, مَنَايَا; رَعِيَّةٌ *subjects*, رَعَايَا; بَلِيَّةٌ *a trial or calamity*, بَلَايَا; مَطِيَّةٌ *an animal for riding*, مَطَايَا; سَجِيَّةٌ *nature, disposition*, سَجَايَا; عَطِيَّةٌ (for عَطِيَّةٌ) *a sin*, عَطَايَا; [عَشَايَا *evening*, عَشِيَّةٌ\*].

REM. We write هَدَايَا instead of هَدَايَى, 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 هَدَائَى (هَدَايَى), etc.

D

8. فَعَالَةٌ, from verba tertiae rad. و et ي; as جَدَايَةٌ *a young gazelle*, أَجْدَايَا; إِتَاوَةٌ *a tax*, أَتَاوَى; إِدَاوَةٌ *a small water-skin*, إِدَاوَى; هَرَاوَةٌ *the upper part, something over and above*, هَرَاوَى.

\* [In conjunction with عَشَايَا, for the sake of conformity هَدَايَا has هَدَاوَةٌ (بِلَا زِيَادِج)].

*Plur. Fract.*

A

XXIV. *فَعَالَى* continued. *Sing.*

حَمِيضٌ *plants of the kind called حَمِيضٌ*, هَرَاوَى; نَقَاوَةٌ *used for washing clothes*, نَقَاوَى; نَقَابَةٌ *the pick and choice of anything*, نَقَابَا.

REM. Here too *فَعَالَى* is thought to stand for فَعَائِلٌ; as جَدَايَا for جَدَائَى (جَدَايَى), etc.

B

9. فَاعِلَةٌ, from verba mediae rad. و and tertiae rad. و et ي; as رَوَايَةٌ *a camel used in drawing water, a large water-skin*, رَوَايَا; زَوَايَةٌ *an intestine*, حَوَايَا; زَاوِيَةٌ *a corner*, حَاوِيَةٌ.

REM. a. Here *فَعَالَى* is thought to stand for فَوَاعِلٌ; as رَوَايَا for رَوَائَى (رَوَايَى), etc.

[REM. b. Anomalous is نَصْرَانِيٌّ from نَصْرَانِيٌّ *a Christian*.] C

XXV. *فَعِيلٌ* (rare).

1. بَقْرٌ; كَلْبٌ; عَيْبٌ; عَبْدٌ; فَعَلٌ; فَعِلٌ; as بَقَرٌ *cattle*, بَقِيرٌ; رَحَى *a mill*, رَحِيٌّ.

2. فِعَالٌ; as حِمَارٌ *an ass*, حَمِيرٌ.

3. فَاعِلٌ; as حَاجٌ *a pilgrim*, حَاجِيٌّ; غَازٍ (for غَازِيٌّ) *a soldier*, غَازِيٌّ; مَاعِزٌ *a goat*, مَاعِزِيٌّ; ضَائِنٌ *a sheep*, ضَائِنِيٌّ. D

XXVI. *فُعُولَةٌ* (rare).

- فَعْلٌ; as بَعْلٌ *a husband*, بُعُولَةٌ; عَمٌّ *an uncle (by the father's side)*, عُمُوَّةٌ; عَيْرٌ *a wild ass*, عُيُورَةٌ; خَالٌ *an uncle (by the mother's side)*, خُوُولَةٌ (comp. § 240, rem. c); فَحْلٌ *a stallion*, فَحُولَةٌ; نَمْرٌ *a panther*, نَمْرُوطَةٌ; خَيْطٌ *a thread*, خَيْطَةٌ; صَقْرٌ *a hawk*, صُقُورَةٌ; عَلْفٌ *fodder*, عَلُوفَةٌ.



- A *an eye-witness, a witness, شَاهِدُونَ, شَهِدَ, شَهِدَ, شَهِدَ, شَهِدَ; عَابِدٌ*  
*servicing, worshipping, عَابِدُونَ, عَبَادٌ, عِبَادَةٌ.* In such cases, if the  
sing. has several meanings, it often happens that each of them has  
one or more forms of the pluralis fractus which are peculiar to it,  
or used in preference to the rest. For example, *شَاهِدٌ*, in the sense  
of *an evidential example*, has *شَوَاهِدٌ*. The word *بَيْتٌ* means:  
(1) *a tent or house*, (2) *a verse of poetry*; in the former sense the  
plur. fract. is *بُيُوتٌ* or *أَبْيَاتٌ*, in the latter almost always *أَبْيَاتٌ*.  
B Again, *عَيْنٌ* signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature*  
or *essence*, (4) *a distinguished man*; its plur. fract. in the first  
sense is *عُيُونٌ*, *أَعْيُنٌ*, or *أَعْيَانٌ*; in the second, *عُيُونٌ* or *أَعْيُنٌ*; in  
the third and fourth, *أَعْيَانٌ*. Or, to take another instance, *بَطْنٌ*  
means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the*  
*inner or wider side of a wing-feather*; its plur. fract. in the first  
sense is *بَطُونٌ*, *أَبْطُنٌ*, or *بُطُنَانٌ*; in the second, *بُطُونٌ*, *أَبْطُنَةٌ*, or  
C *بُطُنَانٌ*; in the third, *بُطُونٌ* or *أَبْطُنٌ*; in the fourth and fifth, *بُطُنَانٌ*.

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 *تُعَلِّبُ*  
*a fox*, *تُعَالِبُ*, *ضَفْدِعٌ* *a frog*, *ضَفَادِعٌ*; *دِرْهَمٌ* *a dirham*, *دِرْهَمٌ*;  
D *قَنْطَرَةٌ* *a claw of a lion*, *بِرَائِنٌ*, *جَنْدَبٌ* *a locust*, *جَنْادِبٌ*;  
*قَنْطَرَةٌ* *a bridge*, *قَنْاطِرٌ*, *زَعَانِفٌ* *a fin of a fish*, *زَعَانِفٌ*;  
*جَوَاهِرٌ* *gems*, *جَوَاهِرٌ*; *كَوَاجِبٌ* *a star*, *كَوَاجِبٌ*;  
*جَدَوَلٌ* *a streamlet, a column or table* (in a book), *جَدَاوِلٌ*.
2. Quadrilaterals (ð not included), formed from trilateral roots by  
prefixing *أ*, *ت*, or *م*; as *أَصْبَغٌ* *a finger*, *أَصْبَغٌ*; *أَنْمَلَةٌ* *the end*

*Plur. Fract.*

- I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) فَعَالِلٌ *cont. Sing.*

*of a finger*, *أَنْمَلٌ*; *آدَمٌ* *Adam*, *أَوَادِمٌ*; *أَفَاعِيٌّ* *a viper*, *أَفَاعِرٌ* (for  
*أَفَاعِيٌّ*, compare § 304, no. XXIII., rem.); *تَجْرِبَةٌ* *trial, ex-*  
*perience*, *تَجَارِبٌ*; *مِخْلَبٌ* *a claw or talon*, *مِخَالِبٌ*; *مَنْزِلَةٌ* *a*  
*halting-place, a station*, *مَنَازِلٌ*; *مَحَلَّةٌ* *a place where one stops*  
or *dwells, a quarter of a town*, *مَحَالٌ*; *مَعِيشَةٌ* *means of*  
*subsistence*, *مَعَايِشٌ*; *مَعْنَى* *meaning*, *مَعَانٍ* (for *مَعَانِيٌّ*); *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 *سَاحٌ* for *سَيِّحٌ*);  
C *مَسَاحٌ*, *مَسَاحٌ*; whereas *مَسَاحٌ* is the plural of *مَسِيحَةٌ* *a curl* (from *مَسَحٌ*).  
In the same form from verba mediæ rad. *و*, the *و* is usually  
retained, as *مِقْوَسٌ* *a bowcase*, *مِقَاوِسٌ*; *مَقَارَةٌ* (from *قَارٌ* for  
*فَوَزٌ*) *a desert*, *مَقَاوِزٌ*; *مَلَامَةٌ* *a reproof*, *مَلَاوِمٌ*; *مَقَاصٌ* (from  
*غَاصٌ* for *غَوَّصٌ*) *a place for diving*, *مَقَاوِصٌ*; but in one or  
two instances into hêmza (ð), e.g. *مُصِيبَةٌ* (from *صَابٌ* for  
D *صَوَّبٌ*) *a misfortune*, *مِصَابٌ*, and usually *مِصَابٌ*, *مِصَابٌ*, and usually  
*مِصَابٌ*, *مِصَابٌ*, and usually *مِصَابٌ*, *مِصَابٌ*, and usually *مِصَابٌ*,  
*مِصَابٌ*, and usually *مِصَابٌ*, *مِصَابٌ*, and usually *مِصَابٌ*, *مِصَابٌ*.  
The changing of the *و* into *ي* is vulgar, as *مِصَابٌ*, *مِصَابٌ*.

REM. b. Adjectives of the form *أَفْعَلٌ*, especially with  
the superlative meaning, make, when used as substantives  
[and, in that case, often taking the form *أَفْعَلٌ*, as *أَجْدَلٌ*;  
see § 309, b, γ], a plur. *أَفَاعِلٌ*; e.g. *أَدْهَمٌ* *a shackle or fetter*,

A *Plur. Fract.*I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) *cont.* *Sing.*

الأَكَابِرُ, الأَكْبَرُ the greatest; أَرَاكِمُ, أَرَاكِمُ a mottled snake; أَدَاهِمُ, grandees, nobles.

II. (فَوَاعِلٌ, يَفَاعِلٌ, مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) *cont.*

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ي);

B as سُلْطَانٌ a sultan, سَرَاجِينُ white flowers, سَرَاحِينُ a wolf, شَيْطَانٌ a devil, شَيْطَانِيْنَ short drawers, سَلَاطِينُ a sultan, سَكَاكِينُ a knife, سَكَاكِيْنَ a bubble, نَوَاوِيْرُ a lamp, نَوَاوِيْرُ a heavy shower of rain, نَوَاوِيْرُ

C مُطْفِلٌ having a young one with her, مُطْفِلٌ and مُطْفِلٌ having a fawn with her, مُطْفِلٌ and مُطْفِلٌ clever, cunning, مُطْفِلٌ. Conversely, فَعَالِيْلٌ is used, chiefly by poetical license, instead of فَعَالِيْلٌ; as مَقَاصِيْرٌ = مَقَاصِيْرٌ, plur. of مَقْصُوْرَةٌ a space partitioned or railed off, a closet;

C مُتَكَبِّرٌ مُتَكَبِّرٌ, مُتَكَبِّرٌ مُتَكَبِّرٌ; [مَكْرَاسِيْ (for مَكْرَاسِيْ) a chair, مَكْرَاسِيْ a measure, مَكْرَاسِيْ a desert, مَكْرَاسِيْ]; تَأْرِيْخٌ a chronicle, تَأْرِيْخٌ (compare § 303, f, rem.); مَفَاتِيْحٌ a key, مَفَاتِيْحٌ

D مَفَاتِيْحٌ poor, مَفَاتِيْحٌ unlucky, inauspicious, مَفَاتِيْحٌ lucky, auspicious, مَفَاتِيْحٌ accursed, مَفَاتِيْحٌ a dust-storm with whirlwinds, مَفَاتِيْحٌ a garland or crown, مَفَاتِيْحٌ a poem in the metre

raḡẓ, مَفَاتِيْحٌ; أَدْحِيْ (for أَدْحُوِيْ) or أَدْحِيْ, an ostrich's nest, أَدْحِيْ; أَدْحِيْ (for أَدْحُوِيْ) a wish, أَدْحِيْ; أَدْحِيْ a tent-rope,

\* [This may be lightened also to كَرَّاسٍ, as كَرَّاسِيْ a human being, has كَرَّاسِيْ and كَرَّاسِيْ, كَرَّاسِيْ a Bactrian camel, كَرَّاسِيْ and كَرَّاسِيْ, كَرَّاسِيْ a camel from Mahrah, كَرَّاسِيْ and كَرَّاسِيْ. The two latter words have also the irregular plurals كَرَّاسِيْ and كَرَّاسِيْ.]

*Plur. Fract.**Sing.*

A

II. (فَوَاعِلٌ, يَفَاعِلٌ, مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) *cont.*

a sacred claim, أَوَاخِيْ; أَوَاخِيْ a stall, أَوَاخِيْ; أَوَاخِيْ a spring, أَوَاخِيْ; أَوَاخِيْ the queen-bee (rex apum), أَوَاخِيْ; أَوَاخِيْ a buffalo, أَوَاخِيْ; أَوَاخِيْ hæmorrhoids, أَوَاخِيْ.

REM. a. The plur. فَعَالِيْلٌ 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); قَنَاطِيْرٌ = قَنَاطِيْرٌ dirhams, from دِرْهَمٌ = دِرْهَمٌ (pl. دِرَاهِمٌ); قَنَاطِيْرٌ bridges, from قَنَطَرَةٌ; قَنَطَرَةٌ one who breaks his fast, قَنَطَرَةٌ; مُطْفِلٌ having a young one with her, مُطْفِلٌ and مُطْفِلٌ; مُطْفِلٌ and مُطْفِلٌ having a fawn with her, مُطْفِلٌ and مُطْفِلٌ; مُطْفِلٌ and مُطْفِلٌ clever, cunning, مُطْفِلٌ. Conversely, فَعَالِيْلٌ is used, chiefly by poetical license, instead of فَعَالِيْلٌ; as مَقَاصِيْرٌ = مَقَاصِيْرٌ, plur. of مَقْصُوْرَةٌ a space partitioned or railed off, a closet;

REM. b. دِيْنَارٌ a dinār, قِرَاطٌ a carat, دِيْوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and دِيْوَانٌ an arched or vaulted portico, vestibule or apartment, make دِيْوَانِيْرٌ, دِيْوَانِيْرٌ, دِيْوَانِيْرٌ, and دِيْوَانِيْرٌ (as if from singular forms دِيْوَانٌ, دِيْوَانٌ, and دِيْوَانٌ). دِيْبَايِجٌ, brocade, has دِيْبَايِجٌ and دِيْبَايِجٌ; دِيْمَاسٌ or دِيْمَاسٌ (δημόσιον), a dungeon, a bath, and دِيْمَاسِيْ and دِيْمَاسِيْ; دِيْمَاسِيْ or دِيْمَاسِيْ, curds, دِيْمَاسِيْ and دِيْمَاسِيْ; دِيْمَاسِيْ and دِيْمَاسِيْ; دِيْمَاسِيْ a furnace, دِيْمَاسِيْ (as if from a form دِيْمَاسِيْ); دِيْمَاسِيْ quinsy, has دِيْمَاسِيْ and, in modern Arabic, دِيْمَاسِيْ. Compare § 284, rem.

A *Plur. Fract.*III. *فَعَالِلَةٌ* *Sing.*

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as *أُسْتَاذٌ* (Pers. *اُستاد*) a master, a teacher, *أَسَاتِيدٌ* and *أَسَاتِدَةٌ*; *تَلْمِيذٌ* (Heb. *תלמיד*, Syr. *ܬܠܡܝܕܐ*) a disciple, a pupil, *تَلَامِيذٌ* and *تَلَامِيذَةٌ*; *فَيْلَسُوفٌ* (*φιλόσοφος*) a philosopher, *فَلَاسِفَةٌ*; *بَطْرِيْقٌ* a Grecian general (patricius, *πατρικιος*), *بَطَارِيْقٌ* and *بَطَارِقَةٌ*; *مِطْرَانٌ* a metropolitan bishop (*μητροπολιτης*), *مِطْرَانِيْنٌ* and *مِطْرَانَةٌ*; *تَرْجَمَانٌ* an interpreter, *تَرْجَمَانَةٌ* and *تَرْجَمَانَةٌ*.

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. *مَلَاَكٌ* an angel, *مَلَاَكَةٌ*; *صَيْفَلٌ* a polisher of swords, *صَيَافِلٌ* and *صَيَافِلَةٌ*; *تَبَّعٌ* a king of *el-Yemèn*, *تَبَابِعَةٌ*; *قَمَّسٌ* a nobleman (comes, *κόμης*), *قَمَامِسَةٌ*; *بَطْرِكٌ* a patriarch or archbishop (*πατριάρχης*), *بَطَارِيْكٌ* and *بَطَارِكَةٌ*; *جَوْرِبٌ* a stocking or sock (Pers. *كُورِب*), *جَوَارِبٌ* and *جَوَارِبَةٌ*; *مُلْحِدٌ* a heretic, *مُلْحِدَةٌ*; *قَيْصَرٌ* (*Καίσαρ*) the Byzantine emperor, *قَيْصَرَةٌ*; *فِرْعَوْنٌ* (*Ἰσχυριώτης*) *Pharuah*, *فِرْعَائِنَةٌ*; *صَيْرَفِيٌّ* and *صَيْرَفِيَّةٌ*, a money-changer, *صَيَارِفٌ* and *صَيَارِفَةٌ*; *مَغْرِبِيٌّ* a Moor, *مَغَارِبَةٌ*; *بَغْدَادِيٌّ* a native of *Bagdād*, *بَغْدَادِيَّةٌ*; *مَضْمُودِيٌّ* a man of the *Bèrbèr* tribe of *Masmūda*, *مَضْمُودَةٌ*; *مُهَلَّبِيٌّ* a descendant of *el-Muhallèb*, *مُهَلَّبَةٌ*.—From *كِسْرِيٌّ* (Pers. *خسرو*, *Chosroes*) the king of

*Plur. Fract.*III. *فَعَالِلَةٌ* continued. *Sing.*

*Persia*, are formed irregularly *أَكَابِرٌ*, *أَكَابِرَةٌ*, and *كَسَابِرَةٌ*; and *سَوَاؤٌ* or *سَوِيٌّ*, a like, an equal, has, besides *أَسَوَاؤٌ*, the irregular *سَوَاوَةٌ*, *سَوَايَةٌ*, and *سَوَايِسٌ* (for *سَوَايِسِيٌّ*).

REM. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; B as *جَبَّارٌ* a tyrant, a giant, *جَبَابِرَةٌ*; *شَمَّاسٌ* a deacon (Syr. *ܫܡܫܐ*), *شَمَامِسَةٌ*.

REM. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of *ة* and the letters of prolongation), one of the radicals is rejected, generally the last. E.g. *عَنْكَبُوتٌ* a spider, *عَنَاكِبٌ*; *عَنْدَلِيْبٌ* a nightingale, *عَنَاذِلٌ*; *جَحْمَرِيْشٌ* a fat, lazy old woman, *جَحَامِرٌ*, *سَفْرَجَلٌ* a quince, *سَفَارِجٌ*; but *فَرَزْدَقٌ* a burnt cake, *فَرَاذِقٌ*; *قَلَنْسُوَةٌ* a sort of cap, *قَلَانِيْسٌ*, *قَلَانِيْسٌ* (for *قَلَانِيْسِيٌّ*), or C *بَطَالِيْسَةٌ*; *بَطَالِيْسَةٌ* *Ptolemy*, *بَطَالِيْمِيُوسٌ*; *أَسْطُوَانَةٌ* a pillar, *أَسَاطِيْنٌ*; *دِمَاسِقِيٌّ* a Byzantine governor (domesticus, *δομestikός*), *دِمَاسِقِيٌّ*. Here may also be mentioned such plurals as *عَبَادِلَةٌ* from *عَبْدُ اللَّهِ* 'Abdu 'Ulāh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadrilaterals and quinquilaterals are also used in forming plurals from other plurals (*جَمْعُ الْجَمْعِ* the plur. of the plur., or secondary plural). In particular, forms XIII. *أَفْعَلٌ* and XV. *أَفْعَلَةٌ* make *أَفَاعِلٌ*, and XIV. D *أَفْعَالٌ*; more rarely V. *فَعَالٌ*, *فَعَائِلٌ*, and XVIII. and XIX. *فَعَالِيْنٌ*. E.g. XIII. *كَلْبٌ* a dog, *أَكْلَابٌ*, *أَكْلَابٌ*; *نَاقَةٌ* a she-camel, *أَنْبِيْقٌ*, *أَنْبِيْقٌ*; *أَرَاهُطٌ*, *أَرَاهُطٌ*; *رَهْطٌ* one's people or tribe, *أَرَاهُطٌ*; *أَيْدِيٌّ* a rib, *أَيْدِيٌّ*, *أَيْدِيٌّ*; *أَيْدِيٌّ* (for *أَيْدِيٌّ*), *أَيْدِيٌّ* (for *أَيْدِيٌّ*); XV. *سُوَارٌ* a bracelet, *أَسَوْرَةٌ*, *أَسَوْرَةٌ*; *مَكَانٌ* a place, *أَمَكِنَةٌ*,





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*, *رَهْطٌ*, *people or tribe*, *عَسْكَرٌ* *an army*; [*إِبِلٌ* *camels*, *غَنَمٌ* *sheep*]. These are called *أَسْمَاءُ الْجَمْعِ* or *أَشْيَاءُ الْجَمْعِ* (*like the plural*), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of *nomina unitatis* (§ 246).

307. The pluralis sanus and the plurales fracti of the forms XII. *فَعْلَةٌ*, XIII. *أَفْعُلٌ*, XIV. *أَفْعَالٌ*, and XV. *أَفْعِلَةٌ*, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called *جُمُوعٌ قَلِيلَةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثِيرَةٌ*, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

#### 4. *The Declension of Nouns.*

##### I. *The Declension of Undefined Nouns.*

308. (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. *ا* (Nom.), *ـِ* (Gen.), and *ا* or *ـِ* (Acc., see § 8, rem. *a*). Diptotes are those which have only *two* terminations; viz. *ا* (Nom.) and *ـِ* (Gen., Acc.)\*.—(2) The *dual* number has only *two* case-endings, which are

\* A noun may be *مُعْرَبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرَفٌ*, *declined with t̄enwīn*, or *غَيْرُ مُنْصَرَفٍ*, *declined without t̄enwīn*. The term *مُتَمَكِّنٌ فِي الْأِسْمِيَّةِ*, *established in*, or *possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعْرَبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. *ا* (Nom.) and *ـِ* (Gen., Acc.)\*.— A (3) The *pluralis sanus* has likewise only *two* case-endings for each

*مُتَمَكِّنٌ أَمْكَنٌ*, *possessed of (the nominal character) to the fullest extent*, is equivalent to *مُنْصَرَفٌ*, and *غَيْرُ مُتَمَكِّنٍ غَيْرُ أَمْكَنٍ* to *غَيْرُ مُنْصَرَفٍ*.— The vowel *u* of the nominative is called *الرَّفْعُ*, *the raising (of the voice)*, and is *عَلَمُ الْفَاعِلِيَّةِ*, *the sign of agency*; the vowel *i* is termed *الْخَفْضُ* *the depression (of the voice)*, or *الْجَرُّ*, *the being drawn along or attracted (by a governing word, الْجَارُ)*, and is *عَلَمُ الْإِضَافَةِ*, *the sign of annexation*; the vowel *a* is designated *الْتَضَبُّ*, *the uplifting or elevation (of the voice)*, and is *عَلَمُ الْمَفْعُولِيَّةِ*, *the sign of objectivity*.—The *t̄enwīn* may be (a) *التَّنْوِينُ الدَّالُّ 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 الْمَقَابِلَةِ*, *the nunation of correspondence*, found in the plural feminine, as *مُسْلِمَاتٌ*, because it corresponds to the *ن* of *مُسْلِمِينَ*; (c) *تَّنْوِينُ التَّنْكِيرِ*, *the nunation which distinguishes, in the case of an indeclinable noun, between the definite, الْمَعْرُفَةُ, and the indefinite, الْاُنْكَرَةُ, as مَرَرْتُ بِسَيْبَوَيْهِ*, *as مَرَرْتُ بِسَيْبَوَيْهِ*, *I passed by Sibaowih and another (man called) Sibaowih*; and (d) *تَّنْوِينُ الْعَوَاضِ*, *the nunation of compensation*. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in *وَأَنْتُمْ حِينِيذٌ تَنْظُرُونَ* *and ye are then looking on*, where *حِينِيذٌ* stands for *إِذْ بَلَغَتِ الرُّوحُ الْحَلْفَ وَمَرَرَتْ بِسَيْبَوَيْهِ*, *at the time when the spirit has reached the throat*; (b) of compensation for a governed word, as when the genitive is omitted after *كُلٌّ* or *بَعْضٌ*, as *كُلٌّ قَائِمٌ* for *كُلٌّ قَائِمٌ لِنَسَانٍ قَائِمٌ*; (c) of compensation for a letter, as in *جَوَارِيٌّ*, plural of *جَارِيَةٌ*, for *جَوَارِيٌّ* in the nominative or *جَوَارِيٌّ* in the genitive.

\* The form *ـِ* is used dialectically, as in the hemistich *عَلَى أَحْوَذِيَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ*, *at eve it (a bird) rose on two nimble (wings)*.



DIPTOTE OR SECOND DECLENSION.

		<i>Substantives.</i>	
	Masc.		Fem.
		<i>Sing.</i>	
N.	عُمَانُ	'Othmān.	زَيْنَبُ
G. Ac.	عُمَانٍ		زَيْنَبٍ
		<i>Dual.</i>	
N.	عُمَانَانِ		زَيْنَبَانِ
G. Ac.	عُمَانَيْنِ		زَيْنَبَيْنِ
		<i>Plur. sanus.</i>	
N.	عُمَانُونَ		زَيْنَبَاتُ
G. Ac.	عُمَانِينَ		زَيْنَبَاتٍ
		<i>Plur. fract.</i>	
	(of دِرْهَمٍ <i>a dirham</i> )		(of جَارِيَةٍ <i>a young woman</i> )
N.	دِرَاهِمٍ	N. G.	جَوَارِي*
G. Ac.	دِرَاهِمٍ	A.	جَوَارِي
		<i>Adjectives.</i>	
	Masc.		Fem.
		<i>Sing.</i>	
N.	أَسْوَدٌ	أَفْضَلُ	سَوْدَاءُ
G. Ac.	أَسْوَدٍ	أَفْضَلٍ	سَوْدَاءٍ
		<i>Dual.</i>	
N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ
		<i>Plur. sanus.</i>	
N.	...	أَفْضَلُونَ	...
G. Ac.	...	أَفْضَلِينَ	...

\* جَوَارِي stands in the Nom. for جَوَارِي, in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

		<i>Adjectives.</i>	
	Masc.		Fem.
		<i>Plur. fract.</i>	
	(of فَقِيرٍ <i>poor</i> )		(of نَائِحَةٍ <i>mourning</i> )
N.	فُقَرَاءُ	...	نَوَائِحُ
G. Ac.	فُقَرَاءٍ	...	نَوَائِحٍ

REM. a. There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. اِمْرُو, *a man*, and اِبْنَمُ, *a son*, for اِمْرًا and اِبْنَمًا, which are also used (see § 19, d).

Sing. Nom.	اِبْنَمُ, اِمْرُو or اِمْرًا
Gen.	اِبْنِمِ, اِمْرَةٍ or اِمْرِي
Acc.	اِبْنَمًا, اِمْرَةً or اِمْرًا

[According to ʿan-Nadr ibn Šomēil, as quoted by Zamahšari, *Fāḥ* C i. 524, فَمْرُ the mouth is also doubly declined, فَمْرُ, فَمْرًا, as فَمَا, فَمِيرُ, فَمِرُ. هَذَا فَمُهُ and أُخْرِجَ لِسَانَهُ مِنْ فِيهِ, رَأَيْتُ فَمَهُ. Comp. Lane and Fleischer, *Kl. Schr.* i. 180. D. G.]

REM. b. For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 seqq.

309. The following nouns are diptote.

a. Several forms of the pluralis fractus; viz.

(a) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms of قَوَاعِلُ (XVI.), قَعَائِلُ (XVII.), قَعَالِلُ etc., and قَعَالِيْلُ etc. (I. and II. of nouns which have more than three radical letters); as بَوَاعِثُ *causes*, عَجَائِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans*.

(β) Plurales fracti which end in hêmza preceded by êlif mêmduḍa

A (أَـ), viz. فَعَلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, *a* and *c*,  $\beta$ ).

( $\gamma$ ) Plurales fracti which end in ـِي and ـَى, viz. فَعَالٍ (XXIII.), فَعَالِي (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*,  $\beta$  and *c*,  $\beta$ ).

( $\delta$ ) أولٌ, plur. fract. of أَوَّلٌ, and of its fem. أَوْلَى, *first*; آخِرٌ, plur. fract. of آخَرٌ, and of its fem. أُخْرَى, *other, another*; جَمْعٌ, B بُتَعَاءُ, بَصْعَاءُ, كَتَعَاءُ, جَمْعَاءُ, بُتَعٌ, بَصَعٌ, كَتَعٌ, أُجْمَعٌ, 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 mêmduâ (أَـ); as عَذْرَاءٌ *a virgin*, بَيْضَاءٌ *white* (§ 296).

C Compare *a*,  $\beta$  and *c*,  $\beta$ .

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*).

( $\beta$ ) Common nouns and adjectives ending in êlif maḡsûra (ـَى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*,  $\gamma$  and *c*,  $\beta$ .

REM. Excepting those in which the êlif maḡsûra is radical; as D هُدَى *guidance* (for هُدَى, § 213).

( $\gamma$ ) Adjectives of the form أَفْعَلٌ (§§ 232, 16, and 234—5), of which the fem. is فَعْلَى and فَعْلَاءُ (§§ 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*, أَرْتَبٌ *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. أَدْهَمٌ *a fetter* (properly *blackish, dun*), أَسْوَدٌ *a serpent* (prop. *black*), أَبْرَقٌ *stony land* (prop. *mottled*), أَبْطَحٌ *a wide, gravelly water-course*, أَجْرَعٌ *a tract of land without herbage*.

( $\delta$ ) Adjectives of the form فَعْلَانٌ, of which the fem. is فَعْلَى B (§ 295, *a*); as سَكْرَانٌ, f. سَكْرَى, *drunken*.—But those of which the fem. is فَعْلَانَةٌ (§ 295, rem. *a*) are triptote; as نَدْمَانٌ, f. نَدْمَانَةٌ, *a boon companion*.—Adjectives of the form فَعْلَانٌ are all triptote, their fem. being formed by adding ة (§ 295, rem. *a*); as عُرْيَانٌ, f. عُرْيَانَةٌ, *naked*.

REM. *a*. Adjectives of the form فَعْلَانٌ, f. فَعْلَانَةٌ, are rare. The principal examples in the language are: أَلْيَانٌ *having a large fat tail* (of a sheep); حَبِلَانٌ *angry*; دَخْنَانٌ *stiflingly hot*; سَخْنَانٌ *hot*; C سَيْفَانٌ *tall and slender*; ضَحْيَانٌ *exposed to the sun, eating in the forenoon* (الضْحَى); 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*. فُلَانٌ *so and so, such and such a one*, makes irregularly D in the feminine فُلَانَةٌ, [because it takes the place of a proper name (*c*,  $\zeta$ )].

(*e*) The masculine numerals as mere abstract numbers; e.g. سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ 8 is the double of 4; ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٍ 6 is more than 5 by one.

( $\zeta$ ) Distributive numerals of the forms فَعَالٌ and مَفْعَلٌ (§ 333); as ثِنْتَانٌ and مِثْنِيٌّ, *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*); إِذَا كَانَ أَسْمًا نَكْرَةً أَفْعَلٌ (the form) *af'al*, when it is an indefinite noun, is declined with *tənwin* (e.g. أَتْفَلٌ *tremor*, أُجْدَلٌ *a hawk*); وَزُنُّ طَلْحَةَ وَإِصْبَعُ فَعْلَةٍ; وَإِفْعَالٌ the measure of *Talḥa* and '*iṣba*' is *fa'la* and '*if'al*. But if we

B say كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ, every (word of the form) '*af'al*, which is an adjective, is declined without *tənwin*, we must employ the nunation, because كُلٌّ, in the sense of *each, every*, requires an indefinite word after it in the genitive; and so in other cases.

[(θ) The diminutives of all diptote nouns, as أُسَيْدٌ, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form فَعَالٌ (§ 333), as نُكَيْتٌ, أُحَيْدٌ.]

C c. Many proper names; viz.

(a) Foreign names of men, as إِبْرَاهِيمُ *Abraham*, إِسْحَاقُ *Isaac*, يُوسُفُ *Joseph*, دَاوُدُ *David*; excepting such as consist of three letters, the second of which has *gèzma* or is a *litera productionis*, as نُوحٌ *Noah*, لُوطٌ *Lot*.

(β) Proper names which end in *êlif maḥṣūra* (compare *a*, γ and *b*, β) and *êlif memdûda* (compare *a*, β and *b*, α), whether Arabic or

D foreign; as يَحْيَى *John*, عَادِيَا or عَادِيَا 'Ādiyā, زَكَرِيَّا *Zachariah*, يَعْلى *Ya'la*, لَيْلى *Lailā*, سُلْمَى *Sulmā*.

(γ) Proper names in *an*, whether Arabic or foreign; as غَطَفَانُ *Ḡaṭafān* (a tribe), عَثْمَانُ *Othmān*, حِطَّانُ *Ḥiṭṭān*, سُفْيَانُ *Sufyān*, سُلَيْمُنُ *Solomon*, عِمْرَانُ *Imrān* ('*Amram*), [with the exception of those that were originally common nouns of the forms فِعَالٌ and فِعْلَانٌ, as سِنَانٌ and رِضْوَانٌ].

(δ) Proper names which resemble in form the verbal forms فَعَّلَ A and فَعِلَ, or any of the persons of the Imperfect; as سَمَرٌ *Sammar*, يَشْكُرُ *Yashkur*, يَزِيدُ *Yazīd*, أَحْمَدُ *Aḥmad*, دَرِيبُ *Dorib*, يَشْكُرُ *Yashkur*, تَدْمُرُ *Tadmur* (Palmyra), تَغْلِبُ *Taḡlib*, يُبْنَى *Yubnā*, تُمَادِيرُ *Tumādir*, يُرَامِلُ *Yurāmil*.

(e) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. عَقْرَبٌ *a scorpion*, عَقْرَبٌ *Aḳrab* (a man's name).

(ζ) Proper names which end in *ē*, whether masculine or feminine; as مَكَّةُ *Mekka*, فَاطِمَةُ *Fāṭima* (a woman), دُوْجَةُ *Doḡa* (a woman), طَلْحَةُ *Talḥa*, قَتَادَةُ *Qatāda* (men). [Fem. proper names in *at* keep their *tənwin*, as أَذْرِعَاتٌ gen. acc. عَرَقَاتٌ; أَدْرِعَاتٌ gen. acc. عَرَقَاتٌ. Dialectic forms are عَرَقَاتٌ gen. acc. عَرَقَاتٌ and even عَرَقَاتٌ.]

(η) Fem. proper names, which do not end in *ē*, but are either of C foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. مِصْرُ *Egypt*, جُورُ *Gūr*, صُورُ *Tyre*, زَيْنَبُ *Zaynab*, سَعَادُ *Su'ād*, سَتَرُ *Satar*, سَقَرُ *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *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 *Ḡušm*, زُحَلٌ *the planet Saturn*, قُمْرٌ *the male hyæna*; and feminine names of the form فَعَالٌ (from فَاعِلَةٌ), as قَطَامٌ *Qaṭām*, رَقَاشٌ *Raqāsh*, حَدَامٌ *Ḥadām*, بَرَّاحٌ *the sun*, صَلَاحٌ *Salāḥ* (a name of Mekka). These latter, however, have

A more usually and correctly the form *فَعَالٍ*, and are wholly indeclinable; as *قَطَامِر*, *رَقَاش*, *حَدَامِر*, *بَرَاخ*, *صَلَاخ*, *طَفَارٍ* *Zafār* (a city), *قَتَامِر* the female hyæna, *حَلَاتِي* death, *صَرَامِر* war, *أَزَامِر* a year of famine.

REM. a. Words of the form *فَعَالٍ*, of which the last letter is *r*, as *جَعَارٍ* the female hyæna, *حَضَارٍ* *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form *فَعَالٍ*.

REM. b. Besides being used as proper names, the forms *فَعْلٌ* and *فَعَالٍ* are often employed, as vocatives, in terms of abuse; e.g. *يَا خُبْثٌ* *O imbro!* f. *يَا خَبَاتٌ*; *يَا فُسْقٌ* *O scelerate!* f. *يَا فَسَاقٌ*; *يَا لَكَعٌ* *O vilis!* f. *يَا لَكَاعٌ*.

REM. c. In compound proper names of the class called *مُرَكَّبٌ* *مُرْجِي* (§ 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. *حَضْرَمَوْتٌ*, *بَعْلَبَكٌ*, *حَضْرَمَوْتٌ* *حَضْرَمَوْتٌ*, gen. and acc. *حَضْرَمَوْتِ*, *حَضْرَمَوْتِ*, *حَضْرَمَوْتِ*. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tênwin* because it is defined by the second (see § 313, foll.); nom. *حَضْرَمَوْتٌ*, *حَضْرَمَوْتِ*, *حَضْرَمَوْتِ*, gen. and acc. *حَضْرَمَوْتِ*, *حَضْرَمَوْتِ*, *حَضْرَمَوْتِ*, etc. The proper name *مَعْدِي كَرِبٌ* admits of three forms, for we may say *مَعْدِي كَرِبٌ* (like *حَضْرَمَوْتٌ*); or *مَعْدِي كَرِبٌ*, gen. and acc. *مَعْدِي كَرِبِ* (like *حَضْرَمَوْتٌ*); or *مَعْدِي كَرِبٌ* in all three cases (like *رَامْهُرْمَزٌ*).—Proper names of men ending in *وَيْهٍ* are wholly indeclinable; as *نِفْعَطَوَيْهٍ*, *سَبَبَوَيْهٍ*.

\* [The *kunya* is sometimes considered as a single compound noun.

A letter of the Prophet begins *مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ* (*Faik* i. 5), some *Kor'an* readers read in *Sûr. cxi.*, *تَبَّثْ يَدَا أَبُو لَهَبٍ*, and well known are *عَلِيٌّ بْنُ أَبِي طَالِبٍ* and *أَبُو سُفْيَانَ* and *عَلِيٌّ بْنُ أَبِي طَالِبٍ*. Compare *Belâdori* 6C, last l. and *Baidâwî* ii. 421, l. 10. D. G.]

REM. d. Proper names, when used indefinitely [as is always A the case when they are employed in the dual or plural], are naturally declined with *tênwin*; as *رَبُّ إِبْرَاهِيمَ لَقِيْتُهُ* many an Abraham have I met; *فَكُلُّ نَوْرٍ مَخْضُوضٌ بِأَدَمٍ وَحَوَاءَ* and each period has its peculiar Adam and Eve; and so *رَبُّ عِمْرَانَ وَأَحْمَدِ* and so *رَبُّ عِمْرَانَ وَأَحْمَدِ* and so *رَبُّ عِمْرَانَ وَأَحْمَدِ*. There is, however, a doubt as to the admissibility of the *şarf* in the form *أَفْعَلٌ*.

REM. e. The *أَسْبَابُ الْإِمْتِنَاعِ مِنَ الْفِعْلِ*, or reasons why a noun B is debarred from taking the *tênwin*, are usually reckoned by the grammarians to be nine in number; viz. *الْعَلَمِيَّةُ* its being a proper name; *الْوَصْفِيَّةُ* its being an adjective; *الْعَجْمِيَّةُ* its being a foreign word; *الْمُرَكَّبُ الْمُرْجِيُّ* its being a compound of the class *مُرْجِي*; *التَّائِيثُ* its being necessarily feminine by form or meaning; *الْأَلْفُ وَالنُّونُ وَالْمُضَارِعَاتَانِ لِأَلْفِي التَّائِيثِ* its ending in the termination *الآن*, which resembles the feminine termination *الآن*; C *كُونُهُ جَمْعًا لَيْسَ عَلَى زَيْتِهِ وَاحِدٌ* its being a plural of a form which does not occur in the language as a singular (e.g. *مَسَاجِدٌ* mosques, for there is no singular noun of the form *مَفَاعِلٌ* or *مَفَاعِيلٌ* lamps); *الْمَفَاعِيلُ* its being turned from one form into another (as *عَمْرٌ*, which is *مَعْدُولٌ*, or transformed, from *عَامِرٌ*, or *قَطَامِرٌ*, which is *مَعْدُولَةٌ* from *قَاطِمَةٌ*); and *الْوَزْنُ الْفِعْلِيُّ* its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tênwin*; e.g. *حَسَّانٌ* + the termination *الآن*, as *عُثْمَانٌ*. Hence we say *حَسَّانٌ* *Hassân*, if we derive this name from the radical *حَسَّ*; but if we derive it from *حَسَّنَ*, it is triptote, *حَسَّانٌ*. (2) *الْعَلَمِيَّةُ* + *الْمُرَكَّبُ*, as *بَعْلَبَكٌ*. (3) *التَّائِيثُ* + *الْعَلَمِيَّةُ*, viz. (a) *لَفْظًا وَمَعْنَى* in form and meaning, as *قَاطِمَةٌ*; (b) *لَفْظًا* (b) *لَفْظًا وَمَعْنَى لَا لَفْظًا* in meaning but not in form,

- A as **طَلْحَةَ** (which, though feminine in form, yet is the name of a man). *as* **رَيْتَبٌ** ; **رَيْتَبٌ** (γ) *as* **طَلْحَةَ** *in form but not in meaning*, *as* **رَيْتَبٌ** (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** + **الْعَدْلُ**, *as* **عُمَرُ**. (6) **الْعَلِيَّةُ** + **وَزْنُ الْفِعْلِ**, *as* **بِزِيدٍ**. (5) **الْعَلِيَّةُ** + **وَزْنُ الْفِعْلِ**, *as* **بِزِيدٍ**.  
 Except the case of **نُوحٌ** and similar names in *c, a*. (7) **الْوَصِيفَةُ** + **الْعَدْلُ**, *as* **أَخْرُ**, which is **مَعْدُولٌ** from **جَمْعَاوَاتٌ**. (8) **الْوَصِيفَةُ** + **جَمْعُ**, which is **مَعْدُولٌ** from **جَمْعَاوَاتٌ**.  
 B the termination **ان**, in adjectives of the form **فَعْلَانٌ**, fem. **فَعْلَانِي**.  
 (9) **الْوَصِيفَةُ** + **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**; **رَحِيٌّ** for **رَحِيٌّ**, **رَحِيٌّ**, and **رَحِيًّا**; **بُشْرِيٌّ** for **بُشْرِيٌّ** and **بُشْرِيٌّ**.

- 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. **غَارِيٌّ** for **غَارِيٌّ**, acc. **غَارِيًّا**; **مُرْمِيٌّ** for **مُرْمِيٌّ**, acc. **مُرْمِيًّا**; **مُعْزِيٌّ** for **مُعْزِيٌّ**, acc. **مُعْزِيًّا**; **تَمَنِّيٌّ** for **تَمَنِّيٌّ**, acc. **تَمَنِّيًّا**; **تَغْزِيٌّ** for **تَغْزِيٌّ**, acc. **تَغْزِيًّا**; **شَجِيٌّ** for **شَجِيٌّ**, acc. **شَجِيًّا**; **عَمِيٌّ** for **عَمِيٌّ**, acc. **عَمِيًّا**.

**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. **جَارِيَّةٌ**, 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. **صَحَارٍ**, for **صَحَارِيٌّ** (instead of **صَحَارِيٌّ**), acc. **صَحَارِيٌّ**.

## II. *The Declension of Defined Nouns.*

**313.** Undefined nouns become defined: 1. by prefixing the article **ال**; 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 إِبْرَاهِيمَ**, § 309, *c*, rem. *d*), **الزَّيْدُ الْأَوَّلُ** *the first Zaid*.—A defined noun is called **مُعْرِفَةٌ** or **مُعَرَّفٌ** (**تَعْرِيفٌ** means *defining*), an undefined noun **نَكْرَةٌ** or **مُنْكَرٌ** (**تَنْكِيرٌ** means *leaving undefined*).

**314.** If an undefined noun be defined by the article, the following D cases arise.

(*a*) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	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 **!** of the acc. disappears along with the *tènwin*.

A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السُّودَاءُ	الْأَكْبَابُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السُّودَاءِ	الْأَكْبَابِ
Acc.	الْأَسْوَدَ	السُّودَاءَ	الْأَكْبَابَ

(c) If it be a plur. sanus fem., it loses the 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, *الرجلان* the two men, gen. acc. *الضَّارِبِينَ*.

REM. b. Nouns ending in *-* drop the tènwin and resume their

C original *ي*; as *التَّمَنِّي* from *رَأَى*, *المَعَانِي* from *رَأَى*, *الرَّامِي* from *رَأَى*; as *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	كُلِّ يَوْمٍ	
		<i>the wonders of creation.</i>	<i>every day.</i>	
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ	كُلِّ يَوْمٍ	
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ	كُلِّ يَوْمٍ	

REM. a. The words *أَبٌ* a father, *أَخٌ* a brother, *خَمٌّ* a father-in-law, and less frequently *هَنْ* a thing, after rejecting the tènwin, lengthen the preceding vowel.

Nom.	أَبُو	أَخُو	خَمُّو	هَنُّو	for أَبٌ, etc.
Gen.	أَبِي	أَخِي	خَمِّي	هَنِّي	for أَبٍ, etc.
Acc.	أَبَا	أَخَا	خَمَّا	هَنَّا	for أَبٍ, etc.*

The word *ذُو*, the owner or possessor of a thing, which is always connected with a following substantive in the genitive, has in the B gen. *ذِي*, in the acc. *ذَا*; whilst *فَمْرٌ*, the mouth (Aram. 𐤍𐤁𐤍), which is used instead of *فَوْهٌ* or *فَوَّهٌ*, makes either:

Nom.	فَمْرٌ	Gen.	فَمْرٍ	Acc.	فَمْرًا
or:	فَوْ		فِي		فًا

REM. b. Proper names of the first declension lose their tènwin, when followed by the word *أَبْنٌ* 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 أَقْتَدَى عَدِيٍّ فِي أَكْرَمٍ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ* *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find *بِأَبِيهِ* and *أَبَهُ* for *بِأَبِيهِ* and *أَبَاهُ*. Some of the Arabs employ the forms *أَبَا*, etc., in all the three cases [*أَبَا* being, according to some lexicographers a dial. var. of *أَبٌ*. *Comp. vol. ii. § 39, a, rem. a*], as in the verse *إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا* *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first *أَبَاهَا* is the accus. after *إِنَّ*, and the second *أَبَاهَا* the genit., instead of *أَبِيهَا*, whilst *غَايَتَاهَا* stands by poetic license (in this case *الْإِشْبَاعُ*) for *غَايَتَيْهَا*. [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. 𐤁𐤍, constr. 𐤁י, with suffix 𐤁יך.



- 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 *بِنْتٍ*, a daughter, we may use, when a genitive follows, the form *أَبْنَةٌ*. [The latter was formerly preferred, except at the beginning of a sentence. The form *ابنت* occurs in the *Qor'an* (Sūr. lxxvi. 12) and often in old *Mss.*]

(*b*) The dual loses the termination *نِ*.

- B Nom. *لَنَا مَسْجِدَا جَاءَ عَبْدَا السُّلْطَانِ* *the two slaves of the sultan came; لَنَا مَسْجِدَا*  
*لِلَّهِ الْحَرَامَانِ* *to us belong the two holy temples of God.*

Gen. *رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَأَبْنِ قَسْوِمٍ* *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Ṭalḥa and ('Abū Bəkr) 'ibn Qassūm (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 ظُفُرًا خَفِيَّ الْعَبِيرِ* *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination *نَ*.

- D Nom. *جَاءَ بَنُو الْمَلِكِ مُجَرِّدُو أَسْيَافِهِمْ* *the sons of the king came; drawing their swords.*

Gen. *عِبْرَةٌ لِأُولَى الْأَلْبَابِ* *an example, or warning, for those who are possessed of intelligence (see § 302, rem. c).*

Acc. *رَأَيْتُ بَنَى الْمَلِكِ* *I saw the king's sons; كُنَّا مُوقِدِي النَّارِ* *we were kindling the fire.*

REM. If the plur. ends in *نَ* acc. *نِينَ* (for *نِينَ*), A these terminations become, before a following gen., *نِي*; and if the genit. begins with an *ḥlif* conjunct., the final *و* takes damma, and the final *ى* *kèsra*, instead of the *gèzma*; as *مُصْطَفَى اللَّهِ*, though incorrectly, added to the nominal term. *و* and *و*, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(*a*) Triptotes and the plur. sanus fem. lose the *tènwin*, the dual and plur. sanus masc. the terminations *نِ* and *نَ*; as *كِتَابٌ* *a book*, *كِتَابُهُ* *his book*; *ظُلُمَاتٌ* *darkness*, *ظُلُمَاتُهَا* *its darkness*; *كِتَابَانِ* *two books*, *كِتَابَاكَ* *thy two books*; *بَنُونَ* *sons*, *بَنُوكَ* *thy sons*; *لِبَائِعِهِ* *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*, *نِعْمَةٌ*.

(*d*) If the noun ends in *ḥlif* mobile or *hèmza*, this letter passes before the suffixes into *و*, when it has damma (Nom.), and into *ى*, when it has *kèsra* (Gen.); as *نِسَاءُ* *women*, nom. with suffix *نِسَاؤُهُ*, *his women*, gen. *نِسَائِهِ*. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. *نِسَاءَهُ*.

REM. Of the words mentioned in § 315, rem. *a*, *أَبٌ*, *أَخٌ* and



A REM. a. For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْتٌ, ثَلْتَةٌ, and for ثَمَانِيَةٌ, ثَمْنِيَةٌ (§ 6, rem. a).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتٌ (compare § 14, c), and that for سُدُسٌ. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, a sixth, and the ordinal adj. سَادِسٌ, sixth.

B REM. b. If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for one in the sing. masc. is *istin* (עִשְׁתִּין), apparently identical with the Heb. עִשְׁתִּי in עֶשְׂרֵי עִשְׂרִים; but the fem. is *ihit* (אֶחָת) = אֶחָת (for אֶחָדָת).—The Aram. הַרְיִין, f. הַרְיִין, is a contraction for הַרְיִין, which may be either the equivalent of the Heb. תְּשִׁיבִים (תְּשִׁיבִים) becoming תְּשִׁיבִים, as in תְּשִׁיבִים, snow, = תְּשִׁיבִים, and י exchanging with ר, as in הַרְיִין, to rise, = הַרְיִין); or, as others think, derived from the rad. הַרְיִין, as it were the dual of וְתֵרֶם *single, sole*. The daghesh in the Heb. fem. תְּשִׁיבִים (also pronounced תְּשִׁיבִים) indicates the loss of the *n* in תְּשִׁיבִים.—The Heb. תְּשִׁיבִים, תְּשִׁיבִים, stand for תְּשִׁיבִים, תְּשִׁיבִים (see rem. a, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form תְּשִׁיבִים (תְּשִׁיבִים), תְּשִׁיבִים, is identical with the Arabic; whilst in the Syriac [תְּשִׁיבִים or תְּשִׁיבִים] the original doubling has left its trace in the hard sound of the *t* (compare תְּשִׁיבִים).

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, *ten men* (lit., *men, a decade, and a decade of men*); or نِسَاءٌ عَشْرٌ, or عَشْرُ نِسَاءٍ, *ten women*.

REM. a. The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A adjectives, which follow the gender of their substantives.—That أَرْبَعَةٌ, ثَلَاثَةٌ, etc., are really *masc.*,—and consequently أَرْبَعَةٌ, ثَلَاثَةٌ, etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of *ten days*, either as a singular *masc.* or as a broken plur. (viz. the implied أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوْسَطُ مِنْ 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 اثْنَانِ, and اثْنَتَانِ or اثْنَتَانِ.—ثَمَانِ stands for C ثَمَانِيٌّ, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًّا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*. They either follow the objects numbered, and are put in apposition with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they precede them, in which case the numeral governs the other substantive in the genitive of the plural, as ثَلَاثَةٌ رِجَالٍ, *three men* (lit., *a triad of D men*), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانِ has, in the construct state, nom. and gen. ثَمَانِيٌّ, acc. ثَمَانِيًّا (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of course lose the *tēnwīn* (§ 314, a).

REM. c. اثْنَانِ and اثْنَتَانِ are very rarely construed with the

A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, b); as *حَنْظَلٍ ثِنْتَا حَنْظَلٍ* *two colocynths*, instead of *الثَّنَانِ حَنْظَلٍ*, or simply *حَنْظَلَتَانِ*.

REM. d. *بِضْعٌ* and *بِضْعَةٌ* always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. b).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.	Fem.	Masc.	Fem.
11.	عَشْرَ	أَحَدَ	عَشْرَةَ	إِحْدَى
12.	عَشْرَ	إِثْنَا	عَشْرَةَ	إِثْنَتَا
			عَشْرَةَ	ثِنْتَا
13.	عَشْرَ	ثَلَاثَةَ	عَشْرَةَ	ثَلَاثَ
14.	عَشْرَ	أَرْبَعَةَ	عَشْرَةَ	أَرْبَعَ
15.	عَشْرَ	خَمْسَةَ	عَشْرَةَ	خَمْسَ
16.	عَشْرَ	سِتَّةَ	عَشْرَةَ	سِتَّ
17.	عَشْرَ	سَبْعَةَ	عَشْرَةَ	سَبْعَ
18.	عَشْرَ	ثَمَانِيَةَ	عَشْرَةَ	ثَمَانِي
19.	عَشْرَ	تِسْعَةَ	عَشْرَةَ	تِسْعَ

C REM. a. Instead of *عَشْرَةٌ* some of the Arabs pronounce *عَشِرَةٌ*, and the form *عَشْرَةٌ* is said to occur.—For *ثَمَانِي عَشْرَةَ* we also find *ثَمَانِي عَشِرَةَ*, [and incorrectly] *ثَمَانِ عَشْرَةَ*, and *ثَمَانِ عَشِرَةَ*. [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 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. *بِضْعَ عَشْرَ*, fem. *بِضْعَ عَشْرَةَ*, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

REM. c. These numerals are usually indeclinable, even when they take the article, with the exception of *إِثْنَا عَشْرَ* and *إِثْنَتَا عَشْرَةَ*, which have in the oblique cases *إِثْنَى عَشْرَ* and *إِثْنَتَى 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, *إِتْنَشَاشَ*, *إِحْدَاشَ*, *ثَلَاثَاشَ*, *تِسْعَاشَ*, *تَمَانِاشَ*, *سَبْعَاشَ*, *سِتَاشَ*, *خَمْسَاشَ*, *أَرْبَعَاشَ*.

323. The cardinal numbers from 20 to 90 are:—

20.	عِشْرُونَ	50.	خَمْسُونَ	80.	ثَمَانُونَ
30.	ثَلَاثُونَ	60.	سِتُونَ	90.	تِسْعُونَ
40.	أَرْبَعُونَ	70.	سَبْعُونَ		

REM. a. *ثَمَانُونَ* and *ثَلَاثُونَ* may also be written *ثَمَانُونٌ*, *ثَلَاثُونٌ*.

REM. b. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus masc.*, *ثَمَانُونَ* in the C nom., and *ثَمَانِي* 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. *ثَمَانُونَ* in the genit. and acc. *ثَمَانِي*.

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*); Assyrian *isrā*, *silasā*, *irbā*, *hansā*; Æth. *esrā*, *salasā*, *'arbēā*, *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
300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	800. ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

B  
C  
D  
REM. a. For مِائَةٌ (Æth. ጠገላት: *me'et*, Heb. מאָה, Aram. ܡܝܐ, Assy. *mī*) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٌ, and more recently مِئَةٌ. The dual مِائَتَانِ is written occasionally مِائَتَانِ, and hence in poetry مِائَتَانِ. D. G.] The plur. is مِئُونَ, مِئَاتٌ, or مِأَى; the forms مِئِينٌ, مِئُونٌ (like مِئِينٌ 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 *z* (ذ).

D REM. b. The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثِيَّ مِائَةٍ. [In this case we find often in manuscripts ثَمَانِيَّ مِائَةٍ i.e. ثَمَانِيَّ مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينٍ, etc. (see § 321), is very rarely employed [in poetry].

REM. c. مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِيَّ 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. ثَلَاثِيَّ مِائَةِ أَلْفٍ
4000. أَرْبَعَةُ أَلْفٍ	400,000. أَرْبَعِيَّ 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.

C  
D  
REM. The plur. of أَلْفٌ (Heb. אֲלָפִים, Aram. ܐܠܦܝܢ, Æth. 'elf, 10,000) is أَلْفُونَ, أَلْفِيَّ, and أَلْفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفًا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلَاثَةُ أَلْفِ دِرْهَمٍ. [The plural أَلْفٌ is only used in the combination ثَلَاثَةُ أَلْفِ, but أَلْفِيَّ with all numerals from 3 to 10. In manuscripts it is often written defectively ألف (الف). The plurals أَلْفُونَ and مِئُونَ, are only employed of indefinite numbers, *thousands, hundreds.* D. G.]

D  
327. The numerals which indicate numbers made up of thousands, 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 وَسَبْعِيَّ مِائَةٍ وَثَلَاثَةَ أَلْفٍ.

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are:—

Masc.	Fem.	Masc.	Fem.
الأوَّل	الأوَّلَى <i>the first.</i>	سادِس	سادِسَةٌ <i>sixth.</i>
ثانٍ	ثانِيَةٌ <i>second.</i>	سابع	سابعَةٌ <i>seventh.</i>
ثالث	ثالثَةٌ <i>third.</i>	ثامن	ثامنَةٌ <i>eighth.</i>
رابع	رابعَةٌ <i>fourth.</i>	تاسع	تاسعَةٌ <i>ninth.</i>
خامس	خامسةٌ <i>fifth.</i>	عاشر	عاشرَةٌ <i>tenth.</i>

REM. a. الأوَّل stands for الأوَّلَى or الأوَّلَى, الأوَّلَى for الأوَّلَى or الأوَّلَى, according to the superlative form أفعل, f. فَعْلَى, from the rad. أول or وائل. Its plurals are: الأوَّلَى, الأوَّلَى, الأوَّلَى, and

C

الأوَّلَى for the masc.; الأوَّلَى (الأوَّلَى) for the fem.\*

\* [If أول is used as a noun, it takes the t̄enwin, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, لَبَّأُ أَوَّلٌ يَعْلوُ they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means ancestor), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا أُوَّلًا (حَدِيثًا) nor present (قَدِيمًا) أَخْرَأَ he left him neither past (قَدِيمًا) nor present (حَدِيثًا). The fem. plur. occurs in the phrase هُنَّ الأَوَّلَاتُ دُخُولًا والأَخِرَاتُ خُرُوجًا they are the first to enter, the last to leave, as plurals of أَوَّلَةٌ and أَخِيرَةٌ. 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 وَأَخْرَأَ) 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.]

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 سَادِس the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سَتَّة, سَتَّة) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِث [and خَامِس for خَامِس].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
حَادِي عَشْر	حَادِيَةٌ <i>eleventh.</i>
ثَانِي عَشْر	ثَانِيَةٌ <i>twelfth.</i>
ثَالِث عَشْر	ثَالِثَةٌ <i>thirteenth.</i>
رَابِع عَشْر	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 عَشْرَ and الثَانِي عَشْرَةَ we may say الثَانِي عَشْرَ and الثَانِي عَشْرَةَ. Some, however, admit the inflection of the unit, when defined, as الثَالِثَ عَشْرَةَ; in which case الثَانِي عَشْرَ (الثَانِي) is the nom. and genit., الثَانِي عَشْرَةَ (الثَانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عَشْرُونَ *twentieth*, العِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as



A to Abū Zēid (*Nowādir* 193) حَمِيْسٌ and كَلِمَةٌ. D. G.] *A half* is نِصْفٌ, less frequently نِصْفٌ, نِصْفٌ (vulg. نَصٌّ), or نِصِيفٌ, pl. أَنْصَافٌ.— The fractions above *a tenth* are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْءًا, *three parts out of twenty*,  $\frac{3}{20}$ ; [نِصْفٌ نِصْفٌ وَثُلُثٌ; نِصْفٌ وَسُدُسٌ; نِصْفٌ وَرَبْعٌ; عَشْرُ الْعَشْرِ  $\frac{1}{10}$ ; عَشْرُ عَشْرٍ  $\frac{1}{100}$ ; نِصْفٌ وَثُلُثٌ وَنِصْفٌ عَشْرٍ  $\frac{1}{18}$ ; عَشْرُ عَشْرٍ  $\frac{1}{18}$ ; etc.\*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g.  $\text{ܐܪܒܝܢܐ}$  a third, “rubu,” רַבִּיעַ, a fourth, חֲמִישֵׁהוּ 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 ثُلُثًا, or اِثْلَثْتُ, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبْعُ, *every fourth*; etc. Synonymous with ثُلُثٌ is غَيْبٌ.

C as اِثْلَثْتُ اَلْغَيْبُ, 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 seq.]

340. The simple demonstrative pronoun is ذَا, *this, that*.

	Masc.	Fem.
Sing.	ذَا	(ذِي, ذِي, ذِي); (ذِي, ذِي, ذِي);
Dual. Nom.	ذَانِ (ذَانِ)	ذَاتِنِ (ذَاتِنِ).
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 أُولٌ, *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 آوِي.

REM. b. The diminutive of ذَا is ذِيًّا, f. ذِيًّا; du. ذِيَانِ, f. ذِيَانِ; pl. ذِيَانِ, أُولِيًّا, أُولِيًّا.

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. דּוּ, Phœn. ܕܘ and ܕܘ, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (ذُو)	ذَاتٌ (ذَاتٌ).
Gen.	ذِي	ذَاتِ.
Acc.	ذَا	ذَاتِ.
Du. Nom.	ذَوَا	(ذَاتَا) ذَوَاتَا.
Gen. Acc.	ذَوِي	(ذَاتِي) ذَوَاتِي.
Plur. Nom.	ذَوُو or ذَوُو or ذَوُو (ذَوُو)	ذَوَاتِ or ذَوَاتِ, ذَوَاتِ.
Gen. Acc.	ذَوِي or ذَوِي or ذَوِي	ذَوَاتِ or ذَوَاتِ, ذَوَاتِ.



A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَا**.—  
The form **أُولُوآءُ** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of *el-Yemen*, as **ذُو نُوَاسٍ**, **ذُو رَعِينٍ**, **ذُو الْكَلَّاعِ**, etc. These are called **أُولُوآءُ**, 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.]

341. From the simple demonstrative pronoun are formed compounds :

(a) By adding the pronominal suffix of the second person (**كَ**, **كِ**; **كُنْ**, **كُنَّ**), either (a) alone, or (β) with the interposition of the demonstrative syllable **لِ**.

(b) By prefixing the particle **هَا**.

C 342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used; to a *single woman*, **ذَاكِ**; to *two persons*, **ذَاكُمَا**; to *several men*, **ذَاكُمْ**; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	<b>ذَاكَ</b> ( <b>ذَاكَ*</b> ) <i>that</i> .	<b>ذَاكِ</b> (vulg. <b>ذِيكَ</b> ).
Du. Nom.	<b>ذَانِكَ</b>	<b>ذَانِكِ</b> .
Gen. Acc.	<b>ذَيْنِكَ</b>	<b>ذَيْنِكِ</b> .
Plur. comm. gen.	<b>أُولَئِكَ</b> or <b>أُولَٰئِكَ</b> , <b>أُولَٰئِكُمْ</b> or <b>أُولَٰئِكُنَّ</b> .	

\* [Some say that **ذَاكَ** is a mispronunciation for **ذَلِكَ**.]

REM. a. The *u* is *short* in **أُولَٰئِكَ** and **أُولَٰئِكُمْ**, just as in **أُولَى**, **أُولَا**, and **أُولُوآءُ** (§ 340, rem. a, c).

REM. b. The diminutive of **ذَاكَ** is **ذِيَّاكَ**, f. **ذِيَّاكِ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَالِكَ** or **ذِلِكَ** (often written **ذَيْلِكَ**, § 6, rem. a).

	Masc.	Fem.
Sing.	<b>ذَالِكَ</b> <i>that</i> .	<b>ذَالِكِ</b> ( <b>ذَالِكِ</b> ).
Du. Nom.	<b>ذَانِكَ</b>	<b>ذَانِكِ</b> .
Gen. Acc.	<b>ذَيْنِكَ</b>	<b>ذَيْنِكِ</b> .
Plur. comm. gen.	<b>أُولَٰئِكَ</b> or <b>أُولَٰئِكُمْ</b> .	

REM. a. **ذَالِكَ** is a contraction for **ذَيْلِكَ**. In the dual, **ذَانِكَ**, **ذَانِكِ**, stand for **ذَانَيْكَ**, **ذَانَيْكِ**; and **ذَيْنِكَ**, **ذَيْنِكِ**, for **ذَيْنَيْكَ**, **ذَيْنَيْكِ**. The plur. is rare, **أُولَٰئِكَ** or **أُولَٰئِكُمْ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **ذَانِكِ**, as the dual of **ذَاكَ**, the second *n* being in their opinion merely corroborative.

REM. b. Some grammarians assert that there is a slight difference of meaning between **ذَاكَ** and **ذَالِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. c. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. d. The diminutive of **ذَالِكَ** is **ذِيَّاكَ**, f. **ذِيَّاكِ**. [A com-

A pound of ك and ذَلِك (comp. § 340, rem. *d*) is كَذَلِكَ *so, in like manner*\*.]

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicoe*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention*. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but not to ذَلِكَ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَذَاكَ.

	Masc.	Fem.
B		
Sing.	هَذَا <i>this</i> .	هَذِي (هَذِهِ), هَذِي (هَذَاتِ, هَاتَا, هَاتِي, هَاتِيه).
Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ

C Plur. comm. gen. هَؤُلَاءِ or هَؤُولًا, هَؤُولًا or هَؤُولًا.  
In like manner, هَذَاكَ or هَذَاكَ, fem. هَاتِيكَ, هَاتَاكَ, etc.

REM. a. هَا is identical with the Aram. ܢܗܐ, ܢܗܐ, *this*, as an interjection, *lo!* Heb. ܢܗܐ.

REM. b. In the dual some say هَذَانِ, with double *n*.—The diminutive of هَذَا is هَذَا, f. هَاتِيَا, pl. هَاتِيَا; of هَذَاكَ, هَذَاكَ, pl. هَاتِيَاكَ. [By prefixing *ha* to كَذَا is formed هَكَذَا *thus*.]

D [REM. c. To these demonstratives belong also ذَيْتٌ وَذَيْتٌ and كَيْتٌ وَكَيْتٌ, *thus and thus, so and so, such and such things*, for which we also find وَذَيْتٌ وَذَيْتٌ, وَكَيْتٌ وَكَيْتٌ (rarely وَذَيْتٌ وَذَيْتٌ, وَكَيْتٌ وَكَيْتٌ) and for the former ذَيْتٌ وَذَيْتٌ, ذَيْتٌ وَذَيْتٌ, for the latter ذَيْتٌ وَذَيْتٌ, ذَيْتٌ وَذَيْتٌ. According to some scholars there is originally a slight difference between these expressions, the former relating to what

\* [A singular contraction (or modification) of كَذَلِكَ is كَاكَ used by the poet ʿĪsā-Sanfarā, as quoted in the *Ḥamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as هَذَا refers to A quantity (comp. Ḥariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article أَل—called by the Arabs اِدَاءُ التَّعْرِيفِ *the instrument of definition*, اَلِ الْاَلِفِ وَاللَّامِ *the ʿlif and lām*, لَامٌ [or حَرْفٌ] اَلِ الْاَلِفِ *the lām of definition*, or simply اَلِ الْاَلِفِ *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. *c*, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (هَيْزَةُ الْوَصْلِ, § 19 *a*, and rem. *f*). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *to-day*, اَلْاَنَ *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called اَلْمَلَكُ الْاِنْسَانِي, or simply اَلْاِنْسَانِي, as اَلْمَلَكُ الْاِنْسَانِي *bring men to perdition*, اَلرَّجُلُ اَلْمَرْءِ *man is better than woman*; if indicating a particular individual it is called اَلْمَلَكُ التَّعْرِيفِ الْعَبْدِ, or simply اَلْعَبْدِ.]

REM. b. Some grammarians regard the ʿlif as an integral part of the article, and say that it was originally اَلِ (with اَلِ الْقَطْعِ, of the same form as اَلِ, بَلِ, هَلِ), gradually weakened to اَلِ. But sometimes the Arabs suppress the *l*, saying for instance اَلْاِحْمَرُ for اَلْاِحْمَرُ (comp. Vol. ii. § 242, footnote).

D REM. c. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, § 347); as اَلَّذِي لَا يَزَالُ شَاكِرًا عَلَيَّ اَلْمَعَّةَ *he who does not cease to be grateful for what is with him (or for what he has)*, where اَلْمَعَّةُ = اَلَّذِي مَعَهُ; اَلَّذِي مَعَهُ مِنْ اَلْقَوْمِ اَلرُّسُولِ اَللَّهِ مِنْهُمْ; اَلَّذِي مَعَهُ مِنْ اَلْقَوْمِ اَلرُّسُولِ اَللَّهِ مِنْهُمْ *of the people of whom is the Apostle of God*, where اَلَّذِي = اَلَّذِي مَعَهُ; اَلَّذِي مَعَهُ مِنْ اَلْقَوْمِ اَلرُّسُولِ اَللَّهِ مِنْهُمْ *thou art not the judge*

A *whose sentence is approved*, where *الَّذِي تُرْفَى = اَلْتُرْفَى*. Compare, for example, in German, *der = welcher*, and our *that* for *who* and *which*.

REM. d. *أل* is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. *.ה*, for *הא*. In South Arabia *أمر* was (and even still is) used for *أل*, but without assimilation; as *لَيْسَ مِنْ أَمِيرٍ أَمِصَامُ* *بِرْمَى* *فِي أَمْسَفِرٍ* *fasting in journeying is not (an act) of piety*; *بَرْمَى* *وَأَمْسَلِيَهُ* *he casts (standing) behind me with arrow and stone*; for *أَلْبِرِّ*, *أَلصِّامُ*, *أَلسِّفَرِ*, *وَأَلسِّلِيَةِ*.

2. *The Conjunctive (Relative) and Interrogative Pronouns.*

(a) *The Conjunctive Pronouns.*

346. The conjunctive pronouns are:—

(1) *الَّذِي who, which, that*; fem. *الَّتِي*.

(2) *مَنْ he who, she who, whoever*;

*مَا that which, whatever.*

(3) *أَيُّ he who, whoever*; fem. *أَيَّةٌ she who, whoever.*

(4) *أَيُّمَنْ every one who, whosoever*;

*أَيُّمَا everything which, whatsoever.*

REM. *أَيُّمَنْ*, *أَيُّمَا*, and their compounds, *أَيُّمَنْ*, *أَيُّمَا*, are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

347. The conjunctive *الَّذِي* is compounded of the article *أل*, the demonstrative letter *ل* (see §§ 343 and 345), and the demonstrative pronoun *ذَا*, or *هُوَ* (§ 340, rem. c). When used substantively, it has

the same meaning as *مَنْ*, *مَا*, viz. *he who, that which, whoever, whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	<i>الَّذِي</i> ; <i>الَّذِ</i> ; <i>الَّذِي</i> .	<i>الَّتِي</i> ; <i>الَّتِ</i> ; <i>الَّتِي</i> .	
Du. Nom.	<i>الَّذَانِ</i> ; <i>الَّذَانِ</i> .	<i>الَّتَانِ</i> ; <i>الَّتَانِ</i> .	B
Gen. Acc.	<i>الَّذَيْنِ</i> .	<i>الَّتَيْنِ</i> .	
Plur.	<i>الَّذِينَ</i> ; [ <i>الَّذَى</i> ];	<i>الَّتِي</i> ; <i>الَّتَاتِ</i> ;	
	<i>الَّذَى</i> Nom.,	<i>الَّتَوَاتِ</i> ;	
	<i>الَّذِينَ</i> Gen. Acc.];	<i>الَّتَى</i> ;	
	<i>الَّذَى</i> or <i>الَّذَى</i> *.	<i>الَّتَى</i> or <i>الَّتَى</i> .	C

REM. a. *الَّذِي*, *الَّتِي*, and *الَّذِينَ*, are written defectively, because of their frequent occurrence, instead of *الَّذِي*, *الَّتِي*, and *الَّذِينَ*. The other forms, which are not in such constant use, generally retain the double *ل* of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is *أَيُّ* or *أَيُّ*.

REM. b. The tribe of *Hudèil* (*هُذَيْل*), according to the Arab grammarians, used *الَّذُونَ* in the nom. plur. masc., *الَّذِينَ* in the gen. and acc. This *الَّذُونَ* must, of course, at one time have been universally employed as the nom., *الَّذِينَ* being the form which belongs to the oblique cases; but gradually the latter supplanted the

\* [According to *as-Sabbān*, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only *الَّذَى*, the article sufficing to distinguish it from the prepos. *إِلَى*. *Comp.* § 340, rem. a. D. G.]

A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سِين* has everywhere usurped the place of the direct form *سُون*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذُونَ* gen. and acc. *الَّذِينَ*, and *الَّذَوُ* 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. *الَّذِيَّاتُ*, *الَّذِيَّاتُ*. The forms *الَّذِيَّة*, *الَّذِيَّة* are vulgar and incorrect.

REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayy* (*طَيِّ*), employ *ذُو* (Heb. *זו*, Aram. *זו*, *זו*, Æth. H: *za*).

C It is then either wholly *indeclinable*, which is more usual; as *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* *لَتَتَّحِينَ بِالْعَظْمِ 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*; *وَبِنْرِي ذُو حَفْرَتِ وَذُو طَوْبِتِ* and my well which I dug and which

D *I lined (or cased), for* *الَّتِي* and *الَّتِي*; *وَأَلَّتِي فِي السَّمَاءِ*; *وَأَلَّتِي فِي السَّمَاءِ* no! by Him whose residences is in heaven, 'Ajāni 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	ذَوَاتُ (ذَوَاتِ)

An example of this use is *بِالْفَضْلِ ذُو فَضْلِكُمْ اللَّهُ بِهِ وَأَكْرَمًا بِهَا ذَاتُ أَكْرَمِكُمْ اللَّهُ بِهَا* by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for *الَّتِي* and *الَّتِي*; [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) *ذُو بَدِّ مِنَ الذِّي حَكَمَ الْأَمِيرُ* for *ذُو بَدِّ مِنْ ذِي حَكَمِ الْأَمِيرِ* you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns *مَنْ* and *مَا* are indeclinable, and differ from *الَّذِي* in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quae, id quod*, Gr. *ὅστις, ἥτις, ὅ, τι*. The former (*مَنْ*) is used of beings endowed with reason, the latter (*مَا*) of all other objects. [They are either definite (*مَوْضُوعٌ*) as *الَّذِي*, or indefinite (*مَوْصُوفٌ*), *مَنْ* signifying in the latter case *one who, ما something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun *أَيُّ*, fem. *أَيَّة*, *he who, she who, 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-ገ*: ('aytā) *where?* *አይ*: ('ay) *how?* Syr. *أَيُّ* *where?* *أَيُّ* *who?* *أَيُّ* *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 **أَلَّذِي**, 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 (**بِلَاخْبَارٍ**); but never conjunctive.

REM. The interrogative **مَا** may be \* shortened after prepositions into **مَر**, 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. **عَلَامَر**, **إِلَامَر**, (**عَنْ مَر**, **مِنْ مَر**) (for **عَنْ مَر**, **مِنْ مَر**); **عَلَامَر**, **إِلَامَر**, (**عَنْ مَر**, **مِنْ مَر**). In such cases, the accent is transferred from **مَر** to the preceding syllable (as *bīma*, *'ilā ma*, etc.); whence it happens that **بِر** and **لِر** are sometimes shortened in poetry into **بِر** and **لِر**. This is also the origin of **كَمْ**, for **كَمْ** or **كَمَا** (lit. *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **كَمْ**, **كَمَا**, etc. Similarly we find **فَمَا** for **فَمَا** *what then?* and **كَيْفَمَا** *that what? for what purpose?* as when one

\* [Rather, "is usually shortened." Zamaḥsārī, *Fāik*, ii. 159 calls it "the commoner" form (**أَلشَّيْخُ**). The grammarians of the school of Baṣra say that it must always be shortened in prose; in poetry the *ḥlif* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says **فَصَدْتُ فُلَانًا** *I went to (the house of) so and so*, to which you A rejoin **كَيْفَمَا**, and the answer is **كَيْفَمَا أَحْسِنَ إِلَيْهِ** *that I might do him a kindness*. [The shortening of **مَا** takes place also in such sentences as **مَجِيءٌ مَرَجِيءٌ** *in what manner did you arrive?* and **مِثْلُ مَرَأَتٍ** *what are you like?*]

352. The interrogative pronoun **مَنْ**, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say *Some one is come*, or *I have seen some one*, and another B should ask *Who? Whom?* In this case its declension is as follows:—

Masc.		Fem.	
Sing. Nom.	مَنْو		
Gen.	مَنْي	مَنْه	(مَنْت)
Acc.	مَنَا		
Du. Nom.	مَنْان	مَنْتان	(مَنْتان)
Gen. Acc.	مَنْين	مَنْتين	(مَنْتين)
Plur. Nom.	مَنْون		
Gen. Acc.	مَنْين	مَنْات	

REM. a. Only a poet could venture to say **أَتُوا نَارِي فَعَلْتُ** *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun **مَا** *what?* is never declined under any circumstances. D

[REM. c. From **مَنْ** is formed the relative adjective **مَنْي**, with the article **الْمَنْي** (comp. Vol. ii. § 170, rem. b). The dual is **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 *tênwin* (§§ 315, a, 316, a, c), and, if followed by a noun, is generally masc. sing.; as

A أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيُّ كِتَابٍ, acc. أَيُّ كِتَابٍ; أَيُّ عَيْنٍ *which eye or fountain?* أَيُّ الْمَرَاتِينِ *which of the two women?* أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as أَبَةُ أُحْلَةَ *whatever morsel* (šl-Mubarrad 86, l. 17) and أَيُّ أَنْثَى *which female?* (Diw. Hudēil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem.

أَيُّهُنَّ or أَيُّهُنَّ *which of them?* meaning women, the latter being the

B more common. When standing alone, or used like مَنْ in § 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. أَيُّ or أَيُّ, gen. أَيُّ or أَيُّ, acc. أَيُّ; fem. أَيُّ.

Dual masc., nom. أَيُّانِ, gen. acc. أَيُّينِ; fem., nom. أَيُّانِ, gen. acc. أَيُّينِ.

Plur. masc., nom. أَيُّونِ, gen. acc. أَيُّينِ; fem. أَيُّاتِ.

C In أَيُّ and أَيُّ the final vowel is said to be obscurely sounded or slurred (الرَّوْمُ).

REM. a. With the suffixes أَيُّ is sometimes shortened into أَيُّ, as أَيُّهُمَا, for أَيُّهُمَا, *which of the two?* and so in [the interrogative أَيُّهُمَا *what?* for أَيُّهُمَا, as أَيُّهُمَا تَقُولُ *what dost thou say?* and] the vulgar interrogative أَيُّهُمَا *what?* for أَيُّهُمَا.

D REM. b. Instead of أَيُّ with [a following noun in the genitive or] a suffix, the more general and indefinite أَيُّهُمَا is sometimes used; as أَيُّهُمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا *which is dearer to you, he or I?* in which example أَيُّهُمَا stands for أَيُّهُمَا, *which of us?*

REM. c. From أَيُّ are formed the relative adjective أَيُّيٌّ *from what place?* (see Lane, art. أَيُّ, p. 134 c), and the compound كَأَيُّ كَأَيُّ (also written كَأَيُّ or كَأَيُّ) or كَأَيُّ (also written كَأَيُّ or كَأَيُّ) and كَأَيُّ (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. *The Indefinite Pronouns.*

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 التَّصَدْرِيَّةُ (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. أَيُّنَمَا *wherever,* حَيْثُمَا *wherever, whenever,* مَهْمَا *whatever*; if appended to إِنَّ, أَنَّ, كَأَنَّ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّةُ (Vol. ii. § 36, rem. d); with the same effect it is added to تَبَتَّ and لَعَلَّ (*ibid.* rem. f) and to رُبَّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الِزْبَاهِمِيَّةُ 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 الْمَرْبُودَةُ (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 أُسَامِي, الْإِنْتَابِي, stand for names of persons, like ó, η δέωα, so and so, M. or N.;  
 B as فُلَانٌ آتَى فُلَانٌ ó δέωα τοῦ δέωα, وَقَوْلُهُمْ فُلَانَةٌ, أَفْضَحَتْ حِلَّةً لِفُلَانٍ, O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so." Syr. هَكَه, fem. هَكَهِي, Heb. הַכִּימָה. In speaking of animals, الْفُلَانُ and الْفُلَانَةُ are employed, as رَكِبْتُ الْفُلَانَ I rode on such and such a one.—هُنَّ a thing, and its fem. هُنَّة, are similarly used for substantives of the class  
 C أسماء الجنس (§ 191, rem. b, 3, 4).—On the use of these words in the vocative, see the Syntax.

### III. THE PARTICLES.

354. There are four sorts of particles (حُرُوفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. [أَدَاةٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

#### A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَمْعِ, the particles of attraction, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), the attractives, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, the particles of depression, and حُرُوفُ الْإِصْفَاءِ, the particles of annexation or connection, because the

distinctive vowel of the genitive (i), and consequently the genitive A itself, is called الْخَفْضُ (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into separable prepositions, i.e. those which are written as separate words, and inseparable, i.e. those which are always united in writing with the following noun.

356. The inseparable prepositions consist of one consonant with B its vowel. They are:—

(a) بِ in, at, near, by, with, through (Heb. Aram. בְּ, Æth. በ; ba). [بِلَا, without, is a compound of بِ with the negative لَا. Comp. Vol. ii. § 56, rem. c.]

(b) بِتْ by, in swearing, as تَأْتِيكَ بِتْ by God!\*

(c) لِ to (sign of the Dative), for, on account of (Heb. Aram. לְ, Æth. ለ; la).

(d) وَ by, in swearing, as وَتَأْتِيكَ وَ by God!

REM. a. The damma of the suffixed pronouns of the 3d pers. هُنَّ, هُمْ, هُمَا, is changed after بِ into kèsra; as هُنَّ بِه, هُمَّ بِه. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form هُم changes either both vowels, or the first only; بِه or بِه.

REM. b. The kèsra of the prep. لِ passes before the pronominal suffixes into fèṭḥa; as لِه to him, لَكُمْ to you, لَنَا to us. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; لِي to me.

\* [ت was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in تَجَمِين (= لَاتِ جَمِين) and تَلَان (= أَلَان). Comp. the abbreviation of أَيْمَنَ اللَّهُ, Vol. ii. § 62, rem. b. I take the وَ in وَأَلِه and وَأَوْ 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. **אֶל**, **אֵלַי**).

(b) **حَتَّى** till, up to, as far as (Heb. **עַד**, Æth. **አስከረ**): 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 **لَدَيْ** (لَدَا), with (penes, apud). Rarer forms are: **لَدُ**, **لَد**, **لَدْ**, **لَدُنْ** (لَدُنْ), **لَدَيْنْ** (لَدَيْنْ), **لَدَيْن** (لَدَيْنْ), **لَدَا** (لَدَا).

D (g) **مَعَ** with (Heb. **עִם**, Syr. **حَمَا**); dialectically **مَع**, which becomes in the waṣl **مَع**.

(h) **مِنْ** of, from, on account of (Heb. Aram. **מִן**, **מִן**, Æth. **አምና**: 'smna, or **አም**: 'sm). See § 20, d.

(i) **مُنْذُ**, or **مُنْذ**, from a certain time, since (compounded of **مِنْ** and **قُو**, *ex quo*; see § 347, rem. e and comp. **מִן-דִּי**, 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 **إِلَيَّ**, **عَلَيَّ**, and **لَدَيَّ** (compare **إِلَيَّ** and **إِلَيَّ**); as **إِلَيْهِ**, **عَلَيْهِ**, **إِلَيْكُمْ**, **عَلَيْكُمْ**, **لَدَيْهَا**. The damma of the suffixes of the 3d pers. passes after the diphthong into kèsra, according to § 185, rem. b, and § 317, rem. c. The suffix of the 1st pers. sing., **ـِي** (orig. **ـِي**), combines with **إِلَى**, **عَلَى**, and **لَدَى** into **إِلَيَّ**, **عَلَيَّ**, **لَدَيَّ**; with **فِي** B into **فِيَّ**. See § 317, rem. a.

REM. b. The **ن** of **عَنْ**, **مِنْ**, and **لَدُنْ**, is doubled in connection with the suffixes of the 1st pers.; **عَنِّي**, **مِنِّي**, **لَدُنِّي**, [عَنَّا, etc.]. If **عَنْ** and **مِنْ** are prefixed to **مَنْ** and **مَا**, the **ن** is assimilated to the **م** in pronunciation, and the two are usually written as one word; **عَمَّنْ**, **عَمَّا**, **مِمَّنْ**, **مِمَّا**, for **عَنْ مَن** or **عَنْ مَن**, etc. (see § 14, b).

REM. c. When followed by the article, the prepositions **مِنْ** and **عَلَى** are occasionally abbreviated in poetry, **مِنْ آل** being contracted into **مِل**, and **عَلَى آل** into **عَل**; as **مِل مَالٍ**, or **مِل مَالٍ**, for **مِنْ آل مَالٍ**; **عَلَى آل مَالٍ**. [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 **تَلْفَاءَ**; **تَلْفَاءَ** 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 before (of place, (كِرَامٍ) وراءَ 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 ؤ occurs C dialectically, for example in هَذَا الَّذِي أَمَا nonne? for أَمَا الَّذِي, is this he who—? [In alternative questions it is followed by أَمْ or أَوْ.]

[REM. When اُ is followed by another êlif with hêmza, an ا is inserted between the two hêmzas, as اَأَنْتَ, also written أَنْتَ, but some do not do this. If the following êlif is pronounced with kâra, it is converted into ي with hêmza, as اَأَنْتَ, اَأَنْتَ.]

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. סָוּף, سَوَافٍ, end), [and is called حَرْفُ التَّنْهِيْسِ 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 لَأَقْسِرَ by God, I will certainly do (it); and لَأَقْسِرَ by God, I will certainly do (it);

he has certainly gone out; (B) اَللّٰمُ الْمُوَطِّئَةُ لِقَسَمٍ the la that smooths A the way for the oath, as the first la in اَللّٰهُ لَيُنَّ اَكْرَمَتِيْ لِاَكْرَمَتِكَ by God, if indeed you show me honour, I will certainly show you honour; (γ) لَمْ جَوَابٌ تُوْ وَتُوْلًا the la that corresponds to, or is the complement of lau (if) and lau-la (if not), as لَمْ فَضَّلَ اللهُ عَلَيْكُمْ تُوْلًا وَتُوْلًا if it had not been for the goodness of God towards you and His mercy, verily ye would have followed Satan; (δ) لَمْ اَلْاِبْتِدَاءُ, the B inchoative or inceptive la, prefixed to a noun or a verb in the imperfect, as لَمْ اَلْاِبْتِدَاءُ اَشَدُّ رَهْبَةً فِيْ صُدُوْرِهِمْ مِّنْ اَللّٰهِ verily thy Lord will judge between them on the day of the resurrection; (e) اَللّٰمُ اَلْفَارِقَةُ [or اَللّٰمُ اَلْفَاصِلَةُ] the distinguishing la, which is prefixed to the predicate of اِنْ, standing for اِنْ اَلْمُخَفَّفَةُ مِّنْ اَلثَّقِيْلَةِ (a), [in order to distinguish it from the negative اِنْ], as اِنْ كُلُّ نَفْسٍ لَّهَا عَلَيْهَا حَافِظٌ O verily over every soul there is a guardian; and اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِيْنَ but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) اَجَلَ yes, certainly; confirming a previous statement, as مَا قَامَ زَيْدٌ اَجَلَ yes, (he has); Zaid has come to thee, قَدْ اَتَاكَ زَيْدٌ Zaid did not stand up, اَجَلَ yes, (he did not); thou wilt go away, اَجَلَ yes, (I will). But in reply to an interrogation, it is better to use نَعَمْ.

(b) اِذَا and اِذْ in the sense of lo! see! behold! اِذْ is used after بَيْنَمَا and بَيْنَمَا, while, and is followed by a verb stating a fact, as اِذْ رَأَى عَمْرًا while Zaid was standing, behold, he saw 'Amr;

A إِذْ دَارَتْ مَيَّاسِيرُ for *while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمَفْجَأَةِ, or إِذَا الْمَفْجَأِيَّةِ, 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 بِلَبَابٍ *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) إِذًا, or إِذًا, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is ذُنْ.

(e) أَلَا *nonne?* Compounded of أ (§ 361, a) and لَا *not* (Heb. הֲלֹא). [It is very often followed by إِنَّ or وَإِنَّ: وَإِنَّ] *now surely.*

C [(f) أَلَا *nonne?* syn. of هَلَّا.]

(g) أَمْ, interrogative, *an?* أَمْ . . . . أ (Heb. אִם . . . . הֲ), *utrum . . . . an?*

(h) أَمَا *nonne?* Compounded of أ and مَا *not*. Dialectic varieties are أَمْرًا, أَمْرًا, عَمْرًا, عَمْرًا, حَمْرًا, or حَمْرًا. [أَمَا إِنَّ] *truly, now surely.*

(i) أَمْأَلًا or أَمْأَلِي 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 التَّخْفِيفَ مِنَ التَّقْيِينِ) § 361, c, e), usually without government.]

(m) إِنَّ *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. הִנֵּה, הִנֵּה, Syr. اِنِّ). 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 نِي 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 كَبِيرٌ, *verily God is great.* This the grammarians regard as an inceptive or inchoative *la* (§ 360, c, δ), the example given standing for إِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called اللَّامُ الْمَرْحَلَةُ *the la that* B *is pushed away (from its proper place).*—The form هِنَ is said to occur in the compound لَهِنَّ for لِهِنَّ.

(n) إِنَّمَا, restrictive, *only (dumtaxat), [verily].* Compounded of إِنَّ and مَا.

(o) أَنَّى *whence? [where?] how? [when?]* With the signification of *whencesoever, wherever, however, whenever* it is a conjunction.] C

(p) أَيُّ, explicative, *that is*, frequently used by commentators.

(q) إِي *yes, yea*; always followed by an oath, as إِي وَاللَّهِ *yes, by God!* This formula is sometimes shortened into إِي اللَّهِ, إِي وَاللَّهِ, and إِي وَاللَّهِ. The dialectic variety هِي is said to occur.—From إِي وَاللَّهِ comes the vulgar أَيُّوَه [أَيُّوَه] *yes, yea.*

(r) أَيَّانَ *when?* Dialectically also أَيَّانَ. It is a conjunction D when it signifies *whenever.*

(s) أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* أَيْنَمَا *wherever* (Heb. אֵינָהּ, אֵינָהּ, אֵינָהּ in אֵינָהּ).

(t) بَلْ, *nay, nay rather, not so, on the contrary, but* (Heb. בְּלָא, בְּלָא, Phœn. بَل). [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** *Lam yaqum Zaid* *did not stand up, بَلَى* *yes, (he did).*

(v) **بَيْنَمَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **كُنْ** [or **كُنْه**], in pause **كُنْه**, *there* (Heb. **כִּן**, **כִּנָּה**, Syr. **لُكُنْ**).

B (a) **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 أَصِحِّيًا 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 **رُبَّمَا** in its two acceptations\*].

D (aa) **قَطٌ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتَهُ قَطٌ**, or **لَمْ أَرَهُ قَطٌ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتَهُ قَطٌ** *did you ever see him?*]†. Rarer forms are **قَطِ**, **قَطِ**, **قَطِ**, and in pause **قَطٌ**.

\* [In poetry **قَدْ** **أَرَى** may be used for **قَدْ** **كُنْتُ** **أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطٌ** 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, حَرَفُ الرَّدِّعِ* *the particle of repelling or averting*; as **رَبِّي أَهَانَنِي كَلَّا** *my Lord hath humbled or despised me; by no means*.

(dd) **لَا**, used (a) 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**, **לֹ**) the significations of the Heb. **לֹא** and **לֹ**. B

(ee) **لَكِنَّ**, often with **وَ** prefixed, *but, yet*. **لَكِنَّ** is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. **لَكِنِّي**, **لَكِنَّا** are used as well as **لَكِنِّي**. [When **لَكِنَّ** is followed by a single word, it is a conjunction.]

(ff) **لَمْ** [in poetry also **لَمَّا**], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) **لَمَّا** *not yet*, joined to the *Jussive*. C

(hh) **لَنْ**, a contraction for **لَا أَنْ** (i.e. **لَا يَكُونُ أَنْ** *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) **لَوْلَا** and **لَوْمًا** *why not?* syn. of **أَلَا** and **هَلَّا** (Vol. ii. § 169).]

(kk) **مَا**, negative of the definite or absolute present and of the perfect, *not*.

(ll) **مَتَى** *when?* Heb. **מַתַּי**. [It is also used as a conjunction, § 367, q.] D

(mm) **نَعَمْ** *yes* (abbreviated for **نَعِمٌ**, *it is agreeable*), affirming any preceding statement or question; as **أَقَامَ زَيْدٌ** *has Zaid stood up? نَعَمْ* *yes, (he has);* **لَمْ يَقُمْ** *he has not stood up, نَعَمْ* *yes, (he has not)*. Other forms are **نَعِمٌ**, and more rarely **نِعِمٌ**, **نَعَامٌ**, and **نَعْمٌ**.

[(nn) **هَكَذَا** *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form آل also occurs.  
 (pp) هَلَّا (الَّا) *nonne?* Compounded of هَلْ and لَا.  
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَالِكَ (see §§ 342—344).  
 (rr) هُنَا (also هِنَا and 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, *whence*, مِنْ حَيْثُ, *whither*, حَيْثُ *where*, حَيْثُ *whenever*; حَيْثُ *wherever*; عَوَظُ (also عَوْضُ and عَوْضُ) *ever*, joined to the *Imperf. Indic.*, but always preceded by a *negative*, as لَا أَفَارِقُكَ عَوَظُ

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*; أَلْبَتَّةُ *decidedly*, usually with a *negative* أَلْبَتَّةُ *I will not do it, decidedly*]; جَدًّا *very, very much, extremely*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; [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-Naḥḥās on 'Imrulkais *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once*; أَلَّآنَ *now, at present*; الْيَوْمَ *today* (Æth. ግ-ዓ-ዓ: 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) رُبَّمَا [*often, but more usually*] *sometimes; perhaps*; lit., *O the quantity of that which—* (رُبُّ = Heb. רַב); [comp. Vol. ii. § 84, rem. c].

(d) رُبَّمَا, *whilst, during.*

(e) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end.*

(f) لَا سِيَّمَا, and, with the omission of the *negative*, سِيَّمَا, *above all, especially, particularly*; lit., *there is not the equal or like of—*. Rarer forms are لَا سِيَّمَا and لَا سِيَّمَا.

(g) كَيْفَ *how?\**

(h) لَا مَحَالَةَ *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with مِنْ like its synonym لَا بُدَّ مِنْ.]†

(i) وَحْدَ, 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.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتٍ lit., *tent to tent or house to house* in بَيْتَ بَيْتٍ هُوَ جَارِي بَيْتٍ *he is my next-door neighbour*; سُبْحًا مَسَاءً *every morning and evening*; سُبْحًا لَيْلًا *in*

\* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† (لَا ذَا جَرْمٍ and لَا ذَا جَرْمٍ), *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَمَ *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

A *sundry parties.* The rule is that when two nouns are made one, they lose their *tænwin* and become indeclinable, ending in *fetha*, as *خِمْسَةٌ عَشْرٌ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصٌ حَيْصٌ* *straitness*. D. G.]

REM. a. In *أَمْسٌ*, *yesterday*, Heb. *אָמֶס*, the *késra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say *بِأَمْسٍ* and *الْأَمْسِ*.

B Some of the Arabs used *مُدَّ أَمْسٍ* instead of *مُدَّ أَمْسٍ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—!* and *عَلَّ* or *لَعَلَّ*, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتَنِي* *would that I—!* (rarely *لَيْتَكَ*, etc.; *لَعَلِّي* *perhaps I—* (rarely *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *عَنَّ*, *أَنَّ*, *عَنَّ*.

C *رَعَنَّ*, *وَعَنَّ*, *لَعَنَّ*, *وَعَنَّ*.

### C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَوَاطِفِ* [or *الْعَوَاطِفِ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, *and* (Æth. *ⲱ*: *wa*, Heb. Aram. *ו*).

(b) *فَ* (*حَرْفُ تَرْتِيبٍ*, or more exactly *حَرْفُ تَرْتِيبٍ*, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense *فَإِنَّ* is more usually employed. In conditional sentences, *فَ* is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle *أَمَّا*.\*

[REM. The conjunctions *وَ* and *فَ* may be preceded by the B interrogative particle *أَ*; thus *أَوَلَا* means *nonne? أفلا nonne igitur!*]

(c) *لِ*. This may be (a) *لَا مَرَّ الْأَمْرِ* *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as *لِيَطِّبْ قَلْبَكَ* *let thy heart be at ease*. When preceded by *وَ* or *فَ*, the *késra* is usually dropped, as *فَلْيَسْتَجِيبُوا لِي* *therefore let them hearken unto me, and believe in me*. Or it may be (β) *الْأَمْرُ النَّاصِبَةُ* *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as *تُبْ تَبْ لِيُغْفَرَ 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 *بِئَنَّى*.

367. The most common separable conjunctions are:— D

(a) *إِذْ* *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound *إِذْ مَا* *whenever*.]

\* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabari* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by *فَ* after *لَمَّا* *when*. D. G.]

A (b) إِذَا *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as إِذًا (§ 362, d), are connected with the obsolete noun إِذ *time*, the genitive of which occurs, for example, in *حِينَئِذٍ at that time, يَوْمَئِذٍ on that day*. Compare Heb. *אָז* and *אָזְנָה*, Bibl. Aram. *אָזְנָה*, Æth. *ጸላ ዘ*: *now*, *ማላ ዘ*: *when?* [Compound *إِذَا مَا whenever.*]

B [(c) *أَمْ* or, as syn. of *أَوْ* in alternative questions.]

(d) *أَمَّا*, followed by *فَ*, as *for*, as regards; e.g. *أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ as for the ship, it belonged to poor men who worked on the sea*. The form *أَمَّا* also occurs. Used twice or oftener, it corresponds to the Greek *μὲν—δέ*.

(e) *أَنَّ* *that, so that, in order that (ut), that (quod)*. A dialectic variety is *عَنْ*. Compounds: *كَأَنَّ as it were, as if; لِأَنَّ that, in order that, because; see g.* Further: *أَلَّا that not (ut non, ne, quod non)*, comp. of *أَنَّ* and *لَا* (see § 14, b); *لِنَلَّا in order that not (ideo ne)*.—Like *أَنَّ* in Heb. and *ὅτι* in Gr., *أَنَّ* also serves to introduce direct quotations (*أَنَّ الْمَفْسُورَةَ أَنْ الْمَفْسُورَةَ* *the explicative 'an*), as *وَنُودُوا أَنْ تَلَكُمُ أَنْ* *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as *أَشَارَتْ إِلَيَّ أَنْ خُذْهَا* *she made a sign to me meaning Take her*.

(f) *إِنْ* [and *إِمَّا*, conditional particle] *if*, dialectically *وَإِنْ* or *وَإِن*, to distinguish it from *وَإِنْ and if*, and hence called *إِنْ التَّوَصُّلِيَّةُ*; compounded with *لَ* (§ 361, c), *لِئِنْ verily if, if indeed*; Aram. *אִין, אִין*; Æth. *እመ*: *'ema*; Heb. *אִין*.—*إِلَّا*, compounded of *إِنْ* and *لَا*, (α) *if not*, in which case it stands for a whole clause; (β) *حَرْفُ اسْتِثْنَاءٍ* (exceptive particle), *unless*,

*saving, except, but\**, with a preceding negative, *only*. Heb. *אֲלֵכֶם*, A Aram. *אִין, אִין*; Æth. *እመ*: (*'allā*) *but*.—*إِمَّا*, rarely *إِمَّا* [or *إِيمَا*], compounded of *إِنْ* and *مَا*; *إِمَّا . . . . وَإِمَّا . . . .* or *إِمَّا . . . . أَوْ . . . . إِمَّا*, *either — or —*.

(g) *أَنَّ* *that (quod)*. It is followed by a noun or pronominal suffix in the *accus.*, but in the 1st pers. *أَنِّي*, *أَنَا* are used as well as *أَنِّي*, *أَنَا*. The suffix *و* in this case often represents and anticipates a whole subsequent clause (*ضَمِيرُ الْقِصَّةِ*, or *ضَمِيرُ الشَّأْنِ*, *the pronoun of the story* B or *fact*). See § 362, m.—Compounds: *كَأَنَّ as it were, as if; لِأَنَّ because*. See e.

(h) *أَوْ* or (*vel, sive*). Heb. *או*, Syr. *أو*.

(i) *فَئِمَّتْ*, *فَمَر*, *فَمَرَّتْ* (*فَمَرَّتْ*), *then, thereupon, next*; a *حَرْفٌ* *تَرْتِيبٌ* (§ 366, b), connecting words and clauses, but implying succession at an interval. [In genealogical statements *فَمَر* is often used (like the German *und zwar*) to indicate a transition from the general to the more special, e.g. *حُدَيْفَةُ الذُّبْيَانِيِّ ثُمَّ الْفَزَارِيُّ*, *Hudayfa of the tribe of Dubyān and of the subdivision Fazāra*.] Connected with it is the adverb *فَمَر* (§ 362, w).

(k) *حَتَّى* *till, until, until that, so that*; identical with the preposition, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

(l) *عِنْدَمَا* *when* (syn. of *إِذَا*).

(m) *كَيْ* *حَرْفٌ تَعْلِيلٍ*, *a particle assigning the motive or reason* D *in order that, with the Subjunctive*.—Compounds: *لِكَيْ in order that, كَيْلًا in order that not*.

\* *إِلَّا* *أَنَّ* and *غَيْرَ أَنَّ* are very often used in the sense of *but = لَكِنْ*. D. G.]



A REM. c. From *وَي* (to which suffixes may be appended, as *وَيْكَ* *woe to thee!*) are formed the interjectional nouns *وَيْحٌ* and *وَيْلٌ*, whence we can say, for example, *وَيْحٌ لِرَيْدٍ*, *وَيْحًا لِرَيْدٍ*, *وَيْحٌ لِرَيْدٍ*, *وَيْلٌ لَكَ*, *وَيْلًا لَكَ*, *وَيْلًا لَكَ*, *وَيْلًا لَكَ*, *وَيْحًا*, *وَيْلًا*, etc. The expression *وَيْلٌ لَكُمْ* or *وَيْلٌ لَكُمْ* is contracted into *وَيْلِيهِ*, usually written thus in one word.—Rarer interjectional nouns are *وَيْبٌ*, *وَيْسٌ*, and *وَيْخٌ*. A poet allows himself to say *لَأَمِ الْأَرْضِ وَيْلٌ* (*Hamāsa* 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, δ, rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline *هَلُمَّ* like an Imperative; e.g. sing. fem. *هَلْمِي*, dual *هَلْمَا*, plur. masc. *هَلْمُوا*, fem. *هَلْمْنَ* (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—*هَي* takes the suffix of the 2nd pers., *هَيْكَ*, or *هَيْك*, and is said to form a dual and plur., *هَيَا*, *هَيُوا*.—*هَيَا* may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of *أَخَذَ*; as *هَيَاكِ* *take her!* Or a hēzma may be substituted for the *ك*, and the word declined as follows: sing. m. *هَاءَ*, f. *هَاءَ*; dual *هَآؤُمَا*, plur. m. *هَآؤُم*, f. *هَآؤُنَّ*; as *هَآؤُمُ اقْرَؤُوا كِتَابِيَهٗ*, *take, read my book*. Other varieties are: *هَآ* (like *هَبْ*), f. *هَآي*, etc.; *هَآء* (like *رَامِ*), f. *هَآي*, etc.; and *هَآءِ*, f. *هَآءِ*, etc.

## PARADIGMS

OF THE

## VERBS.



A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنْ
B f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِنَّ	تَقْتُلُنِي
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ
Dual 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
f.	قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
C 2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
Pl. r. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلَنَّ	يَقْتُلُنْ
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلَنَّ	...
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلَنَّ	تَقْتُلُنْ
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلَنَّ	...
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنْ

D

*N. Ag.* *N. Verbi.*

*Imperative.*

		<i>Simple.</i>		
			<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَاتِلْ	قَاتِلْ	أَقْتُلْ	أَقْتُلَنَّ
f.	قَاتِلِي		أَقْتُلِي	أَقْتُلُنْ
Dual 2. c.			أَقْتُلَا	...
Plur. 2. m.			أَقْتُلُوا	أَقْتُلَنَّ
f.			أَقْتُلْنَ	أَقْتُلَنَّ

A

OF THE STRONG VERB.

TABLE II. PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قَتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلُنْ
f.	قَتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلُنْ
2. m.	قَتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلُنْ
f.	قَتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِنَّ	تُقْتَلُنِي
1. c.	قَتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلُنْ
Dual 3. m.	قَتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f.	قَتِلْتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قَتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قَتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلَنَّ	يُقْتَلُنْ
f.	قَتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلَنَّ	...
2. m.	قَتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلَنَّ	تُقْتَلُنْ
f.	قَتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلَنَّ	...
1. c.	قَتِلْنَا	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	فَرَقٌ
حَسُنَ (2. m. حَسُنَتْ)	يَحْسُنُ	احْسُنْ	حُسُونَةٌ
			حَسَانَةٌ

A TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَاتِلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
	تَقْتِيلَةٌ	مُقَاتِلَةٌ			
Passive Perf.	قُتِلَ	قُوِتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَوِتَلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

	ACTIVE.			
	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	أَقَمِطَرَ	إَقَمِطَرَ
Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقَمِطِرُ	يُقَمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	أَقَمِطِرْ	إَقَمِطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِطِرٌ	مُقَمِطِرٌ
N. Verbi.	قَمِطْرَةٌ	تَقَمِطْرٌ	أَقَمِطَارٌ	إَقَمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

	VII.	VIII.	IX.	X.	XI.
	اِنْقَتَلَ	اِقْتَسَلَ	اِقتَلَّ	اِسْتَقْتَلَ	اِقْتَالَ
	يُنْقَتِلُ	يُقْتَسِلُ	يُقْتَلُ	يَسْتَقْتِلُ	يُقْتَالُ
	اِنْقَتِلْ	اِقْتَسِلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالَ
	مُنْقَتِلٌ	مُقْتَسِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
	اِنْقِتَالٌ	اِقْتِسَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيلَالٌ
	اِنْقَتِيلٌ	اِقْتَسِيلٌ		اِسْتَقْتِيلٌ	
	يُنْقَتِلُ	يُقْتَسِلُ		يَسْتَقْتِلُ	
	مُنْقَتِلٌ	مُقْتَسِلٌ		مُسْتَقْتِلٌ	

LITERAL VERB.

	PASSIVE.			
	I.	II.	III.	IV.
Perf.	قُمِطِرَ	تُقَمِطِرَ	أَقَمِطِرَ	إَقَمِطِرَ
Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقَمِطِرُ	يُقَمِطِرُ
N. Pat.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقَمِطِرٌ	مُقَمِطِرٌ

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. 1.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يُمِدُّ	يَمُدِّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تُمِدُّ	تَمُدِّ	تَمُدِّن	تَمُدِّن
B 2. m.	مَدَدْتُ	تَمُدُّ	تُمِدُّ	تَمُدِّ	تَمُدِّن	تَمُدِّن
	f. مَدَدْتِ	تَمُدِّيْنَ	تَمُدِّيْ	تَمُدِّيْ	تَمُدِّيْنَ	تَمُدِّيْنَ
1. c.	مَدَدْتُ	أَمُدُّ	أَمُدُّ	أَمُدِّ	أَمُدِّن	أَمُدِّن
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
2. c.	مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّنَ	يَمُدِّنَ
	f. مَدَدْنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَانِ	...
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّنَ	تَمُدِّنَ
f.	مَدَدْتُنَّ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَانِ	...
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدُّ	نَمُدِّ	نَمُدِّنَ	نَمُدِّنَ

D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. 1.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مُدَّ	Sing. 2. m. اُمُدِّ	اُمُدِّن	اُمُدِّن
f.	مَادَّة		f. [اُمُدِّيْ]	اُمُدِّيْنَ	اُمُدِّيْنَ
Dual. 2. c.	[اُمُدَّا]		اُمُدَّانِ	...	...
Plur. 2. m.	[اُمُدُّوا]		اُمُدِّنَ	اُمُدِّنَ	اُمُدِّنَ
f.	اُمُدِّنَ		اُمُدِّنَانِ	...	...

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	يُمِدُّ	يَمُدِّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تُمِدُّ	تَمُدِّ	تَمُدِّن	تَمُدِّن
2. m.	مُدِدْتُ	تَمُدُّ	تُمِدُّ	تَمُدِّ	تَمُدِّن	تَمُدِّن
	f. مَدِدْتِ	تَمُدِّيْنَ	تَمُدِّيْ	تَمُدِّيْ	تَمُدِّيْنَ	تَمُدِّيْنَ
1. c.	مُدِدْتُ	أَمُدُّ	أَمُدُّ	أَمُدِّ	أَمُدِّن	أَمُدِّن
Dual. 3. m.	مُدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
2. c.	مُدِدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
Plur. 3. m.	مُدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّنَ	يَمُدِّنَ
	f. مَدَدْنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَانِ	...
2. m.	مُدِدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّنَ	تَمُدِّنَ
f.	مُدِدْتُنَّ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَانِ	...
1. c.	مُدِدْنَا	نَمُدُّ	نَمُدُّ	نَمُدِّ	نَمُدِّنَ	نَمُدِّنَ

*Nom. Pat.* Sing. m. مَمْدُوذٌ, f. مَمْدُوذَةٌ.

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. ...	...	...	يَمُدِّ or يُمِدُّ	مُدَّ or مَدَّ
3. m.	...	...	يَمُدِّ or يُمِدُّ	مُدَّ or مَدَّ
فَرَّ	فَرَّ	يَفِرُّ	يَفِرِّ or يَفِرُّ or يَفِرُّ	فِرِّ or فِرِّ or فِرِّ
مَلَّ (2. m.)	مَلَّ	يَمَلُّ	يَمَلِّ or يَمَلُّ or يَمَلُّ	مَلِّ or مَلِّ or مَلِّ

A TABLE V. b. DERIVED FORMS OF THE VERBUM  
MEDLÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدُ	أَمَدٌ	تَمَادَدٌ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادٌ		or تَمَادٌ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
B	or يُمَادُ		or يَتَمَادُ			
Imperat.	مَادِدْ	أَمِدْ	تَمَادِدْ	انْفِلِّ	اِمْتَدِّ	اِسْتَمِدِّ
		or اِمِدْ			or اِمْتَدِّ	or اِسْتَمِدِّ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمِدٌّ
	or مُمَادٌ		or مُتَمَادٌ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	انْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُمَادَةٌ or مُمَادَةٌ		or تِمَادٌ			
Passive Perf.	مُودِدٌ	أُمِدٌ	تُمُودِدٌ	أُنْفَلٌّ	أُمْتَدٌّ	أُسْتَمِدٌّ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
	or يُمَادُ		or يَتَمَادُ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمِدٌّ
	or مُمَادٌ		or مُتَمَادٌ			

D The remaining forms present no irregularity ; e.g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَدَ	يَمْدِدُ	مَدِّ	مُمْدِدٌ	تَمْدِيدٌ
Pass.	مُدِّدٌ	يُمْدَدُ		مُمْدَدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدِّدْ	مُتَمَدَّدٌ	تَمَدِّدٌ
Pass.	تَمَدِّدٌ	يَتَمَدَّدُ		مُتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ.

	I.	II.	III.	IV.	V.	VI.
Active Perf.	أَسَرَ	أَثَرَ	آثَرَ	آثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَوَأَثَرُ
Imperf.	يَأْسُرُ	يَأْثُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَوَأَثَرُ
Imperat.	اِسِرْ	اِثِرْ	اِثِرْ	اِثِرْ	تَأَثَّرْ	تَوَأَثَّرْ or تَوَأَثَرْ
N. Ag.	أَسِرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَوَأَثَرٌ
N. Verbi.	أَسْرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثَّرٌ	تَوَأَثَّرٌ or تَوَأَثَرٌ
					مُؤَاثِرَةٌ	
Passive Perf.	أُسِرَ	أُثِرَ	أُؤَثِّرَ	أُؤَثِّرَ	تُؤَثَّرَ	تُؤَثَّرَ or تُؤَثَّرَ
Imperf.	يُؤَسَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُتَأَثَّرُ	يُتَوَأَثَّرُ or يُتَوَأَثَرُ
N. Pat.	مَأْسُورٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَوَأَثَّرٌ or مُتَوَأَثَرٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	اِثْتَرُ	يَأْتُرُ	اِثْتِرْ	مُؤْتِرٌ	اِثْتَارٌ D
Pass.	أُؤْتِرُ	يُؤْتَرُ		مُؤْتَرٌ	
X. Act.	اِسْتَأَثَّرَ	يَسْتَأَثِّرُ	اِسْتَأَثِّرْ	مُسْتَأَثِّرٌ	اِسْتِثَارٌ
Pass.	اُسْتُوْثِرُ	يُسْتَأَثَّرُ		مُسْتَأَثَّرٌ	

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَفَّرَ	بَوَّسَ	لَأَمَّ	لَأَمَّ	أَلَامَ
Imperf.	يَسْأَلُ	يَسْفِرُ	يَبُوسُ	يَلَامُ	يَلَامُ	يَلَامُ
Imperat.	اسْأَلْ	اسْفِرْ	ابُوسْ	لَامْ	لَامْ	أَلِمْ
N. Ag.	سَائِلٌ	سَافِرٌ	بَائِسٌ	مَلَامٌ	مَلَامٌ	مَلَامٌ
N. Verbi.	سَوَالٌ	سُورٌ	بَاسٌ	تَلْمِيمٌ	مَلَامَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لُتِمَ	لُوتِمَ	أَلِمَ
Imperf.	يُسْأَلُ			يَلَامُ	يَلَامُ	يَلَامُ
N. Pat.	مَسْئُولٌ			مَلَامٌ	مَلَامٌ	مَلَامٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَامَ	تَلَامَ	انْجَأَتْ	انْتَامَ	اسْتَلَامَ	
Imperf.	يَتَلَامُ	يَتَلَامُ	يَنْجِثُ	يَلْتَمِ	يَسْتَلِمُ	
Imperat.	تَلَامْ	تَلَامْ	انْجِثْ	انْتِمِ	اسْتَلِمْ	
N. Ag.	مُتَلَمِّمٌ	مُتَلَامٌ	مُنْجِثٌ	مُلْتَمِ	مُسْتَلِمٌ	
N. Verbi.	تَلْوَمٌ	تَلَاوَمٌ	انْجِثَاتٌ	الْتِمَامٌ	اسْتِلَامٌ	
Passive Perf.	تَلِمَ	تَلُوِمَ	انْجِثَتْ	الْتِمَتْ	اسْتَلِمَتْ	
Imperf.	يَتَلَمُّ	يَتَلَامُ	يَنْجِثُ	يَلْتَامُ	يَسْتَلِمُ	
N. Pat.	مُتَلَمِّمٌ	مُتَلَامٌ	مُنْجِثٌ	مُلْتَمِ	مُسْتَلِمٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HÈMZATÆ.

	I.			II.	III.
Active Perf. 3. s. m.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
f.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
2. s. m.	هَنَا	هَنَا	هَنَا	هَنَا	هَنَا
Imperf.	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي
Imperat.	اهْنِي	اهْنِي	اهْنِي	اهْنِي	اهْنِي
N. Ag.	هَانِي	هَانِي	هَانِي	هَانِي	هَانِي
N. Verbi.	هَنْ	هَنْ	هَنْ	هَنْ	هَنْ
Passive Perf.	هِنِي	هِنِي	هِنِي	هِنِي	هِنِي
Imperf.	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي	يَهْنِي
N. Pat.	مَهْنِي	مَهْنِي	مَهْنِي	مَهْنِي	مَهْنِي
	IV.	V.	VI.	VII.	VIII.
Active Perf.	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ	تَبَرَأَ
Imperf.	يَتَبَرَأُ	يَتَبَرَأُ	يَتَبَرَأُ	يَتَبَرَأُ	يَتَبَرَأُ
Imperat.	تَبَرَأْ	تَبَرَأْ	تَبَرَأْ	تَبَرَأْ	تَبَرَأْ
N. Ag.	مُتَبَرِّئٌ	مُتَبَرِّئٌ	مُتَبَرِّئٌ	مُتَبَرِّئٌ	مُتَبَرِّئٌ
N. Verbi.	تَبَرُّو	تَبَرُّو	تَبَرُّو	تَبَرُّو	تَبَرُّو
Passive Perf.	تَبَرِّئُ	تَبَرِّئُ	تَبَرِّئُ	تَبَرِّئُ	تَبَرِّئُ
Imperf.	يَتَبَرِّئُ	يَتَبَرِّئُ	يَتَبَرِّئُ	يَتَبَرِّئُ	يَتَبَرِّئُ
N. Pat.	مُتَبَرِّئٌ	مُتَبَرِّئٌ	مُتَبَرِّئٌ	مُتَبَرِّئٌ	مُتَبَرِّئٌ

A TABLE IX. VERBA PRIMÆ RAD. و ET ی

		I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَّرَ	
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ	يَسِّرُ	
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلُ	اِدُدْ	اِسِّرْ	
B N. Verbi.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَّرَ	
	عِدَّةٌ	رِثَّةٌ	ضَعَةٌ				
Passive Perf.	وُعِدَ	وَرِثَ	وُضِعَ		وُدِّ	يُسَّرَ	
Imperf.	يُوْعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُوسَّرُ	
N. Pat.	مَوْعُودٌ	مُورِثٌ	مَوْضُوعٌ		مُودُودٌ	مُيَسَّرٌ	

		IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيْسَرَ	أَتَعَدَّ	أَتَسَّرَ	أَسْتَوْعَدَ	أَسْتَيْسَّرَ	
Imperf.	يُوجِبُ	يُوسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ	
Imperat.	أَوْجِبْ	أَيْسِرْ	أَتَعَدَّ	أَتَسَّرْ	أَسْتَوْعِدْ	أَسْتَيْسِرْ	
N. Ag.	مُوجِبٌ	مُوسِّرٌ	مُتَعَدِّدٌ	مُتَسَّرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ	
D N. Verbi.	إِجَابٌ	إِسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِعَادٌ	إِسْتَيْسَارٌ	
Passive Perf.	أُوجِبَ	أُوسِرَ	أُتَعَدَّ	أُتَسَّرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ	
Imperf.	يُوجَبُ	يُوسَّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعَدُ	يَسْتَيْسِرُ	
N. Pat.	مُوجِبٌ	مُوسِّرٌ	مُتَعَدِّدٌ	مُتَسَّرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ	

TABLE X. VERBUM MEDIÆ RAD. و

ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنَّ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
2. m.	قُلْتَ	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.	قُلْنَ	قُلْنَ	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.  
ACTIVE VOICE OF THE FIRST FORM.

		<i>Perfect.</i>		<i>Imperfect.</i>				
				<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرُ	يَسِيرُ	يَسِيرُ	يَسِيرُ	يَسِيرُونَ	يَسِيرُونَ
	f. سَارَتْ	تَسِيرُ	تَسِيرُ	تَسِيرُ	تَسِيرُ	تَسِيرُ	تَسِيرُونَ	تَسِيرُونَ
	B 2. m. سِرْتُ	تَسِيرُ	تَسِيرُ	تَسِيرُ	تَسِيرُ	تَسِيرُ	تَسِيرُونَ	تَسِيرُونَ
f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُونَ
1. c. سِرْتُ	أَسِيرُ	أَسِيرُ	أَسِرْ	أَسِيرُونَ	أَسِيرُونَ	أَسِيرُونَ	أَسِيرُونَ	أَسِيرُونَ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَانِ	يَسِيرَانِ	يَسِيرَانِ	...	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَانِ	تَسِيرَانِ	تَسِيرَانِ	...	...
	2. c. سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَانِ	تَسِيرَانِ	تَسِيرَانِ	...	...
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُونَ	يَسِيرُونَ	يَسِيرُونَ	يَسِيرُونَ	يَسِيرُونَ
	f. سِرْنَا	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...	...
	2. m. سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُونَ
f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...	...	
1. c. سِرْنَا	نَسِيرُ	نَسِيرُ	نَسِرْ	نَسِيرُونَ	نَسِيرُونَ	نَسِيرُونَ	نَسِيرُونَ	نَسِيرُونَ

D		<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	سَائِرُ	سِيرُ	Sing. 2. m.	سِرْ	سِيرُونَ	سِيرُونَ
f.	سَائِرَةٌ		f.	سِيرِي	سِيرُونَ	سِيرُونَ
			Dual. 2. c.	سِيرَا	سِيرَانِ	...
			Plur. 2. m.	سِيرُوا	سِيرُونَ	سِيرُونَ
			f.	سِرْنَا	سِرْنَا	...

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	يُقَالُ	يُقَالُ	يُقَالُ	يُقَالُ	يُقَالُونَ	يُقَالُونَ
	f. قِيلَتْ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُونَ	تُقَالُونَ
2. m.	قِيلْتَ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُونَ	تُقَالُونَ
	f. قِيلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالُونَ	تُقَالُونَ	تُقَالُونَ	تُقَالُونَ
1. c.	قِيلْتُ	أُقَالُ	أُقَالُ	أُقَالُ	أُقَالُ	أُقَالُ	أُقَالُونَ	أُقَالُونَ
	Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَا	...	...
f.	قِيلْتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَا	تُقَالَا	...	...
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَا	تُقَالَا	...	...
	Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُونَ	يُقَالُونَ	يُقَالُونَ	يُقَالُونَ
f.	قِيلْنَا	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	...	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	تُقَالُونَ
	f.	قِيلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	...
1. c.	قِيلْنَا	نُقَالُ	نُقَالُ	نُقَالُ	نُقَالُ	نُقَالُ	نُقَالُونَ	نُقَالُونَ

Nom. Pat. Sing. m. مَقُولَةٌ, f. مَقُولَةٌ  
مَبِيعَةٌ, مَبِيعَةٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ى

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَاتَ	أَنْشَأَ	أَقْتَالَ	أَسْتَقَامَ
2. s. m.	أَقَاتَتْ	أَنْشَأَتْ	أَقْتَلَتْ	أَسْتَقَمَتْ
B Imperf.	يُقَاتِلُ	يَنْشَأُ	يَقْتُلُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	أَنْشَأْ	أَقْتُلْ	أَسْتَقِمْ
N. Ag.	مُقَاتِلٌ	مُنْشَأٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	إِقَاتَةٌ	إِنْشِئَالٌ	إِقْتِيَالٌ	إِسْتِقَامَةٌ
Passive Perf.	أُقَاتِلُ	أَنْشِئُ	أَقْتَلُ	أَسْتَقِيمُ
C Imperf.	يُقَاتَلُ	يُنْشَأُ	يُقْتَلُ	يُسْتَقَامُ
N. Pat.	مُقَاتَلٌ	مُنْشَأٌ	مُقْتَالٌ	مُسْتَقَامٌ
	II.	III.	V.	VI.
Active Perf.	سَيَّرَ قَوْلَ	سَايَرَ قَاوَلَ	تَسَيَّرَ تَقْوَلَ	تَسَايَرَ تَقَاوَلَ
Imperf.	يُسَيِّرُ يَقْوَلُ	يَسَايِرُ يَقَاوَلُ	يَتَسَيَّرُ يَتَقْوَلُ	يَتَسَايِرُ يَتَقَاوَلُ
D N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مَسَايِرَةٌ مَقَاوِلَةٌ	تَسْيِيرٌ تَقْوِيلٌ	تَسَايِيرٌ تَقَاوِلٌ
Passive Perf.	سُوِّرَ قَوْلٌ	سُوِّرَ قَاوِلٌ	تُسَيَّرَ تَقْوِيلٌ	تُسَايَرُ تَقَاوِلٌ
	IX. Perf. إِسْوَدَّ	Imperf. يَسْوَدُّ	N. Verbi. إِسْوَادٌ	
	XI. إِسْوَادٌ	يَسْوَادٌ	إِسْوِيدَادٌ	

TABLE XIV. VERBUM TERTIÆ RAD. و ,  
MEDIÆ RAD. فَهَاتَا.

A

ACTIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونُ	يَنْدُونُ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونُ	تَنْدُونُ B
f.	نَدَوْتِ	تَنْدِينِ	تَنْدِي	تَنْدِي	تَنْدِينُ	تَنْدِينُ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونُ	أَنْدُونُ
Dual. 3. m.	نَدَوَا	يَنْدَوَانِ	يَنْدَوَا	يَنْدَوَا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدَوَا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدَوَا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	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
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادٍ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونُ	أَنْدُونُ
f.	نَادِيَةٌ		f.	أَنْدِي	أَنْدِينُ	أَنْدِينُ
			Dual. 2. c.	أَنْدَوَا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنُ	أَنْدُنُ
			f.	أَنْدُونُ	أَنْدُونَانِ	...

D



A TABLE XV. VERBUM TERTIÆ RAD. **ر**,  
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يَرْمَى	يَرْمَى	يَرْمُ	يَرْمِينُ	يَرْمِينُ
f.	رَمَتْ	تَرْمَى	تَرْمَى	تَرْمُ	تَرْمِينُ	تَرْمِينُ
B 2. m.	رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْمُ	تَرْمِينُ	تَرْمِينُ
f.	رَمَيْتِ	تَرْمِينُ	تَرْمَى	تَرْمِيْ	تَرْمِيْنَ	تَرْمِيْنَ
1. c.	رَمَيْتُ	أَرْمَى	أَرْمَى	أَرْمُ	أَرْمِينُ	أَرْمِينُ
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	يَرْمُونُ	يَرْمُوا	يَرْمُوا	يَرْمُونَ	يَرْمُونَ
f.	رَمَيْنَ	يَرْمِينُ	يَرْمِينُ	يَرْمِينُ	يَرْمِيْنَانِ	...
2. m.	رَمَيْتُمْ	تَرْمُونُ	تَرْمُوا	تَرْمُوا	تَرْمُونَ	تَرْمُونَ
f.	رَمَيْتُنَّ	تَرْمِينُ	تَرْمِينُ	تَرْمِينُ	تَرْمِيْنَانِ	...
1. c.	رَمَيْتَا	نَرْمَى	نَرْمَى	نَرْمُ	نَرْمِينُ	نَرْمِينُ

*N. Ag.*

*N. Verbi.*

*Imperative.*

		<i>Imperative.</i>		
		<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
D Sing. m.	رَاِمُ	رَمَى	أَرْمِ	أَرْمِ
f.	رَامِيَّةُ		أَرْمِيْ	أَرْمِيْ
Dual. 2. c.			أَرْمِيَا	أَرْمِيَانِ
Plur. 2. m.			أَرْمُوا	أَرْمُونَ
f.			أَرْمِيْنَانِ	...

TABLE XVI. VERBA TERTIÆ RAD. **و** ET **ر**,  
MEDIÆ RAD. KESRATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضَى	يَرْضَى	يَرْضَى	يَرْضُ	يَرْضِينُ	يَرْضِينُ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضُ	تَرْضِينُ	تَرْضِينُ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضُ	تَرْضِينُ	تَرْضِينُ
f.	رَضَيْتِ	تَرْضِينُ	تَرْضَى	تَرْضِيْ	تَرْضِيْنَ	تَرْضِيْنَ
1. c.	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضُ	أَرْضِينُ	أَرْضِينُ
Dual. 3. m.	رَضَيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f.	رَضَيْتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضُونُ	يَرْضُوا	يَرْضُوا	يَرْضُونَ	يَرْضُونَ
f.	رَضَيْنَ	يَرْضِينُ	يَرْضِينُ	يَرْضِينُ	يَرْضِيْنَانِ	...
2. m.	رَضَيْتُمْ	تَرْضُونُ	تَرْضُوا	تَرْضُوا	تَرْضُونَ	تَرْضُونَ
f.	رَضَيْتُنَّ	تَرْضِينُ	تَرْضِينُ	تَرْضِينُ	تَرْضِيْنَانِ	...
1. c.	رَضَيْتَا	نَرْضَى	نَرْضَى	نَرْضُ	نَرْضِينُ	نَرْضِينُ

*N. Ag.*

*N. Verbi.*

*Imperative.*

		<i>Imperative.</i>		
		<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	رَاِضُ	رَضَا	أَرْضِ	أَرْضِ
f.	رَاِضِيَّةُ	رَضَوَانِ	أَرْضِيْ	أَرْضِيْ
Dual. 2. c.			أَرْضِيَا	أَرْضِيَانِ
Plur. 2. m.			أَرْضُوا	أَرْضُونَ
f.			أَرْضِيْنَانِ	...

D

A TABLE XVII. VERBA TERTIÆ RAD. و ET ى.

PASSIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدِينَ	يُنْدِينَ
B f.	نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدِينَ	تُنْدِينَ
2. m.	نُدِيْتُمْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدِينَ	تُنْدِينَ
f.	نُدِيْتِ	تُنْدِينَ	تُنْدَى	تُنْدَى	تُنْدِينَ	تُنْدِينَ
1. c.	نُدِيْتُمْ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدِينَ	أُنْدِينَ
C Dual. 3. m.	نُدِيَا	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	...
f.	نُدِيَتَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
2. c.	نُدِيْتُمَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
Plur. 3. m.	نُدُوا	يُنْدُونَ	يُنْدُوا	يُنْدُوا	يُنْدُونَ	يُنْدُونَ
f.	نُدِينَ	يُنْدِينَ	يُنْدِينَ	يُنْدِينَ	يُنْدِيَانِ	...
D 2. m.	نُدِيْتُمْ	تُنْدُونَ	تُنْدُوا	تُنْدُوا	تُنْدُونَ	تُنْدُونَ
f.	نُدِيْتُنَّ	تُنْدِينَ	تُنْدِينَ	تُنْدِينَ	تُنْدِيَانِ	...
1. c.	نُدِيْتُمْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدِينَ	تُنْدِينَ

Nom. Pat. Sing. m. مَنْدُوْةٌ f. مَنْدُوْةٌ

مَرْمِيَةٌ مَرْمِيَةٌ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ى. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	فَقِيَ	فَاضَى	أَفْضَى	تَفَقَّى	تَفَاضَى
Imperf.	يُفْقِي	يُفَاضِي	يُفْضِي	يَتَفَقَّى	يَتَفَاضَى
Imperat.	فَقِ	فَاضِ	أَفْضِ	تَفَقَّ	تَفَاضِ
N. Ag. m.	مُفْقِي	مُفَاضِ	مُفْضِ	مُتَفَقِّ	مُتَفَاضِ
f.	مُفْقِيَةٌ	مُفَاضِيَةٌ	مُفْضِيَةٌ	مُتَفَقِّيَةٌ	مُتَفَاضِيَةٌ
N. Verbi.	تَفْقِيَةٌ	مَفَاضَاةٌ	إِفْضَاةٌ	تَفَقُّ	تَفَاضِ
		فِضَاةٌ			
Passive Perf.	فُقِيَ	فُوضِيَ	أُفْضِيَ	تُفَقِّى	تُفَاضَى
Imperf.	يُفْقَى	يُفَاضَى	يُفْضَى	يَتَفَقَّقَى	يَتَفَاضَى
N. Pat. m.	مُفْقَى	مُفَاضَى	مُفْضَى	مُتَفَقَّقَى	مُتَفَاضَى
f.	مُفْقَاةٌ	مُفَاضَاةٌ	مُفْضَاةٌ	مُتَفَقَّقَاةٌ	مُتَفَاضَاةٌ
	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
VII. Act.	أَنْفَضَى	يَنْفَضِي	انْفَضِ	مُنْفَضِ	انْفِضَاةٌ
Pass.	أَنْفَضِيَ	يَنْفَضَى		مُنْفَضَى	D
VIII. Act.	اِئْتَضَى	يِئْتَضِي	اِئْتَضِ	مِئْتَضِ	اِئْتِضَاةٌ
Pass.	اِئْتَضِيَ	يِئْتَضَى		مِئْتَضَى	
X. Act.	اسْتَفْقَى	يَسْتَفْقِي	اسْتَفْقِ	مُسْتَفْقِ	اسْتِفْقَاةٌ
Pass.	اسْتَفْقِيَ	يَسْتَفْقَى		مُسْتَفْقَى	