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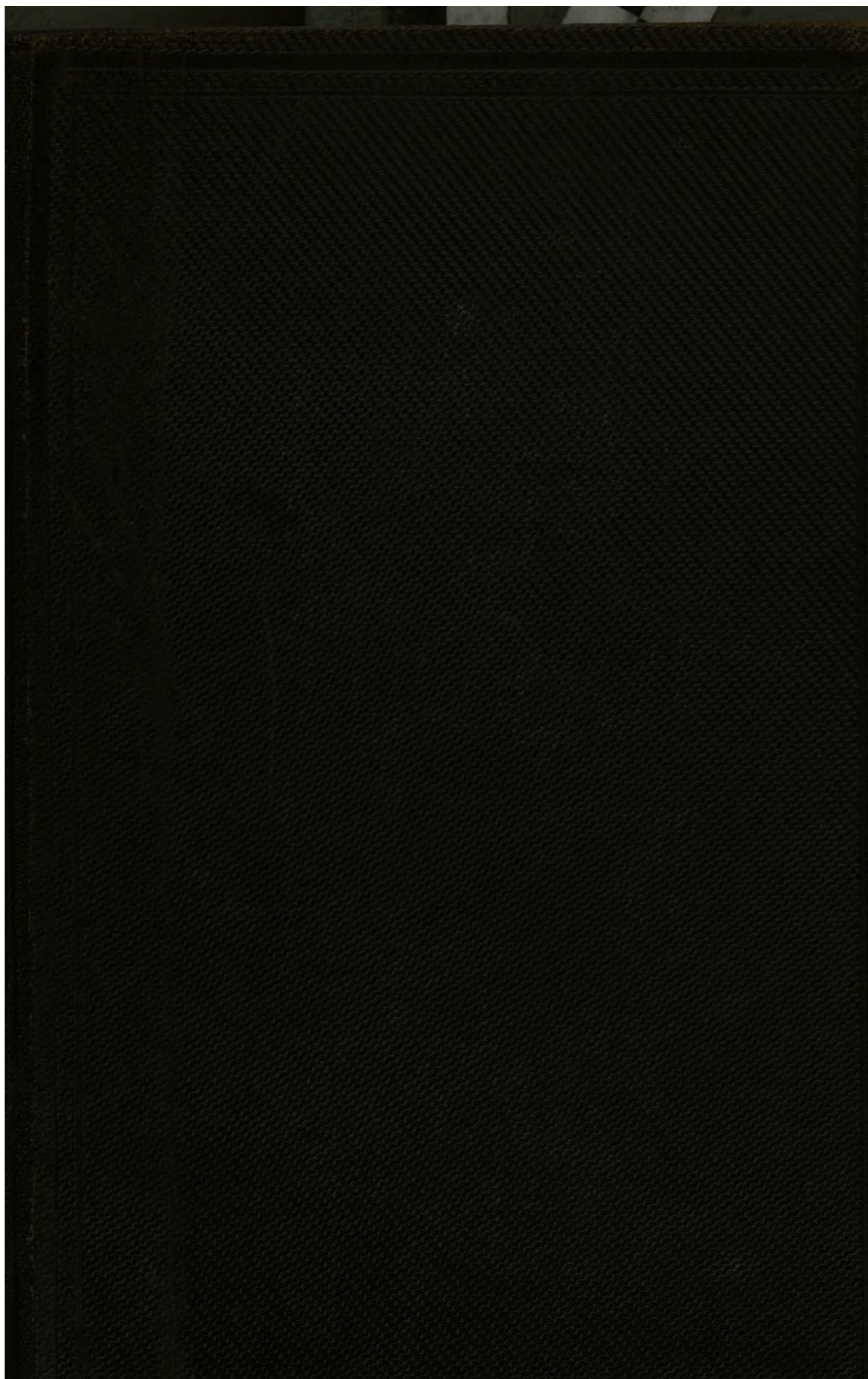
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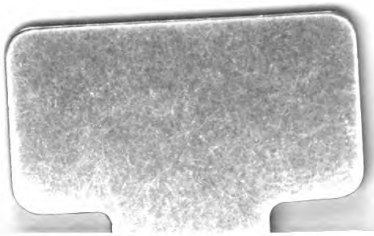


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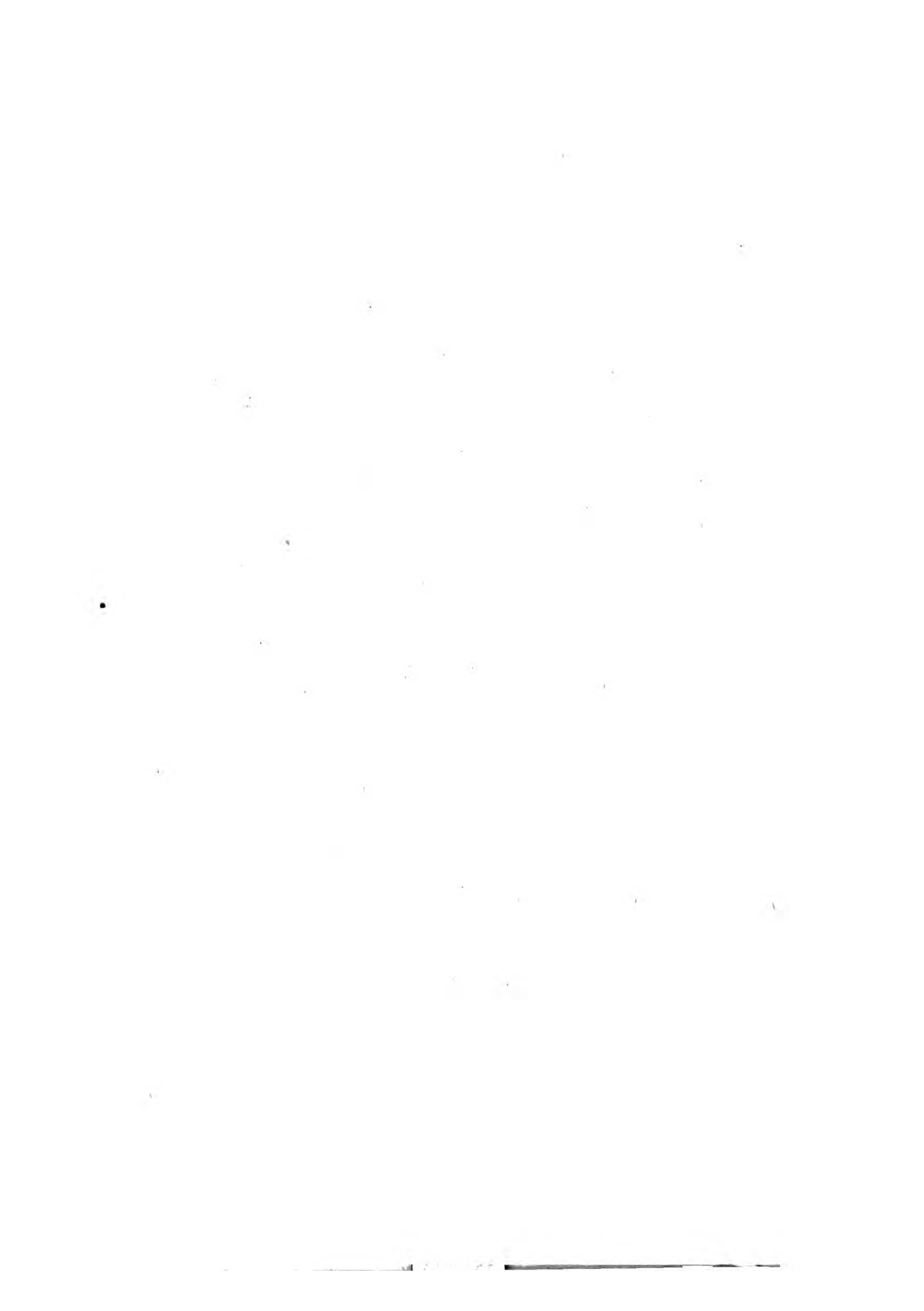


Sem. 3. 305





A GRAMMAR
OF THE
ARABIC LANGUAGE
BY W. WRIGHT.



A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

From the German of Caspari,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

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Second Edition, Revised and greatly Enlarged.

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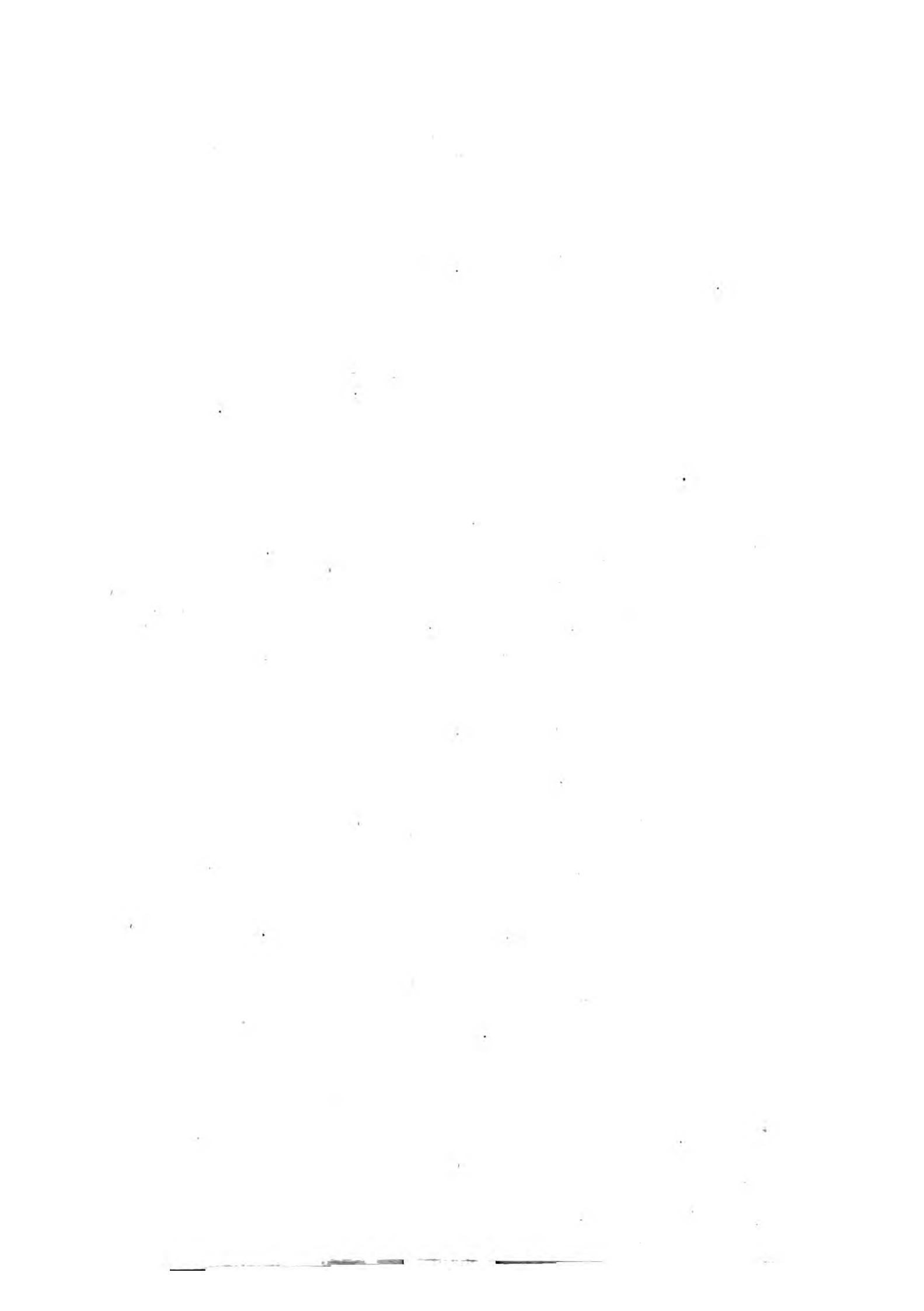


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TO
DR. H. L. FLEISCHER,
PROFESSOR OF ORIENTAL LANGUAGES
IN THE UNIVERSITY OF LEIPZIG,

THIS WORK IS DEDICATED
AS A SMALL MARK OF ESTEEM FOR A GREAT SCHOLAR
AND OF AFFECTION FOR A TRUE FRIEND.

هدية العبد علي قدرة
والفضل ان يقبلها السيد
فالعين مع تعظيم مقدارها
تقبل ما يهدي لها المرود



PREFACE.

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 *ʿAlfīya* (الْفِيَّةُ) of ʿIbn Mālik, with the Commentary of ʿIbn ʿAkīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the *Mufaṣṣal* (المُفَصَّل) of ʿel-Zamahšarī (ed. Broch, 1859); and the *Lāmāyatū ʿl-ʿAfʿāl* (لَامِيَّةُ الْأَفْعَالِ) of ʿIbn Mālik, with the Commentary of his son Badru ʿl-dīn (ed. Volck, 1866). Of recent native works I have diligently used the *Miṣbāḥu ʿl-Ṭālib fī Baḥṭi ʿl-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the *Baḥṭu ʿl-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus ʿel-Bistānī (Beirut, 1854); ʿel-Bistānī's smaller Grammar, founded upon the above, entitled

Miftāḥu 'l-Miṣbāḥ (مِفْتَاحُ الْمِصْبَاحِ), second edition, Beirūt, 1867); and Nāṣif 'el-Yāziǧī's *Faṣlu 'l-Ḥiṭāb* (فَصْلُ الْخِطَابِ), second edition, Beirūt, 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 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

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

copies. My friend and former schoolfellow, 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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CORRIGENDA.

§. 7, rem. *d*. Here should be mentioned the word **الرِّبَا**, *usury*, so written in the **Kor'an** instead of **رِبَا**, *رِبَا*.

§. 14, *b*, rem. *b*. Read: "Similarly we find **لَا** for **لَا** **إِنْ** (*if not*), **أَمَّا** for **مَا** **إِنْ** (*if*, with redundant **مَا**), and occasionally **أَمَّا** for **مَا** **أَنْ** (*that*, with redundant **مَا**)."

§. 31. Read: "that the antepenult is long by nature or position."

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

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

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
ا Elif.	ا	ا	...	...	1
ب Bā.	ب	ب	ب	ب	2
ت Tā.	ت	ت	ت	ت	400
ث Tā.	ث	ث	ث	ث	500
ج Ġim.	ج	ج	ج	ج	3
ح Hā.	ح	ح	ح	ح	8
خ Hā.	خ	خ	خ	خ	600
دāl.	د	د	...	...	4
ذāl.	ذ	ذ	...	...	700

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
رَاءَ Rā.	ر	رر	...	...	200
زَايَ } Zāy. (زَاءَ)	ز	نر ز	...	...	7
سَيْنَ Sīn.	س	سس	...	...	60
شَيْنَ Šīn.	ش	شش	...	...	300
صَادَ Ṣād.	ص	صص	...	...	90
ضَادَ Dād.	ض	ضض	...	...	800
طَاءَ Tā.	ط	طط	...	...	9
ظَاءَ Zā.	ظ	ظظ	...	...	900
عَيْنَ ‘Ain.	ع	عع	...	...	70
غَيْنَ Ġain.	غ	غغ	...	...	1000
فَاءَ Fā.	ف	فف	...	...	80
كَافَ Kāf.	ق	قق	...	...	100
كَافَ Kāf.	ك	كك	...	...	20
لَامَ Lām.	ل	لل	...	...	30
مِيمَ Mīm.	م	مم	...	...	40
نُونِ Nūn.	ن	نن	...	...	50
هَاءَ Hā.	ه	هه	...	...	5
وَاوِ Wāw.	و	وو	...	...	6
يَاءَ Yā.	ي	يي	...	...	10

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

REM. *b.* The order of the letters و and ه 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: ڤ ڤ *f*, but ڤ ڤ *q*. At the end of a word these points are usually omitted, ف, ق.

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

بھ bh.	شھ sh.	في fy.
تھ th.	دھ dh.	لھ lg.
جھ gh.	جھ gh.	لمھ lmh.
هجھ hggh.	فھ fh.	يھ yh.

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* (نُقْطَة, plur. نُقَط), are divided by the grammarians into *الْحُرُوفُ الْمَهْمَلَةُ*, the loose or free, i.e. *unpointed, letters*, and *الْحُرُوفُ الْمُعْجَمَةُ*, the bolted or fastened, i.e. *pointed, letters*. To the former class belong ح, ر, د, ص, ط and ع; to the latter غ, ز, ذ, خ. The letters ب, ت, ث and ي are generally distinguished as follows.

ب is called *الْبَاءُ الْمَوْحَدَةُ*, the *ب* with one point (ب);
ت *الْتَّاءُ الْمُثَنَّى مِنْ فَوْقِهَا*, the *ت* with two points above (ت);
ي *الْيَاءُ الْمُثَنَّى مِنْ تَحْتِهَا*, the *ي* with two points below (ي);
ث *الْتَّاءُ الْمُثَلَّثُ*, the *ث* with three points (ث).

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 ب ; ص ص ; ض ض ; ث ث ; س س ; ب ب ; ر ر ; ز ز ; د د ; ح ح ; ع ع ; etc. Also ه or ه by way of distinction from ه.

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.

لُحُوْفُ الشَّفْوِيَّةِ or الشَّفْهِيَّةِ, the labials (شَفَّةٌ a lip), م ف ب.

لُحُوْفُ اللِّثَوِيَّةِ, the gingivals, ط ذ ث, in uttering which the tongue is pressed against the gum (اللِّثَةُ).

لُحُوْفُ الأَسَلِيَّةِ, the sibilants, ص س ز, which are pronounced with the tip of the tongue (الأَسَلَةُ).

لُحُوْفُ الذَّقْنِيَّةِ or الذَّقْنِيَّةِ, the liquids, ن ل ر, which are pronounced with the extremity of the tongue (الذَّقْنُ or الذَّقِيقُ).

لُحُوْفُ الشَّجَرِيَّةِ, the letters ض ش ج, which are uttered through the open orifice of the lips (الشَّجَرُ).

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

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

لُحُوْفُ الحَلَقِيَّةِ or حُرُوْفُ الحَلَقِ, the gutturals, ه غ ع خ ح أ.

The letters ي و ا are called حُرُوْفُ اللِّينِ or اللِّينَةُ, the soft letters, and حُرُوْفُ الْعِلَّةِ, the weak letters.

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

א with *hèmza* (א̣, א̣̣, see §. 15) is the *spiritus lenis* of the Greeks, the א of the Hebrews (as in אֶמֶר, זֶאֵב, תְּאֵלֶּה). It may be compared with the *h* in the French word *homme* or English *hour*.

ב is our *b*.

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

ס is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*.

ק 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*.

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

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

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

ז bears the same relation to ד that ט does to א. It is sounded like the *δ* of the modern Greeks, or *th* in *that*, *with*. The Turks and Persians usually convert it into *z*.

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

ז is the English *z*.

ס is the surd *s* in *sit*, *mist*; ש, *sh* in *shut*.

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

כ 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*.

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

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

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

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

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a hard *g*; whilst in Syria it is vulgarly confounded with ĕlif hêmzatum, as 'ultu, ya'ûlu, for kûltu, yaḱûlu.

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 جنب *gèmb*, عنبر *'ambar*, شنباء *sèmbā'u*, not *gènb*, *'anbar*, *sènbā'u*.

ح is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e.g. هم *hum*, اهلك *ahlaka*. In the grammatical termination حـ, the dotted ح is pronounced like ت, *t*).*

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

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

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hèmza*, see §. 1, rem. *a*, and §. 15) for *ā*, ی for *ī* and *ai*, و for *ū* and *au*. E. g., لا *lā*, فی *fī*, کی *kai*, ذو *dhū*, لار *lau*.

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

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

b) ِ *kèsr* (كَسْر) or *kèsra* (كَسْرَة), *i* (as in *pin*), ì (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e. g. بِيه *bihi*, أَقْطِ *àkītun*.

c) ُ *damm* (ضَم) or *damma* (ضَمَة), *u* (as in *bull*), *o*, ö (nearly as the German ö in *Mörtel*, or the French *eu* in *jeune*); e. g. لاه *lahu*, حَجَّةٌ *höggètun*, عَمْرٌ *ömrun*.

REM. a. The distinction between the names *fèth*, *kèsr*, *damm*, and *fètha*, *kèsra*, *damma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שֹׁפֵר, and קִבְרָא. ֿ is a small ו.

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

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 con-

sonants, into è, e, ì, o, or ö, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner.

a) When preceded or followed by the strong gutturals ح خ, or the emphatic consonants ق ط ظ ض ص, fêṭha is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *å*; e. g. ^سخمر *ḥamrun*, ^سلَب *la'bun*, ^سبَقِي *bākīya*, ^سصدر *ṣādrun*. Under the same circumstances kèsra is pronounced as ì, e. g. ^سعلم *ilmun*, ^سسحر *sìḥrun*, ^سقشر *kìšrun*; whilst damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to ö; e. g. ^سلُف *laṭofa*, ^سلُف *loṭfun*, ^سحسن *ḥosnun* or *hösnnun*, ^سرَب *ro'bun*, ^سعمر *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. ^سكُتِبَ *katabta*, ^سأكبر *'akbaru*; or it becomes a simple è or *e* (the latter especially in a short open syllable followed by a long one), e. g. ^سبَل *bèl*, ^سمَرْكَب *mèrkèbun*, ^سسَمَك *sèmèkun*, ^سسَمِين *semānun*, ^سمَدِينَة *medīnètun*. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*; e. g. ^سجَرَّة *ḡarratun*, ^سمَرَّة *mar-ratun*, ^سغَارَة *ḡāratun*, ^سصُورَة *ṣūratun*; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the

marks of the short vowels before the letters ا, ي, and و, respectively, e. g. قَالَ *kāla*, بَيْعَ *bī'a*, سَوْقَ *sūkun*; in which case these letters are called حُرُوفُ الْمَدِّ, *literae productionis*, "letters of prolongation." The combinations يَ and وُ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وُ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e. g. طَوْرَ, طَيْنَ, nearly *tōrun*, *tūnun*.

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 fèṭḥa; e. g. الْمَلِكَةُ, هَرُونَ, اسْتَقَى, اِبْرَاهِيمَ, الرَّحْمَنُ, اللَّهُ. More exactly, however, the fèṭḥa should be written perpendicularly in this case, so as to resemble a small *ēlif*; e. g. الْقِيَمَةُ, السَّمَوَاتُ, الْمَلِكَةُ, الرَّحْمَنُ, اللَّهُ. (the resurrection, to be carefully distinguished from الْقِيَمَةُ *ēl-kīmētu*, price, value), ذَلِكَ, هَهُنَا. The words ثَلَاثُ, ثَلَاثَةٌ, and ثَلَاثُونَ, are also frequently written defectively ثَلَثَ, ثَلَثَةٌ, ثَلَثُونَ; and occasionally some other vocables, such as رَمَضَنُ, سُلَيْمَنُ, تَعَالَى, تَبَرَّكَ, ثَمْنُونَ, and ثَمْنِيَّةُ, and other proper names ending in -َانُ; الشَّيْطَانُ; مُعَوِيَّةُ; الْخَلْدُ; دِينَرٌ; دِينَارٌ; الْفَاعِلُ and فَاعِلٌ; etc. This is more common in Magribī Mss. than in others.—The long vowel *ī* is in a very few instances written defectively at the end of a word, e. g. الْحَافِ, *ēl-Hāfi*, الْعَاصِ, *ēl-ʿAsī*, حَذِيفَةُ بْنُ الْيَمَانِ, *Hodèifetu 'bnu 'l-Yemānī*, for الْحَافِي, الْعَاصِي; الْمَهْتَدِي for الْمَهْتَدِ.

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

REM. c. The sound of ا inclines, in later times and in certain localities, from *ā* to *ē*, just as that of fèṭḥa does from *a* to *è* (see §. 4, a, and §. 5, b). This change is called الْإِمَالَةُ, *ēl-imāla*, the "deflection" of the sound of *a* and *ā* towards that

of *i* and *ī*. The Magribī Arabs actually pronounce *ā* in many cases as *ī*. Hence رِكَابٌ *rikāb*, لَكِنْ *lākin*, بَابٌ *bāb*, لِسَانٌ *lisān*, are sounded *rikēb*, *tēkin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written بَاجَهْ, جَيَّان, قَنَالَسْ, لَبْرَالَهْ.

7. ا corresponds to fèṭḥa, ي to kèsra, and و to damma; whence ا is called اَخْتُ الْفَتْحَةِ *the sister of fèṭḥa*, ي اَخْتُ الْكَسْرِ *the sister of kèsra*, and و اَخْتُ الضَّمَّةِ *the sister of damma*. Fèṭḥa before ي and و forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e. g. صَيْفٌ *ṣaifun*, خَوْفٌ *ḥaufun*; but after the other letters become nearly *ē* (Heb. יֵ) and *ō* (Heb. וֹ), e. g. سَيْفٌ *sēfun*, مَوْتُ *m^aotun* (almost *sēfun*, *mōtun*).

REM. a. After و at the end of a word, both when preceded by damma and by fèṭḥa, ا is often written, particularly in the plural of verbs; e. g. يَغْزُوا, رَمَوْا, نَصَرُوا. This ا, in itself quite superfluous (ēlif otiosum), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction و *and*. In the oldest Mss. it is usually wanting. It is called اَلْفُ الْوَقَايَةِ *the guarding ēlif*, or اَلْأَلْفُ الْفَاصِلَةُ *the separating ēlif*.

REM. b. ي at the end of a word after a fèṭḥa is pronounced like ا, e. g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā*, and is called, like ا itself in the same position (e. g. بَهَنَسَا *Bēhnesā*, غَزَا *gazā*), اَلْأَلْفُ الْمَقْصُورَةُ *the ēlif that can be abbreviated*, in contradistinction to the lengthened ēlif, اَلْأَلْفُ الْمَمْدُودَةُ (see §. 22 and §. 23, rem. a), which is protected by hēmza. It receives this name because, when it comes in contact with a hēmza conjunctionis (see §. 19, rem. f), it is shortened in pronunciation before the following consonant, as are the و and ي in أَبُو الرَّزِيرِ before أَبِي (see §. 20, b).

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

II. The Vowels and Diphthongs. III. Other Orthographic Signs. 11

REM. *d.* In some words ending in ـا we often find ـو and ـي instead of ـا , as حَيَوٌ or حَيَوٌ , صَلَوٌ or صَلَوٌ , زَكَوٌ or زَكَوٌ , تَوَرِي or تَوَرِي ; according to which older mode of writing we ought to pronounce the ـا nearly as $\bar{a}$ or $\bar{e}$.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ـان , ـين , ـون or ـون . This is called التَّنْوِين , the *tènwin* or “nunation” (from the name of the letter ن *nūn*), and takes place only at the end of a word; e. g. مَدِينَةٌ *medīnètan*, بِنْتٌ *bintin*, مَالٌ *mālun*. See §. 308.

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

REM. *b.* To one word ـِ is added, without in any way affecting the sound of the *tènwin*, viz. to the proper name عَمْرُو *Amr* (not *Amrū*), genit. عَمْرٍو , accus. عَمْرًا , rarely عَمْرَوًا , so written to distinguish it from another proper name that has the same radical letters, viz. عُمَرُ *Omar*, genit. and accus. عُمَرٍ . The ـِ of عَمْرٍو and عَمْرٍو is, however, often neglected in old manuscripts.

III. OTHER ORTHOGRAPHIC SIGNS.

A. *Ġèzma* or *Sukūn*.

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

REM. *a.* A letter which has no following vowel is called ^{سكّ}حرف ساكن, a *quiescent letter*, as opposed to ^{متحرك}حرف متحرك, a *movent letter*. See §. 4, rem. *b.*

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

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

10. ^وو and ^يي, when they form a diphthong with *fètha*, are marked with a *gèzma*, as ^{لَيْلِ}لَيْلِ, ^{يَوْمِ}يَوْمِ; but when they stand for *êlif productionis* they do not take this sign (see §. 7, rem. *b, c, d.*).

REM. In many manuscripts a *gèzma* is placed even over the letters of prolongation; e. g. ^{سَمِمْ}سَمِمْ, ^{صَبُورْ}صَبُورْ, ^{قَالَ}قَالَ.

B. *Tèsdīd* or *Sèdda*.

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (^{مَشْدُودٌ}مَشْدُودٌ), without the interposition of a vowel (see rem. *a.*), is written only once, but marked with the sign ^{تَشْدِيدٌ}تَشْدِيدٌ, which is called ^{التَّشْدِيدُ}التَّشْدِيدُ, the *tèsdīd* (*strengthening*); e. g. ^{الْكُلُّ}الْكُلُّ *êl-kulla*, ^{كُلًّا}كُلًّا *kullan*, ^{السَّمِ}السَّمِ *ês-sèmmi*, ^{سَمِ}سَمِ *sèmmi*, ^{الْمُرُّ}الْمُرُّ *êl-murru*, ^{مُرٌّ}مُرٌّ *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

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

REM. b. A consonant can be doubled, and receive tèsdīd, 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 ĕlif hèmzatum excepted, admit of being doubled and take tèsdīd. Hence we speak and write رَأْسٌ *ra''āsun*, سَأَلَ *sa''ālun*, نَأَى *na''āgun*.

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

REM. e. Tèsdīd, in combination with َ, ِ, ُ, ٌ, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with َ the Egyptians write ّ instead of ّ; but elsewhere, at least in old manuscripts, ّ may stand for ّ as well as ّ. The African Arabs constantly write ّ, ّ, ّ, for ّ, ّ, ّ.

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

13. The *necessary tèsdīd*, which always follows a vowel, whether short (as in عَلِقَ) or long (as in مَادَ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*āmara*) means *he commanded*, but أَمَرَ (*āmmara*), *he appointed some one commander*; مَرٌّ (*murrūn*) is *bitter*, but a word مَر (*murun*) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdīd necessarium* scarcely ever follows the long vowels و and ي, as in يَكْتَبَانِ, مَادَّةٌ, مَارٌّ, though it is sometimes found after ِ, as in تَمُودُ الثَّوْبِ (see §. 25). Nor does it occur after the diphthongs َو and َي, save in rare instances, like دَوْبَةٌ and خَوْبَةٌ.

14. The *euphonic tèsdīd* always follows a vowelless consonant,

which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:—

a) With the letters ط, ظ, ض, ص, ش, س, ز, ر, ذ, د, ث, ت (dentals, sibilants, and liquids,) after the article ال; e. g. الظلم *ẓ-ẓolmu*; الشمس *š-šemsu*; الرحمن *ar-raḥmānu*; التمر *ẓt-tèmrū*; الليل *ēl-lèilu*, or, in African and Spanish manuscripts, اليل.

REM. a. These letters are called *أَلْحُرُوفُ الشَّمْسِيَّةُ*, the solar letters, because the word شمس *šems*, sun, happens to begin with one of them; and the other letters of the alphabet *أَلْحُرُوفُ الْقَمَرِيَّةُ*, the lunar letters, because the word قمر *qamr*, moon, commences with one of them.

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

b) With the letters ي, و, م, ل, ر after n with *gèzm*, e. g. *mir rabbihi* من ربه; *an yaqtulu* ان يقتل; and after the nunation, e. g. *kitābum mubīnun* كِتَابٌ مَبِينٌ, for *kitābun mubīnun*. The n of the words *an*, *en*, *an*, is often not written when they are combined with *ma*, *la*, *min*; e. g. *min* for *min* or *min*, *ma* for *ma*, *la* for *la*.

REM. a. If to the above letters we add ن itself, as *an taktab* اَنْ تَكْتُبُ, the mnemonic word is *birmlun* بِرْمَلُونُ.

REM. b. *an* is equally common with *alā*, but *ma*, *en*, *min*, are hardly ever written separately; *an*, on the contrary, always. Similarly we find *an* for *am*, *alā* for *in* (if not), and *ima* for *in* (if, with redundant *ma*).

c) With the letter ت after ط, ظ, ض, ذ, د, ث, ت (dentals), in certain parts of the verb; e. g. *lèbittu* لَبِثْتُ for *lèbittu* لَبِثْتُ; *aratta* ارَدْتُ for *aradta* ارَدْتُ; *attahattum* اتَّخَذْتُمْ for *attahattum* اتَّخَذْتُمْ.

attahadtum; ^{بَسَطْتُمْ} basattum for ^{بَسَطْتُمْ} basattum. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as د, ض or ط, by a weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

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

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

C. Hèrza or Nèbra.

15. Êlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ٲ hèmza (^{هَمْزَة} or ^{هَمْزَة} هَمْزَة, compression, viz. of the upper part of the windpipe, see §. 4, rem. a), which is also sometimes called nèbra (^{نَبْرَة} نَبْرَة, elevation); e. g. ^{أَقْرَأَ} أَقْرَأَ, ^{سَال} سَال, ^{أَسَد} أَسَد, ^{أَقْلِيدَ} أَقْلِيدَ, ^{أَخْطَأَ} أَخْطَأَ, ^{أَمَمَ} أَمَمَ.

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 hèmza and write merely the vowel; e. g. ^{أَقْرَأَ} أَقْرَأَ, ^{أَبْنَى} أَبْنَى, ^{أَحْمَدُ} أَحْمَدُ.

REM. b. ٲ is probably a small ع, and indicates that the êlif is to be pronounced almost as 'ain. In African Mss. it is sometimes actually written ٲ; e. g. ^{أَخْلَقَ} أَخْلَقَ.

REM. c. Hèmza is written between the ٲ and the vowel that accompanies it, or the gèzma (see the examples given above); but we often find ^{خَاسِيْنَ} خَاسِيْنَ for ^{خَاسِيْنَ} خَاسِيْنَ, ^{سَرَّ} سَرَّ for ^{سَرَّ} سَرَّ (see §. 16), and occasionally ^{خَطَأَ} or ^{خَطَأَ} for ^{خَطَأَ} or ^{أَنَّ} or ^{إِنَّ} for ^{إِنَّ} or ^{سُئِلَ} for ^{سُئِلَ} or ^{سُئِلَ}, and the like.

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

16. ^ي and ^و take hèmza, when they stand in place of an *elif* hèmzatum (in which case the two points of the letter ^ي are commonly omitted); e. g. ^{جَاتُ} for ^{جَاتُ}, ^{خَاسِبِينَ} for ^{خَاسِبِينَ}, ^{رَاوِسَ} for ^{رَاوِسَ}, ^{بَاسَ} for ^{بَاسَ}.

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

a) Always at the end of a word, after a letter of prolongation or a consonant with *gèzma*, e. g. ^{جَاءَ}, ^{جَاءَ}, ^{رَدَاءَ}, ^{رَدَاءَ}, ^{جِيءَ}, ^{جِيءَ}; ^{سُوءَ}, ^{سُوءَ}, ^{سُوءَ}, ^{سُوءَ}; ^{رَدِيءَ}, ^{رَدِيءَ}; ^{ظَمَّ}, ^{ظَمَّ}, or more commonly ^{ظَمَّ} (see §. 8, rem. *a*); and in the middle of a word, after an *elif* productionis, provided the hèmza has the vowel *fèṭḥa*, as ^{أَعْدَاءُكُمْ}, ^{أَعْدَاءُكُمْ} (but for ^{أَعْدَاءُكُمْ} and ^{أَعْدَاءُكُمْ} the Arabs usually write ^{أَعْدَاءُكُمْ} and ^{أَعْدَاءُكُمْ}).

REM. Accusatives like ^{شَيْئًا}, and ^{ظَمًّا} are often written, though contrary to rule, ^{شَيْئًا}, ^{ظَمًّا}; and in old Mss. we find such instances as ^{رَدَاءًا} for ^{رَدَاءًا}.

b) Frequently in the middle of words, after the letters of prolongation ^و and ^ي, or after a consonant with *gèzma*, e. g. ^{يَسَلُ} for ^{يَسَلُ}, ^{تَوَامَ} for ^{تَوَامَ}, ^{مَوْتَبَاتَ} for ^{مَوْتَبَاتَ}, ^{مَقْرُوَّةَ} for ^{مَقْرُوَّةَ}; and also after *kèsra* and *damma* before the ^ي and ^و of prolongation, e. g. ^{رَاوِسَ} for ^{رَاوِسَ}, ^{خَاطِبِينَ} for ^{خَاطِبِينَ}. Hèmza between *îă*, *ûă*, *ăî*, *îî*, *ăû*, and *ûû*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e. g. ^{رَاوِسَ} for ^{رَاوِسَ}, ^{خَطِيئَةً} for ^{خَطِيئَةً} or ^{خَطِيئَةً}, ^{رَاوِسَ} for ^{رَاوِسَ}.

رُوس or رُوس, which words must always be pronounced *mak-rū'atun*, *haṭī'atun*, *ru'ūsun*.

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

REM. b. A *hèmza* preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure *و* or *ي*; as ^{جُونُ} for ^{جُونُ}, ^{سُؤَالُ} for ^{سُؤَالُ}; ^{مِيَّةٌ} for ^{مِيَّةٌ}, ^{لِيَامُ} for ^{لِيَامُ}.—If preceded by *ū* or *ī*, or the diphthong *ai*, the *hèmza* may likewise be changed into *و* or *ي*, whatever be the following vowel; as ^{مَقْرُوَّةٌ} for ^{مَقْرُوَّةٌ}, from ^{مَقْرُوَّةٌ}; ^{نَبِيٌّ} for ^{نَبِيٌّ}, from ^{نَبِيٌّ}; ^{بَرِيَّةٌ} for ^{بَرِيَّةٌ}, from ^{بَرِيَّةٌ}; ^{فِي} for ^{فِي}, ^{شَيْئًا} for ^{شَيْئًا}.—If the *hèmza* has *gèzma*, it may be changed into the consonant that is homogeneous with the preceding vowel, as ^{رَأْسُ} for ^{رَأْسُ}, ^{لُومُ} for ^{لُومُ}, ^{يِيرُ} for ^{يِيرُ}; necessarily so, if the preceding consonant be an *ēlif* with *hèmza*, as ^{أَمْنُ} or ^{أَمْنُ} for ^{أَمْنُ}, ^{إِيمَانُ} for ^{إِيمَانُ}.

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

D. Waşla.

18. When the vowels with *hèmza* (ا | ا | ا), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the *spiritus lenis* is marked by the sign ٓ, written over the *ēlif*, and called ^{وَصْلٌ} or ^{وَصْلَةٌ}, or ^{صِلَةٌ} (see §. 4, rem. a), i. e. *union*; e. g. ^{عَبْدُ الْمَلِكِ} 'abdu 'l-mèliki for ^{عَبْدُ} ^{الْمَلِكِ} 'abdu 'l-mèliki; ^{رَايَتُ ابْنِكَ} *ra'ēitu 'bnaka* for ^{رَايَتُ} ^{ابْنِكَ} *ra'ēitu 'ibnaka*.

REM. a. ٓ seems to be an abbreviation of *ص* in ^{وَصْلٌ} or ^{صِلَةٌ}; or rather, it is the word *صلة* itself.

REM. b. Though we have written in the above examples ^{الْمَلِكِ}

and ^{أَبْنُكَ}, yet the student must not forget that the more correct orthography is ^{أَبْنُكَ} and ^{أَبْنُكَ}. See §. 15, rem. *a*, and §. 19, rem. *d*.

19. This elision takes place in the following cases.

a) With the ^{أَل} of the article ^{أَل}; as ^{أَبُو} ^{الْوَزِيرِ} for ^{أَبُو} ^{الْوَزِيرِ}, *the father of the wèzîr*.

b) With the ^{أَل} and ^{أَل} of the Imperatives of the first form of the regular verb; as ^{أَل} ^{أَسْمِعْ} for ^{أَل} ^{أَسْمِعْ}, *he said, listen*; ^{أَل} ^{أَقْتُلْ} for ^{أَل} ^{أَقْتُلْ}, *he said, kill*.

c) With the ^{أَل} of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see §. 35), and the ^{أَل} of the Perfect Passive in the same forms; e. g. ^{أَل} ^{أَنهَزَمَ} for ^{أَل} ^{أَنهَزَمَ}, *he was put to flight*; ^{أَل} ^{أَسْتَعْمِلَ} for ^{أَل} ^{أَسْتَعْمِلَ}, *and he was appointed governor*; ^{أَل} ^{الْأَقْتِدَارُ} *the being able (to do something)*; ^{أَل} ^{إِلَى} ^{الْإِنْقِرَاضِ} *till the downfall or extinction*.

d) With the ^{أَل} of the following eight nouns:

^{أَل} ^{أَبْنِ} , and ^{أَل} ^{أَبْنِ} or ^{أَل} ^{أَبْنِ} , <i>a son</i> .	^{أَل} ^{أَبْنَةِ} , <i>a daughter</i> .
^{أَل} ^{إِثْنَانِ} , <i>two (masc.)</i> .	^{أَل} ^{إِثْنَانِ} , <i>two (fem.)</i> .
^{أَل} ^{أَمْرُو} , or ^{أَل} ^{أَمْرُو} , <i>a man</i> .	^{أَل} ^{أَمْرَاة} , <i>a woman</i> .
^{أَل} ^{أَسْت} , <i>the anus</i> .	^{أَل} ^{أَسْمِ} (rarely ^{أَل} ^{أَسْمِ}), <i>a name</i> .

REM. *a*. With the article, ^{أَمْرُو} and ^{أَمْرَاة} take, in classical Arabic, the form ^{أَل} ^{أَمْرُو} and ^{أَل} ^{أَمْرَاة}.

REM. *b*. The hèmza of ^{أَيْمِنُ}, *oaths*, is also elided after the asseverative particle ^{لَ}, and occasionally after the prepositions ^{مَعَ} and ^{مِنْ} (which then takes fèṭḥa instead of gèzma); as ^{أَل} ^{لَايْمِنُ} ^{اللَّهِ} *by God* (lit. *by the oaths of God*), for which we may also write ^{أَل} ^{لَايْمِنُ} ^{اللَّهِ}, omitting the ^{أَل} altogether, or, in a contracted form, ^{أَل} ^{لَايْمِنُ} ^{اللَّهِ}.

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 ^{أَيُّ}أَيُّ after ^{لَ}لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

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

REM. e. In more modern Arabic the elision of the *êlif conjunctionis* (see rem. f) is neglected, especially after the article, as ^{حَسَبَ}حَسَبَ ^{اِقْتِضَاءِ}اِقْتِضَاءِ ^{الْحَالِ}الْحَالِ, ^{بَعْدَ}بَعْدَ ^{اِقْتِرَاضِهِمْ}اِقْتِرَاضِهِمْ, ^{بُسَّ}بُسَّ ^{الْأَسْمِ}الْأَسْمِ, ^{إِلَى}إِلَى ^{الْاِقْتِرَاضِ}الْاِقْتِرَاضِ, ^{الْاِقْتِدَارِ}الْاِقْتِدَارِ; but the grammarians brand this as ^{خُرُوجٌ}خُرُوجٌ ^{عَنْ}عَنْ ^{كَلَامِ}كَلَامِ ^{الْعَرَبِ}الْعَرَبِ ^{وَلَكِنْ}وَلَكِنْ ^{فَاحِشٌ}فَاحِشٌ.

REM. f. The ^{أَ}êlif which takes waṣla is called ^{أَلِفٌ}أَلِفٌ ^{الْوَصْلِ}الْوَصْلِ or ^{هَمْزَةٌ}هَمْزَةٌ, *êlif* or *hêmza conjunctionis*, the connective ^{أَ}êlif; the opposite being ^{أَلِفٌ}أَلِفٌ ^{الْقَطْعِ}الْقَطْعِ, *êlif sejunctionis* or *separationis*, the disjunctive ^{أَ}êlif.

20. The *êlif conjunctionis* may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with gèzma. To these different cases the following rules apply.

a) A short vowel simply absorbs the *êlif conjunctionis* with its vowel; see §. 19, b and c.

b) A long vowel is shortened in pronunciation, according to the rule laid down in §. 25; e. g. ^{فِي}فِي ^{النَّاسِ}النَّاسِ ^{fī 'n-nāsi}, among men; ^{أَبُو}أَبُو ^{الْوَزِيرِ}الْوَزِيرِ ^{abū 'l-wèzīri}, the father of the wèzīr, for ^{فِي}fī and ^{أَبُو}abū. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *êlif* (either according to §. 19 or by poetic license). Hence ^{فِي}فِي ^{الْإِبْتِدَاءِ}الْإِبْتِدَاءِ ^{fī 'l-ibtidā'i}, in the beginning,

is pronounced as if written ^{فَلْيَبْدَأْ} ^{فِي الْأَرْضِ} (for ^{الْأَرْضِ}), upon the earth, as ^{فَلْيَرْضَ} ^{ذُو الْأَعْلَالِ} (for ^{الْأَعْلَالِ}), subject to change (a weak letter), as ^{ذُلْعَالٍ}. In the first of these examples the *l* is an *êlif* conjunctionis; in the other two it is an *êlif* separationis, but has been changed for the sake of the metre into an *êlif* conjunctionis. The suffixes of the 1st pers. sing., ^{نِي} and ^ي, may assume before the article the older forms ^{نِي} and ^ي; e. g. ^{نِعْمَتِي الَّتِي} ^{إِهْدِنِي الصِّرَاطَ} *my grace which, guide me on the way*, instead of ^{نِعْمَتِي الَّتِي} and ^{إِهْدِنِي الصِّرَاطَ}, which latter forms are equally admissible.

c) A diphthong is resolved into two simple vowels, according to the law stated in §. 25, viz. *ai* into *āi*, and *au* into *āu*; as ^{فِي عَيْنِي الْمَلِكِ} ^{فِي عَيْنِي الْقَوْمِ} ^{مُصْطَفَى اللَّهِ} *aināi 'l-mèlikî, in the eyes of the king, for ih'sāi 'l-kauma, fear the people; mustafāi 'llāhi, the elect of God, for مصطفى الله*. The silent *êlif* (§. 7, rem. a) does not prevent the resolution of the diphthong, as ^{رَمَوْا الْحِجَارَةَ} ^{فَلَمَّا رَأَوْا النَّجْمَ} *ramāi 'l-higārata, they threw the stones; fa-lammā ra'āi 'n-nègma, and after they saw the star*. But ^{أَوْ} and ^{لَوْ} take *kèsra*, as ^{أَوْ اسْمُهُ} ^{لَوْ اسْتَقْبَلَ} *or his name; if he went to meet*.

d) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *êlif* conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kèsra*. Hence the pronouns of the 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. ^{وَم} تَم take ḍamma (in which they originally ended); as ^{وَم} أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; ^{وَم} لَعَنَهُمُ اللَّهُ *may God curse them!* ^{وَم} رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with ^{وَم} مِنْذُ, *since, from which time forth*, because it is contracted for ^{وَم} مِنْذُ. The preposition ^{وَم} مِنْ, *from*, takes fèṭḥa before the article, but in other cases kèsra; as ^{وَم} مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with gèzma take kèsra; viz. nouns having the tènwīn, as ^{وَم} مُحَمَّدُ النَّبِيُّ *Mohammedunā 'n-nèbīyu*; the pronoun ^{وَم} مَنْ, as ^{وَم} مِنَ الْكَذَّابِ *mani 'l-kad-dābu*; verbal forms like ^{وَم} قَتَلْتُ, ^{وَم} تَكْتُبُ, ^{وَم} أَجْلِسُ, as ^{وَم} قَتَلْتُ الرُّومَ *katalati 'r-Rūmu*; and particles, such as ^{وَم} هَلْ, ^{وَم} قَدْ, ^{وَم} بَلْ, ^{وَم} إِنْ, ^{وَم} عَنْ, ^{وَم} لَكِنْ, etc.

REM. a. In certain cases where ^{وَم} هُمْ becomes ^{وَم} هِم (see §. 185, rem. b) the waṣl may be made either with ḍamma or kèsra, ^{وَم} هِم or ^{وَم} هِم.

REM. b. If the vowel of a prosthetic ĕlif be ḍamma, the waṣl is sometimes effected by throwing it back upon the preceding vowelless consonant or tènwīn; as ^{وَم} قُلْ أَنْظَرُوا, for ^{وَم} قُلْ أَنْظَرُوا, instead of ^{وَم} قُلْ أَنْظَرُوا; ^{وَم} وَقَالَتْ أَخْرَجْ سَلَامٌ أَدْخُلُوا *selāmunu 'dhulū*.

REM. c. The final ن of the second Energetic of verbs (see §. 97) is rejected, so that the waṣl is effected by the preceding fèṭḥa; as ^{وَم} لَا تَضْرِبْ ابْنَكَ *lā taḍriba 'bnaka*, and not ^{وَم} لَا تَضْرِبْ ابْنَكَ *lā taḍribani 'bnaka*.

21. | is altogether omitted in the following cases.

a) In the solemn introductory formula ^{وَم} بِسْمِ اللَّهِ, for ^{وَم} بِسْمِ اللَّهِ, *in the name of God*, ^{וְשֵׁם הָאֱלֹהִים}. As a compensation for the omission of the |, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ^{وَم} ب, thus: ^{وَم} بِسْمِ.

b) In the word ^{وَم} ابْنِ, *son*, in a genealogical series, that is to

say, 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, ^{ضرب زيد بن خالد سعد بن عوف بن عبد} *Zèid, the son of Hālid, struck Sād, the son of 'Auf, the son of 'Abdu 'llāh.* But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the ^أ is retained; as ^{زيد ابن عمرو} *Zèid (is) the son of 'Amr; 'Omar (is) the son of 'el-Hattāb.*

REM. a. Even in the first case the ^أ of ^{ابن} is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following ^{ابن} be that of the mother or grandfather, the ^أ is retained; as ^{عيسى ابن مريم} *Jesus the son of Mary; 'Ammār the (grand)son of Manṣūr.* Likewise, if the following name be not the real name of the father, but a surname or nickname; as ^{مقداد ابن الاسود} *Mikdād the son of 'el-'Aswad* (the real name of 'el-'Aswad, "the black," being 'Amr, ^{عمرو}). Or if the series be interrupted in any way, as by the interposition of an adjective; e. g. ^{يحيى الكريم ابن ميمون} *Yahyā the noble, the son of Meimūn; رِدْبَى كَظْرَبَى ابْنُ مُوسَى* *Ridbā (pronounced like the word zirbā) the son of Mūsā.*

c) In the article ^{ال}, when it is preceded :

a) by the preposition ^{لِ} to, as ^{لِلرَّجُلِ} to the man, for ^{لِلرَّجُلِ}. If the first letter of the noun be ^ل, then the ^ل of the article is also omitted, as ^{لِلَّيْلَةِ} to the night, for ^{لِلَّيْلَةِ}, and that for ^{لِلَّيْلَةِ}.

β) by the affirmative particle ^{لَ} truly, verily, as ^{لَلْحَقِّ}, for ^{لَلْحَقِّ}.

d) In nouns, verbs, and the article ^{اَلْ}اَل, when preceded by the interrogative particle ^{اَ}ا; as ^{اَبْنُكَ}اَبْنُكَ, for ^{اَبْنُكَ}اَبْنُكَ, is thy son—? ^{اَنكسرت}اَنكسرت, for ^{اَنكسرت}اَنكسرت, is it (fem.) broken? ^{اَتخذتم}اَتخذتم, for ^{اَتخذتم}اَتخذتم, have ye received? ^{اَلْمَاءُ}اَلْمَاءُ, for ^{اَلْمَاءُ}اَلْمَاءُ, is the water—? The *êlif* of the article may however be retained, so that ^{اَلْمَاءُ}اَلْمَاءُ with the interrogative ^{اَ}ا is often written ^{اَلْمَاءُ}اَلْمَاءُ.

REM. a. In this last case, according to some, when the second *êlif* has *fèṭḥa*, the two *êlifs* may blend into one with *mèdda* (see below); as ^{اَلْحَسَنُ عِنْدَكَ}اَلْحَسَنُ عِنْدَكَ, is *el-Ḥasan* in thy house? for ^{اَلْحَسَنُ}اَلْحَسَنُ; ^{اَلْقُرْشِيُّ اَمِ التَّقِي}اَلْقُرْشِيُّ اَمِ التَّقِي, he of *Korèis* or he of *Takif*? ^{اَيْمَنُ اللّٰهُ يَمِينُكَ}اَيْمَنُ اللّٰهُ يَمِينُكَ, is thy oath 'by God'? (see §. 19, rem. b) for ^{اَيْمَنُ اللّٰهُ}اَيْمَنُ اللّٰهُ.

REM. b. The prosthetic *êlif* of the imperative of ^{سَأَلَ}سَأَلَ, to ask, is frequently omitted, in Mss. of the *Kor'an*, after the conjunction ^{فَ}ف; as ^{فَسَأَلَ}فَسَأَلَ, for ^{فَسَأَلَ}فَسَأَلَ.

E. Mèdda or Matṭa.

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

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

REM. b. In the oldest and best Mss., the form of the *mèdda* is ^{مَد}مَد (i. e. *مد*). Its opposite is ^{قَصْر}قَصْر (i. e. *قصر*, *shortening*), though this is but rarely written.

23. When, at the beginning of a syllable, an *êlif* with *hèmza*

and fèṭḥa (ا) is followed by an ʿlif of prolongation or an ʿlif with hêmza and gèzma (ا), then the two are commonly represented in writing by a single ʿlif with mèdda; e. g. اساد for اساد, اكلون for اكلون, ائنا for ائنا (see §. 17, rem. b). In this case it is not usual to write either the hêmza, or the vowel, along with the mèdda.

REM. a. ا is called الألف الممدودة, *the lengthened or long ʿlif*, in opposition to الألف المقصورة, *the ʿlif that can be abbreviated or shortened* (§. 7, rem. b).

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

REM. c. Mèdda is sometimes placed over the other letters of prolongation, و and ي, when followed by an ʿlif hêmzatum, only the hêmza being written (§. 17, a); as يسوء, يسوء. Also over the final vowels of the pronominal forms أنتم, كم, or ه, هم, or هم, and the verbal termination تم, when they are used as long in poetry; e. g. هم, أنتم.

REM. d. The mark ٲ, often written over abbreviations of words, has nothing in common with mèdda but the form. So تع for تع, *He (God) is exalted above all*; عم for عليه السلام, *peace be upon him!* صلعم for صلى الله عليه وسلم, *God bless him and grant him peace!* رضه for رضي الله عنه, *may God be well pleased with, or gracious to, him!* رح or رحه for رحمه الله, *may God have mercy upon him!* الخ for آخره, *to the end of it, i. e. etc.*; ثنا for حدثنا, *he narrated to us*; أنا or نا for أخبرنا, *he informed us*; ح for حينئذ, *then*.—The letters م م are written over words that have been erroneously transposed in a manuscript, for موخر, *to be placed last*, and مقدم, *to be placed first*.—On the margin of Mss. we often find words with the letters خ, ن, and ص over them. The first of these indicates a variant, and

stands for نُسْخَةٌ, a copy, another manuscript; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, يَبَانُ, explanation; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one, مَحَّةٌ, it is correct, or تَصْحِيحٌ, correction, emendation. Written over a word in the text, مَح stands for مَحَّةٌ, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.

IV. THE SYLLABLE.

24. The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as قَالَ *kā-lā*.

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as قُلْ *kūl*, not قَوْلْ (Heb. קוּל). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn*, *ūn*, *ān*, etc.

REM. Before a double consonant *ā* is however not infrequent (see §. 13, rem.).

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 اسْفَنْج, σπόγγος; افلاطون, Πλάτων; الافرنج, the Franks (Europeans); اكسير, an elixir, τὸ ξηρόν (medicamentum siccum).

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

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

a) The pausal forms of §. 29 and §. 30, in which the accent remains unaltered ; as *ya-kúl*, *kā-nún*, *mu'-mi-nún*, *kā-ti-bát*, *fi-rínd*, *'a-kál*, *ma-fár*, *ku-béil*, *bil-láur*, *bu-néi*.

REM. But words ending in *يَـ*, *وُـ*, *أَـ* or *إَـ*, *وُـ*, and *يَـ*, throw back the accent as far as possible in their pausal forms ; *قُرْشِي* *Ko-ra-ší-yun* becomes *Kó-ra-ší*, *نَبِي* *nè-bi-yun*, *né-bi* ; *عَدُو* *'a-dú-wun*, *'á-dū* ; *اِفْتِنَاء* *'ik-ti-ná-'un*, *'ik-ti-nā* ; *حَمْرَاء* *ham-rá-'u*, *hám-rā* ; *مَقْرُو* *mak-rú-'un*, *mák-rū* ; *بَطِي* *ba-ti-un*, *bá-ti*.

b) Monosyllables in combination with *اَـ*, *بَـ*, *كَـ*, *لَـ*, *وَـ*, and *فَـ*, which retain their original accent ; as *الَا* *'a-lá*, *اِفْلَا* *'a-fa-lá*, *بِمَا* *bi-má*, *بِه* *bi-hi*, *كَذَا* *ka-dá*, *لِمَنْ* *li-mán*, *لَنَا* *la-ná*, *وَلَمْ* *wa-lám*, *فَقَط* *fa-kát*, *وَقُل* *wa-kúl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَـ* ; as *بِمَ* *bi-ma*, *لِمَ* *li-ma*, in contrast with *بِمَا* *bi-má*, *لِمَا* *li-má*. See §. 351, rem.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel ; as *قَالَ* *ká-la*, *يَقُولُ* *ya-kú-lu*, *قَانُون* *kā-nú-nun*, *مُؤْمِنِينَ* *mu'-mi-ní-na*, *كَاتِبَاتٍ* *kā-ti-bá-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبٌ* *kál-bun*, *ذُنْبٌ* *dí-bun*, *بُرٌّ* *búr-un*, *اجْلِسْ* *'ig-lis*, *فِرْدٌ* *fi-rín-dun*, *اَقْلٌ* *'a-kál-lu*, *مَفَرٌ* *ma-fár-run*, *يَقُولُنَّ* *ya-kū-lán-na*, *قَبِيلٌ* *ku-béi-la*, *بِلُورٌ* *bil-láu-run*, *بَنِي* *bu-néi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the penult is long by nature or position; as كَتَبَ *ká-ta-ba*, كَتَبَتْ *ká-ta-bat*, كَتَبُوا *ká-ta-bū*, كَاتِبٌ *ká-ti-bun*, طَلَبَ *tá-la-bun*, أَيْنَمَا *éi-na-mā*; تَرَأْسُ *ta-rá-sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَتَبْتُمَا *ka-táb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبَتَا *ká-ta-ba-tā*, مَسْأَلَةٌ *más-'a-la-tun*, مَسْأَلَتُهُمَا *más-'a-la-tu-hā*, قَصَبْتُهُمَا *ká-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bèdawīn, see Lane in the *Journal of the German Oriental Society*, vol. iv., pp. 183-6, and Wallin in the same journal, vol. xii., pp. 670-3.

VI. THE NUMBERS.

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

أَبْجَدِ هَوَزِ حَطِي كَلَمَنْ سَعْفَصْ قَرِشَتْ تُخَذْ ضَطَغْ

(otherwise pronounced:

أَبْجَدِ هَوَزِ حَطِي كَلَمَنْ سَعْفَصْ قَرِشَتْ تُخَذْ ضَطَغْ)

or, as usual in North Africa:

أَبْجَدِ هَوَزِ حَطِي كَلَمَنْ صَعْفَصْ قَرِشَتْ تُخَذْ طَغْشْ

The special numerical figures, ten in number, have been

adopted by the Arabs from the Indians, and are therefore called ^{الرقم الهندي} *الرقم الهندي*, *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:	٩	٨	٧	٦	٥	٤	٣	٢	١	٠
Arabic:	٩	٨	٧	٦	٥	٤	٣	٢	١	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, ^{فَعْلٌ}الْفَعْلُ.

A. GENERAL VIEW.

1. *The Forms of the Triliteral Verb.*

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

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

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

^{فَعْلٌ} فَعْلٌ XI.	^{تَفَاعَلَ} تَفَاعَلَ VI.	^{فَعَلَ} فَعَلَ I.
^{إِفْعَوْلٌ} إِفْعَوْلٌ XII.	^{إِنْفَعَلَ} إِنْفَعَلَ VII.	^{فَعِّلَ} فَعِّلَ II.
^{إِفْعُولٌ} إِفْعُولٌ XIII.	^{إِفْتَعَلَ} إِفْتَعَلَ VIII.	^{فَاعَلَ} فَاعَلَ III.
^{إِفْعِنَلٌ} إِفْعِنَلٌ XIV.	^{إِفْعَلٌ} إِفْعَلٌ IX.	^{أَفْعَلَ} أَفْعَلَ IV.
^{إِفْعِنَلِي} إِفْعِنَلِي XV.	^{إِسْتَفْعَلَ} إِسْتَفْعَلَ X.	^{تَفَعَّلَ} تَفَعَّلَ V.

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

REM. *b.* The Arab grammarians use the verb فَعَلَ (فَعَلَّ) 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 أَلَامُ *the lām*.

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

36. The *first* or ground-form is generally transitive (مُتَعَدٍّ) or intransitive (لَازِمٌ or غَيْرُ مُتَعَدٍّ) in signification, according to the vowel which accompanies its second radical.

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

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E. g. فَرِحَ or جَدَلَ *to be glad*, حَزِنَ *to be sorry*, أَشْرَ or بَطَرَ *to be proud and insolent*, أَدِمَ *to become whitish*, شَهِبَ *to become gray*, سَلِمَ *to be safe and sound*, مَرِضَ *to be sick*, كَبِرَ *to become old*, عَمِيَ *to be blind*; but حَسَنَ *to be beautiful*, قُبِحَ *to be ugly*, ثَقُلَ *to be heavy*, شَرُفَ *to be high or noble*, سَفَلَ *to be low or mean*, كَبُرَ *to be large*, صَغُرَ *to be small*.

I. The Verb. A. General View. 1. Forms of the Triliteral Verb. 31

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

REM. b. The same three forms occur in Hebrew and Aramaic (Chaldee and Syriac), though the distinction is in these languages no longer so clearly marked. Examples of verbs in *i* and *u* are: *יָבֵשׁ*, *יָבֵשׁ*, to be dry, = *יָבֵשׁ*; *מָלֵא* to be full, = *מָלֵא*; *יָדַר* to be afraid, = *יָדַר*; *נָכַל* to be bereaved, = *נָכַל*; *נָדַד* to sleep; etc.

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 (*للمبالغة*) or extensive (*للتكثير*). 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, *ضَرَّبَ* to beat violently; *كَسَرَ* to break, *كَسَّرَ* to break in pieces; *قَطَعَ* to cut, *قَطَع* to cut in pieces; *فَرَّقَ* to separate, *فَرَّقَ* to disperse; *قَتَلَ* to kill, *قَتَلَ* to massacre; *جَالَ* or *طَافَ* to go round, *جَوَلَ* or *طَوَّفَ* to go round much or often; *بَكَى* to weep, *بَكَى* to weep much; *مَوَتَ الْمَالُ* the cattle died off rapidly or in great numbers (*مَاتَ* to die); *بَرَكَ* *الْجَمَلُ* the camel kneeled down, *بَرَكَ النِّعَمُ* the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual *causative* or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as *فَرِحَ* to be glad, *فَرَحَ* to gladden; *ضَعِفَ* to be weak, *ضَعَفَ* to

weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as *عَلِمَ* to know, *عَلَّمَ* to teach; *كَتَبَ* to write, *كَتَّبَ* to teach to write; *حَمَلَ* to carry, *حَمَّلَ* to make carry.

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

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

REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e. g. *خَيَّمَ* to pitch a tent (*خَيْمَةً*), to dwell in a place, *جَيَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *مَرَضَى* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جِلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَادٌ*), *قَدَّى* to take a mote (*قَدْيٌ*) out of the eye. Compare in Hebrew *בָּרַחַל, בָּרַחַל, בָּרַחַל*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *سَلَامٌ عَلَيْكَ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *حَيَّاكَ اللَّهُ* (peace be upon thee), *مَنْ دَخَلَ ظَفَارَ حَمَرٍ* he who enters (the city of) *Zafār*, must speak *Himyaritic* (the language of *Himyar*, *حِمْيَرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَ* to set out in any direction (*وَجْهٌ*), *شَرَّقَ* to go to the east (*الشَّرْقُ*), *غَرَّبَ* to go to the west (*الْغَرْبُ*).

REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *קָטַל* and Aram. *קָטַל*. — *קָטַל* is weakened from

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

c) When **فَعَّلَ** denotes a quality or state, **فَاعَلَ** indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E. g. **خَشَنَ** to be rough or harsh, **خَاشَنَهُ** he treated him harshly; **حَسَنَ** to be good or kind, **حَاسَنَهُ** he treated him kindly; **لَانَ** to be soft or gentle, **لَايَنَهُ** he treated him gently; **قَسَا** to be hard, **قَاسَا** 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** to double, fold (طَرَقَ) on fold; **عَافَكَ اللَّهُ** may God keep thee safe and well, from **عَافِيَةٌ** robust health; **سَافَرَ** to go on a journey (سَفَرٌ).

REM. b. **فَاعَلَ** corresponds in form and signification to the Heb. קוֹטֵל (Arab. ā = Heb. ō, of which we shall see many other examples), 2d pers. sing. קוֹטֵלְתָּ.

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

45. Its signification is *factitive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E. g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ 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; نَجَّى to escape, نَجَّى and أُنَجَّى to set at liberty, to let go.

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

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E. g. أَبْقَلَ to produce herbage (بَقْلٌ), أَوْرَقَ to put out leaves (وَرَقٌ), أَثْمَرَ to bear fruit (ثَمَرٌ), أَمْطَرَ to give or yield rain (مَطَرٌ); أَحَبَّ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَمَّتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَلْبَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَبْلَى to give a proof (بَلَاءٌ) of

his prowess in battle; ^{أَحْسَنَ}, ^{أَسَاءَ}, to act well or ill, ^{أَذْنَبَ} to commit a sin, ^{أَخْطَأَ} to commit a blunder, fault or error, ^{أَصَابَ} to do or say what is right; ^{أَبْطَأَ} to be slow or tardy; ^{أَسْرَعَ} to make haste; ^{أَعْنَقَ} to run with outstretched neck; ^{أَسَنَّ} to become fullgrown (from ^{سِن} 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,” in German, “nach einer Stadt machen”), the entering upon a period of time (being, doing or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind. E. g. ^{أَقْبَلَ} to advance, ^{أَدْبَرَ} to retire (“reculer”), ^{أَقْدَمَ} to go on boldly (compare, in Hebrew, ^{הֵיכֵן}, to go to the right, and ^{הֵשִׁיבָאֵל}, to go to the left); ^{أَتَجَدَ} (أَتَيْمَنَ) to go to *el-Yemèn* (الشَّامَ) to go to Syria, ^{أَتَجَدَ} (أَتَيْمَنَ) to go to *el-Yemèn*, ^{أَتَجَدَ} (أَتَيْمَنَ) to go to *el-Negd* (النَّجْدَ), ^{أَتَجَدَ} (أَتَيْمَنَ) to go to *Tihāma* (تِهَامَةَ), ^{أَتَجَدَ} (أَتَيْمَنَ) to go to *el-Irāk* (العِرَاقَ), ^{أَتَجَدَ} (أَتَيْمَنَ) to enter the *haram* or sacred territory; ^{أَصْبَحَ}, ^{أَظْهَرَ}, ^{أَمْسَى}, to enter upon the time of morning (الصَّباحُ), mid-day (الظُّهرُ), or evening (المساءُ); ^{أَصَابَ}, ^{أَشْتَى}, to enter upon the summer (الصَّيفُ) or winter (الشتاءُ); ^{أَجْمَلَ} to have many camels, ^{أَسْبَعَ} to abound in beasts of prey or to have one's flocks devoured by them, ^{أَضَبَّ} to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ); ^{أَقْفَرَ} to become desert, ^{أَجْدَبَ} to suffer from drought (of people) or to be dry (of a season), ^{أَفْلَسَ} to become penniless (to be reduced to the last farthing, فَلَسَ), ^{أَعْوَزَ}, ^{أَعْدَمَ}, to be reduced to utter want; ^{أَغِيْمَ} to become cloudy, ^{أَخْلَقَ} to become worn out (of a garment); ^{أَشْكَلَ} to become dubious or confused, ^{أَبَانَ} to become plain or clear; ^{أَمَكَّنَ} to become possible.

REM. *d.* ^{أَفْعَلَ} corresponds in form and signification to the Heb. ^{הִקְטִיל}, Phœn. ^{יקטל} (*iktîl*), Aram. ^{אִקְטִיל}, ^{אִמְטִיל}.—^{הִקְטִיל} is weakened from ^{הִקְטִיל} (compare §. 41, rem. *d*, note), as is proved in Hebrew alone by the Imperat. ^{הִקְטִיל}, the Imperf. ^{יִקְטִיל} (orig. ^{יִהְיֶה}), the Perf. of verbs ^{פִּי} (הִשִּׁיב for הִשִּׁיב), the Perf. of verbs ^{הִגִּיל} (הִגִּיל for הִגִּיל), and the 2nd pers. sing. Perf. ^{הִקְטִילָהּ}. The

Hebrew, it will be observed, has ה as the prefix, instead of the feebler Arabic and Aramaic ن. Some traces of the *h* are still discoverable in the other dialects; as هَرَّاح for أَرَّاح to give rest to, to let rest; هَرَّاد for أَرَّاد to wish; هَرَّاق for أَرَّاق to pour out (הִרְיִק); هَنَّار for أَنَّار to mark a cloth; هَات give, for آت (rad. أَتَى, أَتَى, to come); هَمَّع, هَمَّع, = הִמְצִיחַ to believe. The *h* itself is not improbably weakened from *s*, for *sakṭal* is the dominant form in Assyrian and in one Himyaritic dialect (the other has *h*), whilst שִׁקְטִיל is of frequent occurrence in Aramaic, and has left its traces in Hebrew (e. g. שִׁלְהֶבֶת) and also in Arabic (see §. 60, and §. 65, rem.). Forms like هَرَّاق are treated in Arabic as quadriliterals (see §§. 67, 69, and 118), e. g. imperf. مَهْرَقٌ or مَهْرَقٌ, nom. patient. يَهْرَقُ or يَهْرَقُ.

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

47. This form annexes to the significations of the second the *reflexive* force of the syllable ت; it is the مُطَاوَع of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the *passive*. E. g. تَكَسَّرَ to be broken in pieces, تَفَرَّقَ to be dispersed, تَقَطَّعَ to be cut in pieces, تَضَرَّبَ to be moved or agitated; تَخَوَّفَ to be afraid (خَوَّفَ to terrify), تَقَلَّدَ سَيْفَهُ he girt on his sword (قَلَّدَهُ سَيْفًا he girt a sword upon him — another person); تَكَبَّرَ, تَعَظَّمَ, to be proud; تَنَزَّرَ, تَقَيَّسَ, to side with Kais or Nizār, تَنَزَّقَ, تَشَيَّعَ, to adopt the tenets of the 'Azārīka (الآزارقة) or of the Šī'ā (الشيعية), تَعَرَّبَ to call oneself an Arab, تَهَوَّدَ to become a Jew (يَهُودِي), تَمَجَّسَ to become a fire-wor-

shipper (مَجْرُسِي), تَنْصُرُ to become a Christian (نَصْرَانِي), تَنْبَا to give oneself out as a prophet (نَبِيّ), تَأْسِدُ to become as bold or fierce as a lion (أَسَد), تَنْمِرُ to become as savage as a leopard (نَمْر); تَحْلُمُ to try to acquire, or to affect, clemency, تَمْرًا, تَشَجَعُ to affect courage or manliness, تَصْبِرُ to constrain oneself to endure with patience; تَأْتِمُ, تَحْرَجُ, تَحُوبُ, تَحْتَثُ, to abstain from, or avoid, sin or crime, تَذْمُمُ to avoid blame.

REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions.

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e. g. تَتَبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, to ascertain a thing for certain, تَقَصَّى to investigate thoroughly, تَشَمَّ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَعَ to hear 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, تَفَرَّقَ 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, تَذَرَّ to take as an abode, تَنَبَّى to adopt as a son.

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 عِلِمَ (passive of عَلَّمَ) to be taught. We can say $\text{عَلِمَ وَلَمْ يَتَعَلَّم}$, he was taught (received instruction), but did not learn (become learned).* Again, بَانَ to be separate, distinct, clear, بَيَّنَ to make clear, explain, تَبَيَّنَ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e. g. $\text{تَعَلَّمَ الطَّبَّ}$ he learned the art of medicine, $\text{تَعَلَّمَ الطَّبَّ}$ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§. 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדֵּשׁ and the Aram. ܐܬܗܩܕܝܫ , ܐܬܗܩܕܝܫ (see §. 41, rem. d).

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

50. It is the مُطَاوَعُ (see §. 47) of the third form, as $\text{بَاعَدْتَهُ فِتْبَاعِدًا}$, 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

* In German, *er ward gelehrt* (or *unterrichtet*), *ward aber nicht gelehrt* (or *unterrichtet*), *lernte nicht*, where the same words have both the passive and the effective meaning. Using a Scoticism, we might say, *he was learned* (=taught), *but did not learn*.

at full length, تَغَافَلَ to be off one's guard, to neglect a thing, تَمَآوَتْ to draw a good omen from the thing, تَمَآوَتْ to pretend to be dead, تَعَامَى to pretend to be blind, تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived. Further, the possible reciprocity (المشاركة) of the third form becomes a necessary reciprocity, in as much as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e. g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) conversed together; جَاذَبَهُ الثَّوبَ he tried to pull away the garment from him, تَجَاذَبَا الثَّوبَ the two pulled the garment to and fro between them; نَازَعَهُمُ الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا الْحَدِيثَ they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءَ he tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءَ the two forgot their mutual hatred; whence in the passive, تَجُرِّدُ الثَّوبَ, تَنُوزِعُ, تَنُوسِيَتِ الْبَغْضَاءَ, and الْحَدِيثُ.

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

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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. *تَتَابَعَتِ الْأَمْطَارُ* *the people heard of it from one another*, *تَتَابَعَتِ* *the rains followed one another closely*, *تَدَارَكْتُ الْأَخْبَارُ* *the tidings followed one another rapidly*, *تَنَامَتْ إِلَيْهِ قَرِيشٌ* (*the tribe of*) *Korèis came to him, all of them, following one another*.

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e. g. *تَمَاسَكَ* "partes habuit inter se co-hærentes," *to be of compact and firm build*; *تَعَاوَنَتِ الْمَرْأَةُ* *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); *تَدَاعَى الْبِنَاءُ* *the building cracked and threatened to fall* (as if its parts called on one another to do so; compare *تَدَاعَى عَلَيْهِ الْعَدُوُّ* *the enemy advanced against him from every side*, *تَدَاعَتْ السَّحَابَةُ بِالْبَرْقِ وَالرَّعْدِ* *the cloud lightened and thundered from every quarter*).

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

51. The seventh form (*إِنْفَعَلَ*) is formed from the first (*فَعَلَ*) by prefixing a *ن*, before which is added a prosthetic *ل* to facilitate the pronunciation (see §. 26).

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

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

eighth, and approaches more nearly to a passive. At the same time, the *effective* signification is often developed in it out of the reflexive. E. g. *اِنشَقَّ* to open (of a flower), lit. to split itself; *اِنكسر* to break (intrans.), to be broken; *اِنقطع* to be cut off, to be ended, to end; *اِنكشف* to be uncovered, to be made manifest, to appear; *اِنحطم* to become broken, to break into pieces; *اِنقال* 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. *اِنهزم* to let oneself be put to flight, to flee; *اِنقاد* to let oneself be led, to be docile or submissive; *اِنخدع* to let oneself be deceived; *اِنجر* to let oneself be drawn or dragged.

REM. a. Hence it is clear that such words as *اِنحَمَقَ*, from *حَمَقَ*, to be stupid or foolish; *اِنْعَدَمَ* to be non-existent or missing, not to be found, from *عَدِمَ* not to have; *اِنهوى*, from *هوى* to sink down, to fall; *اِنْعَادَ* to be repeated, from *عَادَ* to return; *اِنضاقَ* to be in straits or distress, from *ضاقَ* to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مُطَوِّع* of the fourth; e. g. *اِنغلقَ* to be bolted, from *اغلاقَ* to bolt; *اِنطفأَ* to be extinguished, from *اطفأَ* to extinguish; *اِنصلحَ* to be put to rights, from *اصلحَ* to put to rights.

REM. c. *اِنفعلَ* corresponds exactly to the Heb. *הִקְטִיל* (for *הִקְטִיל*, as in *הִקְטִילָהּ*, 2d per. sing. m. *הִקְטִילָהּ* for *הִקְטִילָהּ*, *הִקְטִילָהּ* for *הִקְטִילָהּ*, save that the Hebrew, instead of prefixing a prosthetic *ê*lif (or rather *ה*), has followed the same principle of formation as in *הִקְטִיל*, *הִקְטִיל*. The Arabic form appears in the Imperat. and Imperf.; *يَقْتُلُ* = *يَقْتُلُ* for *يَقْتُلُ*, and *اِقْتُلْ* = *اِقْتُلْ* for *اِقْتُلْ*.

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54. The eighth form (فَعَّلَ) 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 ل (§. 51, rem.).

REM. ت ought properly to have been placed *before* the first radical, as in the fifth and sixth forms (see §. 57, rem. b). But in verbs beginning with a sibilant, it was inserted for the sake of euphony between the first and second radicals (see §§. 115, 116, 117); and this was then done in all other cases, either for the same reason, or to introduce complete uniformity among the verbs of this form.

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاعٍ) of the first. The reflex object is either a) the direct object or accusative, as فَرَّقَ to divide, اِفْتَرَقَ to go asunder, to part; عَرَضَ to place (something) before one, اِعْتَرَضَ to put oneself in the way, to oppose; ضَرَبَ to beat, اِضْطَرَبَ to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or b) the indirect object or dative, implying *for oneself, for one's own advantage*, as فَرَسَ to tear a prey in pieces, اِفْتَرَسَ do.; لَمَسَ to touch, اِلْتَمَسَ to feel about for a thing, to seek for it; كَسَبَ and اِكْتَسَبَ to earn one's living; حَطَبَ and اِحْتَطَبَ to collect firewood; كَالَ and اِكْتَالَ to measure corn; شَوَى and اِشْتَوَى to roast meat.

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, = تَلَاقَوْا. اِلْتَقَوْا they met one another, = تَجَاوَرُوا.

57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see §. 113); as *إِيْتَفَكَ* to be overturned (from *أَفَكَ*), *إِرْتَدَعَ* to be turned back, *إِنْتَصَرَ* to be helped (by God), to be victorious; *إِمْتَلَأَ* to be full.

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

REM. b. *اِفْعَلَّ* has been explained in §. 54, rem., as a variety of *تَفَعَّلَ* or *اِنْفَعَلَ*, and hence it corresponds to the passive of the first form in Aramaic, viz. *ܐܢܬܩܝܠ*. In Himyaritic the form *فَتَعَّلَ* occurs, written without a prosthetic letter; and in the Moabite inscription of king Mēsha' we find *הלתחם* = Heb. *נלחם*. In Hebrew we may possibly reckon as an example *תִּחַרְרָה*, to contend or vie with, = *למריב*; with more certainty *הִתְפַּקֵּד*, to be numbered, mustered, and its passive *הִתְפַּקֵּד*. The Æthiopic uses two forms, *takadana* and *takadna* (for *takadēna*).

58. The *ninth* form (*اِفْعَلَّ*) is formed from the first (*فَعَلَ*) by doubling the third radical; the *eleventh* (*اِفْعَالَّ*) from the ninth by lengthening the fèthā of the second syllable.

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

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and *defects*, these being qualities that cling very firmly to

persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (المبالغة). The eleventh seems to indicate a *higher degree* of the quality than the ninth, and this is expressed by the lengthening of the vowel in the second syllable. E. g. *إصفر* to be yellow, *إصفار* to be bright yellow; *إسود* to be black, *إسواد* to be jet black; *إبيض* to be white, *إبياض* to be pure white; *إبراق* (from *ورق*) to become purple (of a grape); *إعوج* to be crooked, *إعواج* to be very crooked; *إضجم* and *إضجام* to be wry-mouthed or wrynecked; *إحول* to squint, *إحوال* to become verdant; *إزور* and *إزوار* to turn away or retire from; *إربد* to be ash-coloured, to be stern or gloomy; *إربث* or *إرباث* to be scattered or disordered; *إرغاد* to become commingled, confused, or languid; *إرفض* to be dispersed, to drop or flow (of tears); *إرقد* to run quickly, to hasten; *إشعان* to be dishevelled (of hair).

REM. a. If the third radical of the root is *و* or *ي*, the ninth and eleventh forms take the shape *أَفْعَلَّ* and *أَفْعَلَلَّ*; as *إِجْدَوَى* (for *إِجْدَوَى*, see §. 167, 2, a) to stand or rest on the tips of the toes, *إِخْوَوَى* and *إِخْوَوَى* to be blackish brown or blackish green, *إِرْعَوَى* to refrain or abstain.

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

60. The *tenth* form (*اِسْتَفْعَلَ*) is formed by prefixing the letters *ست* to the first (*فَعَلَ*). The prosthetic *اِ* is necessary,

according to §. 26 (compare §. 51, rem.), and the fêtha of the first radical is thrown back upon the ت of است.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E. g. اسلم to give up, deliver over, استسلم to give oneself up; اوحش to grieve or distress, استوحش to be grieved or sorry; اعد to make ready, prepare, equip, استعد to get oneself ready, to be ready; اخلص to yield up (something) wholly, استخلص to claim (something) for oneself, to take entire possession (of it); احيا to bring to life, to preserve alive, استحيأ to preserve alive for one's own advantage; استجاب دعاءه He (God) answered, or accepted, his prayer, استجاب له 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. حل to be lawful, استحل he thought that it was lawful (for himself to do); وجب to be necessary, استوجب he thought it was necessary (for him); استحسن to think him, or it, good or beautiful; استجاد to think it good or excellent; استخف to think it light, to think lightly of, or despise, one; استثقل 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 also the tenth. Hence استوجب literally means to make something

I. *The Verb.* A. *General View.* 1. *Forms of the Triliteral Verb.* 47

necessary for oneself, to think it so or say it is so ; but أَوجِبَ 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 ; أَذِنَ to permit, اسْتَأْذَنَ to ask permission ; غَاثَ to help, اسْتَعَاثَ to call for help ; 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 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) ; اسْتَكَيَا to be ashamed, lit. to make oneself ashamed (حَيِيَ to be ashamed).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E. g. اسْتَوْلَى to make oneself master (وَلِيَ) of a thing, to take possession of it ; اسْتَخْلَفَ to appoint one as deputy, successor, or caliph (وَزِيرٍ) ; اسْتَقْضَى to appoint one as wèzîr (خَلِيفَةً), governor (عَامِلٍ), or judge (قَاضٍ).—Further, اسْتَحْجَرَ to become like (lit. to make itself like) stone (حَجَرٍ) ; اسْتَنْتَيْسَتِ الْعَنْزُ the she-goat became like a he-goat (تَيْسٍ) ; اسْتَنْتَوَقَّ الْجَمَلُ the he-

camel became like a she-camel (نَاقَةٌ); *ان البغاث بارضنا يستنسر*; *the kite in our country becomes a vulture* (نسر, 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. *ܣܦܥܠܐ*, *ܣܦܥܠܐ*, and its passive *ܣܦܥܠܐ*, *ܣܦܥܠܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَفَعَلَ* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَفَ* to swallow, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *لَعَفَ*, *أَقَلَبَ*, and *أَلَفَ* (IV. of *لَفَى*, *قَلَبَ*, and *لَعَفَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a later triliteral formation. See §. 45, rem. *d*.

66. Of the remaining forms of the triliteral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation. — XII. *إِجْدَوْنِي* to bear oneself erect (*جَدَا* do.); *إِحْدَوْبَ* to be arched, curved, or humpbacked (*حَدَبَ* do.); *إِحْلَوْلَكَ* to be jet black (*حَلَكَ* do.); *إِحْلَوْلِي* to be sweet (*حَلَوَ* do.); *إِخْشَوْشَن* to become very rough (*خَشَنَ* to be rough); *إِخْضَوْضَر* to become blackish brown or blackish green (= *إِخْضَرَ*), to become soft or tender (*خَضَرَ* do.); *إِخْضَوْضَلْ* to become moist (= *إِخْضَلَ*); *إِعْرُورِي* to ride on a horse without a saddle (*عَرِيَ* to be naked); *إِعْشَوْشَبْ* to be covered with luxuriant herbage (*عَشِبَ*); *إِعْصَوْصَبْ* to be gathered together (*عَصَبَ* to bind); *إِغْدَوْدَن* to be green and rank (of a plant), to be long and thick (of the hair). — XIII. *إِخْرُوطْ* to be long or last long, to go quickly (rad. *خَرَطَ*); *إِجْلَوْدَن* to last long (rad. *جَلَدَ*); *إِعْلَوْدَن* to be heavy (*عَلَدَ* to be hard);

إِعْلُوطَ to cling or adhere to firmly, to mount a camel (rad. علط).—
 XIV. إِجْجَنْشَشَ to be big (rad. ججش); إِسْكَنْكَ to be dark, to
 be obscure (rad. سكك); إِحْلَنْكَ to be jet black (حلك do.);
 إِعْلَنْكَ to be long and thick (of the hair, rad. علك); إِعْفَنْجَ
 to go quickly (rad. عفج); إِقْعَنْسَ to have a hump in front
 (the reverse of إِحْدُودَبَ قعس do.).—XV. إِعْلَنْدَى to be stout
 and strong (علد to be hard); إِحْبَنْطَى to be swollen or inflated,
 to be filled with rage (حبط do.).

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رَبَاعِيّ) 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 say baba (papa), غَرَّغَرَ to gargle, وَسُوسَ to whisper, زَلَزَلَ to shake, حَمَحَمَ to neigh, غَمَغَمَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of a trilateral verbal form.

E. g. شَمَخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمَعَ; جَمَهَرَ to collect (compare جَم and جَمَعَ); زَحْلَفَ to roll along (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَبَسَ to hasten (perhaps connected with نَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head = جَلَطَ; زَحُولَ to make retire (زَحَلَ to retire).

c) They are denominatives from nouns of more than three

letters, some of them foreign words. E. g. جَوَّابَ to put stockings (جَوَّابَ, Pers. كُورَبَ) on one; جَلَّبَبَ to put on one the garment called a جَلَّبَابَ; قَلَّسَى and قَلَّسَ to put on one the cap called a قَلَّسُوَّةَ; قَطَرَنَ to pitch, from قَطْرَانِ pitch; تَمَنَّقَ to put on a girdle (مَنْطَقَةٌ); تَسَرَّوَلَ to put on trousers or drawers (سَرَاوِيلَ, Pers. شِلْوَارَ); تَمَدَّرَعَ to wear a مَدْرَعَةٌ or tunic; تَمَدَّلَ to wipe one's fingers with a napkin (مَنْدِيلٌ mantile); تَمَسَّكَ to affect lowliness or humility, to abase oneself (مَسْكِينٌ lowly, humble, poor); تَمَذَّهَبَ to follow a sect (مَذْهَبٌ); تَمَعَّدَ to assimilate oneself (in dress, etc.) to the tribe of Ma'add (مَعَدٌ); تَلَمَّذَ to become a pupil or disciple (تَلْمِيزٌ, Heb. תַּלְמִיד); تَفَلَّسَ to philosophize (from فِيلَسُوفٌ, φιλόσοφος); بَيَّطَرَ to practise the veterinary art or farriery (بَيَّطَارٌ a farrier, ἵππίατρος).

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

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

I. فَعَّلَ

IV. اِفْعَلَّلَ

III. اِفْعَلَّلَ

II. تَفَعَّلَ

69. The *first* form of the quadriliterals corresponds in formation and conjugation to the *second* form of the trilaterals, and is both transitive and intransitive in signification. E. g. شَمَلَ to gather ripe dates, also to be active or nimble; شَمَخَ to pluck unripe dates; دَحَرَ to roll; زَهَرَ to laugh much; هَرَلَ to run quickly.

70. The *second* form agrees in formation and signification with the *fifth* of the trilateral verb. E. g. تَجَلَّبَبَ to put on or wear a جَلَبَاب; تَدَحَّرَ to roll along; تَسَلَّطَ to make oneself sultan (سُلْطَان), to act as if one were sultan, to lord it over another; تَشَيَّطَ to act like a devil (شَيْطَان).

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

72. The *fourth* form of the quadriliterals, which answers to the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E. g. اِدْلَهَمَ to be very dark; اِشْمَخَ to be very high or proud; اِضْمَحَلَ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِقْشَعَرَ and اِشْمَزَ to shudder with horror; اِطْمَانَ to be at rest (from طِمْنَان to lean back); اِحْزَالَ

to rise high ; ^{رَفَعَ}إِشْرَابٌ to raise the head and stretch out the neck ;
^{عَصَبَ}إِصْمَالٌ 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 فَعُلَ (§. 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms, as well as of those verbs of the forms فَعِلَ and فَعِّلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly = اخْضُرَّ or اخْضُرْ ; صُلِحَ to be good, right, in order, = فَسَدَ ; 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).

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

REM. The active voice is called by the Arab grammarians 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 عَلَى الْفَاعِلِ (الْمَصَوِّغُ) الْفِعْلُ الْمَبْنِيّ, 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 فَعْلٌ مَا لَمْ يُسَمَّ فَاعِلُهُ the doing, or being done, of that,

whereof the agent has not been named, or, more shortly, *مَا لَمْ يُسَمَّ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ*, the patient whereof the agent has not been named, i. e. the passive subject. The active voice is also shortly called *المَعْرُوفُ* or *المَعْلُومُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْرُوفُ (المَعْلُومُ) فَاعِلُهُ*, the action of which the agent is known, and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is unknown. These terms, *المَعْرُوفُ* or *المَعْلُومُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

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

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

4. The States (Tenses) of the Verb.

77. The temporal forms of the Arabic verb are but *two* in 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. We have discarded the names *Preterite* and *Future*, by

which these forms are still often designated (especially in our Hebrew and Syriac grammars), because they 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 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 (الْحَال or الْحَاضِر), and the future (الْمُسْتَقْبَل), the former of which they assign to the Perfect and the two latter 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.

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.

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).

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

81. There are three numbers, the *Singular* (المفرد, الفرد), or (الواحد), the *Dual* (التثنية or المثنى), and the *Plural* (الجمع), (المكثّر or المجموع); and likewise three persons, the *speaker* (first person), المتكلم, the individual *spoken to* (second person), المخاطب, and the individual *spoken of* (third person), الغائب (*the absent*). The genders are two, namely the *masculine* (المذكر) and the *feminine* (المؤنث); 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).

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

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

REM. A verb which contains one of the two letters و or ي is called فعل معتلّ, *a weak verb*, as opposed to فعل سالم, *a verb that is free from defect, a sound verb*. A verb which has ا for one of its radicals, or which belongs to the class med. rad. gemin. (صّو), is designated by the special term فعل صحيح; but some grammarians treat صحيح and سالم 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 pronouns are either *separate*, standing by themselves, or *connected*, 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 the verb, are also in part *prefixes*.

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

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

1. *Separate Pronouns.*

<i>Singular.</i>		
Masc.	Common.	Fem.
3. p. هو <i>he.</i>	...	هي <i>she.</i>
2. p. انت <i>thou.</i>	...	انت <i>thou.</i>
1. p. ...	انا <i>I.</i>	...

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

Dual.		
Masc.	Common.	Fem.
3. p. . . .	هُمَا <i>they two.</i>	. . .
2. p. . . .	كُمَا <i>ye two.</i>	. . .
1. p. . . .	. . .	. . .
Plural.		
3. p. هُمْ <i>they.</i>	. . .	هِنَّ <i>they.</i>
2. p. أَنْتُمْ <i>ye.</i>	. . .	أَنْتُنَّ <i>ye.</i>
1. p. . . .	بَعْضُكُمْ <i>we.</i>	. . .

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

REM. b. The second syllable of أَنَا is regarded as short by the old poets (أنا), except in pause, where we find both أَنَا (أنا) and أَنَا. Compare the Æthiopic *ănă*, which, in combination with the enclitic particle *să*, becomes *ănsă*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَن, إِنْ, إِنْ. The *scriptio defectiva* is found, for example, in the interjectional هَآءَندَا or هَآءَندَا *here I am* (هَآءَندَا, *eccome*), for هَآءَ أَنَا دَا. The form أَن is said also to occur.

REM. c. Older forms of هُمْ and أَنْتُمْ are هُمْ and أَنْتُمْ, used in poetry, and also in the *wasl* (§. 20, *d*, and §. 23, rem. *c*).

REM. d. The comparison of the pronominal forms (separate and suffixed) of the Arabic with those of the other Semitic languages is a subject of far too great extent and difficulty to admit of being discussed within the compass of a note.

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

Masc.	Common.	Fem.
3. p. . . .	. . .	تَ she.
2. p. تَ thou.	. . .	تِ (يَ, يِنَ) thou.
1. p. . . .	أَ I.	. . .

Dual.

3. p. اَ (أَ, اِنَ) they two.	. . .	تَا (أَ, اِنَ) they two.
2. p. . . .	تُمَا (أَ, اِنَ) ye two.	. . .
1. p. . . .	. . .	. . .

Plural.

3. p. اُوا (أُوا, أُونُ) they. . .	. . .	نَ they.
2. p. تُم (أُوا, أُونُ) ye. . .	. . .	تِنَ (نَ) ye.
1. p. . . .	أُنا we.	. . .

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

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

3. *Prefixed Pronouns, expressing the Nominative.**Singular.*

Masc.	Common.	Fem.
3. p. هَ he.	. . .	تَ she.
2. p. . . .	تَ thou.	. . .
1. p. . . .	أَ I.	. . .

Dual.

	Masc.	Common.	Fem.
3. p.	يَ they two.	...	تَ they two.
2. p.	...	تَ ye two.	...
1. p.	...	...	...

Plural.

3. p.	...	يَ they.	...
2. p.	...	تَ ye.	...
1. p.	...	نَ we	...

REM. These forms are restricted to the Imperfect. They are called by the grammarians *حُرُوفُ الْمُضَارَعَةِ*, and are comprised in the mnemonic word *أَنْتِ* or *نَآئِي*.

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

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

REM. b. When the third radical is one of the letters *ث, د, ذ, ز*, 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 tèsdîd, and the gèzma, with which the third radical ought properly to be marked, is omitted.

Thus, עָבַדְתָּ for עָבַדְתָּ, *I have served*; רָבַצְתָּ for רָבַצְתָּ, *thou hast bound*; אָחַזְתֶּם for אָחַזְתֶּם, *ye have taken*. On this assimilation see §. 14, c.

REM. c. When the third radical is נ, it unites with the נ of the suffixes into a single נ with tèsdîd; as אָמְנָן *they (women) believed*, אָמְנָא *we believed*, for אָמְנָן and אָמְנָא.

REMARKS on the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic.—A) *The Perfect.** The 3d pers. sing. masc., which is destitute in Arabic and Æthiopic of any inflexional adjunct, has lost in Hebrew the vowel of the final radical; קָטַל instead of قَتَلَ. It reappears, however, when the verb is combined with accusative suffixes; as קָטַלְנִי *k'tālā-nī*, קָטַלְהוּ *k'tālā-hū*, קָטַלְהָ *k'tāl'-khā*, which are in Arabic *katala-nī*, *katala-hu*, *katala-ka*. The corresponding Aramaic forms are even more contracted; e. g. קָטַל, with suffixes קָטַלְנִי, קָטַלְהָ.—The 3d pers. sing. fem. קָטַלְתָּ was originally קָטַלְתָּ, as is proved by the following considerations: 1) the Arabic and Æthiopic have both قَتَلَتْ, and the Aramaic קָטַלְתָּ, קָטַלְתָּ; 2) with accusative suffixes it takes the form קָטַלְתָּ, as קָטַלְתָּהוּ *k'tālāth-hū*, קָטַלְתָּם *k'tālātham*; 3) in verbs ל"ה it has the form קָטַלְתָּ, with double suffix, instead of the more ancient קָטַלְתָּ (contracted for קָטַלְתָּ), Arab. جَلَّتْ, Levit. xxv. 21, xxvi. 34; 4) the form קָטַלְתָּ actually occurs once in the Bible, viz. אָזַלְתָּ, Deut. xxxii. 36.—The 2d pers. sing. masc. is identical in Heb. and Arab., قَتَلْتَ, קָטַלְתָּ; in Aram. it loses the final vowel, קָטַלְתָּ. The Æthiopic differs from the Arab. in having *k* as the characteristic letter of the suffix, instead of *t*, in this and the analogous forms of the sing. and plur.; *katalka*, etc. Compare أَنْتَ *thou* (in which, as well as in أَنْأ, *an* seems to be merely a demonstrative base) with أَنْتَ *thee*. In both cases the *t* appears to be the original letter.—The 2d pers. sing. fem. קָטַלְתָּ was originally קָטַלְתָּ, = Arab. قَتَلْتَ, Æth. *katalki*, for, with an

* This form seems, strangely enough, to have fallen into comparative disuse in Assyrian (see Schrader in the Zeitschrift d. D. M. G., xxvi. Bd., pp. 266 and 391).

accusative suffix, it becomes קְטַלְתִּי הוּ *k'talti-hū*. This form is even sometimes found separately in the *k'thīb*, e.g. Jerem. xxxi. 21. In Chaldee it is קְטַלְתְּ, but the final ' is written in Syriac, though not pronounced, ܩܬܠܬܐ.—In the 1st pers. sing. the Heb. has preserved a purer form than the Arabic and Æth. The transition from the original clear *i* of קְטַלְתִּי to the dull *u* of قَتَلْتُ, Æth. *ka-talkū*, may perhaps be traced in the rare form קְטַלְתְּ (kātāl-t'), e.g. Ps. cxl. 12, unless this be merely an example of *scriptio defectiva*, קְטַלְתְּ for קְטַלְתִּי. The Aram. has entirely lost the final vowel, קְטַלְת, ܩܬܠܬܐ. As to the interchange of *k* with *t*, the former (preserved in Æthiopic and dialectically in South Arabia) appears to have been here the original letter; compare Heb. אֲנֹכִי *I*, Moab. אֲנֹךְ (*ānōkh?*), Phœn. אֲנֵךְ (in Plautus *anech*).—The 3d pers. plur. masc. seems to have ended originally in *ūna* (as in the Imperf. and the plur. of nouns), and this termination has been preserved almost intact in the rare Heb. form קְטַלּוּ, Aram. ܩܬܠܘ, ܩܬܠܘ. Usually, however, the *n* has been dropped, and hence we get Heb. קְטַלוּ, Arab. and Æth. قَتَلُوا, and Chald. ܩܬܠܘ. The Syr. goes a step farther, and drops the *ū* in pronunciation, sometimes too in writing, ܩܬܠܐ, ܩܬܠܐ.—The original termination of the 3d pers. plur. fem. seems to have been *āna*, whence the less frequent Aram. forms ܩܬܠܐ, ܩܬܠܐ; more commonly, with rejection of the final *n*, ܩܬܠܐ, ܩܬܠܐ, or, with the loss of the ܐ, ܩܬܠܐ. The Æth. form is identical with the Chald., viz. *katalā*; the Arabic, on the other hand, contracted the primitive *katalāna* into قَتَلْنَ *katalna*. In Heb. the fem. is wanting.—The Arabic and Æth. have, as usual, preserved the 2d pers. plur. masc. in its oldest shape, viz. Arab. قَتَلْتُمْ, Æth. *ka-talkēmū*. Generally, however, the Arab. rejects the final vowel, leaving قَتَلْتُمْ=Heb. קְטַלְתֶּם (— for *ū*, as in أَنْتُمْ = أَنْتُمْ, etc.), Aram. ܩܬܠܬܡ (with ܡ for ܡ, as in אֲתֶם = אֲתֶם). The Heb. form becomes with accusative suffixes קְטַלְתֶּם = modern Arab. قَتَلْتُمْ.—The 2d pers. plur. fem. maintains its full form in the Arab.

قَتَلْتُمْ, with which the Æth. *katalkēn*, Heb. קָטַלְתֶּם, and Aram. קָטַלְתִּין, are identical, the doubling of the final letter being no longer audible because of the loss of its accompanying vowel. In Amos iv. 3 there occurs the fuller form הִשְׁלַחְתֶּנָּה (where הִשְׁלַחְתָּה would be more correct, as also in אִתְּנָה, instead of אִתְּנָה). — In the 1st pers. plur. the Heb. differs slightly in the suffix from the rest of the dialects, but in other respects the forms are identical; viz. Heb. קָטַלְנוּ, Arab. and Æth. قَتَلْنَا, Aram. קָטַלְנָא, מְלַח. — The *Dual* number is peculiar to the Arabic, and has fallen into disuse in its modern dialects, as it had done long before in the other Semitic languages.—B) *The Imperfect.* In the 3rd pers. sing. masc. the Heb. יִקְטֹל and Chald. יִקְטֹל stand for יִקְטֹל, Arab. يَكْتُل. The *a* still appears in Heb. in verbs עָוַע and עָוַע, as יִסְבֵּב for יִסְבֵּב, יָקוּם for יָקוּם. In Assyrian *i* is found in the 3d pers. sing. masc., the 3d pers. plur. masc. and fem., and the 1st pers. plur.; the other persons have *a*. Some of the ancient Arabs also pronounced the prefix with *kèsr* instead of *fèth*, and in modern Arabic the word is sounded nearly as *iktul* or *iktol*.* The Syriac has a preformative *n*, نَكْتُلُه, the origin of which it is difficult to account for satisfactorily. The final vowel of the Arabic has been lost in the other dialects, just as in the Perf., but traces of it reappear in connection with accusative suffixes; e. g. in Heb. יִקְטֹלֶנִי *yiktölè-ni*, יִקְטֹלֶהָ *yiktölè-khā*.—In the 2d pers. sing. fem. the Arabic has تَقْتُلِينَ, to which exactly corresponds the Heb. and Aram. תִּקְטְלִין. The Heb., however, more commonly uses the shorter תִּקְטְלִי, which is also Assyrian and Æthiopic. It is not

* *Kèsr* was used instead of *fèth* with any of the preformatives except *ي*, as نَعْبُدُ, نَسْتَعِينُ, نَحْأَلُ, نَعْهَدُ, save in the case of verbs med. وَ (as أَقُومُ, نَقُومُ, أَقُمُ, never أَقُومُ, etc.). The Benū Kèlb, however, employed it even with the *ي*, as يَعْلَمُ for يَعْلَمُ. Dialectically, too, the *fèth* might be assimilated to a following *damm*, as نَعْبُدُ for نَعْبُدُ, a form which appears in modern Arabic in the Mağribī dialect, as “nodkhol” (نَدْخُلُ for نَدْخُلُ), “nothlob” (نَطْلُبُ for نَطْلُبُ).

unlikely that this last was the original form, and that those with final *n* arose from an inaccurate assimilation to the plural.—The 3d pers. plur. masc. was originally, as in Arabic, يَقْتُلُونَ, to which correspond the Heb. and Chald. יִקְטִלֻן (Syr. ܩܬܠܘܢ), and the shorter Heb. form יִקְטֹלוּ. The Assyrian and Æthiopic termination is likewise *ū*. Of the 3d pers. plur. fem. the most ancient form appears to have been *yaktulāna*, which is preserved in the Chald. יִקְטִלְנָה (Syr. ܩܬܠܢܗ). The Assyrian and Æthiopic dropped the *n*, leaving the termination *ā*; whilst the Arabic and Heb. shortened it, just as in the Perf., into يَقْتُلْنَ, יִקְטִלְנָה (Gen. xxx. 38, 1 Sam. vi. 12, Dan. viii. 22).*—The other persons do not seem to require any remarks, so that we may bring this note to a close by noticing that in the Hebrew *pausal* forms, and occasionally in others, both in the Perf. and Imperf., we find full vowels, exactly corresponding to those of the Arabic, in place of the common *sh'vā*. Examples are: *Perf.* 3d pers. sing. fem. הִלְכָה, חָסְיָה, דָּבְרָה; 3d pers. plur. masc. לָקְחוּ, יָלְלוּ, נָגְדוּ; *Imperf.* 3d pers. sing. fem. תַּעֲבֹרִי; 2d pers. sing. fem. תִּשְׁמְרִי; 3d pers. plur. masc. יִעֲבְרוּ, יִשְׁמְעוּ, יִשְׁפֹּטוּ, יִחַזְּקוּ, יִרְצֻּן, יִשְׁלִי.—As the modern Arabic forms much resemble those of the Hebrew, especially in the Imperf., we give them here for the purpose of comparison.

*Perfect.**Singular.*

	Masc.	Common.	Fem.
3. pers.	كَتَبَ	...	كَتَبَتْ
2. pers.	كَتَبْتَ	...	كَتَبْتِ
1. pers.	...	كَتَبْتُ	...

* The use of יִקְטִלְנָה, which is properly the 2d. pers. plur. fem., for יִקְטִלְנָה, is merely an inaccuracy which has gradually crept into

		<i>Plural.</i>	
	Masc.	Common.	Fem.
3. pers.	...	كَتَبُوا	...
2. pers.	...	كَتَبْتُمَا	...
1. pers.	...	كَتَبْنَا	...
<i>Imperfect.</i>			
		<i>Singular.</i>	
3. pers.	يَكْتُبُ (iktub)	...	تَكْتُبُ (tèktub)
2. pers.	تَكْتُبُ	...	تَكْتُبِي
1. pers.	...	اَكْتُبُ	...
		<i>Plural.</i>	
3. pers.	...	يَكْتُبُوا (iktubū)	...
2. pers.	...	تَكْتُبُوا	...
1. pers.	...	نَكْتُبُ	...

b. FORMS OF THE TENSES AND MOODS.

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

the usage of the language. Even in Arabic such forms as يَتَفَطَّرْنَ, for يَتَفَطَّرْنَ (Kor. xlii. 3), and تَشْمَمْنَ (i. e. تَشْمَمْنَ), for يَشْمَمْنَ (يَتَشْمَمْنَ), are mentioned by the grammarians as of rare occurrence.

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*; *قَطَعَ* to cut, *يَقْطَعُ*; *يَمْنَعُ* to hinder, *يَمْنَعُ*; *يَبْرَأُ* to create, *يَبْرَأُ*; *سَأَلَ* to ask, *يَسْأَلُ*; *ذَهَبَ* to go away, *يَذْهَبُ*; *لَحَظَ* to look at, *يُلَحِظُ*; *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 trans-pierce, *يَطْعَنُ*; *زَعَمَ* to say, *يَزْعُمُ*; *طَلَعَ* to ascend, *يَطْلَعُ*; *صَلَحَ* to be sound, right, good, *يَصْلَحُ*; *بَلَغَ* to attain to, reach, *يَبْلُغُ*; *نَفَخَ* to blow, *يَنْفَخُ*; *شَخَبَ* to flow, *يَشْخَبُ*; *رَجَعَ* to return, *يَرْجِعُ*; *نَزَعَ* to draw or pull away, *يَنْزِعُ*; *شَخَرَ* to bray, *يَشْخَرُ*. Some verbs have two forms; as *نَعَقَ* to croak, *يَنْعَقُ*; *نَطَعَ* to butt, *يَنْطَعُ*; *مَنَعَ* to give in a present, *يَمْنَعُ*; *نَكَحَ* to marry, *يَنْكَحُ*; *فَرَعَ* to be at leisure, to have done with, *يَفْرَغُ*; *صَبَغَ* to dye, *يَصْبِغُ*; *دَبَغَ* to tan, *يَدْبِغُ*; *سَلَخَ* to flay, *يَسْلُخُ*; *بَنَطَ* to hew, *يَبْنِطُ*; *رَجَحَ* to incline (of a scale of a balance), *يَرْجِجُ*; *نَبَعَ* to gush out, *يَنْبِيعُ*.

REM. b. Verbs of the form *فَعَّلَ* denoting superiority, *فَعَّلَ الدَّالَّ* (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, *يَفْخَرُهُ*; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kèsra*, as *وَعَدَهُ* he outbid him in promising, *يَعِدُهُ*; *خَارَهُ* he excelled him in goodness, *يَخْرِمُهُ*; *رَمَاهُ* he surpassed him in shooting with arrows, *يَرْمِيهِ*.

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

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fetha*; as *عَلِمَ* to know, *يَعْلَمُ*; *شَرِبَ* to drink, *يَشْرَبُ*.

سَلِمَ ; يَمْرُضُ ; مَرَضَ to be sick, يَحْزَنُ ; حَزَنَ to be sorrowful, يَشْرِبُ ; شَرَبَ to be safe, يَسْلَمُ.

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

REM. b. Very rare are cases like حَضَرَ to be present, يَحْضُرُ ; رَكَنَ to incline to, lean upon, يَرْكُنُ ; فَضَلَ to be in excess, abound, يَفْضُلُ ; نَعِمَ to be affluent, comfortable, يَنْعَمُ ; بَرِيَ to be clear, quit, or innocent of, يَبْرُؤُ or يَبْرَأُ. The most common example of this kind is a verb med. و, viz. مَاتَ to die (for مَوَتَ, 1st p. sing. Perf. مِتَّ), يَمُوتُ. See §. 92, rem. c. —Similarly in Syriac, ܡܬܗܝܬܐ, ܡܬܗܝܬܐ, Imperf. ܡܬܗܝܬܐ, ܡܬܗܝܬܐ.

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

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

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

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 قتل 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.

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

REM. *a.* The *ḍamma* and *fèṭḥa* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fèṭḥa* 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.

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 يَقْتُلْ in rhyme.

REM. *c.* In Hebrew, as in modern Arabic, the shorter forms

of the Jussive have almost entirely supplanted the longer ones of the Indicative and Subjunctive (see §. 90, remarks on the Inflexion of the Perf. and Imperf. Indic.) It is only in a few cases that the Jussive can be distinguished from the Indicative, as for example in the Hif'il (يَكْتُبُ, يَكْتُبِي), and in verbs ع"ו (يָקוּם, יָקוּם) or ל"ה (יָגֵל, יָגֵל); יָגֵל, יָגֵל; etc.).

96. The forms of the Indicative, which end in ن and ن, reject these syllables in the Subjunctive and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The 2d and 3d pers. plur. fem. are exceptions, for in them ن is retained, because it is absolutely necessary in order to mark the gender. Compare يَكْتُبْنَ, with كَتَبُوا; يَكْتُبَانِ, with كَتَبَا; and تَكْتُبِينَ, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination ن or ن (called by the grammarians النون الموكدة, or the corroborative n) to the Jussive. If the Jussive ends in ī or ū, the fètha of ن or ن is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِنِ, from تَكْتُبِي; يَكْتُبِنِ, from يَكْتُبُوا; etc. In the dual, the first fètha of ن is absorbed by the ل of the termination, and the second weakened into a kèsra through the influence of the same long vowel: تَكْتُبَانِ, from تَكْتُبَا. In the 2d and 3d pers. plur. fem. the fètha of the verb unites with the initial fètha of ن into a long ā, and in consequence the second fètha of ن becomes kèsra: يَكْتُبْنَ (ت) from يَكْتُبِينَ (ت).

REM. a. The syllable ن 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 coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتَبَنَّ) 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 تُهِنَ الْفَقِيرَ, *despise not the poor*, for تَهِنَنَّ, from أَهَانَ, IV. of هَانَ.

REM. c. The syllable نَ is often written لَ, and pronounced in pause لَ. This at once explains the form of the Hebrew Energetic or Cohortative, — אֶשְׂמְחָהּ *I will be glad*, בְּנַתְּקָהּ *let us break in pieces*, — in which the ך is a mere vowel-sign.

98. The *Imperative* (سَمْعُو الْأَمْرَ 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 prosthetic vowel. When the second radical is pronounced with *fèṭḥa* or *kèsra*, this vowel is *kèsra*; when with *damma*, it is *damma*. E. g. اِضْرِبْ, اِفْعَلْ, اِكْتُبْ.

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

REM. b. *Fèṭḥa* cannot be employed as a prosthetic vowel, on account of its weight.

REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالْ; as حَضَارْ *be present!* حَذَارْ *beware!* نَزَالْ *alight!* سَمَاعْ *listen!* تَرَكَ *let alone!* دَبَابْ *creep along!* نَعَاءْ *announce the death of* —! from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קְטֹל (ō for ā, and the final short vowel dropped), which is also used in the same

way; as זָכֹר *remember!* In quadrilaterals this form is very rare, the only examples mentioned being قَرَقَر = قَرِقَر بِالرَّعْدِ, *let thy thunder crash*, and عَرَعَار, *come and play the game called 'ar'ara*. Occasionally it seems to take its meaning from one of the derived conjugations, as أَخْرَج *bring out!* دَرَاكَ *overtake!* = أَذْرِكُوا, أَخْرِجُوا, Imper. IV.

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

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

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

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

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

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

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

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

REM. The Imperfects of the ninth and eleventh forms, يَقْتُلُ and يَقْتُلُ, are contractions for يَقْتُلُ and يَقْتُلُ. This may be seen from the Jussives يَقْتُلْ and يَقْتُلْ, and the Imperatives اِقْتُلْ and اِقْتُلْ. See §§. 106 and 120.

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

105. The characteristic *êlif* of the fourth form disappears when another letter is prefixed; as ^ويَقْتُلُ, not ^ويَاقْتُلُ, from ^وأَقْتُلُ.

REM. So in Hebrew יִקְטִיל from הִקְטִיל (with rare exceptions in verbs פ"ו, such as יְהַשִּׁיעַ), and in Aramaic יִקְטִיל, נִסְמַח, from אִקְטִיל, אִסְמַח. In biblical Chaldee, however, the form הִקְטִיל is common.

106. The ninth and eleventh forms were originally ^وأَفْعَلَلُ and ^وأَفْعَالَلُ. But, by a rule of the language (see §. 120), if the last radical in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdîd*; e. g. ^وأَصْفَرُ for ^وأَصْفَرَرُ, ^ويَصْفَرُ for ^ويَصْفَرَرُ. If the last radical has no vowel, the word remains uncontracted; as ^وأَصْفَرَرْتُ, ^وأَصْفَرَرَرُ (see §. 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. a. The Imperfects Pass. of the first and fourth forms are identical.

REM. b. The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *damma* instead of *fetha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *damma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form ^وتَقُولُ; and hence in the Pass. of the sixth, ^وتَقُولُ.

109. In the Perf. Pass. of the fifth and sixth forms, not only is the fêṭha of the first radical changed into damma, but also the fêṭha of the characteristic ت (which expresses the reflexive idea of these forms); e. g. تَقُولُ, تَقُولُ. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic ت, pronounced with damma, but also the prosthetic êlif; e. g. اَقْتُلْ, اَقْتُلْ, اَسْتَقْتِلْ. Compare §. 98 and rem. a.

110. The ninth and eleventh forms, being neutral in their signification, have of course no passive (see §. 73).

111. When the verbal root begins with ت, ث, ج, د, ذ, ز, س, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Kor'ân frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic êlif, when they happen to commence with two consonants (compare §. 54). E. g. اَطِيرُ, اِشْمُ, اِسمِعْ, اِساقطْ, اِزِينْ, اِدَارُ, اِدْثِرْ, اِثاقِلْ, اِتايِعْ, for يَذْكُرْ; تَطِيرُ, تَشْمُ, تَسْمِعْ, تَساقطْ, تَزِينْ, تَدَارُ, تَدْثِرْ, تَثاقِلْ, تَتايِعْ, يَطْهَرُ, يَتَصَدَّقُ, يَتَذَكَّرُ, for يَذْكُرْ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative ت; as اِتَنَفَسْ for اِتَنَفَسْ, to take breath.

REM. See §. 48, rem. b, and compare such Hebrew forms as הִפְיֵר, הִפְיֵר, to which add the rarer cases הִפְיֵר, הִפְיֵר (in pause for הִפְיֵר).

112. The ت of the fifth and sixth forms is sometimes omitted in those persons of the Imperf. Act. to which ت is prefixed

(2d pers. sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e. g. ^{تَكْسِرُ}تَكْسِرُ, ^{تَحْمِلُ}تَحْمِلُ, ^{تَبَاعِدُ}تَبَاعِدُ, ^{تَقْدُمُونَ}تَقْدُمُونَ, for ^{تَكْسِرُ}تَكْسِرُ, ^{تَحْمِلُ}تَحْمِلُ, ^{تَقْدُمُونَ}تَقْدُمُونَ. These shortened forms are sufficiently distinguished by the fèthas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (^{تَبَاعِدُ}تَبَاعِدُ, ^{تَكْسِرُ}تَكْسِرُ); and by the fètha of the prefixed ت from the same persons in the passive of the second and third forms (^{تَبَاعِدُ}تَبَاعِدُ, ^{تَكْسِرُ}تَكْسِرُ).

113. Verbs of which the first radical is ^اا, ^وو, ^رر, ^يي, or ^نن have no seventh form in classical Arabic, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ^نن,—namely ^{اَنَمَسَ}اَنَمَسَ, *to lie concealed*,—the characteristic ^نن is united by tèsdîd to the first radical.

REM. a. Some grammarians regard ^{اَنَمَسَ}اَنَمَسَ as being of the eighth form, by assimilation for ^{اَتَمَسَ}اَتَمَسَ.

REM. b. In modern Arabic such forms as ^{اَنَاطَرُ}اَنَاطَرُ, ^{اَنَاطَرُ}اَنَاطَرُ, ^{اَنَاطَرُ}اَنَاطَرُ, are of common occurrence.

114. If the first radical is ^مم, the characteristic ^نن of the seventh form often unites with it into ^مم; as ^{اِنْمَحَقَّ}اِنْمَحَقَّ or ^{اِمْحَقَّ}اِمْحَقَّ from ^{اِنْمَحَقَّ}اِنْمَحَقَّ, ^{اِمْحَقَّ}اِمْحَقَّ or ^{اِمْحَقَّ}اِمْحَقَّ from ^{اِمْحَقَّ}اِمْحَقَّ, ^{اِنْمَعَطَ}اِنْمَعَطَ or ^{اِمْعَطَ}اِمْعَطَ from ^{اِنْمَعَطَ}اِنْمَعَطَ, ^{اِمْعَطَ}اِمْعَطَ or ^{اِمْعَطَ}اِمْعَطَ from ^{اِمْعَطَ}اِمْعَطَ, ^{اِنْمَلَسَ}اِنْمَلَسَ or ^{اِمْلَسَ}اِمْلَسَ from ^{اِنْمَلَسَ}اِنْمَلَسَ, ^{اِمْلَسَ}اِمْلَسَ or ^{اِمْلَسَ}اِمْلَسَ from ^{اِمْلَسَ}اِمْلَسَ.

REM. These forms are sometimes assigned to the eighth form; ^{اِمْحَقَّ}اِمْحَقَّ for ^{اِمْتَحَقَّ}اِمْتَحَقَّ, ^{اِمْحَقَّ}اِمْحَقَّ for ^{اِمْتَحَقَّ}اِمْتَحَقَّ, ^{اِمْرَطَ}اِمْرَطَ for ^{اِمْتَرَطَ}اِمْتَرَطَ, etc.

115. If the first radical be ^تت or ^ثث, the characteristic ^تت of the eighth form unites with the initial ^تت into ^تت, with the

initial ت into ت or ث. E. g. اَتَّبَعَ, for اَتَّبَعَ, from تَبَعَ; اِثَارَ, for اِثَارَ, from تَبَعَ; اِثَارَ, for اِثَارَ, from ثَارَ; اِثَرَدَ or اِثَرَدَ from ثَرَدَ; اِثَغَرَ or اِثَغَرَ from ثَغَرَ.

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

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into د, and with an initial ذ into ذ or ذ. E. g. اِزْدَجَرَ, for اِزْدَجَرَ, from زَجَرَ; اِزْدَادَ, for اِزْدَادَ, from زَادَ; اِدْرَكَ, for اِدْرَكَ, from دَرَكَ; اِدْرَى, for اِدْرَى, from دَرَى; اِدْعَى, for اِدْعَى, from دَعَا; اِدْخَرَ or اِدْخَرَ, for اِدْخَرَ, from دَخَرَ; اِدْكَرَ or اِدْكَرَ, for اِدْكَرَ, from ذَكَرَ; اِدْرَعَ or اِدْرَعَ, for اِدْرَعَ, from ذَرَعَ.

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

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

REM. c. The letter ت is sometimes changed into د after an initial ج; e. g. اِجْدَمَعَ, اِجْدَزَ, اِجْدَرَّ, instead of the usual اِجْتَمَعَ, اِجْتَزَّ, اِجْتَرَّ, from جَمَعَ, جَزَّ, جَرَّ.

117. If the first radical be ص, ض, ط, or ظ, the characteristic ت is changed into ط, which unites with initial ط into ط, with initial ظ into ط or ظ, and occasionally with initial ض into

صلى، صفا، صبغ، from اصطلح، اصطلح، اصطفى، اصطبغ، El. g. ص. طلب، طعن، طرد، طبع، from اطلب، اطعن، اطرء، اطيح؛ صلح، اطعن؛ ظار، from اظطار، or اظار؛ ظلم، from اظلم، or اظلم، اظلم؛ ضرب، from اضرب، or اضرب؛ ظهر، ظفر، ظعن، from اظهر، اظفر؛ ضلع، from اضطلع، اضطر؛ ضجع، from اضجع، or اضطلع.

REM. *a.* The letter مي sometimes assimilates the following ط ; as اصْبَرَ, اصْطَبَرَ, etc.

REM. *b.* From فُجِعَ the form اُطِيعَ also occurs.

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

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

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

REM. *b*. As mentioned in §. 45, rem. *d*, words like هَرَّاقَ (for أَرَّاقَ), *to pour out*, and هَيَمَنَ, *to believe*, are treated as quadriliterals. The latter is inflected exactly like قَمَطَرَ, but the former is irregular: Imperf. يَهْرِقُ, Imperat. هَرِّقْ, nom. act. هِرَاقَةٌ. The form أَهَرَّاقَ, Imperf. يَهْرِقُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, *to obey*, is sometimes shortened into اسْطَاعَ or اسْتَاعَ, Imperf. يَسْطِيعُ or يَسْتِيعُ, and then converted into اسْطَاعَ, Imperf. يَسْطِيعُ.

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

119. These verbs are usually called *verba mediæ* or *secundæ*

radicalis geminatae (ع"ل). The Arab grammarians name them *الفعل الاصل*, the solid verb, or *الفعل المضاعف*, 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 *tèsdīd*. E.g. *فر* to flee, for *فَرَر*; *شق* to split or cleave, for *شَقَق*; *مس* to touch, for *مَسَس*; *شم* to smell; for *شَمِم*; *حب* to become dear (to one), for *حَبَب*; *لب* to become wise or intelligent, for *لَبَّب*.

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. *يمل* for *يَمَلَل*, *يمد* for *يَمِدَد*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يفرر*, *لببت*, *مِللت*, *فررت*.

REM. a. Transitive verbs of this class, of the form *فَعَّل*, have damma in the Imperfect, with the exception of six, which also admit *kèsra*; viz. *بَت* to sever or separate entirely, make decisive or absolute, *رَم* to repair, *شَد* to make hard or firm, tie firmly, *عَل* to water (camels) a second time, *نَم* to spread abroad or divulge secretly, *هَر* to abhor, detest, Imperf. *يُت* or *يَبِت*, etc. One verb has only *kèsra*, viz. *حَب* to love (instead of the common IV. *أَحَبَّ*), Imperf. *يَحِبُّ*.

REM. b. Uncontracted verbs of the forms *فَعَّل* and *فَعَّل* sometimes occur; as *مَكَك* to be knock-kneed or weak in the hocks, *مَشَش* to have a swelling on the pastern (of a horse), *أَلَل* to smell badly, *ضَبَب* to abound in lizards (*ضَبَّ*), *لَحَح* to be sore (of the eye), *قَطَط* to be curly, *حَكَك* to have its hoof worn at the edges (of a horse, etc.); *لَبَب* to be

122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), frequently do not follow the rule given in §. 120, *b*, but keep the second radical apart from the third; as ^{اَفِرُّوْا}, ^{اَفِرُّوْا}, ^{اَفِرُّوْا}. In case of the usual contraction taking place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say ^{فِرِّ}, ^{فِرِّ}, ^{فِرِّ}—not ^{اَفِرِّ}, ^{اَفِرِّ}, ^{اَفِرِّ}—instead of ^{اَفِرِّ}, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§. 121), rejecting at the same time the prosthetic *l*; e. g. ^{عَضِّ} for ^{اِعَضِّ}, ^{اَفِرِّ} for ^{اَفِرِّ}, ^{اَمَدِّ} for ^{اَمَدِّ}.

REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say ^{رَدِّ} (^{رَدِّ}), ^{رَدِّ} (^{رَدِّ}), ^{عَضِّ} (^{عَضِّ}), but ^{رَدِّ}, ^{عَضِّ}, not ^{رَدِّ}, ^{عَضِّ}. In the *wasl* (§. 20) say ^{رَدِّ} or ^{رَدِّ}.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently ^{فَرِّ}, ^{اَفَرِّ}, and ^{اَفَرِّ}, undergo no contraction.

REM. In the Passive some of the Arabs substituted *kèsra* for *damma*, as ^{حَلِّ} for ^{حَلِّ} (contracted from ^{حَلِّ}), whilst others gave the vowel of the first radical a sound between those of *kèsra* and *damma* (technically called ^{اَلْاَشْمَامُ}, giving the one vowel a *scent* or *flavour* of the other), as ^{رَدِّ}, ^{رَدِّ}, ^{رُدِّ}, ^{سُدِّ} (with the German *ü* or French *u*), instead of ^{رُدِّ}, ^{سُدِّ}.

124. In the third, sixth, and eleventh forms, a long vowel,

namely *ā*, precedes the double consonant, which is allowed in the case of *fetha* alone (§. 25, rem.). However, the uncontracted forms, such as *سَارَر*, *قَامَص*, *حَاجَج*, *شَاقَق*, *شَاحَح*, *يُسَابِب*, *يُمَادِد*, *مُصَافَفَة*, *مُحَاجَجَة*, not unfrequently occur. Forms like *فَوَرَر*, *تَفَوَّر*, and *أَفْرِيرَار*, 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. *أَذَلْ* for *أَذَلْ*, *أَقِلْ* for *أَقِلْ*, *أَقِلْ* for *أَقِلْ*, the 1st pers. sing. Juss. of the fourth form of *ذَل* and *قَل*.

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).

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 *ēlif* or *hēmza*, the weakest of the gutturals. These are called *verba hēmzata*.

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

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

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

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

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

131. If the êlif with hèmza and gèzma, at the end of a syllable (ا), be preceded by one of the heterogeneous vowels damma and kèsra, it is converted, after the damma, into و with hèmza (و), after the kèsra, into ى with hèmza (ى). Hence ^وبرئت for ^وبرات, 1st pers. sing. Perf. Pass. of ^وبرأ ; ^ويأثر for ^ويؤثر ; ^ودنوت and ^واثر for 3d pers. sing. masc. Imperf. Pass. I. or IV. of ^وأثر ; ^وشئت for ^وذات and ^وشأت, 2d pers. sing. masc. Perf. Act. of ^وأثر ; ^ودنى and ^ودنا for ^وشنى (see §. 133).

132. The و and ى represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel. The hèmza is retained, not only to show their origin from ا, but also to remind us that the syllables و- and ى- are not to be confounded in pronunciation with و-, ū, and ى-, ē. The damma and kèsra remain *short*, whilst و and ى are pro-

nounced like ^ء itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as ^ءدنو, *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 ^ءشنت, *šani'-ta*, not *šanī-ta*).

REM. a. In modern Arabic, hèmza in the middle and at the end of words has so completely disappeared, that ^ء and ^ء, when preceded and followed by vowels, become ^ء and ^ء; except when the former has ḍamma (^ء) and the latter kèsra (^ء), as explained in §§. 133-4. The modern Arab also pronounces ^ء and ^ء like the long vowels ^ء-*ū* and ^ء-*ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza; and hence the custom, at the present day, of resolving the verba tert. rad. hèmzatae into verba *tertiæ yā*, as ^ءقرى for ^ءقرأ, *to read*, ^ءقرى for ^ءقرأت, ^ءقرى for ^ءيقرأ. This change has already begun in Hebrew, and is almost universal in Aramaic.

REM. b. The hèmza gèzmatum over ^ء and ^ء falls away after an êlif hèmzatum, because of the impossibility of pronouncing it (§. 17, b, rem. b). Hence ^ءايسر, not ^ءايسر, Imperat. of ^ءاسر; ^ءايدن, not ^ءايدن, Imperat. of ^ءادن; ^ءاومل, not ^ءاومل, Imperat. of ^ءامل; ^ءايتمر, not ^ءايتمر, 3d pers. sing. Perf. Act. VIII. of ^ءامر; ^ءاونين, not ^ءاونين, 3d pers. sing. Perf. Pass. VIII. of ^ءامن, all with êlif conjunctionis (همزة الوصل); ^ءاومن, not ^ءاومن, 3d pers. sing. Perf. Pass. IV. of ^ءامان; ^ءايمان, not ^ءايمان, Infin. IV. of ^ءاثر, all with êlif separationis (همزة القطع).—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 ^ء or ^ء, and, it is usually rejected; as ^ءواسر, ^ءفادن, ^ءفامل, ^ءفات (from ^ءايت Imper. of ^ءاتي *to come*), ^ءفاتن, ^ءفاتنوا.

In other cases it is retained, and the radical hêmza is left in its altered form (و, ي); as فَتَزَرَّتْ *fä'tazarat*, بَعْدَ اِتِّلَافٍ *ba'dä'tiläfin*, اَلَّذِي اَهْدَى اَتْنَانَا *elhudä'tinā*, يَقُولُ اَذَنْ *yakulü'dan*, اَلَّذِي اَوْتَمِنَ (also written اَلَّذِي اَتْتَمِنَ) *ellaḍi'tumina*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e. g. *elhudätinā*, *yakulūdān*, *ellaḍitumina* (as if written اَلْهُدَاتِنَا, يَقُولُون, اَلَّذِيْتَمِنَ).

REM. c. اُ is always retained after fêṭḥa in the ancient language, as يَأْسُرُ; but in modern Arabic it passes into the êlif of prolongation, as يَأْكُلُ, يَأْمُرُ, for يَأْكُلُ, يَأْمُرُ. Those who used the form تَعْلَمُ (see p. 62, note) also said تَشْتَمُ for تَشْتَمُ, from اَتَمَّ. Compare in Aram. يَأْكُلُ, يَأْمُرُ, for يَأْكُلُ, يَأْمُرُ; and in Heb. יֹאכֵל, יֹאמֵר, for יֹאכֵל, יֹאמֵר, corrupted from יֹאכֵל, יֹאמֵר.

133. In the same way, اُ passes into و or ي, when it is pronounced with damma or kèsra and preceded by fêṭḥa, or with fêṭḥa and preceded by damma or kèsra; and into ي, when it is pronounced with kèsra and preceded by damma (see §. 17, b). E. g. بَسَّ, for بَاسَ, to be brave; يَلَاؤُمُ, for يَلَاؤُمُ or يَلَاؤُمُ, it agrees with, Imperf. III. of لَامَ; اَلْتَّامَ, for اَلْتَّامَ, agree with, be reconciled to, Imperat. VIII. of لَامَ; دَنُو, for دَنَا, to be mean, worthless; يُوَثِّرُ, for يُوَثِّرُ, an impression is made, Imperf. Pass. II. of اَثَرُ; اَلْتَّامَ, for اَلْتَّامَ, Infin. VIII. of لَامَ; سئلَ he was asked, for سَالَ, Perf. Pass. of سَالَ; لَوِثْمَ peace is made (between them), for لَوِثْمَ, Perf. Pass. III. of لَامَ.

REM. At the end of a word, اُ, pronounced with damma and preceded by fêṭḥa, is usually left unchanged; as يقرأ from يقرأ, from يهنا from يهنا.

يُبرأ, هني Imperf. Pass. II. of بَرَأَ, instead of يَبْرؤ, يَهو, يَقرو. But the latter form is commonly used before the accusative suffixes, as يَبْرؤون.

134. Finally, ا becomes و or ع in a syllable which begins with an êlif hèmzatum pronounced with damma or kèsra (ا or ا), and is preceded by a syllable ending in a consonant. E. g. مَسْأُول, for مَسْأُول, Imperf. of بَسَّ ; مَسْأُول, for مَسْأُول, Pass. Particip. of سَأَلَ ; يَنْمُ, for يَنْمُ, Imperf. of نَامَ, to groan, to twang ; يَلْمُ, for يَلْمُ, he acts stingily and meanly, Imperf. IV. of لَامَ. اَسْتَلِمَ, put on armour, Imperat. X. of لَامَ.

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

135. At the beginning of a word, if an êlif production follows the radical ا, the two êlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the êlif, or sometimes with hèmza and a perpendicular fèṭha (see §. 6, rem. a) ; as اَمْرٌ, اَمْرٌ, or اَمْرٌ, for اَمْرٌ, to consult, III. of اَمَرَ to order. The same thing takes place when a radical ا with gèzma (ا) is preceded by an êlif hèmzatum with fèṭha (compare §. 132, rem. b) ; as اَثَرٌ, اَثَرٌ, or اَثَرٌ, for اَثَرٌ, to prefer, IV. of اَثَرَ. In old Mss. we often find اَمْرٌ, اَمْرٌ.

136. In a more modern stage of the language, êlif hèmzatum with fèṭha passes into و, when preceded by fèṭha and followed by an êlif of prolongation (compare §. 17, b, rem. b) ; as تَوَامَرُوا, for تَوَامَرُوا or تَوَامَرُوا, they deliberated together,

3d pers. plur. Perf. Act. VI. of ^{أَخَا}أَمَرَ; ^{أَخَا}تَوَاحَّيَا, for ^{أَخَا}تَاخَّيَا or ^{أَخَا}تَاخَّيَا, *the two became intimate friends*, from ^{أَخَا}أَخَا (for ^{أَخُو}أَخُو).

REM. The same change sometimes takes place even with the initial *êlif* of the third form; as ^{أَخَا}وَاحَى to *be intimate with*, ^{أَخَا}وَازَى to *be opposite or parallel to*, ^{أَخَا}وَاسَى to *console*, ^{أَخَا}وَآكَلَ to *eat along with*, for ^{أَخَا}أَخَى, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to §. 17, *b*, rem. *b*, ^وو took the place of ^وو; as ^ومَوَاسَاةً, ^ومَوَاسٍ, and ^ومَوَاسِي.

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

138. When preceded by ^وو or ^{فَ}فَ, and, the Imperative ^{مَرِّ}مَرِّ generally recovers its radical *êlif*, ^{وَمَرِّ}وَمَرِّ or ^{وَمَرِّ}وَمَرِّ; but not so ^{خُذْ}خُذْ and ^{كُلْ}كُلْ, which make only ^{وَخُذْ}وَخُذْ, ^{فَكُلْ}فَكُلْ. For the rule as regards other verba prim. rad. *hèmz.*, see §. 132, rem. *b*; and on the Imperative of ^{أَتَى}أَتَى, to *come*, see also §. 175, rem.

139. The first radical of ^{أَخَذَ}أَخَذَ is assimilated in the eighth form to the characteristic ^تت of that form; ^{أَخَذَ}إِخْذَ, for ^{أَخَذَ}إِيتَخَذَ (§. 132, rem. *b*), to *take for oneself*.

REM. *a*. The same assimilation sometimes takes place in ^{أَزَرَ}أَزَرَ, to *put on one the article of dress called* ^{أَزَارُ}أَزَارُ, and ^{أَجَرَ}أَجَرَ, to *give wages*, which makes ^{أَزَرَ}إِيتَزَرَ or ^{أَزَرَ}أَتَزَرَ, to *put on an 'izār*, and ^{أَجَرَ}إِيتَجَرَ or ^{أَجَرَ}أَتَجَرَ to *give alms*, to *receive wages*; still more rarely in ^{أَمِنَ}أَمِنَ, to *be safe*, ^{أَمِنَ}إِئْمِنَ, for ^{أَمِنَ}إِيتَمِنَ, to *trust or confide in*, and ^{أَهَلَ}أَهَلَ, to *marry*, ^{أَهَلَ}إِئْهَلَ, for ^{أَهَلَ}إِيتَهَلَ, *do*.—The tenth form of ^{أَخَذَ}أَخَذَ may also lose its *êlif* and be written ^{أَخَذَ}اسْتَخَذَ.

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 ܬܠܡܝܢ , ܬܠܡܝܢܐ , ܬܠܡܝܢܐ ; and with ܬܠܡܝܢܐ , ܬܠܡܝܢܐ , if from the rad. ܬܠܡ .

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. و et ى (§. 149, etc.), and take an êlif of prolongation instead of the radical hèmza with fètha. This is particularly the case with the verb سَال *to ask*, which has سَال for سَال , 2d per. sing. m. سَلْتَ , يَسَال for يَسَال , يَسَل for يَسَال , سَل for سَال (Imperat.), Perf. Pass. سِيل .—Sometimes the êlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E. g. يَسَل for يَسَال , from سَال ; يَرَى for يَرَا , from رَا *to see*; أَلَك *to send*, for أَلَاك , whence مَلَك , for مَلَاك , *an angel* (ܡܠܐܚܐ).

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

REM. b. The elision of the êlif occasionally happens in Hebrew, as in יָנַח for $\text{יָנַחַ$ (Kal, $\text{יָנַחַ$), נָאֵח for $\text{נָאֵחַ$. In Syriac it is the rule; as ܬܠܡ *to ask*, Imperf. ܬܠܡܐ , Imper. ܬܠܡ ; ܬܠܡܐ *to be in pain*, Imperf. ܬܠܡܐ ; ܬܠܡܐ *to labour, to be fatigued*, Imperf. ܬܠܡܐ , Imper. ܬܠܡܐ .

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

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

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

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

REM. a. Eight verbs primæ rad. و, of the form فَعَلَ, have in the Imperf. يَفْعَلُ instead of يَفْعُلُ (contrary to the rule laid down in §. 92), and hence elide their first radical; وَثِقَ to trust or confide in, يَثِقُ; وَرِثَ to inherit, يَرِثُ; وَرَعَ to abstain from (what is unlawful), يَرِيعُ; وَرِمَ to swell, يَرِمُ; وَرَى to be firm and hard (of fat), يَرِي; وَفَى to be in good condition and handsome, يَفِيقُ; وَلَّى to be near, to be in charge of, يَلِي; وَمَقَى to love, يَمَقُ. Of these وَرَعَ has also dialectically the form يَوْرَعُ, and a few more admit both forms; e. g. وَحَرَ to be angry with, full of hatred of, يَوْحَرُ; وَعَرَ to be rough and broken (of ground), يَوْعَرُ; وَغَرَ to be hot, angry, يَوْغَرُ; وَلَهَ to be stupefied with grief, to be melancholy, يَوْلَهُ; وَهَلَ to be cowardly, to forget, يَوْهَلُ.

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

143. But those verbs primæ rad. و, which have *fètha* or *damma* as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E. g. وَجَرَ or وَجَلْ to be afraid, يَوْجَرُ.

or ^ووَجَلَّ or ^ووَجَلَّ (for ^ووَجَلَّ or ^ووَجَلَّ); ^ووَجَّعَ to be in pain, ^ووَجَّعَ; ^ووَجَّعَ to stick in the mud, ^ووَجَّعَ; ^ووَجَّعَ to perish, ^ووَجَّعَ; ^ووَجَّعَ to be visited by the murrain, ^ووَجَّعَ; ^ووَجَّعَ to be unwholesome or insalubrious, ^ووَجَّعَ; ^ووَجَّعَ to be clean and fair, ^ووَجَّعَ. The same is the case with those verbs which are at once primæ rad. و and mediæ rad. geminatae; as ^ووَدَّ (for ^ووَدَّ) to love, ^ووَدَّ for ^ووَدَّ, ^ووَدَّ for ^ووَدَّ.

REM. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has fêtha, some Arabic dialects change the و into ا or ي. E. g. ^ووَجَلَّ and ^ووَجَلَّ, for ^ووَجَلَّ, from ^ووَجَلَّ, to be afraid; ^ووَجَّعَ and ^ووَجَّعَ or ^ووَجَّعَ, for ^ووَجَّعَ, from ^ووَجَّعَ, to be in pain; ^ووَجَّعَ and ^ووَجَّعَ, for ^ووَجَّعَ, from ^ووَجَّعَ, to make a mistake. Others even use the forms ^ووَجَّعَ, ^ووَجَّعَ, and ^ووَجَّعَ.

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 is fêtha.

^و وَدَّ	to let alone,	^و وَدَّ	^و وَدَّ.
^و وَدَّرَ	to let alone,	^و وَدَّرَ	^و وَدَّرَ.
^و وَزَعَ	to restrain,	^و وَزَعَ	^و وَزَعَ.
^و وَسَعَ	to be wide or spacious,	^و وَسَعَ	^و وَسَعَ.
^و وَضَعَ	to put down or place,	^و وَضَعَ	^و وَضَعَ.
^و وَطَى	to trample upon,	^و وَطَى	^و وَطَى.
^و وَقَعَ	to fall,	^و وَقَعَ	^و وَقَعَ.
^و وَهَبَ	to give,	^و وَهَبَ	^و وَهَبَ.

REM. *a.* The reason why the *و* is elided in these verbs probably is, that the fèṭḥa 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 *وَدَّرَ* are not used in the Perf.

145. In those forms in which a kèsra or damma precedes a vowelless *و*, the *و* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *إِدَدَ*, *إِجَلَّ*, for *أِدَدَ*, *أِجَلَّ*, Imperat. I.; *إِرَاقَ* for *أِرَاقَ*, Perf. XI.; *إِدَاعَ*, *إِسْتِدَاعَ*, for *أِدَاعَ*, *أِسْتِدَاعَ*, Infin. IV. and X.; *يُوجِبُ* for *أُوجِبُ*, Imperf. Act. IV.; *أُسْتَوْدَعُ*, *أُوجِبُ*, for *أُسْتَوْدَعُ*, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. *و*, the *و* is sometimes changed into *أ*, on account of a certain repugnance of the Arabs to the sound of the syllable *و*; e. g. *أَقَّتَ*, for *وَقَّتَ*, *it is fixed or determined* (of time); *أُجِيَ*, for *وُجِيَ*, *it is revealed*.

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

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

147. In those forms in which a kèsra or damma precedes a vowelless *ى*, the *ى* is changed into *ى* or *و* productionis,

according to the preceding vowel. Hence ^{اِيسِرْ} for ^{اِيسِرْ}, Imperat. I.; ^{اِيسَارْ} and ^{اِسْتِيسَارْ}, for ^{اِيسَارْ} and ^{اِسْتِيسَارْ}, Infin. IV. and X.; ^{يوقظ}, ^{يوقظ}, for ^{ييسِرْ}, ^{ييقظ}, Imperf. Act. IV. of ^{يسر} and ^{يقظ}.

148. In the eighth form, و and ی are assimilated to the characteristic ت, producing ^{وت} for ^{وت} and ^{يت}; as ^{اتعد}, for ^{اتعد}, to receive a promise; ^{اتسر}, for ^{اتسر}, to play at hazard.

REM. a. Sometimes, however, although many grammarians disapprove of it, و and ی are not assimilated to the ت, but pass after fetha, damma, and kësra, into the homogeneous letters of prolongation, و, ی. E. g. ^{اتصل} for ^{اتصل}, ^{اتعد} for ^{اتعد} (§. 145), ^{اتسر} for ^{اتسر}, ^{اتسر} for ^{اتسر} (§. 147), in the Perf.; ^{ياتصل} for ^{ياتصل}, ^{ياتعد} for ^{ياتعد}, ^{ياتسر} for ^{ياتسر}, in the Imperf. Compare §. 139, and rem. a.

REM. b. From these assimilated forms are derived secondary radicals; such as ^{تجه} to turn oneself towards, to face; ^{تخم} to suffer from indigestion; ^{تسع} to be wide or spacious; ^{تقي} to fear (God); ^{تلد} to be born in one's house (of a slave), to be hereditary, inherited, or long possessed; ^{تكّل} to rely upon; ^{تله} to be stupefied by grief, to be melancholy; ^{تلا}, or ^{تلي}, to follow; and in the fourth form, ^{اتكأ} to make one lean, to prop him up; ^{اتلج} to insert; ^{اتهم} to suspect a person. Compare §. 139, rem. b.

REMARKS on verbs primæ rad. و et ی.—As initial و passes in Hebrew and Aramaic (with very few exceptions) into י, we have in those languages only one class of these verbs, viz. פ"י. They share to some extent in the same irregularities as the Arabic. For instance, the Imperat. of ^{הב}, ^{מסב} (for ^{מסב}), is ^{הב}, ^{מסב}=^{הב} from ^{והב}; the Infin. of ^{ירש} is ^{רשת}=^{רשת} from ^{ורש}, of ^{ילד}, ^{לדת} from ^{לד}.

= ^ולָדָּ from ^ולָדָּ. But in the Imperf. they take the same course as the Arabic dialects mentioned in §. 143, rem., and §. 146, rem.; e. g. ^ויָשַׁב for ^ויָשַׁב (^ויָשַׁב), like ^ויָשַׁב from ^ויָשַׁב, ^ויָשַׁב from ^ויָשַׁב; ^ויָשַׁב, ^ויָשַׁב, like ^ויָשַׁב from ^ויָשַׁב, ^ויָשַׁב from ^ויָשַׁב; ^ויָשַׁב from ^ויָשַׁב, ^ויָשַׁב from ^ויָשַׁב, with ^ו instead of ^ו, indicating an older pronunciation *nārath*, *nānak*, or else *nērath*, *nēnak*.—The original, reappears in the derived forms; as Nif'al ^ויָשַׁב (for ^ויָשַׁב), Hif'il ^ויָשַׁב (for ^ויָשַׁב), Hof'al ^ויָשַׁב (for ^ויָשַׁב, see §. 145).—The assimilation of ^ו to a following letter, which is confined in Arabic to the eighth form (§. 148), is found in Heb. and Aram. in the first, as well as in the derived forms; e. g. ^ויָשַׁב to spread out = ^ויָשַׁב, Hif'il ^ויָשַׁב (^ויָשַׁב); ^ויָשַׁב *idha'* (^ויָשַׁב), Imperf. ^ויָשַׁב *nedda'*, Chald. ^ויָשַׁב, by dissimilation from ^ויָשַׁב (^ויָשַׁב or ^ויָשַׁב); ^ויָשַׁב *ithēbh*, Imperf. ^ויָשַׁב *nettēbh*, Chald. ^ויָשַׁב (^ויָשַׁב).

B. *Verbs of which the Second Radical is ו or י (Verba mediæ radicalis ו et י).—Tables X.—XIII.*

149. Verba mediæ rad. ו et י (called by the Arab grammarians ^وفعل المجوف, *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 ו or י is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E. g.

^ו יָשַׁב	he says,	becomes	^ו יָשַׁב, Imperf. Act. I.
^ו יָשַׁב	he goes,	„	^ו יָשַׁב, do.

يَخْوَفُ, he is afraid,	becomes	يَخَافُ, Imperf. Act. I.
يَهْيَبُ, he is afraid,	„	يَهَابُ, do.
يَقُولُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.
يَقُومُ, he remains,	„	يُقِيمُ, Imperf. Act. IV.
يَلِينُ, he softens,	„	يَلِينُ, do.
اَقُومُوا, remain,	„	اَقِيمُوا, Imperat. Plur. IV.
اَلِينُوا, soften,	„	اَلِينُوا, do.
اَقَامَ, he remained,	„	اَقَامَ, Perf. Act. IV.
اَلَانَ, he softened,	„	اَلَانَ, do.
يَسْتَقِيمُ, he stands upright,	„	يَسْتَقِيمُ, Imperf. Act. X.
اُسْتُلِّنَ, he was thought gentle,	„	اُسْتُلِّنَ, Perf. Pass. X.
يَسْتَقِيلُ, pardon is asked,	„	يَسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *و*, *ي*, *ا*, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§. 25). E. g.

يَقُولُ, for يَقُولُ	(يَقُولُ), Jussive Act. I.
يَسِيرُ, „ يَسِيرُ	(يَسِيرُ), do.
يَخَفُ, „ يَخَافُ	(يَخَوْفُ), do.
يَقُلُ, „ يَقَالُ	(يَقُولُ), Jussive Pass. I.
يَقِمُ, „ يَقِيمُ	(يَقُومُ), Jussive Act. IV.

أَقْلُ, for	أَقِيلُ	(أَقِيلُ), Imperat. IV.	
أَقِمُ, „	أَقِيمُ	(أَقِيمُ), do.	
أَقَمْتُ, „	أَقَمْتُ	(أَقَمْتُ), 2d p. sing. m. Perf. Act. IV.	
أَقَدْتُ, „	أَقِيدْتُ	(أَقِيدْتُ), do. Pass. IV.	
أَسْتَلَنْتُ, „	أَسْتَلِينْتُ	(أَسْتَلِينْتُ), do. Pass. X.	
أَقَمْنُ, „	أَقِمْنُ	(أَقِمْنُ), 3d p. plur. f. Perf. Act. IV.	
أَقِمْنِ, „	أَقِيمْنِ	(أَقِيمْنِ), 2d p. plur. f. Imperat. IV.	

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

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

أَقُولُ	becomes successively	أَقُولُ	أَقُلْ	قُلْ.
أَسِيرُ	„	أَسِيرُ	أَسِرْ	سِرْ.
أَخُوفُ	„	أَخَافُ	أَخَفْ	خَفْ.
أَهْيَبُ	„	أَهَابُ	أَهَبْ	هَبْ.
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 fèṭḥa and the last any vowel,

then the و or ی of the middle syllable is changed into ħlif productionis, without any regard to the nature of the vowel that accompanies it. E. g.

قَوِّمَ	becomes	قَامَ	Perf. Act. I.
خَوَّفَ	„	خَافَ	do.
طَوَّلَ	„	طَالَ	do.
سَیَّرَ	„	سَارَ	do.
هَيَّبَ	„	هَابَ	do.
إِنْقَدَ	„	إِنْقَادَ	Perf. Act. VII.
يَنْقُدُ	„	يَنْقَادُ	Imperf. do.
إِقْتَدَ	„	إِقْتَادَ	Perf. Act. VIII.
إِزْدَادَ	„	إِزْدَادَ	do.
يَزْدِيدُ	„	يَزْدَادُ	Imperf. do.

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

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

قُولَ	becomes	(قَوْلَ)	قِيلَ	Perf. Pass. I.
سِيرَ	„	(سَيْرَ)	سِيرَ	do.
أُسْتُوقَ	„	(أُسْتُوقَ)	أُسْتُيِقَ	Perf. Pass. VIII.
أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ	do.

REM. *a.* Instead of غَيْضَ (سوق) سَيْقَ, حَيْلَ (حول) حَيْلَ, قَيْلَ (قول) (غَيْضَ), and the like, some Readers of the Kōr'ān give the vowel *ī* an *ash-sham' al-ẓim* (حَرَكََةُ بَيْنَ الظِّمِّ وَالْكَسْرِ), a scent or flavour of the *u*-sound that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare §. 123, rem.), *kūla*, *hūla*, *sūka*, *gūda*.

REM. *b.* Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the *و* or *ى*, and changing those letters into *و* productionis; as قَوْلَ (for قَوْلَ, قَوْلَ), حَوْكَ (for حَوْكَ, حَوْكَ), أختِيرَ (for أختِيرَ, أختِيرَ), أختُورَ (for أختُورَ, أختُورَ), بُوَعَ (for بُوَعَ, بُوَعَ), سَأَلَ (for سَأَلَ, سَأَلَ). The verb سَأَلَ, for سَأَلَ (see §. 140), is said to admit of the forms سَيْلَ, سَيْلَ, *sūla*, and سَوْلَ.

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

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

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

قَمَتَ for قَوْمَتَ, 2d pers. sing. m. Perf. Act. I.

سَرَتَ ,, سَيْرَتَ, do.

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

طَلَّتَ for طَوَّلَتَ, 2d pers. sing. m. Perf. Act. I.

هَبَّتَ ,, هَيَّبَتَ, do.

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

خَفَتَ for خَوَفَتَ, 2d pers. sing. m. Perf. Act. I.
مَتَ , , مَوَتَ (مَوَّتَ), do.

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

بِعَتَ for بَيَّعَتَ (بَيَّعَتَ), 2d pers. sing. m. Perf. Pass. I.
لِمَتَ , , لَوِمَتَ (لَوِمَتَ), do.
أَسْتَقَّتَ , , أَسْتَقَّتَ (أَسْتَقَّتَ), do. VIII.

REM. a. In verba mediæ rad. ى, and in those mediæ rad. و of the form فَعَلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e. g. بَيَّعَتَ for بَيْعَتَ (§. 155, a) and خَفَتَ for خَوَفَتَ (§. 155, c).

REM. b. Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., say in the 1st and 2d persons *kūltu*, *bū'tu*, etc.; whilst those who prefer قَوْلَ, بُوَعَ, say قُلْتُ, بَعْتُ.

157. Most verba mediæ rad. و take ḍamma, and most verba mediæ rad. ى kèsra, as the characteristic vowel of the Imperf.; e. g. from زَالَ (زَوَلَ), to move away, comes يَزُولُ (يَزُولُ); from نَالَ (نَوَلَ), to give in a present, يَنْوِلُ (يَنْوِلُ); from طَالَ (طَوَلَ), to be long, يَطُولُ (يَطُولُ, §. 93); from زَانَ (زَوَّنَ), to adorn, يَزِينُ (يَزِينُ); from سَارَ (سَوَرَ), to go, يَسِيرُ (يَسِيرُ). But in some, which are of the form فَعَلَ, the Imperf. takes fèṭha (§. 92); e. g. from زَالَ

(زَيْلَ), to cease, comes يَزَالُ (يَزِيلُ); from نَالَ (نِيلَ), to get, obtain, يَنْالُ (يَنْيِلُ); from شَاءَ (شَيْئَ), to wish, يَشَاءُ (يَشِيئُ); from خَافَ (خَوْفَ), to fear, يَخَافُ (يَخُوفُ); from نَامَ (نَوْمَ), to sleep, يَنَامُ (يَنُومُ). مَاتَ, to die, has usually the form مَتَ (for مَوَتَ, مَوْتٌ, Heb. מָוַת, Syr. مَوْت) in the Perfect, and أَمُوتَ (Heb. מוֹת, Syr. مَوْت) in the Imperfect, though يَمُوتُ, مَمَاتَ, and also يَمِيتُ, are mentioned by the lexicographers.

158. In verba mediæ rad. و, et ى, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes, so as to form ت and ن. E. g. مَتَّ, مَتِّمَ, for مَتَّ, مَتِّمَ, from مَاتَ (مَوَتَ) to die; بَتَّ, for بَتَّ, from بَاتَ (بَيْتَ) to pass the night; صَنَّ, for صَنَّ, and يَصْنُ, for يَصْنُ, from صَانَ (صَوْنَ) to guard; بَنَّا, for بَنَّا, and يَبْنِي, for يَبْنِي, from بَانَ (بَيْنَ) to be separate. See §. 90, rem. a, b, c.

159. In the Passive of the third and sixth forms of verba med. rad. و, the و productionis (§. 108) does not coalesce with the second radical into ّ, 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 (قَوْلَ and تَقْوَلَ). Hence we write قَوْلَ, تَقْوَلَ, not قَوْلَ, تَقْوَلَ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ى, which are always written, for example, بُوِيَحَ and تَبُوِيَحَ. See §. 11, rem. a.

160. Some verba mediæ rad. و, and a few mediæ rad. ى, of

the form *فَعَلَ*, are inflected throughout like strong verbs; as
أَوْدَ to be curved or bent, Imperf. *يَاوِدُ*; *سَوَدَ* to be black, Imperf. *يَسْوَدُ*;
صَوَفَ to be woolly, Imperf. *يَصَوِفُ*; *أَعْوَرَ* to be one-eyed, Imperf. *يَعْوِرُ*;
حَوَلَ to squint, Imperf. *يَحْوِلُ*; *أَعْوَزَ* to be wanting, Imperf. *يَعْوِزُ*;
صَدَ to have a particular disease (*صَدِ*, the glanders), said of a camel, Imperf. *يَصِدُ*;
غَدَ to be tender and flexible, Imperf. *يَغْدُ*; *هَدَ* to have a slender waist, Imperf. *يَهْدُ*.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E. g. *أَثَابَ* or *أَثَوَبَ*, to reward, from *ثَابَ* to return; *أَرَاَحَ* or *أَرَوَحَ*, to perceive the smell or odour of a thing, from *رَاَحَ* do.; *أَغَامَ* or *أَغِيمَ*, to be cloudy, from *غَامَ* do.; *أَخَالَ* or *أَخِيلَ*, 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 *إِجْتَرَرَا* to be neighbours, from the rad. *جَارَ*; *إِزْدَوَجَا* to pair, to marry or intermarry, from the rad. *زَاَجَ*; *إِعْتَوَرَا* to borrow, from the rad. *عَانَ*; *إِعْتَوَرَا* to help one another, 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, which almost always adopt the strong. E. g. *إِسْتَجَابَ* or *إِسْتَجَوَبَ*, to give an answer, grant a prayer, from the rad. *جَابَ*; *إِسْتَصَابَ* or *إِسْتَصَوَبَ*, to consider right,

from the rad. ^{صَابَ} ; ^{اِسْتَقَوَسَ} to be bent with age, from ^{قوس} a bow ; ^{اِسْتَنَوَقَ} to become like a she-camel (^{ناقة}). Similarly, from verba med. rad. ^ي , ^{اِسْتَتَيْسَ} to become like a he-goat (^{تيس}) ; ^{اِسْتَفَيْلَ} to become like an elephant (^{فيل}).

REM. a. On ^{اِسْتَطَاعَ} or ^{اِسْتَاعَ}, shortened from ^{اِسْتَطَاعَ}, to obey, to be able to do, X. of ^{طاع}, and on the secondary ^{اُسْتَطَاعَ}, see §. 118, rem. b.

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

REMARKS on the inflection of verbs ^{ע"י} and ^{ע"י} in Hebrew and Aramaic. The principles of contraction in these languages are, in general, identical with those followed in Arabic. For example : Kal, ^{קם} for ^{קום}, ^{קום} for ^{קום}, ^{יקום} for ^{יקום} ; Nif'al, ^{נָקַם} (orig. *naḳām*, *ā* becoming *ō*) for ^{נִקְמוּם}, ^{יָקַם} (orig. *yikkām*) for ^{יִקְמוּם} ; Hif'il, ^{הִקְמוּם} for ^{הִקְמוּם} ; Hof'al, ^{הִקְמוּם} for ^{הִקְמוּם}. One important difference is, that in the 2d pers. sing. Perf. Kal the Heb. has ^{קַמְתָּ}, the Aram. ^{קַמְתָּ} (*kāmt*), instead of the Arab. ^{قَمَتَ}. The Heb. form was once, however, pointed ^{קַמְתָּ}. Such forms as ^{הִקְמוּתָּ}, ^{נִקְמוּתָּ}, ^{תִּקְמוּתָּ} resemble the corresponding forms in verbs ^{ע"י} ; but others, constructed after the analogy of the Arabic, also occur, as ^{תִּשְׁבֹּן}, ^{הִמְתָּה}, ^{הִנְפָּתָה}. In the active participle Kal, the Heb. has ^{קָם} (for ^{קֹם}) and sometimes ^{קום} (*ō* for *ā*), according to the rare Arabic form ^{قَامٌ} (see §. 240, rem. b) ; the Aramaic, on the contrary, presents us with the usual Arabic form, ^{קַאִם} = ^{قَائِمٌ}.

C. Verbs of which the Third Radical is ^ו or ^י (verba tertiae radicalis ^ו et ^י ; ^{اَلْفِعْلُ النَّاقِصُ} the defective verb).—

Tables XIV.—XVIII.

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

and, not being able to say غَزَاتْ and رَمَاتْ or رَمِيتْ (§. 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. in adopting غَزْنَا and رَمْنَا. The form رَمَاتَا is said to occur dialectically, but is condemned by the grammarians.

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

a) Into a long vowel; namely *oo* into *o*, as سَرُوا for سَرُوُوا, يَغْزُونَ and يَغْزُوا for يَغْزُوُون and يَغْزُوُوا; *io* into *o*, as رَضُوا for رَضُوُوا, يَرْمِيُونَ and يَرْمِيُوا for يَرْمِيوُون and يَرْمِيوُوا; *oy* into *y*, as اِغْزِي for اِغْزُوِي, تَغْزِي for تَغْزُوِي, تَغْزِي for تَغْزُوِي, تَغْزِي for تَغْزُوِي; *iy* into *y*, as اِرْمِي for اِرْمِيُوِي, تَرْمِي for تَرْمِيُوِي, تَرْمِي for تَرْمِيُوِي, تَرْمِي for تَرْمِيُوِي.

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

β) Into a diphthong; namely *oo* into *ou*, as غَزُوا for غَزُوُوا; *io* into *o*, as رَمُوا for رَمِيُوا, يَرْضُونَ and يَرْضُوا for يَرْضِيُونَ and يَرْضِيُوا; *oy* into *y*, as اِغْزِي for اِغْزُوِي, تَغْزِي for تَغْزُوِي, تَغْزِي for تَغْزُوِي, تَغْزِي for تَغْزُوِي; *iy* into *y*, as اِرْمِي for اِرْمِيُوِي, تَرْمِي for تَرْمِيُوِي, تَرْمِي for تَرْمِيُوِي, تَرْمِي for تَرْمِيُوِي.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَتْ = غَزَتْ, or after dropping a short

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vowel, as in يَرْمِي for $\text{يَرْمِي} = \text{يَفْعَل}$. Hence arise the following cases.

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

a) If the preceding vowel be homogeneous (و or ي), and و and ي become letters of prolongation, that is to say, و uw and ي iy pass into و $\bar{u}$ and ي $\bar{i}$. E. g. سَرَوْتُ for سَرَوْتُ , خَزَيْتُ for خَزَيْتُ , رَضَيْتُ for رَضَيْتُ (from رَضَى for رَضَوُ , according to §§. 166, a, and 168).

b) If the preceding vowel be heterogeneous (ا), it forms with و and ي the diphthongs و and ي . E. g. غَزَوْتُ , $gaza\bar{u}ta$, for $gaza\bar{w}ta$; رَمَيْتُ , $ramai\bar{t}a$, for $ramay\bar{t}a$.

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

a) و aw and ي ay become $\bar{a}$, but for the sake of distinction we write ا for aw , and ي (§. 7, rem. b) for ay . E. g. غَزَا for غَزَا , رَمَى for رَمَى , يَغْزَى for يَغْزَى and يَغْزَى for يَغْزَى , يَرْمَى for يَرْمَى and يَرْمَى .

b) و uw becomes و $\bar{u}$; as يَسْرُو , $yas\bar{r}u$, for يَسْرُو , $yas\bar{r}u$.

c) ي iy becomes ي $\bar{i}$; as تَرْمَى for تَرْمَى .

b. The third radical is elided:—

a) When standing naturally at the end of a syllable. This

תַּרְמִיּוֹנִי, תַּנְיִין, and in the passive participle גָּלִי.—The principles of contraction are much the same in Hebrew as in Arabic. גָּלָה, גִּלָּה, etc., stand for *gālay*, *gillay*, etc., just as رَمَى, جَلَّى, for *ramay*, *gallay*. The 3d p. s. fem. Perf. גָּלְתָה (in pause גִּלְתָה) has been already explained in §. 90, Remarks on the Inflexion of the Perf. and Imperf.; the ordinary form קָטְלָה sometimes occurs in pause, as חֲסָה, Ps. lvii. 2. In such forms of the 2d p. s. Perf. as גִּלִּית and נִגְלִית, יִ stands for יִי, and is still farther weakened into יִ in the forms גִּלִּית, נִגְלִית, etc. The Aramaic has here the advantage of the Hebrew in having partially preserved the diphthong, especially in Syriac, as גִּלִּית, ܡܠܝܬ.

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

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

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

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

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

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

173. The first sort consists of a) verba secundæ rad. hèmzatae, as ^ءوَار to frighten; and β) verba tertiæ rad. hèmzatae, as ^ءوَد to smooth, ^ءوَطى to tread upon. Such words follow

in their inflection both the classes to which they belong; e. g. Imperf. ^ويُتَرِّدُ, ^ويُطَاوِدُ (§§. 132—3, and 142, 144).

REM. The Imperf. of ^ويُئِسُّ, to despair, is ^ويُئِيسُّ, more rarely ^ويُئِيسُّ or ^ويُئِيسُّ; its Imperat. ^واِئِيسُّ, rarely ^واِئِيسُّ. See §. 146, rem.

174. The second sort is divided into *a*) verba primæ rad. hèmzataæ, as ^وأَب or ^وأَب (for ^وأَب) to return, ^وآل or ^وآل (for ^وآل) to return; and *β*) verba tertiæ rad. hèmzataæ, as ^وسَاء (for ^وسَاء) to illtreat, ^وجَاء (for ^وجَاء) to come, ^وشَاء (for ^وشَاء) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	<i>a.</i>		<i>β.</i>	
Perf. 3d p. s.	^و أَب	^و سَاء	^و جَاء	^و شَاء
2d p. s.	^و أَبْتَ	^و سَوْتَ	^و جَوْتَ	^و شَوْتَ
Imperf.	^و يُؤَبُّ	^و يُسَوِّ	^و يُجِي	^و يُشَاء
Imper.	^و أَب	^و سَو	^و جِي	^و شَا
Perf. pass.	^و أُيِبَ	^و سِي	^و جِي	^و شِي

175. The third sort is divided into *a*) verba primæ rad. hèmzataæ, as ^وأَتِي to come, ^وأَبِي to refuse, ^وأَسِي to grieve or mourn; and *β*) verba secundæ rad. hèmzataæ, as ^ونَاي to be far off, ^وصَاي to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

<i>a.</i>	^و أَتِي	^و أَتَتْ	^و أَتَيْتَ	^و يَأْتِي	^و إِيْتِ (§. 132, rem. b);	^و آتِ.
	^و أَبِي	^و أَبَتْ	^و أَبَيْتَ	^و يَأْبِي	^و إِيْبِ	^و آبِ.
<i>β.</i>	^و نَاي	^و نَات	^و نَايْتِ	^و يَنْأِي	^و إِنَا	^و نَا.

REM. *a.* The Imperat. of the verb ^{أَنَّى} is not unfrequently shortened into ^ت (compare §. 137, and the Syriac form ^{لُ}), which, at the end of a sentence, is written ^{تَه}. The same thing holds good in pause of all imperatives that consist of only one letter; as ^{رَ} for ^ر, from ^{رَأَى} to see (§. 176); ^{فَه} for ^ف, from ^{وَفَى} to keep faith (§. 177).

REM. *b.* The verb ^{أَبَى}, imperf. ^{يَأْبَى}, is an example of the rare forms mentioned in §. 91, rem. *c.* Lexicographers mention the forms ^{يُئْبَى}, ^{يَأْبَى}, and ^{يُئْبَى}, 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.	^{يَرِيان}	^{تَرِيان}	^{تَرِيان}	^{تَرِيان}	
P.	^{يرون}	^{يرين}	^{ترون}	^{ترين}	^{نرى}

Jussive.

S.	^{يَر}	^{تَر}	^{تَر}	^{تَرَى}	^{أَر}
D.	^{يَرِيَا}	^{تَرِيَا}	^{تَرِيَا}	^{تَرِيَا}	
P.	^{يروا}	^{يرين}	^{تروا}	^{ترين}	^{نر}

Imperative.

S. m. ^{رَ} or ^{رَه} (§. 175, rem. *a.*), f. ^{رَى}; D. c. ^{رِيَا}; P. m. ^{روا},
f. ^{رين}.

REM. *a.* The Perf. Act. of ^{رَأَى} almost always retains the *hêmza*; the Imperf. ^{يَرَأَى} and the Imperat. ^{إَرَأَ} are used dialectically.

REM. b. The Perf. Pass. is رُئِيَ (like رُمِيَ). In the Imperf. Pass. the hèmza is elided, just as in the Active voice; e. g. يُرَى, for يُرَى, يُرَى.

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

177. Of the second class, in which و or ي occurs twice, there are two sorts: α) those in which و or ي is the first and third radical, as وَقَى *to guard*, وَلَّى *to be near*, وَجَّى *to be sorefooted* (of a horse); and β) those in which و or ي is the second and third radical, as شَوَّى *to roast*, قَوَّى *to be strong*, حَيَّى (for حَيَّوْ) *to live*, عَيَّى *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, وَقَتَ, وَقَيْتَ; يَقِي, يَقِي, يَقِي (§. 175, rem. a).
 وَلَّى, وَلَّتَ, وَلَّيْتُ; يَلِي, يَلِي, يَلِي.
 وَجَّى, وَجَّتَ, وَجَّيْتُ; يُوْجِي, يُوْجِي, يُوْجِي (for اُوْج).

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

شَوَّى	شَوَّتَ	شَوَّيْتُ	يشوَّى	أَشَوَّى
قَوَّى	قَوَّتَ	قَوَّيْتُ	يقوَّى	أَقَوَّى
حَيَّى	حَيَّتَ	حَيَّيْتُ	يحياَّى	أَحَيَّى
عَيَّى	عَيَّتَ	عَيَّيْتُ	يعياَّى	أَعَيَّى

REM. a. We write يَحْيَا, يَحْيَا, not يَحْيَى, يَحْيَى, to prevent the union of

two *ی*, and also, in the former case, to distinguish the Imperf. of *حَيَّ* from the proper name *يَحْيَى* *Yahyā* (John).

REM. *b.* *حَيَّ* admits (1) of the contraction of the two *ی*, *a*) in those persons of the Perf. I. in which the second *ی* has a vowel, as *حَيَّ* for *حَيَّ*; *b*) in the Imperf. I., as *يَحْيِي*, *يَحْيِي*; *c*) in the nomen actionis II. (§. 80), *حَيَّة* for *حَيَّة*; (2) of the elision of the second *ی* in the Perf. and Imperf. X., when it signifies *to feel shame*, as *يَسْتَحْيِي*, *يَسْتَحْيِي* for *يَسْتَحْيِي*, *يَسْتَحْيِي*. — *عَيَّ* also admits of being contracted into *عَيَّ*, and *يَعَيَّ* into *يَعَيَّ*. — The forms *حَيَّ* and *عَيَّ* 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 hèmza and the other two *و* or *ی*; and *b*) those in which all the three radicals are *و* or *ی*.

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

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

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتَ
D.	وَأَيَا	وَأَاتَا	وَأَيْتَمَا	وَأَيْتَمَا	
P.	وَأَوْا	وَأَوَيْنَ	وَأَيْتَمَ	وَأَيْتَمْنَ	وَأَيْتَمَ

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	یَیْ	تَیْ	تَیْ	تَیْنِ	أَیْ
D.	یَیَّانِ	تَیَّانِ	تَیَّانِ	تَیَّانِ	
P.	یَیَّوْنَ	یَیَّینِ	تَیَّوْنَ	تَیَّینِ	نَیْ

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	یَیْ	تَیْ	تَیْ	تَیْ	أَیْ
D.	یَیَّایَا	تَیَّایَا	تَیَّایَا	تَیَّایَا	
P.	یَیَّوْا	یَیَّیْنَ	تَیَّوْا	تَیَّیْنَ	نَیْ

Imperative.

S. m. اَیْ or یَیْ (§. 175, rem. a), f. اَیْ; D. c. اَیَّایَا; P. m. اَیَّوْا, f. اَیَّیْنَ.

APPENDIX A.

I. The Verb لَیْسَ.

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

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَیْسَ	لَیْسَتْ	لَیْسَ	لَیْسَتْ	لَیْسُ
D.	لَیْسَا	لَیْسَتَا	لَیْسَمَا	لَیْسَتَمَا	
P.	لَیْسُوا	لَیْسْنَ	لَیْسُوا	لَیْسْنَ	لَیْسُوا

Rem. *a.* *لَيْسَ* is compounded of *لَا*, *not*, and the unused *أَيْسَ* = Heb. *יִשׁ*, *he is*, Aramaic *אִית, אִית, אִית*; originally a substantive, signifying *being, existence*, as in the phrase *لَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ*, *he does not know what is from what is not*.

REM. *b.* Instead of *لَيْسَ* we find occasionally the indeclinable *لَات*, which corresponds to the Aramaic *לִית, לִית, לִית*, compounded of *לִ* and *אִית, אִית, אִית*.

II. *The Verbs of Praise and Blame.*

183. The verbs of *praise and blame* (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are *نَعِمَ*, *to be good*, and *بُئِسَ*, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. *نَعِمْتَ* and *بُئِستِ* (and, it is said, the dual *نَعِمْتَا, نَعِمْتَا*, and the plur. *نَعِمُوا*) occur.

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

REM. *b.* These forms are to be explained as follows. (1) Every Arabic verb of the form *فَعَلَ* or *فَعَلَ* may also be pronounced *فَعَلَ*; as *شَهِدَ* for *شَهِدَ*, *رَضِيَ* for *رَضِيَ*, *عَلِمَ* for *عَلِمَ*, *صَجَرَ* for *صَجَرَ*, *دَبَرَ* for *دَبَرَ*, *بَذَخَ* for *بَذَخَ* and *كَرَّمَ* for *كَرَّمَ*, *قَصَرَ* for *قَصَرَ*, *قَرَّبَ* for *قَرَّبَ*, *حَسَنَ* for *حَسَنَ*, *شَهِدَ* for *شَهِدَ* — a contraction which is sometimes extended to the passive *فُعِلَ*, as *مُطِيَ* for *مُطِيَ* (from *مَطَا*). Hence *نَعِمَ* and *بُئِسَ* become *نَعِمَ* and *بَأَسَ*. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as *شَهِدَ* for *شَهِدَ*, *ذَهَبَ* for *ذَهَبَ*. Hence *نَعِمَ* for *نَعِمَ*, *بُئِسَ* for *بُئِسَ*. (3) The form *فَعَلَ*, which has been thus attained, may take an additional *kèsra* to lighten the pronunciation

(فَعِلَ); as ذَهَبَ, شَهِدَ. Hence نِيسَ, نَعِمَ. — These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabīra* (compare عَمِلَ), *sakra* ("to be drunk," سَكِرَ) for *sakīra*, *yabsa* ("to be dry," يَبَسَ) for *yabīsa*, *karba* ("to be near," قَرِبَ) for *karība* or *karūba*; and, when the second radical is guttural, *mēhira* ("to have pity upon," رَحِمَ) for *maḥīra*, *sēhna* ("to be hot," سَخِنَ) for *sahīna* or *sahūna*.

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

III. The Forms expressive of Surprise or Wonder.

184. The Arabic language possesses two forms of expression, called by the native grammarians أفعال التعجب or *verbs of surprise or wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by مَا التَّعْجِيبَةُ 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.

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* (ب) *Zèid*. They are, of course, indeclinable.

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 vie with or surpass another. They cannot be formed from the passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like نَعِم and بُشِّس, 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 زَيْدًا قَائِمًا); nor from verbs like مَاتَ *to die* and فَنِيَ *to perish*, expressing an act or state in which one agent cannot excel another; nor from negated verbs (as مَا عَاجَ بِالدَّوَاءِ, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives of the form أَفْعَل (as أَسْوَدٌ *to be black*, أَسْوَدٌ; أَحْوَلٌ *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 أَرْهَاهُ, *how proud or vain he is!* from رَهِيَ *to be proud or vain*; مَا أَمَقَّتُهُ عِنْدِي, *how hateful he is to me!* from مَقَّتَ *to be hated*; and from derived forms, 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 وَلِيَ *to be near*; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, *how wily he is!* from أَحَالَ, *to practise an artifice or wile*, VIII. of حَالَ, *to be shifted or changed*; مَا أَخَصَّرَهُ, *how short, or shortened, it is!* from أَخَصَّرَ *to be shortened or abridged*, passive of VIII. from the rad. خَصَرَ. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَّهُ, *how stupid he is!* from حَمَقَ *to be stupid*, أَحْمَقُ; مَا أَبْيَضَ هَذَا الثَّوبَ, *how white this piece of cloth is!* from أَبْيَضَ *to be white*, أَبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or مَا أَشَدَّ بِأَبِيهِ, *how strong his father is!* مَا أَحْلَاهُ, *how sweet it is!* مَا أَغْنَاهُ, *how rich he is!* But if formed from verba med. rad. و et ي, they follow the inflection of the strong verb; as مَا أَقْوَلُهُ or مَا أَقُولُ بِهِ, *how well he speaks!* مَا أَجُودُهُ or مَا أَجُودُ بِهِ, *how excellent or generous he is!*

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare §. 235); as مَا أَشَدَّ حَمْرُهُ, *how red it is!* مَا أَنْقَى بَيَاضُهُ, *how pure white it is!* مَا أَحَبُّ بُسْمَرَتِهِ, *what a pretty brown it is!* مَا أَكْثَرَ قَائِلَتُهُ, *how often he takes a siesta!* مَا أَجُودَ جَوَابِهِ or مَا أَجُودَ بِجَوَابِهِ, *how good his reply is!* and not مَا أَحْمَرُهُ, مَا أَبْيَضُهُ, مَا أَسْمَرُهُ, مَا أَقِيلُهُ, مَا أَجُودُهُ or مَا أَجُوبُ بِهِ.

REM. e. To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was!* But we may also say مَا أَفْضَلَ مَا كَانَ زَيْدٌ (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

REM. f. مَا أَحْسَنُهُ, *how good, or goodly, he is!* مَا أَمْلَحُهُ, *how handsome he is!* and less frequently مَا أَحْلَاهُ, *how sweet it is!* admit of the diminutive forms (see §. 269) مَا أَحْسَنِيْنُهُ, مَا أَمْلَحِيْنُهُ, and مَا أَحْلَاهِيْنُهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

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

Singular.

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

Dual.

3. p. ...	هُمَا them both.	...
2. p. ...	كُما you both.	...
1. p. ...	...	...

Plural.

3. p. هُمْ them.	...	هِنَّ them.
2. p. كُمْ you.	...	كنَّ you.
1. p. ...	نَا us.	...

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

REM. *b.* The damma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after ي, نِي, and نِي, into kèsra; as يَأْتِيهِمْ, يَأْتِيَهُمْ, *he will come to him, to them*;

لَمْ يَأْتِيَنَّاهُمَا, come to them (dual m. and f.), to them (plur. fem.);
لَمْ تَرْضَيْهِ thou (fem.) hast not been pleased with him.

REM. c. The *ي* of the suffix 1st pers. sing. is sometimes dropped;
as أَتَّقُونَ for أَتَّقُونِي, fear me.

REM. d. Old and poetic forms are: *يَ* and *هُم*, *نِي* and *هُم* (or *هِم*),
كُم. See §. 89, 1, rem. c, and §. 20, b and d.

REM. e. The Hebrew and Aramaic suffixes, in general, closely
resemble those of the modern Arabic, as is shown by the following
table of the suffixes appended to a noun in the singular.

Singular.

	Masc.	Common.	Fem.
Ar. 3d p.	كَتَابُهُ, pron. <i>kitābo</i> , and sometimes written كِتَابُو.		كَتَابُهَا
	أَبُوهُ 'abūh.		أَبُوهَا
Heb.	כְּתָבוֹ, כְּתָבָהּ	...	כְּתָבָהּ
	אָבִיו, אָבִיָּהּ		אָבִיָּהּ
Chald.	כְּתָבֵהּ	...	כְּתָבָהּ
	ܐܒܝܗܝ (Syr. ܐܒܝܗܝ)		ܐܒܝܗܐ (Syr. ܐܒܝܗܐ)
Ar. 2d p.	كَتَابُكَ, pron. <i>kitābak</i> أَبُوكَ 'abūk.		كَتَابُكِ, pron. <i>kitābèk</i> . أَبُوكِ 'abūkī.
Heb.	כְּתָבְךָ	...	כְּתָבְךָ
	אָבִיךָ		אָבִיךָ
Chald.	כְּתָבְךָ	...	כְּתָבְךָ
	ܐܒܝܚܝܐ		ܐܒܝܚܝܐ (Syr. ܐܒܝܚܝܐ)

	Masc.	Common.	Fem.
Ar. 1st p. . . .		کتابي أبي	. . .
Heb. . . .		בְּתָבִי אָבִי	. . .
Chald. . . .		(ܡܠܬܐ) בְּתָבִי (ܐܬܐ) אָבִי	. . .
<i>Plural.</i>			
Ar. 3d p. کتابهم أبؤهم	. . .		(کتابهن) (أبوهن)
Heb. בְּתָבָם אֲבֵיהֶם	. . .		בְּתָבָן אֲבֵיהֶן
Chald. (ܠܗܘܢ) בְּתָבָהܘܢ (ܐܬܗܘܢ) אֲבֵיהֶܘܢ	. . .		בְּתָבָהܝܢ (ܐܬܗܘܢ) אֲבֵיהֶܝܢ
Ar. 2d p. کتابکم أبؤکم	. . .		(کتابکن) (أبؤکن)
Heb. בְּתָבְכֶם אֲבֵיכֶם	. . .		בְּתָבְכֶן אֲבֵיכֶן
Chald. (ܠܗܘܢ) בְּתָבְܟܘܢ (ܐܬܗܘܢ) אֲבִיܟܘܢ	. . .		בְּתָבְܟܝܢ (ܐܬܗܘܢ) אֲבִיܟܝܢ
Ar. 1st p. . . .		کتابنا أبونا	. . .
Heb. . . .		בְּתָבֵינוּ אֲבֵינוּ	. . .
Chald. . . .		(ܡܠܬܐ) בְּתָבֵܢܐ (ܐܬܐ) אֲבֵܢܐ	. . .

e) The ζ of the 3d pers. masc. sing. Perf. in verba tertiæ rad. ζ , 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.*

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. اَعْطَانِيْكَ اَعْطَانِيْهِ, *he gave thee, it, to me*; اَعْطَيْتَكَ اَعْطَيْتَهُ, *I gave it to thee*; يَكْفِيْكَهُمْ يَكْفِيْكَهُمْ, *he will suffice thee against them* (will be sufficient to protect thee against them); اَنْزَلْنٰكُمْوَهَا اَنْزَلْنٰكُمْوَهَا, *shall we compel you (to receive) it?*

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 اِيَّا 'iyā (which never occurs alone). The following are the compound pronouns thus formed.

<i>Singular.</i>			
	Masc.	Common.	Fem.
3. pers.	اِيَّاهُ	...	اِيَّاهَا
2. pers.	اِيَّاكَ	...	اِيَّاكِ
1. pers.	...	اِيَّايَ	...
<i>Dual.</i>			
3. pers.	...	اِيَّاهُمَا	...
2. pers.	...	اِيَّاكُمَا	...
1. pers.	...	...	...

Plural.

	Masc.	Common.	Fem.
3. pers.	^ء اِيَاهُمْ	...	^ء اِيَاهُنَّ
2. pers.	^ء اِيَاكُمْ	...	^ء اِيَاكُنَّ
1. pers.	...	^ء اِيَانَا	...

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

REM. b. ^ءاِيَا (dialectically ^ءاِيَا) seems to be derived from the radical ^ءاِيَا, whence the cognate word ^ءاِيَا, a sign, the figure or body (of anything), which is identical with the Hebrew ^ءאֵלֶּה (for ^ءאֵלֶּה), Aram. ^ءאֵלֶּה. The word ^ءאֵלֶּה (Aram. ^ءאֵלֶּה, יֵת, יֵת) is used in Hebrew as a pronoun, but with a wider range than ^ءאֵלֶּה, since it is frequently prefixed to definite nouns in the accusative. In later Hebrew and in Samaritan its use is even less restricted than in biblical Hebrew, for it is connected with prepositions in such phrases as ^ءבְּאַתְּמֵי הַיּוֹם, Samar. ^ءבְּאַתְּמֵי הַיּוֹם, on that same day; ^ءבְּאַתְּמֵי הָאָרֶץ, Sam. ^ءבְּאַתְּמֵי הָאָרֶץ, in that same land. The Æthiopic uses ^ءkīyā with the pronominal suffixes exactly as the Arabic does ^ءאֵלֶּה, but whether the two words are radically connected is doubtful, though the form ^ءאֵלֶּה may be the connecting link between them.

189. These suffixes compounded with ^ءאֵלֶּה are used in two cases.

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

b) When the pronoun is, for the sake of emphasis, placed

before the verb ; as ^واِيَّاكَ نَعْبُدُ ^واِيَّاكَ نَسْتَعِيْنُ, *thee (none but thee) we worship, and to thee we cry for help.* Compare in Heb. ^והָאֱלֹהִים לֹא־תִרְאֵנִי, Jerem. v. 22.

REM. a. The suffix attached to ^{يَا}إِيَّا 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 ^{يَا}أَعْطَاهُ ^{يَا}إِيَّايَ, to distinguish it from ^{يَا}أَعْطَانِي ^{يَا}ه he gave him to me ; but it is euphony which requires ^{يَا}أَعْطَاهُ ^{يَا}إِيَّاهُ, *he gave it to him*, instead of ^{يَا}أَعْطَاهُ.

REM. b. A very strong emphasis is expressed by prefixing the pronoun with ^{يَا}إِيَّا, and at the same time appending the pronominal suffix to the verb ; as ^{يَا}وَأَيَّايَ فَاتَّقَوْنِ, *me therefore, fear me.*

II. THE NOUN.

190. The Noun, ^{سَمٌ}الاسم, *nomen*, is of six kinds.

a) The *nomen substantivum*, or Substantive, more especially designated ^{سَمٌ}الاسم, and also ^{سَمٌ}الموصوف, or ^{سَمٌ}المنعوت, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

b) The *nomen adjectivum*, or Adjective, ^{سَمٌ}الوصف, ^{سَمٌ}الصفة, or ^{سَمٌ}النعت, *quality, descriptive epithet.*

c) The *nomen numerale*, or Numeral Adjective, ^{سَمٌ}اسم العدد, *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, اَلْأَسْمُ الْمَوْصُولُ or اَلْمَوْصُولُ اَلْأَسْمِيُّ, the noun that is united (with a relative clause), as opposed to اَلصَّلَةُ, the relative clause itself.

f) The *pronomén*, or Personal Pronoun, اَلْمُضْمَرُ or اَلضَّمِيرُ, the word by which something is concealed or kept in, and so conceived of by, the mind, as opposed to اَلْمُظْهَرُ or اَلظَّاهِرُ, that which is apparent or manifested, the substantive to which the pronoun refers. It is also called اَلْكِنَايَةُ, *anagnorismata*.

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, اَلضَّمِيرُ and اَلْمُضْمَرُ, are elliptical expressions, for اَلضَّمِيرِيَّةُ and اَلْمُضْمَرِيَّةُ, as the above translation shows.

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

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

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all

substantives; as رَجُلٌ *man*, فَرسٌ *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 مَأَى, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَأَى is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ, *to be skilled in horsemanship*, the root of فَرَسٌ, *a horse*, but a denominative from it.

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

1) اِسْمٌ جَامِدٌ, *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb, as رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to اِسْمٌ مُشْتَقٌّ, *a noun that is derived from a nom. act. or verbal root*, as كَاتِبٌ *a writer*, قَتِيلٌ *slain*.

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

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

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

5) The *أَسْمٌ الْعَلَمِ* may be either a) *أَسْمٌ جِنْسِيٌّ*, a proper name applicable to every individual of a whole kind, as *أَسَامَةُ* the lion, *جَعَارٌ* the female hyæna (like "Puss" for the cat, "Renard" for the fox); or b) *أَسْمٌ شَخْصِيٌّ*, a proper name applicable to only one individual of a kind, as *قُرُوبٌ* and *دَاحِسٌ*, names of horses, *قُرُوبٌ*, the name of a camel, *سَعْدٌ*, *أَلْحَسَاءُ*, *أَمِيمَةُ*, names of women, *تَعْلَبَةُ*, *عَوْفٌ*, names of men.

6) The *أَسْمٌ الْعَلَمِ* may also be either a) an *أَسْمٌ*, or name, in its strictest sense, as *بَشِينَةُ*, *جَعْفَرٌ*, *عَمْرُو*; or b) a *كُنْيَةٌ*, i. e. a name compounded with *أَبُو*, father of, as *أَبُو الْعَبَّاسِ*, or *أُمٌ*, mother of, as *أُمُّ كَلْثُومٍ*, or *ابْنٌ*, son of, as *ابْنُ حَيَّانَ*, or *ابْنَةُ* or *بِنْتُ*, daughter of, as *بِنْتُ هِنْدٍ*; or c) a *لَقَبٌ*, a surname, which may be either a nickname (*نِزْبٌ*), as *بَطَّةٌ* Duck, *أَنْفُ النَّاقَةِ* Camel's-nose, *بَبَّةٌ* Bèbba (imitation of a sound), or an honourable epithet, as *زَيْنُ الْعَابِدِينَ*, the pride or glory of those that worship (God), *شَمْسُ الْمَعَالِي*, the sun of virtues. The *كُنْيَةٌ* is also employed in reference to animals, as *أَبُو أَيُّوبَ*, Job's father, the

“patient” camel; أَبُو الْخَصِينِ, *the father of the little fort*, the fox; أُمُّ عَامِرٍ, *the female hyæna*; ابْنُ عَرِيسٍ, *the weasel*; بِنْتُ طَبَقٍ, *the tortoise*.

7) An اِسْمٌ عَلَمٌ may likewise be either a) مَفْرَدٌ, *simple*, consisting of a single word, as عَنَتْرَةٌ, أَوْسٌ; or b) مُرَكَّبٌ, *compounded*. The مُرَكَّبٌ may be either a) اِسْنَادِي, *predicative*, when the words that compose it constitute a جُمْلَةٌ or proposition, as بَرَقَ نَحْرُهُ (*his throat shone*), نَاطَقٌ شَرًّا (*he carried mischief under his arm*), شَابَ قَرْنَاهَا (*her two locks became gray*); or β) a *mixed compound*, مُرَكَّبٌ مَزْجِي, which is not a proposition (غَيْرُ جُمْلَةٍ), as بَعْلَبَكْ, Ba'al-bèk, مَعْدِيكَرِبْ, Ma'di-karib, سِيبَوِيَّةٌ, Siba-wèih; or γ) مُضَافٌ وَمُضَافٌ إِلَيْهِ, a substantive governing another in the genitive, as أَبُو ذُوَيْبٍ, اِمْرُؤُ الْقَيْسِ, عَبْدُ مَنَافٍ.

8) Finally, an اِسْمٌ عَلَمٌ may be either a) مُرَجَّلٌ, *improvised, extemporised, impromptu*, existing only as a proper name, as فَقْعَسٌ, عِمْرَانُ, فَحْيَةٌ; or b) مَنَقُولٌ, *transferred from some other use, tropical*. The latter class is of six kinds, viz. a) مَنَقُولٌ عَنِ اِسْمٍ عَيْنٍ, as ثَوْرٌ (*a bull*), اَسَدٌ (*a lion*); β) مَنَقُولٌ عَنِ اِسْمٍ مَعْنَى, as فَضْلٌ (*excellence*), اِيَّاسٌ (*giving, gift*); γ) مَنَقُولٌ عَنِ صِفَةٍ, as حَاتِمٌ (*judging*), نَائِلَةٌ (*bestowing*); δ) مَنَقُولٌ عَنِ صَوْتٍ, as بَبَةٌ (*see above, 6, c*); and ε) مَنَقُولٌ عَنِ مُرَكَّبٍ (*see above, 7, b*).

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

- a) *Nomina verbi* or *nomina actionis*, اَسْمَاءُ الْفِعْلِ (infinitives).
- b) *Nomina agentis*, اَسْمَاءُ الْفَاعِلِ, and *nomina patientis*, اَسْمَاءُ الْمَفْعُولِ (participles).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives; the *nomina agentis et patientis*

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are by their nature adjectives, but have come to be used also as substantives.

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

a) *Nomina vicis*, ^{فعل مرة} أسماء المرة, nouns that express the doing of an action *once*.

b) *Nomina speciei*, ^{فعل نوع} أسماء النوع, nouns of *kind* or *manner*.

c) *Nomina loci et temporis*, ^{فعل مكان وزمان} أسماء المكان والزمان, also called *nomina vasis*, ^{فعل ظرف} أسماء الظرف, nouns of *place* and *time*.

d) *Nomina instrumenti*, ^{فعل آلة} أسماء الآلة, nouns denoting the *instrument*.

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

a) *Nomen unitatis vel individualitatis*, ^{فعل وحدة} إسم الوحدة, the noun that denotes *the individual*.

b) *Nomen abundantiae vel multitudinis*, ^{فعل كثرة} إسم الكثرة, the noun that denotes the place where anything is found in *abundance*.

c) *Nomen vasis*, ^{فعل وعاء} إسم الوعاء, the noun that expresses the vessel which contains anything.

d) *Nomen relativum*, ^{فعل منسوب} إسم المنسوب or ^{فعل نسبة} النسبة (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

e) *Nomen abstractum qualitatis*, ^{فعل كيفية} إسم الكيفية, the abstract noun of quality (see §. 191).

f) *Nomen deminutivum*, ^{الاسم المصغر} *al-ism al-masghur* or ^{التصغير} *al-tasghir* (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

α) *The Nomina Verbi.*

195. The nomina verbi, ^{أسماء الفعل} *asma' al-fa'el*, are abstract substantives, which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

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

196. The nomina verbi, which may be derived from the groundform 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, غَزَوَ, سَيرَ, قَوْلَ, فَهَمَ, عَجَزَ, رَدَ, ضَرَبَ, as ^{فَعَلَ} فعل.
2. سَخَطَ, عَمَلَ, كَرَّمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, as ^{فَعَلَ} فعل,
جَوَى, شَلَلَّ, فَرَحَ.
3. حَلَفَ, سَرَقَ, حَرَّمَ, ضَحِكَ, كَذَبَ, as ^{فَعَلَ} فعل.
4. فَسَقَ, ذَكَرَ, عَلِمَ, حَفِظَ, as ^{فَعَلَ} فعل.
5. رَضِيَ, سَمِنَ, ثَقُلَ, صَغُرَ, عَظُمَ, كَبُرَ, as ^{فَعَلَ} فعل.
6. رَوَى, سَخَطَ, شَرَبَ, شَكَرَ, زَهَدَ, شَغَلَ, جَبَنَ, as ^{فَعَلَ} فعل.

27. نُعَاقٌ, أَزَازٌ, مُشَآءٌ, زُكَّامٌ, سُعَالٌ, سُؤَالٌ, مُزَاحٌ, as فُعَالٌ, نُعَابٌ.

28. زَهَادَةٌ, ضَخَامَةٌ, فَصَاحَةٌ, جَزَالَةٌ, نَظَافَةٌ, ظَرَافَةٌ, as فَعَالَةٌ.

29. صَيَانَةٌ, عِبَادَةٌ, سَفَارَةٌ, كِتَابَةٌ, as فَعَالَةٌ.

[30. خَفَارَةٌ, بَغَايَةٌ, as فَعَالَةٌ.]

31. رَكَانِيَّةٌ, عَلَانِيَّةٌ, طِمَاعِيَّةٌ, كَرَاهِيَّةٌ, as فَعَالِيَّةٌ.

32. وَضُوءٌ, وَقُودٌ, وَلُوعٌ, قَبُولٌ, as فَعُولٌ.

33. قُدُومٌ, لُزُومٌ, جُحُودٌ, غُدُوٌّ, وُرُودٌ, دُخُولٌ, خُرُوجٌ, as فَعُولٌ.

34. عَذُوبَةٌ, صَعُوبَةٌ, سَهُولَةٌ, as فَعُولَةٌ.

[35. خُصُوصِيَّةٌ, as فَعُولِيَّةٌ.]

[36. شُيُوخِيَّةٌ, جُهُولِيَّةٌ, خُصُوصِيَّةٌ, as فَعُولِيَّةٌ.]

37. رَحِيلٌ, ذَمِيلٌ, أَزِيرٌ, نَعِيبٌ, نَعِيقٌ, صَهِيلٌ, as فَعِيلٌ.

38. حَمِيَّةٌ, شَكِيَّةٌ, as فَعِيلَةٌ.

39. مَفَرٌ, مَحْمَلٌ, مَحْبَسٌ, مَدْخَلٌ, as مَفْعَلٌ.

40. مَحِيضٌ, مَصِيرٌ, مَسِيرٌ, مَوْعِدٌ, مَوْثِقٌ, مَرَجِعٌ, مَكْبَرٌ, as مَفْعَلٌ, مَحْيَى.

[41. مَهْلَكٌ, as مَفْعَلٌ.]

42. مَرْضَاةٌ, مَوْدَةٌ, مَرْمَةٌ, مَحْمَدَةٌ, as مَفْعَلَةٌ.

43. مَأْوِيَّةٌ, مَسِيرَةٌ, مَوْجِدَةٌ, مَعْرِفَةٌ, مَرَجِعَةٌ, مَحْمَدَةٌ, as مَفْعَلَةٌ, مَرْنِيَّةٌ.

[44. مَقْدَرَةٌ, مَهْلَكَةٌ, as مَفْعَلَةٌ.]

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. ^سفَعْلٌ, 2. ^سفَعْلٌ, 28. ^سفَعَالَةٌ, 33. ^سفَعُولٌ, 34. ^سفَعُولَةٌ.

a) ^سفَعْلٌ is the abstract noun from *transitive* verbs of the forms ^سفَعْلٌ and ^سفَعْلٌ; as ^سقَتَلَ to kill, ^سقَتْلٌ killing or being killed (§. 201); ^سفَهِمَ to understand, ^سفَهْمٌ understanding, insight.

b) ^سفَعُولٌ is the abstract noun from *intransitive* verbs of the form ^سفَعْلٌ; as ^سقَعَدَ and ^سجَلَسَ to sit, ^سقُعُودٌ and ^سجُلُوسٌ sitting; ^سخَرَجَ to go out, ^سخُرُوجٌ going out.

c) ^سفَعْلٌ is the abstract noun from *intransitive* verbs of the form ^سفَعْلٌ (§§. 38 and 92); as ^سفَرِحَ to be glad, ^سفَرَحٌ joy; ^سمَرَضَ to be sick, ^سمَرَضٌ sickness.

d) ^سفَعَالَةٌ and ^سفَعُولَةٌ are the abstract nouns from verbs of the form ^سفَعْلٌ; as ^سجَزَلَ to be thick and large, to be of sound judgment, ^سجَزَالَةٌ firmness or soundness of judgment; ^سسَرَّ to be generous, ^سسَرَاوَةٌ generosity; ^سخَشَنَ to be rough, ^سخَشُونَةٌ roughness; ^سسَهَّلَ to be smooth, ^سسَهْلَةٌ smoothness.

REM. The abstract nouns of verbs which express *flight*, or *refusal*, usually take the form 26. ^سفَعَالٌ; as ^سفَرَّ, ^سنَفَرَ, ^سشَرَدَ, to flee, ^سفَرَارٌ, ^سنَفَارٌ, ^سشَرَادٌ; ^سجَمَحَ to become refractory, to run away with his rider (of a horse), ^سجَمَاحٌ; ^سنَارَ to flee from, shun with horror, ^سنَوَارٌ; ^سأَبَى to refuse, ^سأَبَاءٌ. Those that express *sickness* or *ailment* of any kind have

27. *فَعَالٌ*, as *عَطَسَ* to sneeze, *عُطِئَ*; *سَعَلَ* to cough, *سُعِلَ*; violent or continuous motion, 21. *فَعَلَانٌ*, as *طَارَ* to fly, *طِيرَانٌ*; *جَرَى* to run, *جَرِيَانٌ*; *وَمَضَ* to lash the tail, to brandish, *خَطَرَانٌ*; *بَرَقَ* to gleam, *بَرَقَانٌ*; *وَمَضَ* to flash, *وَمِضَانٌ*; *خَفَقَ* to palpitate, *خَفَقَانٌ*; change of place, 37. *فَعِيلٌ*, as *رَحَلَ* to travel, *رَحِيلٌ*; *دَبَّ* to creep, *دَبِيبٌ*; *رَسَمَ* to gallop (of a camel), *رَسِيمٌ*; *ذَمَلَ* to trot (of a camel), *ذَمِيلٌ*; *وَحَفَ* to be agitated, palpitate, run quickly, *وَجِيفٌ*; *بَرَقَ* to gleam, *بَرِيقٌ*; *وَمَضَ* to flash, *وَمِيزٌ*; sound, 27. *فَعَالٌ* and 37. *فَعِيلٌ*, as *نَعَبَ* to croak, *نُعَابٌ* and *نَعِيبٌ*; *شَهَقَ* to sob, *نَهَتَ* to bray, *نُهَاقٌ* and *نَهَيْقٌ*; *صَهَلَ* to neigh, *صَهِيلٌ*; *نَهَقَ* to bray, *نُهَاقٌ* and *نَهَيْقٌ*; *نَهَاتَ* to roar, *نُهَاتٌ* and *نَهَيْتٌ*; *صَاحَ* to cry out, *صِيَاحٌ*; *صَرَخَ* to cry out for help, *نَعَا*; *عَوَّى* to howl, *عَوَاءٌ*; *نَبَّحَ* to bark, *نُبَاحٌ*; *بَكَى* to weep, *بُكَاءٌ*; *رَغَا* to grumble (of a camel), *رُغَاءٌ*; office, trade or handicraft, 29. *فِعَالَةٌ*, as *خَلَفَ* to succeed, *خِلَافَةٌ* to be successor (*خَلِيفَةٌ*) or caliph, the caliphate; *أَمَرَ* to be chief or *emir*, *إِمَارَةٌ* the office of *emir*; *وَلَّى* to be in charge or command of, *وَلَايَةٌ* governorship; *نَابَ* to take one's place, act as deputy, *نِيَابَةٌ* deputyship; *كَتَبَ* to write, *كِتَابَةٌ* the office of secretary; *خَاطَ* to sew, *خِيَاطَةٌ* the trade of tailor; *تَجَرَ* to trade, *تِجَارَةٌ* trade, traffic.

199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, *فَرَّقَ*, to part, divide, has *فَرْقٌ*, but *فَرِقَ*, to be afraid, *فَرَقٌ*; *جَهَرَ* to be plain, open or public, has *جَهْرٌ* or *جِهَارٌ*, but *جَهِرَ*, to be unable to see in the sunlight, *جِهْرٌ*, and *جَهَرَ*, to be loud, *جِهَارَةٌ*; *شَرَفَ*, to surpass or excel in rank or nobility, has *شَرَفٌ*, but *شَرِفَ*, to be high or prominent, *شَرَفٌ*, and *شَرُفَ* to be exalted, noble or eminent, *شَرَفٌ* or *شَرَافَةٌ*.

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200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E. g. ^سحَكَمَ, to judge, has ^سحَكْمٌ, but when it signifies to curb (a horse), ^سحَكْمٌ; ^سخَرَّ, to fall prostrate, has ^سخَرٌّ or ^سخَرُورٌ, but when it means to sound like rushing water, ^سخَرِيرٌ; ^سرَفَعَ, to be exalted or noble, has ^سرَفْعَةٌ, but in the sense of to have a loud voice, ^سرَفَاعَةٌ; ^سوَجَدَ, to find, usually has ^سوَجْدَانٌ, but when it means to be wealthy, ^سجَدَّةٌ, and to be moved by love, grief or anger, ^سوَجْدٌ.

201. The *nomina verbi* are used both in an active and a passive sense; as ^سقَتَلَهُ his killing (another) or his being killed himself; ^سلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after its having been well ordered; ^سفِي هَذِهِ السَّنَةِ أَظْهَرَ in this year *el-Ma'mūn* publicly adopted the doctrine of the *Korān's* having been created.

REM. There are also *nomina verbi* that have always a passive signification; as ^سسُرُورٌ joy, gladness, from ^سسَرَّ to be glad; ^سوُجُودٌ existence, from ^سوَجَدَ to be found, to exist (see §. 200).

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

II. 1. ^ستَفْعِيلٌ.

2. ^ستَفْعِلَةٌ, as ^ستَذَكَّرَةٌ, ^ستَكْرَمَةٌ, ^ستَقْدِمَةٌ, ^ستَكْمِلَةٌ, ^ستَفْرِقَةٌ, ^ستَبْصِرَةٌ, ^ستَرْكِيَّةٌ, ^ستَذْكِيَّةٌ, ^ستَجْزِيَّةٌ, ^ستَهْنِئَةٌ, ^ستَضَرَّةٌ, ^ستَسْرَةٌ.

[3. ^ستَفْعِلَةٌ, as ^ستَهْلِكَةٌ, ^ستَسْرَةٌ, ^ستَضَرَّةٌ.]

4. تَكَرَّرَ, تَرَدَّدَ, تَصَدَّقَ, تَهْتَنَ, تَهْطَلُ, تَهْهَلُ, as تَهْهَلُ, تَفْعَالُ.
تَسِيرُ, تَطْوَفُ, تَجْوَالُ, تَوَمَّضُ.

[5. تَمَثَّلَ, تَبَكَأَ, تَشْرَبُ, تَمْشَى, تَلْقَأُ, تَبَيَّنَ, as تَفْعَالُ, تَفْعَالُ.
تَنْضَلُ.]

[6. كَبَّرَ, قَضَّأَ, قَدَّمَ, خَرَّقَ, فَسَّرَ, عَلَّمَ, كَذَّبَ, as فِعَالُ, فِعَالُ.
حَمَّأَ.]

[7. خَطَّيْبِي, قَلِيلِي, خَلِيفِي, خَصِصِي, حَثِيثِي, as فَعِيلِي, فَعِيلِي.
قَتَّيْتِي, فَخَّيْرِي, دَلِيلِي, مَكِّيْتِي.]

[8. مَكِّيْنَا, خَصِصَا, as فَعِيلَا, فَعِيلَا.]

III. 1. مَفَاعَلَةٌ.

2. فَعَالُ.

[3. قَيْنَالُ, ضِيرَابُ, as فِعِيَالُ, فِعِيَالُ.] [4. مَرَّأُ, قَتَّلَ, as فِعَالُ, فِعَالُ.]

IV. اَفْعَالُ.

V. 1. تَفَعَّلُ. [2. تَنَقَّمَ, تَمَلَّقَ, تَكَلَّمَ, تَحَمَّلَ, as تَفَعَّلَ, تَفَعَّلَ.]

VI. 1. تَفَاعُلُ. [2. تَفَاوَتُ, as تَفَاعُلُ, تَفَاعُلُ.]

[3. تَفَاعُلُ, as تَفَاوَتُ, تَفَاعُلُ.]

VII. اِنْفَعَالُ.

VIII. 1. اِنْفَعَالُ. [2. قَتَّلَ, as فِعَالُ, فِعَالُ.]

IX. اِفْعَالُ.

X. اِسْتَفْعَالُ.

XI. اِفْعِيَالُ.

XII. اِفْعِيَالُ.

XIII. اِفْعَوَالُ.

XIV. اِفْعِنَالُ.

XV. اِفْعِنَالُ.

REM. In II. the form *فَعَّالٌ* is the original infinitive, but *تَفَعَّلٌ* is by far the most common; *تَفَعَّلَ* is chiefly used in verba tert. rad. hèmz. and tert. rad. و, et ى (in which latter the form *تَفَعَّلٌ* is excessively rare, as *تَنَزَّى* from *نَزَا*); *فَعَّلَى* and *فَعَّلَاءَ* are usually ascribed to I., but as their use is *لِقَصْدِ الْمَبَالِغَةِ*, to express energy or intensity, they seem as deserving of a place here as *تَفَعَّلٌ*. These forms with *tèsdîd* are akin to the Heb. infin. absol. *קָפַל*, *קָפַל*, *קָפַל*, to Heb. substantives like *שָׁלוֹם*, and to the Eastern Aramaic infin. *קָפַלִּי*; whereas *تَفَعَّلٌ*, *تَفَعَّلٌ* and *تَفَعَّلَ* are, strictly speaking, the infinitives, not of *فَعَّلَ*, but of an obsolete *تَفَعَّلَ*, akin to *تَفَعَّلَ*, *تَفَعَّلَ*, *تَفَعَّلَ*, and are represented in the cognate dialects by such substantives as *זְכָכְךָ*, *זְכָכְךָ*, *זְכָכְךָ*, *זְכָכְךָ*, *זְכָכְךָ*, *זְכָכְךָ*, *זְכָכְךָ*, etc.—In III. *فَعَّالٌ* is the original infinitive, which the great majority of the Arabs shortened into *فَعَّالٌ*, whilst some compensated the loss of the long vowel by doubling the following consonant, *فَعَّالٌ*. The most common form of all is *مُفَاعَلَةٌ* (pass. particip. fem.).—In VI. the original form is *تَفَعَّلٌ*, which has however been almost entirely supplanted by *تَفَعَّلٌ*.—In VIII. those Arabs alone use *فَعَّالٌ*, who shorten the Perf. and Imperf. into *فَعَّلَ*, *يَفَعِّلُ*, or *فَعَّلَ*, *يَفَعِّلُ*, or *يَفَعِّلُ* (with a furtive *kèsra* to the first rad.), as *فَعَّلَ*, *يَفَعِّلُ*, *يَفَعِّلُ*, or *يَفَعِّلُ* (with a furtive *kèsra* to the first rad.), as *فَعَّلَ*, *يَفَعِّلُ*, *يَفَعِّلُ*, or *يَفَعِّلُ*.—The form *تَفَعَّلٌ* is sometimes ascribed to III., as *تَنَزَّلَ*, *تَنَزَّلَ*; and *فَعَّلَى* to VI., as *حَجَّزَى* (*تَحَاجَزُوا*), *رَمَّيَا* (*تَهَاجَرُوا*), *هَجَّيَا* (*تَهَاجَرُوا*).

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

- I. 1. *فَعْلَلَةٌ*, as *سَلَقَاةٌ*, *بَيْطَرَةٌ*, *جَهْوَرَةٌ*, *حَوْقَلَةٌ*, *سَرْهَفَةٌ*, *دَحْرَجَةٌ*, *قَلَقَلَةٌ*, *زَلَزَلَةٌ*.

2. قَلَقَالٌ, زَلْزَالٌ, سِلْسَلَاءٌ, حَيْقَالٌ, سِرْهَافٌ, دِحْرَاجٌ, as فَعْلَالٌ.
- [3. قَلَقَالٌ, زَلْزَالٌ, as فَعْلَالٌ.]
- II. تَدَحْرَجٌ, as تَفْعَلَلٌ.
- III. إِحْرِيْجَامٌ, as إِفْعِلَالٌ.
- IV. إِطْمِئْنَانٌ, إِقْشَعْرَارٌ, as إِفْعِلَالٌ.

REM. In I. فَعْلَلَةٌ is the common form, whilst the employment of فَعْلَالٌ depends upon the *usus loquendi* (like that of فَعَالٌ in III. of the trilateral verb). The form فَعْلَالٌ seems to be restricted to reduplicated verbs, like زَلْزَلٌ.—A variation of the fourth form is presented to us in the word طَعْنَانٌ, *mutual thrusting and stabbing with lances* = تَطَاعُنٌ, which comes from طَعْنٌ = اِطْعَنَ.

204. The abstract nouns of the verba mediæ rad. geminatæ are formed according to the rules given in §. 120. Hence مَدٌّ for مَدَدٌ, مَرْدٌ for مَرَدٌ (from رَدٌ), تَغَرَّةٌ for تَغَرَّرٌ (from the second form of غَرَّ).

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

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

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

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

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عدّة	from	وعدّ	Imperfect	يعدّ	Imperat.	عدّ
عظّة	„	وعظّ	„	يعظّ	„	عظّ
دعة	„	ودعّ	„	يدعّ	„	دعّ
زنة	„	وزنّ	„	يزنّ	„	زنّ
ديّة	„	ودىّ	„	يدىّ	„	دىّ

The termination *ة*, with which these nouns are furnished, is a compensation for the lost radical.

REM. *a.* Not a few verba primæ rad. *و*, however, have nouns of the form *فعلّ*, though they drop the first radical in the Imperf.; e. g. *وَجَنّ*, *وَجِنّ*, *وَجَنّ*; *وَجَرّ*, *وَجِرّ*, *وَجَرّ*. Others have both forms; e. g. *وَعَدّ*, *يَعْدّ*, *وَعَدّ*; *وَزَنّ*, *يَزِنّ*, *وَزَنّ* and *ضَعّ*, *يَضَعّ*, *وَضَعّ* and *عَدّة* and *عِدّة*.

REM. *b.* Initial *و*, if pronounced with *ḍamma* or *kèsra*, may be changed into *أ* (see §. 145, rem.), as *وَجَدَانّ*, *أَجَدَانّ*, for *وَجُودّ*.

REM. *c.* In nouns from verba primæ rad. *و*, this radical is changed into *ي*, if it be without a vowel, and *kèsra* precede; as *أَوْجَابّ* for *أَوْجَبّ*, from the fourth form of *وَجَبّ*; *أَسْتَوْفَاءّ* for *أَسْتَوْفَاءّ*, from the tenth of *وَفّ*. See §. 145.

REM. *d.* Compare in Hebrew, *רִשְׁתָּ*, *רִשְׁתָּ* (רִשְׁתָּ), *רִשְׁתָּ*, *רִשְׁתָּ*, from *רִשָּׁה*, *רִשָּׁה* (רִשָּׁה), *רִשְׁתָּ*, *רִשְׁתָּ* (רִשְׁתָּ), from *רִשָּׁה*, *רִשָּׁה* (רִשָּׁה). Corresponding forms in Syriac are *ܪܝܫܬܐ* (rad. *ܪܝܫܐ*), *ܪܝܫܬܐ* (rad. *ܪܝܫܐ*).

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

208. If the noun from a verb mediæ rad. و or ی be of the form ^{فعل}, the و or ی remains unchanged; as ^{سیر}, ^{قول}. In the form ^{فعل} from verba med. و, the و may be changed into ^و, as ^{ثوب}, ^{حور}, ^{دور}, ^{رور}, ^{غور}, for ^{ثوب}, etc. Verba med. ی of the form ^{فعل}, Imperf. ^{يفعل} (see §. 157), frequently take kèsra in the ^{مصدر ميمي}, as ^{مبيت} (for ^{مبيت}), ^{مبيع}, ^{مجي} (or by assimilation ^{مجي}), ^{معيش}, ^{مصير}, ^{مسير}, ^{مزيد}, and the like.

209. If the letter و, pronounced with fetha, be preceded by kèsra, it is converted into ی; as ^{قيام} for ^{قام}, from ^{قام}; ^{صيانة} for ^{صيانة}, from ^{صان}; ^{انقياد} and ^{انقياد} for ^{انقاد} and ^{انقاد}, from the seventh and eighth forms of ^{قاد}. Except in the third form, where it remains unchanged; as ^{جوار}, ^{ثوار} from ^{جوار}; ^{لوام}, ^{قاوم} from ^{قاوم}, ^{عوان} from ^{عوان}, ^{سوار} from ^{سوار}, ^{جاور} from ^{جاور}, ^{نوا} from ^{نوا}, ^{لاوم} from ^{لاوم}.

210. Peculiar to verba mediæ rad. و et ی is the nominal form ^{فعلولة}, in which ی always takes the place of the second radical; as ^{كينة}, ^{قود} from ^{قاد} ^{قيدودة}, ^{دوم} from ^{دام} ^{ديمومة}, ^{بين} from ^{بان} ^{بينونة}, ^{سود} from ^{ساد} ^{سيدودة}, ^{كون} from ^{كان} ^{كونونة}, ^{صير} from ^{صار} ^{صيرورة}, ^{شيخوخة} from ^{شاخ} ^{شيخوخة}, ^{قيل} from ^{قال} ^{قيلولة}, ^{غيب} from ^{غاب}.

REM. Some grammarians regard ^{فعلولة} as the original form. The impossible ^{شيخوخة}, ^{صيرورة}, were, they say, first changed into ^{شيخوخة},

صِرورة, and then altered, on account of the discord between *i* and *u* in successive syllables, into صِرورة, شِرورة. Others look upon فعولة as a contraction for فيعولة, so that ديمومة was originally ديمومة, by assimilation ديمومة, and then shortened ديمومة (like ميت for ميت); but there is no verbal form فيعل, with which such a nomen verbi could be connected. The rare substantive forms سودد (or سودد) from ساد, to be chief or ruler, and عوطط from عاط to desire the male (of a she-camel); the cognate forms فوضي, فوضي and فوضاء, فوضي, فوضي and فيوضي, فيوضي and فيوضاء, mixture, confusion; and the analogy of the Aramaic verbal form פעילל (as חבב, חבב) and the Heb. פעילל (as בוני, בוני, קוים, קוים),—all combine to prove that فعولة comes directly from a quadriliteral فععل.

211. In nouns of the fourth and tenth forms of *verba mediæ* rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ize is appended to the noun by way of compensation (compare §. 206). E. g. إقامة and استقامة for اقوام and استقوام; إفادة and استفادة for افياد and استفياد.

REM. Nouns of the fourth form without the *i* very rarely occur; e. g. اقام in the Kōr'an, ch. xxi. 73 (for اقوام, اقام); ارآ (for ارآ) from ارآ to make or let see, to show (§. 176, rem. c).

212. In nouns formed from *verba tertiæ* rad. و et ی, the third radical is retained, when the second immediately precedes it and is vowelless; as غشيان, رضوان, فرى, زهو, رمى, غرو. If the second radical be و and the third ی, an assimilation takes place in the form فعل, as حى, زى, طى, لى, for حوى, زوى, طوى, لوى.

213. In nouns from verba tertiæ rad. و et ی of the forms ^سفَعْلٌ, ^سفَعِلٌ, and ^سفَعْلٌ, the third radical (which in this case always assumes the form of ی) rejects its damma, throws back the tènwīn upon the fèṭḥa of the second radical, and becomes quiescent. E.g. ^سجَلِيٌّ for ^سجَلِيٌّ (جَلَوُ), ^سلَظِيٌّ for ^سلَظِيٌّ, ^سرَضِيٌّ for ^سرَضِيٌّ (رَضَوُ), ^سسَرِيٌّ for ^سسَرِيٌّ, ^سهَدِيٌّ for ^سهَدِيٌّ (compare §. 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. و of the form ^سفَعْلَةٌ, the و is changed, after the elision of its fèṭḥa, into êlif productionis; as ^سصَلَاةٌ for ^سصَلَوَةٌ, ^سحَيَاةٌ for ^سحَيَوَةٌ, ^سزَكَاةٌ for ^سزَكَوَةٌ, ^سشُكَاةٌ for ^سشُكَوَةٌ.

REM. *a*. We often find, however, the (etymologically more correct) orthography ^سصَلَوَةٌ, ^سحَيَوَةٌ, ^سزَكَوَةٌ (§. 7, rem. *d*).

REM. *b*. In the same way as ^سحَيَاةٌ for ^سحَيَوَةٌ, we find ^سمَرْضَاةٌ for ^سمَرْضَوَةٌ (مَرْضَوَةٌ), ^سمَرْنَاةٌ for ^سمَرْنَوَةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form ^سفَعْلٌ or ^سفَعْلَةٌ, the و productionis of the second syllable combines with the radical و into ^سو; as ^سعَلَوٌ, ^سدَنَوٌ, for ^سعَلَوٌ, ^سدَنَوٌ. But, if these forms come from verba tertiæ rad. ی, the و productionis is changed, through the influence of the third radical, into ی, and combines with it into ^سي, whilst, at the same time, the damma of the second radical becomes a kèsra; as ^سرَقِيٌّ, ^سأَوِيٌّ, ^سمَضِيٌّ (compare §. 170). A further assimilation of the vowel of the first syllable sometimes takes place, as ^سأَتِيٌّ for ^سأَتِيٌّ, ^سأَوِيٌّ for ^سأَوِيٌّ, ^سعَتِيٌّ for ^سعَتِيٌّ; just as in the

plural of substantives we find ^{قَسِي}قَسِي, ^{عَصِي}عَصِي, ^{دَلِي}دَلِي, for ^{قُسِي}قُسِي, ^{عُصِي}عُصِي, ^{دُلِي}دُلِي, from ^{قُوس}قُوس, ^{عَصَا}عَصَا, ^{دَلُو}دَلُو.

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

217. In the *nomina verbi* of the forms ^{فَعَال}فَعَال, ^{فَعَال}فَعَال, and ^{فَعَال}فَعَال, the third radical of *verba tertiae rad.* ^وو et ^يي is changed into *hèmza*; as ^{بُكَاء}بُكَاء, ^{بِنَاء}بِنَاء, ^{خَفَاء}خَفَاء. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as ^{أَحْوَاء}أَحْوَاء, ^{أَسْتَدْعَاء}أَسْتَدْعَاء, ^{أَرْعَوَاء}أَرْعَوَاء, ^{أَرْتَجَاء}أَرْتَجَاء, ^{أَنْجَلَاء}أَنْجَلَاء, ^{أَعْطَاء}أَعْطَاء; and in that of the third, when it has the form ^{فَعَال}فَعَال, as ^{نَدَاء}نَدَاء from ^{نَادِي}نَادِي. This change is caused by the preceding long *fètha*.

218. The *nomina verbi* of the second form of *verba tert.* *rad.* ^وو et ^يي always take the form ^{تَفَعَّلَة}تَفَعَّلَة (§. 202, rem.), as ^{تَسْلِيَة}تَسْلِيَة, ^{تَعْزِيَة}تَعْزِيَة. In those of the fifth and sixth forms, the influence of the third radical (always ^يي, §. 169) converts the *ḍamma* of the penult syllable into *kèsra*, and the syllables ^يي are contracted into ^{ـَ} (according to §. 167, b, β). Hence ^{تَجَلَّى}تَجَلَّى for ^{تَجَلَّى}تَجَلَّى, ^{تَوَالَّى}تَوَالَّى for ^{تَوَالَّى}تَوَالَّى.

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

219. That an act has taken place *once* (^{مَرَّةً}مَرَّةً), the Arabs indicate

by adding the feminine termination *ة* to the verbal noun. For this purpose the form *فعل* is always selected in the first form of the trilateral verb, *تَفَعَّلَ* in the second, and *فَعَّلَلَ* in the first form of the quadrilaterals. E.g. *نَصْرَة*, *قَعْدَة*, *ضَرْبَة*, *شَرْبَة*, *إِنْكَشَافَة*, *تَغَافُلَة*, *تَقْلِبَة*, *إِكْرَامَة*, *إِحْزَانَة*, *تَرْوِيجَة*, *تَقْلِيبَة*, *فِرَة*, *فَرْحَة*, *إِقْشَعْرَارَة*, *تَدْحِرَة*, *دِحْرَاجَة*, *إِسْتِنْشَاقَة*, *إِلْتِقَافَة*, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or snuffing, rolling, being rolled, shuddering, once.* These nouns are called *أَسْمَاءُ الْمَرَّةِ*, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as *أَتِيَة*, *عَدْوَة*, *قَوْمَة*, *وَعْدَة*; *لَقِيَ*, *رَمَى*, *أَتَى*, *عَدَا*, *قَامَ*, *وَعَدَ* from *لَقِيَة*, *رَمِيَة*.

REM. b. If the verbal noun happens to end in *ة*, the feminine termination *ة* cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective *وَاحِدَة* *one*, as *رَحِمَهُ رَحْمَةً وَاحِدَةً*, *he had pity or compassion upon him once*; and so with *دَحْرَجَة*, *إِسْتِعَانَة*, *إِقَامَة*, *مُقَاتَلَة*, *تَسْلِيَة*, *عِيْمَة*.

REM. c. From these nouns a dual and 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; as *إِتْيَانَة*, *لِقَاءَة*, *رُؤْيَة*, *حُجَّة*, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

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

220. The ^{اسم النوع} *اسم النوع*, or noun of kind, has always the form ^{فعلة} *فعلة*, and indicates the manner of doing what is expressed by the verb; as ^{جلسة} *جلسة*, ^{ركبة} *ركبة*, ^{قعدة} *قعدة*, ^{طعمة} *طعمة*, ^{قتلة} *قتلة*, ^{ميتة} *ميتة*, ^{نيمة} *نيمة*, manner, mode, or way of sitting, riding, sitting, eating, killing, dying, sleeping. E. g. ^{هو حسن الكتابة} *هو حسن الكتابة* he is good as to his manner of writing, he writes a good hand, ^{قتل قتلته سوء} *قتل قتلته سوء* he was killed in a miserable way, ^{بئست الميتة} *بئست الميتة* '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 ^{صرعة} *صرعة*, way of being thrown (from horseback), e. g. ^{سوء الاستمساك خير من حسن الصرعة} *سوء الاستمساك خير من حسن الصرعة*, 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 ^{عذرة} *عذرة* manner of excusing oneself, from ^{اعتذر} *اعتذر* to excuse oneself; ^{خمرة} *خمرة* mode of veiling oneself, from ^{اختمرت} *اختمرت* she put on the ^{خمار} *خمار* or *yashmak*; ^{عمّة} *عمّة* way of putting on a turban, from ^{اعتّم} *اعتّم* or ^{تعمّم} *تعمّم* to put on a turban (^{عمامة} *عمامة*).

REM. b. If the nom. verbi has the form ^{فعلة} *فعلة*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as ^{حميته حمية المريض} *حميته حمية المريض* I made him observe a regimen like a sick man, ^{نشدته نشدة النفيس} *نشدته نشدة النفيس* I searched for it as for something precious; or else ^{نشدته نوعاً من النشدة} *نشدته نوعاً من النشدة*, ^{حميته نوعاً من الحمية} *حميته نوعاً من الحمية*. So too with the derived forms of the verb, ^{أكرمه أكرام الصديق} *أكرمه أكرام الصديق* I honoured him as a friend is honoured, or ^{أكرمه نوعاً من الأكرام} *أكرمه نوعاً من الأكرام*.

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

221. The nouns called ^{اسماء الظرف} *اسماء الظرف* (*nomina vasis*), or ^{اسماء} *اسماء*

الزَّمانِ وَالْمَكَانِ (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable م for the prefixes, and giving the second radical *fèthā*, if the Imperfect has *fèthā* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. El. g. مَشْرَبٌ a place for drinking, a reservoir or water-trough, from شَرِبَ to drink, imperf. يَشْرَبُ; مَنَهْلٌ the time or place for watering (camels), from نَهَلَ to drink, imperf. يَنْهَلُ; مَصْرَعٌ the time when, or place where, one is thrown down or slain, from صَرَعَ to throw down, imperf. يَصْرَعُ; مَكْتَبٌ a place where writing is taught, a school, from كَتَبَ to write, imperf. يَكْتُبُ; مَخْرَجٌ and مَدْخَلٌ, a place of egress and ingress, from خَرَجَ to go out, imperf. يَخْرُجُ, and دَخَلَ to go in, imperf. يَدْخُلُ; مَجْلِسٌ the place where, or time when, several persons sit, room, assembly, party, from جَلَسَ to sit, imperf. يَجْلِسُ; مَقْصِدٌ the place aimed at or made for, from قَصَدَ to aim at, make for, imperf. يَقْصِدُ.

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

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

1. مَجْزَرٌ the place where animals are slaughtered, slaughterhouse or shambles.
2. مَرْفِقٌ whereon one rests, the elbow.
3. مَسْجِدٌ of prostration in prayer, a mosque.

4. ^{مَسْقَطٌ} *the place where anything falls.*
5. ^{مَسْكَنٌ} *where one dwells, habitation.*
6. ^{مَشْرِقٌ} *where the sun rises, the east.*
7. ^{مَطْلَعٌ} *of ascent or rising.*
8. ^{مَغْرَبٌ} *where the sun sets, the west.*
9. ^{مَفْرَقٌ} *of division, in particular, where the hair divides
in different directions, the crown of the head.*
10. ^{مَنْبِتٌ} *where a plant grows.*
11. ^{مَخْرَجٌ} *where the breath passes through the nose, the
nostril.*
12. ^{مَنْسُكٌ} *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 ^{مَنْحَرٌ} some say ^{مَنْحَرٌ}, ^{مَنْحَرٌ}, and even ^{مَنْحَرٌ}. The verb ^{جَمَعَ}, *to collect*, which has *fetha* in the imperf., also makes ^{مَجْمَعٌ} or ^{مَجْمَعٌ}, *a place of collecting, meeting or assembling.*

REM. c. The *kèsra* of the second syllable distinguishes in many cases the *nomina temp. et loci* from the ^{مَصْدَرٌ} ^{مِي}, which, as a general rule, takes *fetha* in the second syllable. Thus ^{مَجْلَسٌ}, ^{مَحْمَلٌ}, ^{مَحْبَسٌ}, ^{مَفْرٌ}, ^{مَضْرِبٌ}, are *nomina verbi* or infinitives; whilst ^{مَجْلِسٌ}, ^{مَحِلٌ}, ^{مَحْبَسٌ}, ^{مَفْرٌ}, ^{مَضْرِبٌ}, are *nomina temporis* or *loci*.

REM. d. This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into — and —; as ^{מִקְוֶה} (מִקְוֶה), ^{מִצֵּב} (מִצֵּב), ^{מִשְׁאֵב} (מִשְׁאֵב), ^{מִדְבָּר} (מִדְבָּר), ^{מִרְכָּב} (מִרְכָּב), ^{מִזְבֵּחַ} (מִזְבֵּחַ), ^{מִדְבָּר} (מִדְבָּר), ^{מִרְכָּב} (מִרְכָּב).

و et ی, retain the first radical, even though it be rejected in the Imperfect of the verb (§§. 142, 144), and have invariably *kèsra* in the second syllable. E. g. ^{مُورِدٌ} *watering-place*, from ^{وَرَدٌ} *to go down (to draw water)*, imperf. ^{يُرِدُ}; ^{مَوْعِدٌ} *the time or place of a promise or appointment, fixed time or place*, from ^{وَعَدٌ} *to promise*, imperf. ^{يَعِدُ}; ^{مَوْضِعٌ} *the place where anything is put, a place*, from ^{وَضَعَ} *to put down, to place*, imperf. ^{يَضَعُ}; ^{مَوْجَلٌ} *a place that is dreaded*, from ^{وَجَلَ} *to be afraid*, imperf. ^{يُوجِلُ}; ^{مَوْحِلٌ} *a slough or quagmire*, from ^{وَحَلَ} *to stick in the mud*, imperf. ^{يُوحِلُ}; ^{مَيْسِرٌ} *a game at hazard*, from ^{يَسَرَ} *to play at hazard*, imperf. ^{يَيْسِرُ}.

REM. Here the ^{مُضَدَّرٌ مِيعِيٌّ} should, strictly speaking, have the same form as the nomina loci et temp., but the grammarians give some examples with *fèṭha* in the second syllable, as ^{مَوْضِعٌ}, ^{مَوْحِلٌ}.

223. Those formed from verba mediæ rad. و et ی undergo changes analogous to those suffered by the Imperfect of the verb (§. 150); that is to say, after the second radical has taken *fèṭha* or *kèsra*, according to §. 221, this vowel is thrown back upon the vowelless first radical, and the و or ی is changed into the homogeneous letter of prolongation (ا or ي). E. g. ^{مَقَامٌ} *place of standing, place*, from ^{قَامَ} *to stand*, imperf. ^{يَقُومُ} (^{مَقُومٌ}); ^{مَغَاصٌ} (^{يَقُومُ}) *diving-place*, from ^{غَاصَ} *to dive*, imperf. ^{يَغْصُ} (^{يَقُومُ}); ^{مَخَافٌ} (^{يَغْصُ}) *a place that is dreaded*, from ^{خَافَ} *to fear*, imperf. ^{يَخَافُ} (^{يَخُوفٌ}), and ^{مَهَابٌ} (^{يَخُوفٌ}) *a place of fear*, imperf. ^{يَهَابُ} (^{يَهِيْبٌ}); ^{مَقِيلٌ} (^{يَهِيْبٌ}) *place of*

resting at mid-day, from قَالَ to sleep at mid-day, imperf. يَقِيلُ (يَقِيلُ).

REM. The مَصْدَرُ مِي has in this case regularly the form with ā in the second syllable, as مَابٌ, مَالٌ, مَعَادٌ, return (from أَب for أَوْب, etc.), مَشَاعٌ being divulged or published (from شَاع for شَيْع); but many verba med. take in preference the form with ī, as مَبِيتٌ or مَبَاتٌ, مَبِيعٌ or مَبَاعٌ, مَعِيشٌ or مَعِيشٌ, مَسَالٌ or مَسِيلٌ, مَحَاضٌ or مَحِضٌ, مَمَالٌ or مَمِيلٌ, مَقَالٌ or مَقِيلٌ. See §. 208.

224. Those formed from verba tertiæ rad. و et ى violate the rule laid down in §. 221, for they always take *fetha* in the second syllable, whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns فُعْلٌ from the same verbs (§. 213). E.g. مَنَجَى (مَنَجَى, مَنَجَى) place of refuge, from نَجَا to escape, imperf. يَنْجُو; مَرْعى (مَرْعى, مَرْعى) pasture-ground, from رعى to pasture or graze, imperf. يَرعى; 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 مَصْدَرُ مِي has the same form, as مَجْرَى from جَرَى, imperf. يَجْرِى; مَسْرَى from سَرَى, imperf. يَسْرِى.

225. Nouns of time and place not unfrequently take the feminine form ة; as مَشْغَلَةٌ time or place of occupation,

business; ^{مَشْرَعَة} *the place where cattle, etc., are watered*; ^{مَضْرِبَة} *the part of a sword with which the blow is struck, the edge*; ^{مَنْزِلَة} *a halting-place, a station*; ^{مَغَارَة} (مَغُورَة) *a cave*; ^{مَرْعَاة} (مَرْعِيَة) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fetha*; as ^{مَقْبَرَة} *cemetery*, ^{مَشْرَبَة} *place for drinking, banqueting-room*, ^{مَشْرَعَة} *watering-place*. Some nouns have even three forms; as ^{مَشْرِقَة} *a place where one suns oneself or sits in the sunshine*, ^{مَهْلِكَة} *a place where people perish, a desert*. Peculiar is ^{مَظَنَة} *the place where a thing is supposed to be*, from ^{ظَنَّ} *to think*, *suppose*, imperf. ^{يُظَنُّ}.

REM. The ^{مَصْدَرٌ مِيئِي} is liable to the same variations, though ^{مَفْعَلَة} is the normal form, as ^{مَسْجَبَة} *hunger*. For example: ^{مَحْمَدَة}, ^{مَدْمَة}, in preference to ^{مُحَمَّدَة}, ^{مَدْمَة}; ^{مُظْلِمَة}, ^{مُعْتَبَة}, ^{مَغْفِرَة}, ^{مَرْثِيَة} or ^{مَرْثَاة} (مَرْثِيَة); ^{مُحْكِمَة}; ^{مَقْدَرَة}, ^{مَارِيَة}, ^{مَعْدِرَة}.

226. Some nouns of time and place, derived from *verba primæ rad.* و *et* ي, take the form ^{مَفْعَال} (see §. 228). E.g. ^{مِيْلَاد} *time of birth*, from ^{وَلَدَ} *to bear*; ^{مِيْعَاد} *appointed time for the fulfilment of a promise*, from ^{وَعَدَ} *to promise*; ^{مِيْقَات} *appointed time*, from ^{وَقَّتَ} *to fix a time*.

REM. From the strong verb this form is very rare, as ^{مَشْرَاق} = ^{مَشْرِقَة}; but in Æthiopic it is the usual form from all verbs, as ^{مَšrāk} = ^{مَشْرِق}, ^{mē'rāb} = ^{مَغْرِب}, ^{mē'rāy} = ^{مَرَى}.

227. The nouns of time and place from the derived forms of

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the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E. g. ^{مُصَلًّى} *a place of prayer* (^{صَلَّى} to pray); ^{مُصْبِحٌ}, ^{مُمَسِّى}, the time of entering upon the morning or evening (^{أَصْبَحَ}, ^{أَمَسَ}, to enter upon the time of morning or evening); ^{مُدْخَلٌ}, ^{مُخْرَجٌ} the place through which, or the time when, one is made to enter (^{أَدْخَلَ} to make one enter) or go out (^{أَخْرَجَ} to make go out); ^{مُنْصَرَفٌ} place or time of returning (^{أَنْصَرَفَ} to return); ^{مُجْتَمِعٌ} a place where things are collected (^{اجْتَمَعَ} to be collected); ^{مُلْتَقًى} place or time of meeting (^{التَقَى} to meet); ^{أَسْتَهْلُ الْهِلَالِ} the first day of the month (the new moon appeared); ^{مُدْحَرَجٌ} a place where one rolls anything (^{دَحَرَ} to roll); ^{مُحْرَجٌ} a place where (camels) are crowded together (^{أَحْرَجَ} to be gathered together in a crowd).

REM. The passive participle is also used as a ^{مُصَدَّرٌ مِيعًى} from the derived forms of the trilateral verb and from the quadrilateral; e. g. ^{مُجَرَّبٌ} the being tried or tested = ^{تَجَرَّبَ} or ^{تَجَرَّبَ}; ^{مُنْدًى} the letting (camels) graze in the interval of their being watered = ^{تَنْدَبَ}; ^{مُمَزَّقٌ} the rending in pieces = ^{تَمَزَّقَ}; ^{مُوقًى} the guarding carefully = ^{تَوَقَّعَ}; ^{مُقَاتِلٌ} fighting = ^{قَاتَلَ} or ^{مُقَاتَلَهُ}; ^{مُغَارٌ} the making a raid or foray = ^{أَغَارَ}; ^{مُتَحَلِّلٌ}; ^{أَنْقَلَبَ}, ^{تَقَلَّبَ}, turning or tossing to and fro = ^{تَقَلَّبَ}; ^{مُتَحَامِلٌ} the pressing heavily on, wronging = ^{تَحَامَلَ}; ^{مُصَلِّلٌ} to make a clashing or ringing sound = ^{صَلَّلَ}; ^{إِلَى اللَّهِ الْمُسْتَكَى وَالْمَعُولِ}, to God is (our) complaint and (on Him) is (our) reliance.

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

228. The nouns which denote the instrument that one uses

in performing the act expressed by a verb, are called in Arabic ^{أَسْمَاءُ الْأَلَةِ} *nomina instrumenti*. They have the forms ^{مِفْعَل}, ^{مِفْعَال}, and ^{مِفْعَلَةٌ}, and are distinguished from the nouns of place and time by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ی, they remain uncontracted. E. g. ^{مِبْرَد}, a file, from ^{بَرَد}, to file; ^{مِبْضَع}, a lancet, from ^{بَضَعَ}, to cut; ^{مِشْرَاط} and ^{مِشْرَط}, a lancet; ^{مِقْرَاض}, a pair of scissors; ^{مِفْتَاح} or ^{مِفْتَح}, a key; ^{مِسْرَح} and ^{مِسْرَحَةٌ}, a comb; ^{مُحْجَمَةٌ}, a cupping-glass; ^{مَكْنَسَةٌ} and ^{مَكْنَسَة}, a broom; ^{مَقْص} (for ^{مَقْصَص}), a pair of scissors; ^{مَسْلَةٌ}, a packing-needle; ^{مِثْرَةٌ}, an iron instrument for marking a camel's foot (from ^{أَثَر}); ^{مِثْرَةٌ}, a pad placed under a horse's saddle (from ^{وَتَر}); ^{مِيسَم}, a branding-iron (from ^{وَسَم}); ^{مِيزَان}, a balance or pair of scales (from ^{وَزَن}); ^{مِرْوَح} and ^{مِرْوَحَةٌ}, a fan; ^{مِقْوَد}, a bridle or halter; ^{مِرْوَد}, a small probe for applying kohl to the eyes; ^{مَخِيط}, a needle; ^{مَصِيد} and ^{مَصِيدَةٌ}, a net or snare; ^{مِرْقَاة} (for ^{مِرْقِيَّة}), a staircase or ladder; ^{مِصْفَاة}, a strainer; ^{مِكْوَاة}, a branding-iron or cautery.

REM. a. A very few have the form ^{مِفْعَل} or ^{مِفْعَلٌ}; as ^{مِخْل}, a sieve; ^{مِنْصَل}, a sword; ^{مِغْزَل} = ^{مِغْزَلٌ}, a spindle; ^{مِسْعَط} = ^{مِسْعَطٌ}, an instrument for introducing medicine into the nose; ^{مِدَق} = ^{مِدَقٌ}, a pestle or mallet. The form ^{مِغْزَل} is also used.

REM. b. The corresponding Hebrew nouns have [־] and [־], as well as [־], in the first syllable; e. g. ^{מִזְרָה}, ^{מִפְתִּיחַ}, ^{מִזְלָג}, ^{מִלְקָחִים}, ^{מִזְרָק}.

§) The Nomina Agentis et Patientis.

229. The nouns which the Arab Grammarians call ^{أَسْمَاءُ} *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 ^{خُدِمَ}; ^{حَاكِمٌ} *judging, a judge*, from ^{حَكَّمَ} *to judge*; ^{كَائِنٌ} *being*, from ^{كَانَ} *to be*; ^{مَوْجُودٌ} *found, existing*, from ^{وُجِدَ} *to be found, to exist*; ^{مَجْنُونٌ} *mad, a madman*, from ^{جُنِيَ} *to be possessed, to be mad*.

REM. a. When formed from ^{فَعَلَ} and the *transitive* ^{فَعِلَ} (as ^{رَغِبَ} *to desire*, ^{رَكِبَ} *to ride on*, ^{عَلِمَ} *to know*, ^{مَسَّ} *to touch*), these nomina agentis are not only real participles, indicating a temporary, transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e. g. ^{كَاتِبٌ}, ^{خَادِمٌ}, ^{حَاكِمٌ} (see above), ^{عَالِمٌ} *a scholar*. But if from the *intransitive* ^{فَعِلَ} and from ^{فَعُلَ}, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in §. 231. Thus ^{فَارِحٌ} or ^{جَادِلٌ} *being glad, rejoicing*, ^{جَائِبٌ} *being cowardly*, ^{جَائِدٌ} *being*

liberal, ضَائِقٌ *being narrow or confined*, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are فَرِحٌ and جَذِلٌ or جَذْلَانٌ, *gladsome, cheery*, جَبَانٌ *cowardly*, جَوَادٌ *bountiful, generous*, and ضَيْقٌ *narrow*.

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

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E. g. أَتَيْتُهُ رَكْبًا, *I came to him riding hard*, = رَاكِبًا; كَلَّمْتُهُ مُشَافَهَةً, *I spoke to him face to face (lit. lip to lip)*, = مُشَافِهًا; لَقِيتُهُ عَيْنًا, *I met him face to face (lit. eye to eye)*, = مُعَايِنًا; قَتَلْتُهُ صَبْرًا, *I slew him in cold blood (lit. bound, confined or held, so that he could not resist or escape)*, = مَصْبُورًا; رَجُلٌ عَدْلٌ, اِمْرَأَةٌ عَدْلٌ, رَجُلٌ عَدْلٌ, *a just man, a just woman, just men*, = عَادِلٌ, عَادِلَةٌ, عَدُولٌ; مَاءٌ غَوْرٌ, *water which sinks into the ground*,

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= غَائِرٌ; دِرْهَمٌ ضَرَبَ الْإِمِيرُ; a dirham struck by the emir, = مَضْرُوبُ الْإِمِيرِ; هُمْ خَلْقُ اللَّهِ, they are the creatures (lit. the creation) of God, = مَخْلُوقُ اللَّهِ.

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

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

- | | |
|-----------|---------------|
| 1. فَعِلٌ | 9. فَعَالٌ |
| 2. فَعَلٌ | 10. فُعَالٌ |
| 3. فَعِلٌ | 11. فَعِيلٌ |
| 4. فَعِلٌ | 12. فَعُولٌ |
| 5. فَعِلٌ | 13. فَعْلَانٌ |
| 6. فَعِلٌ | 14. فَعْلَانٌ |
| 7. فَعِلٌ | 15. فَعْلَانٌ |
| 8. فَعِلٌ | 16. أَفْعَلٌ |

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or thing,—which is their most usual signification (see §. 38),—and, partly, a certain degree of intensity. Examples: 1. صَعِبٌ

difficult, from صَعَبَ ; سَهْلَ *easy*, from سَهَلَ ; عَذْبَ *sweet*, from عَذَبَ ; شَهْمَ *strong, hardy, acute, clever*, from ضَمَمَ ; ضَخْمَ *large*, from ضَخِمَ ; عَذْبَ *tender*, from طَفَلَ ; شَهْمَ *rough, rugged*, from شَارَ ; حَسَنَ *handsome*, from حَسَّنَ . 2. بَطَلَ *brave*, from بَطَلَ ; شَتَرَ . 3 and 4. جَدَلَ *glad*, from فَرَحَ ; بَطَرَ *proud, self-conceited and insolent*, from أَشَرَ and بَطَرَ ; وَجَعَ *in pain*, from وَجَعَ ; دَنَسَ *dirty*, from دَنَسَ ; حَبَطَ *having a swollen stomach*, from حَبَطَ ; دَنَسَ *in grief*, from (شَجَى, جَوَى) شَجِمَ, جَوَى ; فَطِنَ *clever, intelligent*, from فَطِنَ ; رَدَى *perishing*, from رَدَى (for رَدَى) ; شَجَى, جَوَى ; يَقِظَ *awake*, from يَقِظَ ; حَذَرَ *timid, cautious*, from حَذَرَ ; عَجَلَ *quick, in haste*, from عَجَلَ ; خَشِنَ *rough, harsh*, from خَشِنَ ; طَهَرَ *clean, pure*, from طَهَرَ . 5. خَرَقَ *liberal* ; طِفَلَ *small, young*, from طَفَلَ *to be tender* ; جَلَّ *large, coarse, fat*, from جَلَّ ; دَقَّ *fine, thin*, from دَقَّ . 6 and 7. صَلَبَ *hard*, from صَلَبَ ; حَلَوَ *sweet*, from حَلَوَ ; مَرَّ *bitter*, from مَرَّ ; غَمَرَ *inexperienced, untaught*, from غَمَرَ ; جَنَبَ *polluted*, from جَنَبَ . 8. حَطَمَ *breaking, crushing, bruising*, from حَطَمَ ; غَدَرَ *perfidious, treacherous*, from غَدَرَ *to forsake, abandon, betray* ; لَبَدَ *remaining in one place, abundant*, from لَبَدَ, لَبَدَ . 9. جَبَانَ *cowardly*, from

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حَصَانٌ ; جَانٌ liberal, from جَانَ ; شَجَاعٌ brave, from شَجَعَ ; جَبِيْنٌ
 شَجَاعٌ 10. كَهْمٌ, كَهْمٌ blunt, from كَهَمَ ; حَصْنَتٌ chaste, from حَصَنَ
 كَرَمٌ noble, from كَرَّمَ ; ضَخَمٌ large, from ضَخَمَ ; شَجَعٌ brave, from شَجَعَ
 فَرَاتٌ sweet (of water), from فَرَسَ ; حَسَنٌ handsome, from حَسَنَ
 طَوَالٌ long, tall, from طَوَّلَ ; حَرَقٌ salt (of water), from حَرَقَ to burn ; فَرْتُ
 كَثِيرٌ much, from كَثُرَ ; بَخِيلٌ stingy, niggardly, from بَخَلَ . 11. طَالَ
 كَرِيمٌ noble, from كَرَّمَ ; شَرِيفٌ noble, from شَرَفَ ; كَثْرٌ many, numerous, from كَثُرَ
 ثَقِيلٌ heavy, from ثَقَلَ ; ضَعِيفٌ weak, from ضَعَفَ ; كَرَمٌ from كَرَّمَ
 رَحِيمٌ ; طَالَ long, tall, from طَوَّلَ ; غَلِظٌ thick, coarse, from غَلِظَ
 مَرِيضٌ ; سَلِمٌ safe, from سَلِمَ ; رَحِمٌ compassionate, merciful, from رَحِمَ
 خَفٌ light, agile, from خَفَّ ; سَقِيمٌ sick, from سَقِمَ ; مَرِيضٌ ; سَقِيمٌ
 دَقِيقٌ small, slender, paltry, from جَلَّ ; جَلِيلٌ great, glorious, from جَلَّ
 كَذُوبٌ addicted to lying, from أَكَلَ ; أَكُولٌ 12. دَقٌ from دَقَّ
 قَوْلٌ or قَوْلٌ veracious, from صَدَقَ ; صَدُوقٌ : كَذَبٌ lying, from كَذَبَ
 دَفْعٌ pushing, thrusting or kicking violently, from دَفَعَ ; دَفَعٌ talkative, from قَالَ
 عَطْفٌ moved by affection or pity, from عَطَفَ ; دَفَعٌ from دَفَعَ
 جَهْلٌ ignorant, foolish, from جَهَلَ ; جَسْرٌ daring, from جَسَرَ
 حَصْرٌ continent, impotent, from حَصَرَ . 13. سَكْرَانٌ drunk, from حَصَرَ
 ظَمْآنٌ, عَطْشَانٌ, thirsty, from ظَمَأَ ; غَضَبٌ angry, from غَضَبَ ; سَكْرٌ
 غَرِثٌ, جَاعٌ hungry, from غَرِثَ ; غَرِثَانٌ, جَوْعَانٌ ; ظَمِيءٌ, عَطِشٌ
 رِيَانٌ satisfied with drink, from رِيَانٌ ; شَبِيعٌ satisfied with food, from شَبِيعَ

رَوِيَ ; رَوِيَ ^{رَوِيَ} *ashamed*, from ^{رَوِيَ} خَزِيَ. 14. نَدِمَانٌ ^{نَدِمَانٌ} *repentant*, from ^{نَدِمَانٌ} نَدِمَ. 15. عَرِيَانٌ ^{عَرِيَانٌ} *naked*, from ^{عَرِيَانٌ} عَرِيَ. 16. أَبْلَجٌ ^{أَبْلَجٌ} *having a clear space between the eyebrows, bright, open, cheerful in countenance*, from ^{أَبْلَجٌ} بَلَجَ ; أَشَمٌ ^{أَشَمٌ} *having a high, straight nose*, from ^{أَشَمٌ} شَمَ ; أَهْيَفٌ ^{أَهْيَفٌ} *having a slender waist*, from ^{أَهْيَفٌ} هَيْفَ ; أَذْقَنٌ ^{أَذْقَنٌ} *having a long chin* (ذَقَنٌ) ; أَحُولٌ ^{أَحُولٌ} *humpbacked*, from ^{أَحُولٌ} حَدَبَ ; أَعُورٌ ^{أَعُورٌ} *one-eyed*, from ^{أَعُورٌ} عَوَرَ ; أَحْمَقٌ ^{أَحْمَقٌ} *foolish, stupid*, from ^{أَحْمَقٌ} حَمَقَ ; أَصَمٌ ^{أَصَمٌ} *deaf*, from ^{أَصَمٌ} صَمَ ; أَخْرَقَ ^{أَخْرَقَ} *unskilful, clumsy, stupid*, from ^{أَخْرَقَ} خَرَقَ ; أَشْنَعٌ ^{أَشْنَعٌ} *unseemly, ugly, foul*, from ^{أَشْنَعٌ} شَنَعَ ; أَحْمَرٌ ^{أَحْمَرٌ} *red*, from ^{أَحْمَرٌ} حَمَرَ ; أَسْوَدٌ ^{أَسْوَدٌ} *black*, from ^{أَسْوَدٌ} سَوَدَ ; أَبْيَضٌ ^{أَبْيَضٌ} *white*, from ^{أَبْيَضٌ} بَيَضَ ; أَصْفَرٌ ^{أَصْفَرٌ} *yellow*.

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

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

REM. c. فَعِيلٌ, when derived from *transitive* verbs, has usually a *passive* sense ; as ذَبِيحٌ ^{ذَبِيحٌ} *slain* = مَقْتُولٌ ; جَرِيحٌ ^{جَرِيحٌ} *wounded* = مَجْرُوحٌ ; ذَبِيحٌ ^{ذَبِيحٌ} *slaughtered, a victim*, = مَذْبُوحٌ ; خَضِيبٌ ^{خَضِيبٌ} *died* = مَخْضُوبٌ ; كَحِيلٌ ^{كَحِيلٌ} *rubbed with kohl* = مَكْحُولٌ ; أَسِيرٌ ^{أَسِيرٌ} *bound, a prisoner*, = مَأْسُورٌ. The same is

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sometimes the case with **فَعُولٌ**, as **رَكُوبٌ**, *ridden upon*, **حَلُوبٌ**, *milked*, **رَسُولٌ**, *sent, a messenger*.

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 **شَهِيدٌ**, **رَحِيمٌ**, **سَعِيدٌ**, **كَبِيرٌ**, **جَلِيلٌ**, **كَرِيمٌ**; and so also in substantives, as **الْمَسِيحُ**, **بَعِيرٌ**, **رَغِيفٌ**, **شَعِيرٌ**.

REM. e. Many of these forms exist in Hebrew and Aramaic. For example, in the former, **فَعَلٌ**, as **חָדַשׁ** = **חָדַשׁ**; **فَعِلٌ**, as **דָּשַׁן** = **דָּשַׁן**; **فَعُلٌ**, as **יָגַר** = **יָגַר**; **فَعָל**, as **גָּדַל** (*ō* for *ā*); **فَعُولٌ**, as **אָסַד**; **פָּעִיל**, as **אָסַר**.

233. From verbal adjectives of the form **فَاعِلٌ**, as well as from some others, is derived an adjective **فَعَالٌ**, which approaches very nearly in meaning to **فَعُولٌ** and **فَعِيلٌ**, since it adds to the signification of its primitive the idea of intensiveness or of habit. Hence it is called **إِسْمُ الْمَبَالِغَةِ**, *the noun of intensiveness*. E. g. **أَكَلَ** *eating*, **أَكَالَ** *a glutton*, = **أَكُولٌ**; **كَذَبَ** *lying*, **كَذَّبَ** *a (habitual) liar*, = **كَذُوبٌ**; **دَافَعَ** *pushing, thrusting, repelling*, **دَفَعَ** *pushing, etc., violently*, = **دَفُوعٌ**; **سَأَلَ** *asking*, **سَأَّلَ** *importunate, a beggar*, = **سَوُولٌ**; **شَارِبٌ** *drinking*, **شَرَّبَ** *drinking much, addicted to wine*, = **شُرُوبٌ**; **عَالِمٌ** *knowing, learned*,

هَائِبٌ *fearing*, هَيَّابٌ *timid*. عَلَّامٌ *very learned*; بَكَى *weeping*, بَكَاءٌ *weeping much*;

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

REM. b. Other intensive adjectives, less common than فَعَّالٌ, are 1. وَضَّاءٌ, حُسَّانٌ, 2. فَعَّالٌ, 3. فَعُولٌ or فَعُولٌ, 4. فَعْلٌ, and 5. فَاعُولٌ; as 1. وَضَّاءٌ, very handsome, كَرَّامٌ very noble, كَبَّارٌ 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, سَكِيرٌ, خَمِيرٌ, addicted to wine, drunken, ضَلِيلٌ going astray, wandering, عَرِضٌ fond of opposition, فَخِيرٌ boastful, صَدِيقٌ exceedingly veracious, خَرِيقٌ very liberal, مَرِيعٌ one who throws down often or violently, a wrestler; 3. فَرُوقٌ timid, قِيَوْمٌ everlasting, سَتُوقٌ or سَتُوقٌ bad (of money), سَبُوحٌ or سَبُوحٌ all-pure, all-glorious, قَدُوسٌ or قَدُوسٌ most holy; 4. حَوْلٌ, قَلْبٌ, shifting, turning, knowing, cunning, خَلْبٌ deceitful; 5. فَارُوقٌ timid, جَاسُوسٌ a spy.—On the other hand, مَفْعَلٌ, مَفْعَالٌ, and مَفْعِيلٌ, are, strictly speaking, substantives (nomina instrumenti, §. 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E. g. مَدْفَعٌ thrusting or pushing much, مَزْحَمٌ pushing or pressing much, مَصْدَمٌ a brave warrior, مَهْدَارٌ, مَهْدَرٌ, thrusting with the spear, مَطْعَنٌ, مَحْرَابٌ, do., مَحْرَبٌ, talking nonsense, مَطْعَمٌ, مَطْعَامٌ, eating much or giving much to eat, hospitable, مَقُولٌ, مَقُولٌ, talkative, eloquent, مَفْرَاحٌ cheerful, مَدْعَانٌ docile,

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tractable, مَخْرَاقٌ very liberal, مَقْدَامٌ advancing boldly, daring, مَكْسَالٌ slothful, مَذَكَّرٌ bearing male children, مِثْنَاتٌ bearing female children, مِعْطَاءٌ very liberal, مِكَنَّارٌ, مِكَثِيرٌ, very talkative, مِعْطَارٌ, مِعْطِيرٌ, using perfumes, مَسْكِينٌ mean, poor (مَسْكِينٌ, مَسْكِينٌ).—Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, تَفْعَلَةٌ, and تَفْعَالٌ, which are abstract substantives (nomina actionis, §. 202) used concretely; e. g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ, given to play or sport; تَلْقَامٌ, تَلْقَامٌ, swallowing big morsels, greedy; تَلْقَاعٌ covered by the stallion (of a she-camel), تَلْقَاعٌ talking much and foolishly, تَكْذَابٌ mendacious, تَلْمَاضٌ fickle, تَقَوْلَةٌ loquacious, تَعْلَمَةٌ very learned.

REM. c. Nearly all these adjectives and quasi-adjectives admit of being strengthened in their meaning by the addition of the termination *ة*, which is here used, as the grammarians say, *لِلْمُبَالَغَةِ*, to signify intensiveness, or *لِلتَّأْكِيدِ الْمُبَالَغَةِ*, to strengthen the idea of intensiveness. For example, from فَاعِلٌ comes فَاعِلَةٌ, as رَاوٍ one who hands down poems or historical facts by oral tradition, رَاوِيَةٌ crafty, دَاعٍ calling or summoning, an emissary or missionary, دَاهِيَةٌ; دَاعِيَةٌ clever, crafty; خَائِنَةٌ treacherous, faithless; بَاقِرَةٌ a deep investigator (compare in Heb. קְהִלָּה from קָהַל); from فَعْلٌ, فَعْلَةٌ, as حُطْمَةٌ breaking in pieces, crushing to bits, طَلْعَةٌ always on the watch, صُرْعَةٌ throwing down or prostrating often, سُؤْلَةٌ asking often, begging, ضُحْكَةٌ prone to laughter, قَوْلَةٌ loquacious, نَوْمَةٌ given to sleep, لَوْمَةٌ abusive, عِيَّةٌ finding fault; from فَعِيلٌ, فَعِيلَةٌ, as كَرِيمَةٌ, عَقِيلَةٌ, noble, excellent; from فَعُولٌ, فَعُولَةٌ, as مَنُونَةٌ taunting (one) with favours (conferred on him), كَذُوبَةٌ lying, مَلُولَةٌ tired of, disgusted with, هَيُونَةٌ, فُرُوقَةٌ, timid; from فَعَالٌ, فَعَالَةٌ, as عَلَامَةٌ very learned, نَسَابَةٌ a great genealogist, رَحَالَةٌ a great traveller, فَهَامَةٌ very quick of comprehension, وَقَاعَةٌ ill-natured,

slandrous, قَوْلَةٌ very talkative, جَمَاعَةٌ a great collector, مَنَاجَةٌ an excellent player on the cymbals or harp (صَنْج); from فَعَّالٌ, فَعَّالَةٌ, as مَرَّاعَةٌ prostrating or throwing down very often, كَرَامَةٌ very generous or noble, لَقَاعَةٌ talking much and rashly or foolishly; from فَعِيلٌ, فَعِيلَةٌ, as خَلِيفَةٌ very contrarious; from فَعُولٌ, فَعُولَةٌ, as فَرُوقَةٌ very timid; from فَاعُولٌ, فَاعُولَةٌ, as حَازِرَةٌ very wary or cautious, فَارُوقَةٌ very timid; from مَفْعَالٌ, مَفْعَالَةٌ, as مَلْحَادَةٌ very unjust, مَقْدَامَةٌ very bold in attacking, مَهْدَارَةٌ talking much and sillily; from تَفَعَّالٌ, تَفَعَّالَةٌ, as تَلْعَابَةٌ addicted to play or sport, تَقْوَالَةٌ loquacious, تَعْلَامَةٌ very learned, تَعْجَابَةٌ causing great wonder or marvel, تَلْقَامَةٌ swallowing big morsels, greedy (the cognate form تَفْعِيلَةٌ also occurs, as تَلْعِيْبَةٌ much addicted to play or sport); from تَفَعَّالٌ, تَفَعَّالَةٌ, as تَلْعَابَةٌ much addicted to play or sport, تَلْقَامَةٌ swallowing huge morsels, very greedy, تَلْقَاعَةٌ talking much and foolishly.

REM. d. Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, فَعُولٌ, as חָנוּן, רַחוּם, and נָעִיל, but with the purer vowel *a* in the first syllable (נָעִיל), as עֲלִיז, עֲלִיזִיק, עֲלִיזִיר, עֲלִיזִיר, עֲלִיזִיר. Other forms are without exact equivalents in Arabic, as נִכְפֹּר = גָּבֹר, נִכְפֹּר = גָּבֹר; (فَعُولٌ) מְכֹבֵר = Aram. יְלֹד, (قُدُّوسٌ) (coming nearest to) עֲלִיז, עֲלִיזִיר; and especially the form קָהֵל, as עֲלִיז (= חֲדָב), עֲלִיז (= אֲעוֹר), עֲלִיז (= אֲחֻס), which may be viewed as an intensive of فَعִל (קָהֵל for נָעִיל = קָהֵל).

234. From verbal adjectives with three radicals, or with three radicals and a letter of prolongation, are derived adjectives of the form ^{فَعُولٌ}أَفْعُل, which have the signification of our comparative

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and superlative, and are therefore called ^{اسم التفضيل} *إِسْمُ التَّفْضِيلِ*, the noun of preeminence, or ^{افعل التفضيل} *أَفْعَلُ التَّفْضِيلِ*, the form *af'alu* denoting preeminence. E. g. ^{عذب} *عَذْبٌ*, sweet, ^{أعذب} *أَعْذَبٌ*, sweeter, ^{أحلى} *أَحْلَى*, sweetest; ^{حسن} *حَسَنٌ* beautiful, ^{أحسن} *أَحْسَنُ* more or most beautiful; ^{قبيح} *قَبِيحٌ* ugly, ^{أقبح} *أَقْبَحُ* uglier, ugliest; ^{جليل} *جَلِيلٌ* great, glorious, ^{أجل} *أَجَلٌ* more or most glorious.

REM. a. In the superlative sense, these adjectives must always have the article, or else be in the construct state, as ^{المدينة العظمى} *الْمَدِينَةُ الْعَظْمَى* the greatest city, ^{كبرى المدن} *كُبْرَى الْمَدَنِ* the largest of the cities.

REM. b. Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: ^{أخب} *أَخْبٌ* lying, false (of a stream that dries up in summer), from ^{كذب} *كَذَبَ* = ^{أخب} *أَخْبٌ*; ^{أخبر} *أَخْبَرٌ* fierce, cruel, perhaps connected with ^{كسر} *كَسَرَ* breaking in pieces; ^{أبى} *أَبَى* (for ^{أبى} *أَبَى*) lasting, perennial, = ^{واتن} *وَاتَنٌ*; and even these have lost their original signification, and are used as simple adjectives.

235. No ^{اسم التفضيل} *إِسْمُ التَّفْضِيلِ* can, according to strict rule, be formed from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form ^{افعل} *أَفْعَلُ* (compare §. 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives ^{أشد} *أَشَدُّ* stronger, ^{أحسن} *أَحْسَنُ* more beautiful, ^{أجود} *أَجْوَدُ* more excellent, ^{أقبح} *أَقْبَحُ* uglier, ^{أخير} *أَخِيرُ* better, ^{أشر} *أَشَرُّ* worse, and the like. E. g. ^{أشد حمرة} *أَشَدُّ حَمْرَةً* (stronger as to redness) redder;

أَحْسَنُ تَعْلِيمًا وَتَدْرِيبًا (more excellent as to teaching and training)
 a better teacher and trainer; أَجْوَدُ مِنْهُ جَوَابًا (more excellent than
 he as to answering) more ready than he in answering, or giving
 a better answer than he; أَسْرَعُ انْطِلَاقًا (more quick as to de-
 parting) departing more quickly; أَقْبَحُ عَوْرًا more deformed by
 blindness of one eye. This form of expression is sometimes
 employed where a simple comparative might have been used; as
 ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فِيهِ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً
 then, after that, your hearts became hard, like stones, or even harder
 (lit. stronger as to hardness), where أَشَدَّ قَسْوَةً = أَقْسَى (el-
 Kōr'ān II. 69).—As a matter of fact, however, the strict
 rules laid down by the grammarians are constantly violated by
 usage. a) Examples of أَفْعَلُ formed from the derived forms of
 the verb, especially from IV.: أَطْهَرُ more cleansing or purifying
 (أَكْثَرُ تَطْهِيرًا), from طَهَرَ to cleanse or purify, II. of طَهَرَ to be clean
 or pure; أَصْفَى making clearer or purer, from صَفَّى to clarify
 or clear, II. of صَفَا to be clear; أَسْلَمَ preserving better, from
 سَلِمَ, II. of سَلِمَ to be safe; أَقْوَمَ confirming or establishing
 better, from أَقَامَ, IV. of قَامَ to stand upright; أَثَبَّتَ making
 more firm or sure, from أَثَبَّتَ, IV. of ثَبَّتَ to be firm;
 أَخَوْفَنِي causing me greater alarm about, from خَوَّفَ or
 أَخَافَ, II. or IV. of خَافَ to fear; أَعَانَ عَلَيَّ giving more help
 towards, from أَعَانَ to help, IV. of عَانَ; أَذْهَبَ لِي making depart

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more quickly, from ^كاذهب, IV. of ^كذهب to go away;
^كارخاهما that of the two which relaxes, or loosens, more, from
^كارخى, IV. of ^كرخو or ^كرخى to be flaccid or flabby; ^كابقى لى causing
to last longer, ^كابقى على more merciful to, from ^كابقى, IV. of
^كبقى to remain, last; ^كاهيب لى inspiring more fear or respect,
from ^كاهاب, IV. of ^كهاب to fear; ^كانصف من more just than,
from ^كانصف to be just, IV. of ^كنصف to take the half, reach the
middle; ^كاطول لى causing to last longer, from ^كاطال, IV. of ^كطال to
be long; ^كاحيي لى preserving alive better, from ^كاحيي, IV. of
^كحيى to live; ^كاظل من giving more shade than, from ^كاظل to give
shade, IV. of ^كظل لى; ^كاجود لى causing to be better, from ^كاجاد, IV.
of ^كجاد to be good, excellent; ^كاعطى لى giving more freely, from
^كاعطى to give, IV. of ^كعطا لى; ^كاولى لى bestowing more liberally, from
^كاولى to bestow, IV. of ^كولى لى; ^كاكرم لى showing greater honour to,
from ^كاكرم, IV. of ^ككرم to be noble; ^كاقفر من more desert than, from
^كاقفر to be desert, IV. of ^كقفر من; ^كافلس من poorer than, from ^كافلس
to be poor, IV. of ^كفلس من; ^كاحول من more crafty than, from ^كاحتال,
to be crafty, VIII. of ^كحال من; ^كاقود من more easily led, or more
docile, than, from ^كانقاد, VII. of ^كقاد to lead. β) Examples of
^كافعل formed from the passive voice: ^كاخشى, ^كاخوف, ^كاهيب,
more feared or formidable; ^كاحمد more praiseworthy or com-
mendable; ^كاعرف better known; ^كالوم more deserving of blame;

اسر more glad of or pleased by; اعذر more to be excused; اوجد more readily found; اشغل more occupied; ازهى prouder (زهى to be proud); امقت more hated or hateful; اعنى ب more occupied with (عننى or VIII. اعتنى); اخصر shorter (from اختصر, pass. of VIII.). ٧) Examples of افعل from words denoting colours or defects: ابيض من whiter than; اسود من blacker than; احمق من 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.	مفعَل	مفعَل	VII.	مفعَل	مفعَل
III.	مفاعَل	مفاعَل	VIII.	مفعَل	مفعَل
IV.	مفعَل	مفعَل	IX.	مفعَل	...
V.	متفعَل	متفعَل	X.	مستفعَل	مستفعَل
VI.	متفاعَل	متفاعَل	XI.	مفعَل	...

Quadrilateral Verb.

I.	مفعَل	مفعَل	III.	مفعَل	مفعَل
II.	متفعَل	متفعَل	IV.	مفعَل	مفعَل

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding

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Imperfects, excepting the active adjectives of the fifth and sixth forms of the triliteral verb and the second form of the quadriliteral, in which the second and third radicals have $_$ instead of $_$.

REM. *b.* The preformative *ḥ* takes in Arabic the vowel *ʾ*, in Heb. and Aram. — (e. g. *מְקַטֵּל* = *מִהֶקְטֵל*, *מִתְקַטֵּל* = *מִיָּהוּת*), but the Æthiopic seems to have retained the original vowel in its prefix *ṣṣ*: *ma*, as *ṣṣṣṣṣṣ*: *ma'ámməṣ* *oppressor* (ሐሰፊ); *ṣṣṣṣṣṣ*: (*makwánnən*) *judge* (ሐሰፊ); *ṣṣṣṣṣṣ*: (*manáfēḵ*) *sceptic, heretic* (ሐሰፊ); *ṣṣṣṣṣṣ*: (*mar'ed*) *causing to tremble, dreadful* (ሐሰፊ); *ṣṣṣṣṣṣ*: (*máfrī*) *fruitful* (ሐሰፊ); *ṣṣṣṣṣṣ*: (*mastámḥər*) *imploring mercy* (ሐሰፊ); *ṣṣṣṣṣṣ*: (*matárgwēm*) *an interpreter* (ሐሰፊ).

237. In the formation of verbal adjectives from *verba mediæ rad. geminata*, the rules laid down in §. 120 are to be observed. Hence, ^ومَادِد becomes ^ومَاد (see §. 13, rem.); ^وأَشَدَد becomes ^وأَشَد; ^ومُضِل becomes ^ومُضِل; etc.

238. In the formation of verbal adjectives from the verba hèmzata, the rules laid down regarding those verbs (§§. 131—6) are to be observed. Hence we write ^{اَئِر} for ^{اِئِر} (§. 135), ^{سَائِل} for ^{سَالِل} (§. 133), ^{رَوُوف} or ^{رَغُوف} for ^{رَاوِف}, ^{لَائِم} for ^{لَاوِم}, ^{مَوَائِر} for ^{مَائِر} (§. 133), ^{مَوِئِر} for ^{مَائِر} (§. 131).

REM. *a.* ا preceded by kèsra becomes ي; as هَانِي for هَانِأ.

REM. *b*. Final hêmza, preceded by *î* and *û*, admits of assimilation ;
as رَدَى or رَدَى, دَرَى or دَرَى, مَقَرَى or مَقَرَى. See §. 17, *b*, rem. *b*.

239. In the formation of verbal adjectives from *verba primæ*

rad. *و*, the rule laid down in §. 147 must be observed; as *مَيْسِر* for *مُوسِر*.

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

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

REM. b. The form *قَائِمٌ* admits in certain words of being contracted into *قَامٌ* (compare the Heb. *קָם* for *קָיָם*), as *شَاكٌ* for *شَاكْتُ*, in the phrase *شَاكُ السِّلَاحِ* or *شَاكْتُ السِّلَاحِ*, *bristling with weapons*; *مَاهٌ* for *مَائِهِ*, in the phrase *مَاهُ الْفَوَادِ* or *مَائِهِ الْفَوَادِ*, *water-hearted, cowardly, stupid*; *هَائِرٌ* *feeble*, for *هَائِرٌ*; *لَاعٌ* *timid or greedy*, for *لَائِعٌ*; *شَاهٌ* *sharp (of sight)*, for *شَائِهٌ*; *سَائِسٌ* *corroded or decayed (of a tooth)*, for *سَائِسٌ*; *طَائِعٌ* *obedient*, for *طَائِعٌ*; *طَائِفٌ* *going about*, for *طَائِفٌ*; *طَائِنٌ* *clayey*, for *طَائِنٌ*. Sometimes the second radical is transposed; as *شَاكِي السِّلَاحِ*, *شَاهٌ*, *شَاطٍ*, *جَالٍ*, *لَاعٍ*, *هَائِرٍ*, *مَاهِي الْفَوَادِ*.

REM. c. In the form *فُعُولٌ* the medial *و* is usually changed into *وُ*; as *نُومٌ*, *صُورٌ*, *قُورٌ* for *نُومٌ*, *صُورٌ*, *قُورٌ*.

241. In the nomina patientis of the first form of verba mediæ rad. *و*, the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as *مُخْرَفٌ*, for *مُخْرَفٌ*, from *مُخْرَفٌ*. The same thing takes place in verba mediæ rad. *ي*, with this difference, that (to indicate the elision

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of the radical ى) the damma is changed into kèsra, and, in consequence, the و productionis into a ى; as مَبِيعٌ, instead of مَبِيعُ, from مَبِيعُ.

REM. The forms مَدْرُوفٌ, مَصْرُوفٌ, and مَقْرُوفٌ, are said to be used dialectically. From verba med. ى the uncontracted forms are more common, but still rare; as مَكْبُولٌ, مَغْبُومٌ, مَزْبُوتٌ, مَدْيُونٌ, مَخْبُوطٌ, مَبِيعٌ, for مَكْبُولٌ, مَغْبُومٌ, مَزْبُوتٌ, مَدْيُونٌ, مَخْبُوطٌ, مَبِيعٌ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ى, become by transposition فَعِيلٌ, and then pass into فِيلٌ, which is in its turn frequently shortened into فِيلٌ. E. g. مَوْتٌ or مَيِّتٌ, *dead*, for مَيِّتٌ; (مَاتَ) مَيِّتٌ; لَيِّنٌ or لَيِّنٌ, *soft, easy*, for لَيِّنٌ; (لَانَ) لَيِّنٌ; هَيِّنٌ or هَيِّنٌ, *easy, contemptible* (هَوِّنَ); نَيِّفٌ or نَيِّفٌ, *exceeding* (نَوَيْفَ); نَيْرٌ, *bright* (نَوَيْفَ); خَيْرٌ, *good* (بَيِّنَ); سَيِّئٌ, *wicked* (سَوَى); بَيِّنٌ, *clear* (بَيِّنَ); قَوِيمٌ, *tall*, and قِيمٌ in that of *having charge of, managing*.

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

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

244. The nomina agentis et patientis of the first form of

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

245. In all adjectives derived from verba tertiæ rad. و et ی, if the second radical be pronounced with fêthâ, the ی and و (which is converted into ی) reject their vowel or tènwin, and assume the nature of the êlif makṣūra (§. 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 مَوْلًى for مَوْلًى, مَعْطًى for مَعْطًى; *b*) adjectives of the form اَفْعُلٌ, as اَرْمًى for اَرْمًى, اَبَكًى for اَبَكًى, اَرْضًى for اَرْضًى (اَرْضًى), اَحْلًى for اَحْلًى (اَحْلًى). Compare §. 167, *a*, β , *a*, and *b*, β .

b. THE DENOMINATIVE NOUNS.

α) The Nomina Unitatis or Nouns that denote the Individual.

246. The اَسْمَاءُ الْوَحْدَةِ, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§. 219), by adding the termination ة to the nouns that express the genus or whole. E. g. حَمَامَةٌ a pigeon (male or female), from حَمَامٌ pigeons, with the article,

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الْحَمَامُ, the genus pigeon or the whole number of pigeons spoken of; ^سبَطَّة a duck or drake, from ^سبَط the duck; ^سبَقْرَةٌ one head of cattle (bull or cow), from ^سبَقَر cattle; ^سثَمَرَةٌ a fruit, from ^سثَمَر fruit; ^ستَمْرَةٌ a date, from ^ستَمَر dates; ^سبَصَلَةٌ an onion, from ^سبَصَل the onion; ^سذَهَبَةٌ a bit of gold, a nugget, from ^سذَهَب gold; ^ستَبَنَةٌ a straw, from ^ستَبَن straw.

REM. a. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. Examples of artificial or manufactured objects are very rare; e. g. ^سلَبَنَةٌ or ^سلَبْنَةٌ a brick, from ^سلَبَن or ^سلَبْن bricks; ^سسَفِينَةٌ a ship or boat, from ^سسَفِين shipping, boats.

REM. b. Similar forms in Heb. are: שִׁעָרָה, שִׁעָר; נִצְחָה, נִצַּח; שֹׁשֶׁן, שִׁירָה, שִׁיר; אֲנִיָּה, אֲנִי; שֹׁשְׁנָה, שֹׁשְׁנָה.

β) The Nomina Abundantiae vel Multitudinis.

247. The ^سأَسْمَاءُ الْكَثْرَةِ, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form ^سمَفْعَلَةٌ, and are, consequently, a mere variety of the nouns of place (§. 221). E. g. ^سمَسْبَعَةٌ, ^سمَذْبَعَةٌ, ^سمَأْسَدَةٌ a place abounding in lions (^سأَسَد), wolves (^سذئب), beasts of prey (^سسبع); ^سمَحْيَاةٌ or ^سمَحْوَاةٌ, ^سمَفْعَاةٌ, a place abounding in snakes (^سحَيَّة), vipers (^سأفعى); ^سمَقْتَاةٌ, ^سمَبْطَخَةٌ, a bed of melons (^سبطيخ), cucumbers (^سقثاء); ^سمَرْمَنَةٌ, a place where pomegranates (^سرمان) grow abundantly.

REM. a. From quadriliterals this formation is rare; as ^{مُتَعَلِّقٌ}, ^{مُعَقَّرٌ}, a place abounding in foxes (^{تَعَلَّبٌ}, ^{لَا يَلِي}), scorpions (^{عَقْرَبٌ}).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without ^{أَرْضٌ}; as ^{مُجَعَّلَةٌ}, ^{مُضَبَّةٌ}, (a place) abounding in lizards (^{ضَبٌّ}), black beetles (^{جُعَلٌ}), ^{مُقَنَّعَةٌ} (a spot) producing cucumbers. Similarly from quadriliterals, ^{مُتَعَلِّقَةٌ}, ^{مُعَقَّرَةٌ}, ^{مُحَرَّبَةٌ} (a place) abounding in foxes, scorpions, chamæleons (^{حَرَبَاءٌ}). Also from XII. ^{مُغُولِيَّةٌ} (a spot) producing many trees.

REM. c. The use of nouns of the form ^{مَفْعَلَةٌ} to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as ^{أَوْلَادٌ مُجَبَّنَةٌ مُبْخَلَةٌ} children are a cause of cowardice and niggardliness (in their parents); ^{مُحْسَنَةٌ}, ^{مُطِيبَةٌ}, ^{مُخَيِّئَةٌ}, a cause of good health, joy or happiness, evil or ill-feeling; ^{مُجَلِّبَةٌ لِلْسَّقَامِ} a cause of bringing on or producing disease; and the like.

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

248. The nomina vasis, ^{أَسْمَاءُ الْوَعَاءِ}, have the same form as the nomina instrumenti (§. 228); e. g. ^{مِثْبَرٌ} a needle-case, from ^{أَبْرَةٌ} a needle; ^{مِجْلَبٌ} a milk-pail, from ^{حَلَبٌ} or ^{حَلِيبٌ} milk; ^{مِلْبَنٌ} a milk-pail, from ^{لَبَنٌ} milk, or a brick-mould, from ^{لِبْنَةٌ} a brick; ^{مِبْوَلَةٌ} a urinal, from ^{بَوْلٌ} urine; ^{مِبْزَقَةٌ} a spittoon, from ^{بِزَاقٌ} saliva.

REM. A very few take the form ^{مَفْعُولٌ} or ^{مَفْعَلَةٌ} (see §. 228, rem.); as ^{مُدْهَنٌ} or ^{مُدْهَنَةٌ} an oil-jar, from ^{دُهْنٌ} oil; ^{مُحْرَضَةٌ} = ^{مُحْرَضَةٌ} a vessel for keeping ^{حُرْضٌ}, i. e. the plants from which alkali or potash is obtained;

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مَكْحَلَةٌ *a phial for keeping kohl or eye-salve* (مَكْحَلٌ), to be carefully distinguished from مَكْحَلٌ, the mīl (مِيلٌ) or instrument with which it is applied to the eye.

δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, الْأَسْمَاءُ الْمُنْسَبَةُ, or simply النَّسَبَاتُ (relationes), are formed by adding the termination ـِي to the words from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E. g. اَرْضِي *earthly*, from اَرْضُ *the earth*; شَمْسِي *solar*, from شَمْسٌ *the sun*; جَوِي *aërial*, from جَوٌ *the air, the sky*; حَسَنِي *descended from ʿl-Ḥasan* (الْحَسَنُ); تَمِيمِي *belonging to the tribe of Tēmīm* (تَمِيمٌ); دِمَشْقِي *born or living at Damascus* (دِمَشْقٌ); مِصْرِي *Egyptian*, from مِصْرُ *Egypt*; سَعْدِي *a freedman of Sa'd* (سَعْدٌ); عِلْمِي *scientific*, from عِلْمٌ *knowledge, science*; حِسِّي *relating to sense* (حِسٌّ), perceptible by one of the senses; عَقْلِي *intellectual*, from عَقْلٌ *the intellect*; شَرْعِي *legal, legitimate*, from شَرْعٌ *the law*; عَرْفِي *according to common use and wont* (عَرَفٌ); قِيَاسِي *according to analogy* (قِيَاسٌ); مَجُوسِي *belonging to, or one of, the Magūs or fire-worshippers* (الْمَجُوسُ); مَالِكِي *belonging to, or one of, the sect of Ibn Mālīk* (إِبْنُ مَالِكٍ); طَوِيلِي *long*; خَيْرِي *from خَيْرٌ good*; إِنِّي *from إِنْ 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, from the other kinds of nouns, and even from particles (see §. 191).

REM. *b.* The nomina relativa derived from adjectives properly express “belonging to the class designated by such and such an adjective.”

REM. *c.* This termination is common in Heb. (m. יָ, f. יָה־ and יָת), as יִשְׂרָאֵלִי *Israelite*, עִבְרִי *Hebrew*, נָכְרִי *strange*. In Æthiopic, *i* is generally used to form certain adjectives which are derived from other adjectives, as ሐረሲ : (ḥarrāsī) *a ploughman*, መሐረ : (maḥḥārī) *compassionate*, from the obsolete ሐረሰ : (= ሐረሰ, ሐረሰ) and መሐረ :; whilst *āwī* and *āy* are the usual relative terminations, as ማድራዊ : (mēdrāwī) *terrestrial*, ክርስቲያንዊ : (krēstiyānāwī) *Christian*, አየዊ : ('aiyāwī) or አየይ : ('aiyāy) *like* (from አየ : 'ay, *of what kind? which?*). The Aram. has the last of these forms, viz. יָ, יָ, in general use; as מִצְרַיִם *Egyptian*, מִזְרַב *eastern*.

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

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations *-ة*, *-ية*, and *-ية*, are rejected; as مَكَّة *Mekka*, مَكِّي; البصرة *el-Basra*, بَصْرِي; الكوفة *el-Kūfa*, كُوفِي; ملطية *Malatya*, مَلَطِي; صقلية *Sicily*, صَقَلِي; أفريقيا *Africa*, أَفْرِيقِي; السنة *the corpus of traditions relating to the ways and habits of Muhammad*, سَنِي; القبلة *the kibla* or

direction of Mekkā, to which the Muslim turns in praying, قِبْلَى a window, كَوَى; كَوَى refined, عَامِي vulgar, from قَبْلَى distinguished persons, the higher classes, and الْعَامَّة the common people, the vulgar; عِدَّة a promise, عِدَى; زِنَّة weight, measure, زَنَى.

REM. In the case of nouns which, like عِدَّة, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fèṭḥa; as وَشَى (from وَشَى), وَشَى (on the second, see §§. 258 and foll.). The form وَشَى is mentioned by the grammarians, and also the very irregular عِدَى from عِدَّة.

252. 1, a) The feminine termination ى is rejected in nouns that have four or more letters, besides the ى; as حَبَارَى a bustard, حَبَارَى; جُمَادَى Gumādā, the name of two months, جُمَادَى. b) But if the nouns ending in ى fem. have only three letters besides the ى, two cases are to be distinguished. α) If the second letter has a vowel, the ى is rejected; as جَمَزَى a swift ass, جَمَزَى; بَرَدَى Baradā, the name of a river, بَرَدَى. β) If the second letter is without a vowel, the ى may either be rejected (which is preferable), or changed into و; as حَبَلَى pregnant, حَبَلَى or حَبَلَوَى; قَرَبَى relationship, قَرَبَى or قَرَبَوَى; الدُّنْيَا the (present) world, دُنْيَى or دُنْيَوَى.—
2, a) The letter ى is likewise rejected in nouns that contain four or more letters besides the ى, if it belongs

neither to the root nor to the feminine termination, but is what the Arab grammarians call **الفُّ اللاحق** or *the appended ʿilif* (i. e. which gives to the word to which it is appended the form of a feminine noun, without, however, its being actually of that gender); as **قَبَعْرَى** ; **حَبْرَكَى** *a bug or tick*, **بَاقِلَى** or **بَاقِلَى** *big, stout camel*, **بَاقِلَى** or **بَاقِلَى** *the bean*, **بَاقِلَى** or **بَاقِلَى**. b) But if such nouns have only *three* letters besides the **ي**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** *a sort of heath*, **عَلَقَى** or **عَلَقَى**; **اَرَطَى** *a sort of shrub or small tree*, **اَرَطَى**.

REM. In 1, *b*, β , and 2 *b*, a third form is admissible, viz. ³اَوِي, as حَلَاوِي, قَرَاوِي, دُنْيَاوِي, عَقَاوِي, اَرْطَاوِي; but دُنْيَاوِي, with hêmza, is a vulgarism.

253. The terminations ^{مَكِّي}مَكِّي and ^{جَعْفِي}جَعْفِي of relative adjectives fall away when new relative adjectives are to be formed from them, as ^{مَكِّي}مَكِّي, ^{جَعْفِي}جَعْفِي belonging to *Mekkē*, *Gu'fī* (^{مَكِّي}مَكِّي, ^{جَعْفِي}جَعْفِي, names of men); ^{شَافِعِي}شَافِعِي a *Sāfi'ite*, one of the sect of *ʿġs-Sāfi'ī* (^{الشَّافِعِي}الشَّافِعِي); ^{مَرِي}مَرِي belonging to *Almeria* (^{الْمَرِيَّة}الْمَرِيَّة) in Spain; ^{أَسْكَندَرِي}أَسْكَندَرِي a native of *Alexandria* (^{الْأَسْكَندَرِيَّة}الْأَسْكَندَرِيَّة). Similarly, from substantives like ^{كُرْسِي}كُرْسِي a chair, a seat, and ^{بَرْدِي}بَرْدِي a bullrush, the relative adjectives are ^{كُرْسِي}كُرْسِي and ^{بَرْدِي}بَرْدِي.

254. The plural terminations **ونَ** and **اتَ**, and the dual

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termination *إِنْ*, are rejected; as *إِثْنَانِ* *two*, *إِثْنِي* *relating to two, dualistic*; *الْحَرَمَانِ* *the two ḥarams* (or sacred territories of Mèkka and ʿl-Medīna), *حَرَمِي*; *قَيْسَانِ* *two men named Kais*, *قَيْسِي*; *زَيْدُونِ* *men of the name of Zèid*, *زَيْدِي*; *هِنْدَاتِ* *women of the name of Hind*, *هِنْدِي*; *عَرَفَاتِ* *Arafāt*, the name of a place, *عَرَفِي*.

REM. a. It need hardly be remarked that this rule does not apply to proper names ending in *إِنْ* and *وُنْ*, as *عِمْرَانُ* *Imrān*, *عِمْرَانِي*; *زَيْدُونِ* *Zèidūn*, *زَيْدُونِي*; *خَلِيلَانِ* *Halīlān*, *خَلِيلَانِي*.

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

REM. c. Foreign names of towns, ending in *يْنِ*, sometimes change this termination in Arabic into *وُنْ*, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as *قِنْسَرُونَ* *Kinnèsrīn*, *قِنْسَرِي*, but *قِنْسَرِينِي*, *قِنْسَرِينِي*; *نِصْبُونِ*, *نِصْبُونِي*, *نِصْبِينِي*; *يَبْرُونَ* *Yèbrīn*, *يَبْرِي*, but *يَبْرِينِي*, *يَبْرِينِي*.

REM. d. Some proper names, chiefly foreign, are very irregular in their formations; e. g. *الْبَحْرَيْنِ*, *بَحْرَانِي*; *دَارَانِي*, *دَارَانِي*; *الْحَيْرَةِ*, *حَارِي*; *مَرْوِي*, *مَرْوِي* (*الشَّاهْجَانِ*); *اِصْطَخَرَزِي*, *اِصْطَخَرَزِي*; *رَازِي*, *رَازِي*; *بَغْوِي*, *بَغْوِي*; *طَبْرِسْتَانِ*, *طَبْرِسْتَانِي*; *لُرِي*, *لُرِي*; *سَجِسْتَانِ*, *سَجِسْتَانِي*; *قَرْوِي*, *قَرْوِي*; *القَبْرَوَانِ*, *القَبْرَوَانِي*.

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REM. a. There are, however, exceptions to these rules. E. g. طَبِيعَةٌ nature, مَدِينَةٌ a city, مَدِينِيّ (to distinguish it from مَدَنِيّ belonging to el-Medina), جَزِيرِيّ belonging to Algeziras in Spain (to distinguish it from جَزَرِيّ Mesopotamian); عَمِيرِيّ, سَلِيمِيّ, from سَلِمَةٌ (tribes); خُرَيْبِيّ from خُرَيْبَة (a place); قُرَيْشِيّ, هَذَلِيّ, قُرَيْشِيّ (tribes); عُتَقِيّ, نَقِيفِيّ (tribes), هَذَلِيّ, قُرَيْشِيّ; حَرْفِيّ autumn, نَبِيّ a prophet, makes نَبَوِيّ, from the assimilated form نَبِيّ.

REM. b. Words of the form فَيْلٌ (for فَعِيلٌ, §. 242) from radicals mediæ و et ي, reject the second ى along with its vowel kèsra, or in other words follow the shorter form فَيْلٌ; as سَيْدٌ a lord or master, طَيْبٌ good, سَيْدِي. But طَيٌّ (a tribe) has طَائِيٌّ. — The same remark applies to every penultimate double ى with kèsra (ي); as أُسَيْدٌ, dimin. of أَسَدٌ, black, أُسَيْدِي; حُمَيْرٌ, dimin. of حِمَارٌ, an ass, حُمَيْرِي.

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

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from verba tertiæ, (§. 244), is rejected, and the second radical

takes fèṭḥa instead of ḍamma; as ^{عدوة}عدوة, a female enemy, ^{عدوي}عدوي. Many, however, form ^{عدوي}عدوي from both ^{عدو}عدو and ^{عدوة}عدوة.

II. Changes of the Final Radicals و and ي.

258. The *ʿlif maḵṣūra* (ا or ي, §. 7, rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination ي; as ^{فتي}فتي a youth, ^{فتوي}فتوي; ^{رحي}رحي a mill, ^{رحوي}رحوي; ^{عصا}عصا a staff, ^{عصوي}عصوي; ^{قذي}قذي a mote, ^{قذوي}قذوي. But if the noun has four letters, the final ي (ا does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as ^{اعشى}اعشى *purblind*, ^{اعشوي}اعشوي; ^{ملهى}ملهى play, or ^{ملهوي}ملهوي a musical instrument, ^{ملهوي}ملهوي or ^{ملهوي}ملهوي; ^{معنى}معنى meaning, ^{معنوي}معنوي or ^{معنوي}معنوي. If the noun contains five or more letters, the ي is always rejected; as ^{مصطفى}مصطفى *chosen*, ^{مصطفى}مصطفى.—The same rules apply to the final ي of radicals *tertiae* و et ي, which falls away in some nouns after *kèsra* (see §. 167, *b*, *β*); but it must be borne in mind that the missing ي is to be counted as one of the letters of the word, and also, if it be changed into و, that the *kèsra* always becomes fèṭḥa. E. g. ^{شجوي}شجوي (for ^{شجي}شجي) *sorrowful*, ^{شجي}شجي; ^{عموي}عموي (for ^{عمي}عمي) *blind*, ^{عموي}عموي; ^{قاض}قاض (for ^{قاضي}قاضي) a judge, ^{قاض}قاض (which is the preferable form) or ^{قاصوي}قاصوي; ^{مشتري}مشتري (for ^{مشتري}مشتري), ^{مشتري}مشتري; ^{معتدي}معتدي (for ^{معتدي}معتدي), ^{معتدي}معتدي; ^{مستعلي}مستعلي (for ^{مستعلي}مستعلي), ^{مستعلي}مستعلي.

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

REM. b. Such forms as دَوَاتِيٌّ for دَوَوِيٌّ, مَعَنَوِيٌّ for مَعَنَوِيٌّ, and مَصْطَفَوِيٌّ for مَصْطَفِيٌّ, are modern and corrupt.

259. The hêmza of the termination آة (the *êlif mêm dūda*, §. 23, rem. a), is always changed into و; as عَذْرَاةٌ *a virgin*, عَذْرَاوِيٌّ; خَنْفَسَاةٌ *the black beetle*, خَنْفَسَاوِيٌّ; زَكَرِيَّاةٌ *Zachariah*, زَكَرِيَّاوِيٌّ. But in the termination آة, whether the hêmza be sprung from an original radical و or ي, 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 تَاءٌ the letter *tā*, رِدَاءٌ *a garment*, كِسَاءٌ *a robe*, سَمَاءٌ *the heaven*, تَائِيٌّ, عَلْبَاءٌ; سَمَاوِيٌّ, كِسَاوِيٌّ, رِدَاوِيٌّ, تَاوِيٌّ, or سَمَائِيٌّ, كِسَائِيٌّ, رِدَائِيٌّ *a large sinew in the neck*, حَرْبَاءٌ *a male chameleon*, بَاقِلَاءٌ *the bean*, حَرْبَاوِيٌّ, عَلْبَاوِيٌّ, بَاقِلَائِيٌّ, or حَرْبَائِيٌّ, عَلْبَائِيٌّ, بَاقِلَائِيٌّ. On the contrary, if the hêmza be an original ا, it always remains unaltered; as قُرَائِيٌّ (rad. قَرَأَ).

REM. The termination آة is very rarely dropped in proper names; as حُرُورَاءُ, جُلُورَاءُ (places), حُرُورِيٌّ, جُلُورِيٌّ. — In a few cases too

the letter ن is substituted for the hèmza; as رَوَّاحَةٌ (a place), رَوَّاحِيٌّ; بَهْرَاءُ (a tribe), بَهْرَانِيٌّ; الصَّنْعَاءُ (a city in el-Yèmen), صَنَّاعِيٌّ; with which compare the Hebrew forms שִׁילָה, גִּילָדִי, שִׁילָדִי, from גִּילָדָה.

260. Primitive defective substantives, i. e. those which have lost their third weak radical,—as أَب, أَخ, حَم, لُغَةٌ, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ي or not. El. g. أَب (for أَبَو, dual أَبَوَانِ) a father, أَبَوِيٌّ; أَخ (for أَخَو, du. أَخَوَانِ) a brother, أَخَوِيٌّ; حَم (for حَمَو, rad. لُغَو) a husband's father or brother, حَمَوِيٌّ; لُغَةٌ (rad. لُغَو) a dialect, لُغَوِيٌّ; لُثَّةٌ (rad. لُثِي) the gum, لُثَوِيٌّ; مِئَةٌ (rad. مِئِي) a hundred, مِئَوِيٌّ; أَمَةٌ (rad. أَمَو) a female slave, أَمَوِيٌّ; سَنَةٌ (rad. سَنَو) a year, سَنَوِيٌّ; ابْنٌ (for ابْنِي, du. ابْنَانِ) a son, ابْنِيٌّ or ابْنِيٌّ; سِمٌ (from سِم) a name, سِمِيٌّ or سِمَوِيٌّ (rad. سَمَو); بَنُو (rad. بَنَو) اسم; سِتٌّ (rad. سَتَه) podex, سِتِيٌّ or سَتِيٌّ (from سَتَه) or سَهِيٌّ (from سَهِي); يَدٌ (for يَدِي, du. يَدَانِ) a hand, يَدِيٌّ or يَدَوِيٌّ; دَمٌ blood, دَمِيٌّ or دَمَوِيٌّ; غَدٌ to-morrow, غَدِيٌّ or غَدَوِيٌّ.

REM. a. أُخْتُ, a sister, and بِنْتُ, a daughter, make أُخْتِيٌّ and بِنْتِيٌّ, as well as أَخَوِيٌّ and بَنَوِيٌّ. — شَفَةٌ, a lip, has the three forms شَفَوِيٌّ, شَفِيٌّ, or شَفِيٌّ; حَرْ, vulva, makes حَرِيٌّ or حَرِيٌّ (from حَرَح).

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REM. b. Where the original form was ^{فَعْلٌ}, some retain the gézm ;
as ^{حَرَجِي}, ^{سَمَوِي}, ^{غَدَوِي}, ^{دَمَوِي}, ^{يَدِي}.

261. The third radical ^و or ^ي of the forms ^{فَعْلٌ} and ^{فُعْلَةٌ} is retained unchanged; as ^{نَحْوٌ} grammar, ^{نَحْوِي} a grammarian; ^{ظَبِي} a gazelle, ^{ظَبِي}; ^{غَزْوَةٌ} a foray, ^{غَزْوِي}; ^{رِشْوَةٌ} a bribe, ^{رِشْوِي}; ^{عُرْوَةٌ} a handle, ^{عُرْوِي}; ^{قَرْيَةٌ} a village, ^{قَرْيِي}; ^{دُمِيَّةٌ} an image, ^{دُمِيِي}. But if the final ^ي of ^{فُعْلَةٌ} be changed into ^و, the second radical takes fèthā, as ^{قَرْوِي}, ^{دَمَوِي}, ^{قَنَوِي}, from ^{قَرْيَةٌ}, ^{دُمِيَّةٌ}, and ^{قَنِيَّةٌ} a possession; a rule which is extended by some to words in which the third radical was originally ^و, as ^{رِشْوِي}, ^{غَزْوِي}, ^{عُرْوِي}, from ^{رِشْوَةٌ}, ^{غَزْوَةٌ}, etc. — If the second radical in such nouns be a ^و or ^ي, combining with the third radical into ^ي, this ^ي is resolved into its original consonants, the second radical takes fèthā, and final ^ي is converted into ^و; as ^{طَوِي} (for ^{طَوِي}) a fold, ^{طَوِي}; ^{لَوَوِي} (for ^{لَوَوِي}) living, ^{لَوَوِي}; ^{لَوَوِي} a twist or turn, ^{لَوَوِي}; ^{حَيَوِي} a snake, ^{حَيَوِي}. — In words of the form ^{فُعَالَةٌ}, final ^و is retained, as ^{شَقَاوِي} misery, ^{شَقَاوِي}; but final ^ي is changed into hèmza, as ^{سَقَايَةٌ} a drinking-vessel, ^{سَقَايَةٌ} a sort of lizard, ^{عَظَايَةٌ}. — Words of the form ^{أَيَّةٌ} a sign, ^{أَيَّةٌ} a place where cattle, etc., rest at night, ^{أَيَّةٌ} a banner, make ^{أَيِي}, ^{أَيِي}, or ^{أَوِي}, etc.

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

REM. b. Nouns of the forms *فَعِيلٌ*, *فَعِيلَةٌ*, *فَعِيلٌ*, etc. from verba tertiae rad. *و* et *ي*, reject the *ي* productionis and change a radical *ي* into *و*; as *غَنَوِيٌّ*, *غَنَوِيَّةٌ*; *ضَرَبِيَّةٌ* (a town), *ضَرَوِيٌّ*; *قَصَوِيٌّ*, *قَصَوِيَّةٌ*; *أَمِيَّةٌ* (a man's name), *أَمَوِيٌّ* (rarely *أَمِيِّيٌّ*, and, though very incorrectly, *أَمَوِيٌّ*). See §§. 255-6.

III. Changes in the Vocalisation.

262. In the forms *فَعِيلٌ* and *فَعِيلَةٌ*, the *kèsra* of the middle radical is changed into *fèṭḥa*; as *مَلِكٌ* a king, *مَلِكِيٌّ*; *كَبِدٌ* the liver, *كَبِدِيٌّ*; *النَّمِرُ*, *الْصَدَفُ* (tribes), *نَمَرِيٌّ*, *صَدَفِيٌّ*; *شَقْرَةٌ* (a tribe), *شَقَرِيٌّ*. So also in *فُعِلٌ*, as *الدُّلُّ* (a tribe), *دُولِيٌّ*. But in *فَعِلٌ*, the *kèsra* may be retained, as *إِبِلٌ* camels, *إِبِلِيٌّ* or *إِبِلِيٌّ*.

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From *تَغَلِبٌ* (a tribe) and *يَثْرِبٌ* (the ancient name of *el-Medīna*) the forms *تَغَلِبِيٌّ* and *يَثْرِبِيٌّ* are admissible, though *تَغَلِبِيٌّ* and *يَثْرِبِيٌّ* are preferred; *أَذْرَعَاتٌ* makes *أَذْرَعِيٌّ*; *مَنْبِجٌ*, *مَنْبِجَانِيٌّ* and *أَنْبِجَانِيٌّ*, as well as *مَنْبِجِيٌّ*.

263. *Kèsra* or *ḍamma* of the penultimate consonant is changed into *fèṭḥa* in all forms in which a *و* or *ي* has been rejected, or in which a final *ي* has been changed into *و*; as *الْجَزِيرَةُ*, *جَزَرِيٌّ*; *غَنَوِيٌّ*, *غَنَوِيَّةٌ* (see the preceding §§.).

REM. Of rare and arbitrary changes, such as *بَصْرِيٌّ* from *البصرة*, *حَرَمِيٌّ* from *البحرة*.

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from الْحَرَمُ *the sacred territory of Mèkka*, دَهْرِي from دَهْر *time*, اَمْسِي from اَمْس *yesterday*, a grammar can take no account.

264. If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to. — A. If the two words form a proposition (مُرْكَبٌ اِسْنَادِي or تَرْكِيْبٌ اِسْنَادِي), as تَابَطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)* — or are contracted into one compound word (مُرْكَبٌ مَزْجِي, mixed compound) as مَعْدِيكَرْبُ, a man's name, بَعْلَبَكْ, قَالِيْقَلَا, the towns of Ba'labek and Kālīkalā, — then the second word is omitted, and the termination ي appended to the first; as مَعْدِي, بَرَقِي, تَابَطِي, قَالِي, بَعْلِي. — B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. 1) If the governing word be one of the nouns اَب father, اِبْن son, اُم mother, or بِنْت daughter, it is rejected, and ي appended to the governed word; as اَبُو حَنْفِي, اَبُو حَنْفِيَّة; بَكْرِي, اَبُو بَكْر; زَبِيْرِي, اِبْنُ الزَّبِيْرِ; اَزْرَقِي, اِبْنُ الْاَزْرَقِ; بِيْهَسِي, بِيْهَس. 2) If the first word be any other than these four, two secondary cases arise. a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker, — as in غُلَامٌ حُسَيْنٍ, the slave of Hosèin, — the first word is rejected,

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

and the second takes حَسْبِي; as حَسْبِي. b) But if the idea of definiteness is no longer present to the mind of the speaker, then: α) in cases where no uncertainty can arise as to the person intended, حَسْبِي is attached to the first word, and the second is omitted; as تَقْوَى الْمَلِكِ; تَقْوَى الدِّينِ; فَخْرِي; فَخْرُ الدِّينِ; نِظَامُ امْرِئٍ; سَعْدِ الْعَشِيرَةِ; تَيْمِي; تَيْمُ اللَّاتِ; اِنْفِي; انْفُ النَّاقَةِ (Camel's-nose, nickname of a man), اِنْفِي; اَمْرُو; سَعْدِي; سعد العشيرة; تَيْمِي; تَيْمُ اللَّاتِ; اِنْفِي; or اَمْرُو; سَعْدِي; عبد القيس; مَرْعِي; but β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as مُطْلَبِي; عبد المطلب; وَادِي الْحَجَّارَةِ; مَنْافِي; عبد مناف; اشْهَلِي; عبد الاشهل; حَجَّارِي; حَجَّارَةُ (a tribe) makes شَنَايَ or شَنَوِي (from the assimilated form شَنْوَة).

REM. α. In the case of the **مَرْكَبَاتُ مَرْجِيَّة**, some allow a double formation, from both parts of the word; e. g. from **رَامِي هَرْمَزِي**, **رَامَهْرَمَزِي**. In later times it became very common to form the *nisba* from the whole compound word, as **بَعْلَبَكِّي**, **رَامَهْرَمَزِي**; and this license was extended to innumerable names which fall under the class B. For example: from **الْبَيْتِ سَوَانِي**, with the article **بَيْتِ سَوَانِي**, **بَيْتُ سَوَا**, with the article **سَوَا**; from **عَيْنِ زَرْبِي**, **تَلْمَسِي** and **تَلْعَكْبَرِي**, **تَلْ مَنْس** and **تَلْ عُكْبَرَا**; from **عَيْنِ زَرْبِي**, **دِيرِ عَاقُولِي**, **دِيرِ الْعَاقُولِ**; from **دَارِ قَطْنِي**, **دَارِ الْقَطْنِ**; from **نَهْرِ تِيرِي**, **نَهْرِ تِيرِي**; from **مَرُورُودِي**, **مَرُورُودِي**; from **وَادِي آش**, **Guadix** in Spain, **وَادِي آشِي**; from **عَبْدِ الْمَلِكِي**, **عَبْدُ الْمَلِكِ**; **تَاجِ الْمَلِكِ**, **تَاجِ الْمَلِكِي**. To this stage of the language, too, belong such words as

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بُوجْدِي from أَبُو مَالِكٍ; أَبُو مَالِكٍ from بُوْمَالِكِي; ذُو النَّونِ from ذُنُونِي an *ignoramus* (Fr. *abécédaire*), from اِبْجَد 'abugèd, the first four letters of the alphabet (§. 32).

REM. *b.* In many cases falling under B, 2, *b*, *a* and β , strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E. g. حَضْرَمَوْتُ from حَضْرَمِي *Hadramaut*; عَبْدُ الدَّارِ from عَبْدَرِي (a family in Mèkka); عَبْدُ الْقَيْسِ from عَبْقَيْسِي (a tribe); عَيْشَمِي from عَيْشِ شَمْسٍ (a tribe); رَسْعِنِي from رَأْسُ عَيْنٍ *Rās-'ain*; شَرْبِلَالِي from شَبْرِي (a village in Egypt); الطَّبْرَخَزِي, the name of a poet, whose mother was from طَبْرِسْتَان, and his father from خَوَارَزْم.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but always from the singular; e. g. فَرَضِي acquainted with the divine institutions, from فَرَضَةٌ, plur. فَرَائِضُ; حَصِيرِي a seller of mats, from حَصِيرٌ, plur. حَصَرٌ; صَحْفِي one who makes mistakes in reading manuscript, also a learner or student, from صَحِيفَةٌ a written sheet, a letter, a book, plur. صُحُفٌ or صَحَائِفٌ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e. g. اَنَمَارِي (plur. of اَنَمَارٌ a leopard) the tribe of 'Anmār, اَنَمَارِي; كِلَابِي (plur. of كَلْبٌ a dog), the tribe of Kilāb, كِلَابِي; هَوَازِنِي (a tribe), هَوَازِنِي; مَعَاظِرِي (a tribe), مَعَاظِرِي; اَلْمَدَائِنِي (the name of a city, Ctesiphon, properly the plur. of مَدِينَةٌ), مَدَائِنِي; اَلْاَنْبَارِي (the town of

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as كَى *that*, كَى *in*; كَى *in*. If the second letter be a quiescent *êlif*, there is inserted between it and the termination ا a *hêmza*, which may be changed into a و; as لَا *not*, لَا or لَا. The pronoun مَا *what?* forms مَائى and مَاهى.

267. We have seen above (§§. 231, 232) that the termination ا or ا in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given, as تَهان *daring, reckless*; صَفْتان or صَفْتان, *strong, robust*; جَلَبان *clamorous, vociferous*; اِنْفَخان *corpulent*; اسكلان or اسكلان *tall or straight-haired*; ملكان *vile, sordid*; كذبذبان and مكذبان or مكذبانة, *mendacious*. Hence we may form from many nouns a relative adjective ending in انى, as the grammarians say, لتاكيد النسبة, *to strengthen the relation*; e.g. from منظر, *aspect, appearance*, the ordinary *nisba* is منظرى, but منظرانى is = حسن المنظر *good-looking*. So: شعرانى *having much or long hair* (شعر), لحيانى *having a long beard* (لحية), رقبانى *bull-necked* (جمة), جمانى *having a large head of hair* (جمة), جسمانى *large in the body* (جسم), انفخانى *corpulent*, اسكلانى *tall or long-bearded*, اسكلانى *tall or straight-haired*. In later times this termination was more extensively employed, both in common speech and in scientific writings (in the

latter, perhaps, under the influence of the Aramaic); e. g. فَاكِهَانِي *a fruiterer*, بَاقِلَانِي *one who sells beans*, سَمْسَمَانِي *one who sells sesame*, instead of فَاكِهِي, بَاقِلِي, or بَاقِلَاوِي, and سَمْسَمِي; جَوَانِي *inner, interior, private*, بَرَانِي *outward, external, public*; فَوْقَانِي *upper*, تَحْتَانِي *lower*; رُوحَانِي *spiritual*, (نَفْسَانِي) *relating to the soul*, (جَسَدَانِي) *corporeal*, نُورَانِي *relating to light*, رَبَّانِي *learned and devout* (רַבִּין).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is **فُعَالِيٌّ**; as **رُؤَاسِيٌّ** *having a large head*; **أُذُنَانِيٌّ**, **أُذُنَانِيٌّ**, **أُذُنَانِيٌّ**, **أُذُنَانِيٌّ**, **أُذُنَانِيٌّ**, *having a large or long nose, ears, arms*; **سُتَاهِيٌّ**, **أَيْارِيٌّ**.

€) *The Abstract Nouns of Quality*, ^{أسماء صفتية} أسماء الكيفية.

268. The feminine of the relative adjective serves in Arabic as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc.

E. g. ^{اَلْاِلهِيَّةُ} *the divine nature, Godhead* (اَلْاِلهُ *God*); ^{اَلْاِنْسَانِيَّةُ} *humanity* (اِنْسَانٌ *a human being*); ^{اَلرَّبُّوبِيَّةُ} *Lordship, Godhead* (اَلرَّبُّ *the Lord*); ^{اَلرَّجُولِيَّةُ} *manhood*; ^{اَلْاِسْمِيَّةُ} *substantivity, adjectivity*, from ^{اِسْمٌ} *a substantive*, and ^{اَلْوَصْفُ} *an adjective*; ^{اَلْمَكْنِيَّةُ}

the belonging to the fully-inflected class (مُتَمَكِّنٌ امْكِن) of nouns ; مَاهِيَّةٌ substance, quiddity (مَا what?) ; مَائِيَّةٌ wateriness (مَاءٌ water) ; جَمْعِيَّةٌ totality ; شَاعِرِيَّةٌ what constitutes the being a poet, the poetic mind or temperament ; مَفْهُومِيَّةٌ the capability of being understood, intelligibility ; اَلْحَنْفِيَّةُ what constitutes being a Hanèfite, the sect of the Hanèfites ; اَلنَّصْرَانِيَّةُ Christendom, the Christian religion ; اَلْيَهُودِيَّةُ Judaism.

REM. In a few cases the termination نُوتٌ, borrowed from the Aramaic ܢܘܬ, is similarly employed ; as لَاهُوتٌ divinity, (اَلْاٰهَوِيَّةُ), جَبْرُوتٌ humanity (اَلْاِنْسَانِيَّةُ), مَلَكُوتٌ kingdom (مَلَكُوتِيَّةٌ), جَبْرُوتٌ pride, haughtiness, omnipotence, etc.

§ The Diminutive.

269. The diminutive, اَلْمَصْغَرُ or اَلتَّصْغِيرُ, and اَلْمَحْقَرُ or اَلْمَصْغَرُ, when formed from a triliteral noun (اَلْاِسْمُ اَلْمَكْبَرُ) or (اَلْمَكْبَرُ), takes the form فَعِيلٌ ; as رَجُلٌ a man, رَجِيلٌ ; كَلْبٌ a dog, كَلِيْبٌ ; اَمْرٌ (a man's name), اَمِيرٌ ; جَبَلٌ a hill, جَبِيلٌ. When the noun is quadriliteral, it takes the form فَعِيلٌ ; as عَقْرَبٌ a scorpion, عَقِيرِبٌ ; دِرْهَمٌ a dirham, دَرِيْهَمٌ ; اَرِطٌ a kind of tree, اَرِيْطٌ (for اَرِيْطِي). When the noun is quinqueliteral, but the fourth letter weak,

the diminutive is ^{فَعِيلٌ} ; as ^{عَصْفُورٌ} a sparrow, ^{عَصْفِيرٌ} ; ^{مِفْتَاحٌ} a key, ^{مِفْتَاحٌ}.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as ^{أَبِيّ}, ^{أَخِيّ}, ^{بَنِيّ}) or contempt (as ^{عَدِيّ}), and even enhancement (as ^{دُوبِيَّةٌ} a great misfortune, ^{سَنِيَّةٌ} a terrible year of drought or dearth, ^{خَيْرٌ} the very best, ^{صَدِيقٌ} a special friend).

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 ^{فَعِيلٌ} ; as ^{أَزْرَقٌ} blue, ^{أَزْرِيقٌ} ; ^{مِعْطَفٌ} a mantle, ^{مِعْطِيفٌ}. See however §. 283.

REM. c. The first syllable of the form ^{فَعِيلٌ} is occasionally pronounced with kèsra instead of damma, when the second radical of the primitive is ^ي ; as ^{بَيْتٌ}, ^{شَيْخٌ}, ^{نَيْبٌ}, for ^{بَيْتٌ}, ^{شَيْخٌ}, ^{نَيْبٌ}, from ^{بَيْتٌ}, ^{شَيْخٌ}, and ^{نَابٌ} (for ^{نَيْبٌ}).

REM. d. Traces of this diminutive form in Aramaic are ^{עֲלִימָא}, ^{חַכְמָא}, a youth (^{غَلَامٌ}, from ^{غَلِمٌ}), and ^{חַזְמָא} a fawn (^{غَزَلٌ}, from ^{غَزَالٌ}). In Hebrew we may perhaps consider as such, ^{זָעִיר} little, a little (^{זָעִיר}), ^{פְּלִיטָה} a band of fugitives, ^{זָפִיר} the cerastes, a sort of snake (^{זָפִיר}), and ^{זָפִיר} (from ^{זָפִיר}, a contemptuous diminutive, like ^{זָפִיר}). If so, the vowel ^י must be regarded as a weakening of ^י (orig. ^י), like ^{זָפִיר} for ^{זָפִיר}. This view derives some confirmation from the modern pronunciation of North Africa, where, for example, ^{كُفِفَة}, the diminutive of ^{كُفَّة}, a basket, is sounded *k'fife* or *g'fife*,—in post-biblical Hebrew ^{קִפְפָּה} and ^{קִפְפָּה}.

REM. e. Diminutives may be formed not only from nouns (substantive or adjective), but also 1) from the demonstrative pronoun *لَا* and its derivatives, as well as the relative pronoun *الَّذِي*; 2) from certain prepositions, which are, however, obviously substantives in the accusative, as *قَبِيلٌ* a little before, *بُعِيدٌ* a little after, *فَوْقٌ* a little above, *دُونٌ* 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 *جَمِيلٌ*, a kind of small bird, *كُمَيْتٌ* a bay horse.

270. When the noun contains *five* letters, of which the fourth is *strong*, or more than five, the diminutive *فَعِيلٌ* is commonly formed from the first four, and the rest are rejected; as *سَفَرَجَلٌ* a quince, *سَفِيرَجٌ*; *عَنْدَلِيبٌ* a nightingale, *عَنْدِلٌ*; *عَنْكَبُوتٌ* a spider, *عَنْكِبٌ*. But if there be among the consonants several servile letters, these are rejected, or some of them; as *اِسْتَبْرَقٌ* thick gold-brocade, *اَبِيرِقٌ*; *مَتَدَحْرَجٌ* rolling oneself, *دَحِيرَجٌ*; *مُسْتَكْمِلٌ* trying to render perfect, *مُكَيْمِلٌ*; *مُخْتَارٌ* chosen, *مُخِيرٌ* (for *مُخِيرٌ*), and not *مُخِيرٌ*; *مَقْعَنَسٌ* having a hump in front, *مَقْلِعَسٌ*.

REM. a. The rule as to quinqueliterals like *سَفَرَجَلٌ* is not always strictly observed. Thus *جَحْمَرَشٌ* a fat, lazy, old woman, *فَرْزَدَقٌ* a burnt cake, and *قُدْعَمَلٌ* a big camel or a little, ugly woman, are said to make either *فَجْمِيرٌ*, *فَرْزِدٌ*, *فَدِيعَمٌ*, or *فَجِيرَشٌ*, *فَرْزِقٌ*, *فَجِيرَشٌ*.

REM. b. If there be more servile consonants than must neces-

sarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained. In *مُسْتَكْمِلٌ*, for example, م is preserved in preference to س or ت, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of *عَلَنَدَى*, a sort of thorn, is either *عَلِنْدٌ* or *عَلِيدٌ* (for *هَلِيدٌ*); of *قَلَنَسُوَّةٌ*, a sort of cap, *قَلِنَسَةٌ* or *قَلِيسِيَّةٌ*; of *جَبْنَطٌ*, short and big-bellied, *جَبْنَطٌ* or *حَبِيطٌ* (for *حَبِيطِيٌّ*).

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

REM. d. Nouns containing five or more consonants do not exceed the form *فَعِيلٌ*, as *قَرَعْلَانَةٌ* a tick, *قُرَيْبَةٌ*; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. b, and in §. 269). In place of the rejected consonants, however, ي may be inserted immediately before the last letter; as *مَكْمِيلٌ*, *عَنْيَكِيْبٌ*, *سَفِيرِيْجٌ*, and the like.

271. The feminine terminations *ة*, *ى*, and *َاء*; the relative termination *ى*; the ending *أَن* in adjectives of which the feminine is *فَعْلَى*, and in proper names; the dual and plural terminations *أَنِ*, *وْن*, and *أَت*; and the second syllable of the plural form *أَفْعَالٌ*; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E. g. *قَلْعَةٌ* a castle, *قَلِيعَةٌ*; *طَلْحَةُ* (a man's name), *طَلِيْحَةٌ*; *مَسْلَمَةٌ* (a man's name), *مَسْلِيْمَةٌ*; *حَبْلَى*.

ذَلِيلٌ (see §. 278), or أَذْيَلَةٌ (for أَذْيَلَةٌ), from the plural أَذْيَلَةٌ (for أَذْيَلَةٌ).

272. The termination ^اـان in *triliteral* nouns, of which the feminine is not ^اـاء, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form ^اـاعيل; as ^اـسلطان power, a sultan, ^اـسليطين; ^اـسرحان a wolf, ^اـسرحين; ^اـشيطان a devil, ^اـشييطين; ^اـريحان sweet basil, ^اـروحين.

273. Proper names, consisting of two words (see §. 264), form their diminutives from the *first* word, the second remaining unchanged; as ^اـعبد الله 'Abdu 'llāh, ^اـعبيد الله 'Obèidu 'llāh; ^اـحضير موت, ^اـحضير موت; ^اـبعلبك, ^اـبعلبك; ^اـمعد يكرب, ^اـمعد يكرب.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ^اـة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§. 246). E. g. ^اـهند (a woman's name), ^اـهنيدة; ^اـشمس the sun, ^اـشميسة; ^اـدار a house, ^اـدويرة; ^اـسن a tooth, ^اـسنينة; ^اـابن camels, ^اـابيلة; ^اـغنم a flock of sheep or goats, ^اـغنيمة; ^اـعين an eye or fountain, ^اـعيينة or ^اـعيينة (see §. 269, rem. c). But if the primitive has a *nomen unitatis*, ^اـة is not appended to the diminutive, in order to avoid ambiguity. E. g. ^اـشجر trees, ^اـشجير, but ^اـشجرة a tree, ^اـشجيرة; ^اـبقرة cattle, ^اـبقير, but ^اـبقرة an ox or cow, ^اـبقيرة.

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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.), خَمِيسٌ , but خَمْسَةٌ *five* (masc.), خَمِيسَةٌ . But see §. 319, rem. a.

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

REM. c. There are a few exceptions to both rules. For example, حَرْبٌ *war*, makes حَرْبٌ ; دُرْعٌ *a coat of mail*, دُرْعٌ ; ذَوْدٌ *a herd of she-camels*, ذَوْدٌ ; عَرَبٌ *Arabs*, عَرَبٌ ; قَوْسٌ *a bow*, قَوْسٌ ; نَعْلٌ *a shoe*, نَعْلٌ ; whilst قُدَامٌ *the front*, and وَرَاءٌ *the rear or back*, have قُدَيْمَةٌ and وَرَيْمَةٌ (for وَرَيْمَةٌ).— قَوْمٌ *one's people or tribe*, which is masc. and fem., has قَوْمٌ or قَوْمَةٌ ; but نَفَرٌ and رَهْطٌ , though also of both genders, seem to make only رَهْطٌ and نَفِيرٌ . عَرَسٌ *a wedding-feast*, is usually masculine, and therefore has عَرَسٌ . 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*), طَسِيسٌ ; مُدَّةٌ *time*, مُدِيدَةٌ .

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E. g. بَابٌ (بَوْبٌ) *a door*, بَوَيْبٌ ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَوَيْبٌ ; رِيحٌ (رُوحٌ) *wind*, رَوَيْحَةٌ ; قِيَمَةٌ (قَوْمَةٌ) *price, value*, قَوَيْمَةٌ ; مِيزَانٌ (مِيزَانٌ) *a pair of scales*, مِيزَانٌ ; مِيزَانٌ (مِيزَانٌ) *a pair of scales*, مِيزَانٌ .

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

277. If the second letter be either a servile êlif, or an êlif, the origin of which is unknown, it is changed into و; as شَاعِرٌ a poet, شَوْبَعٌ; دَاهِيَةٌ a calamity, دَوِيهِيَةٌ; فَارِسٌ a horseman, دَوِيهِيَةٌ; خَاتَمٌ a signet-ring, خَوَيْتَمٌ; دَابَّةٌ an animal, دَوِيبَةٌ (for دَوِيبَةٌ); عَاجٌ ivory, عَوِيَجٌ; صَابَةٌ a certain bitter tree, صَوِيْبَةٌ.

REM. a. Words of the form فَاعِلٌ, in which the initial letter is و, change it into أ in forming the diminutive; e. g. أَوَيْصٌ, وَاصِلٌ, not وَوَيْصٌ. In other cases this change is optional, as in أَرِيْقٌ for وَرِيْقٌ, formed according to §. 283 from أَوْرَقٌ.

REM. b. Words of the form of دَوِيبَةٌ sometimes substitute لَ for و, to lighten the pronunciation, as دَوَابَّةٌ and شَوَابَّةٌ, the latter for شَوَابَّةٌ, from شَابَةٌ a young woman.

278. If the third letter be weak, it coalesces with the preceding و of the diphthong وِ into و; as غَلَامٌ a youth, a slave, غَلِيمٌ; طَعَامٌ food, طَعِيمٌ; أَكُولٌ a glutton, أَكِيلٌ; ظَلِيمٌ a male ostrich, ظَالِيمٌ; جَدُولٌ a brook, جَدِيلٌ; أَسْوَدٌ black, أَسِيدٌ.

II. The Noun. A. Nouns Subst. and Adj.—Diminutives. 195

عُرْوَةٌ ^{و ع ر و ء}; رَحِيَّةٌ ^{ر ح ي ء}; رَحَى ^{ر ح ي ء} a mill, عَصَا ^{ع ص ا} a staff, فَتًى ^{ف ت ي ء} a youth, فَتًى ^{ف ت ي ء}; عُرْوَةٌ ^{و ع ر و ء} a handle, عُرْبَةٌ ^{و ع ر ب ء}.

REM. a. The forms جَدِيلٌ ^{ج د ي ل ء} and أُسْبُودٌ ^{ا س ب و د ء} are also used.

REM. b. In words of which the second and third radicals are contracted into ي, these letters must be separated, and treated according to this rule and §. 276; e. g. طَيٌّ ^{ط ي ء} a fold (طَوًى ^{ط و ي ء}), حَيَّةٌ ^{ح ي ء}; حَيَّةٌ ^{ح ي ء} a snake, (حَيَّةٌ ^{ح ي ء}), حَيَّةٌ ^{ح ي ء}.

279. A quadriliteral or quinqueliteral, of which the last two letters are weak, rejects one of them; as يَحْيَى ^{ي ح ي ء} Yahyā (John), يَحْيَى ^{ي ح ي ء} (for يَحْيَى ^{ي ح ي ء}); أَحْوَى ^{ا ح و ي ء} black, أَحْوَى ^{ا ح و ي ء} (for أَحْوَى ^{ا ح و ي ء}); صَبًى ^{ص ب ي ء} a boy, صَبًى ^{ص ب ي ء} (for صَبًى ^{ص ب ي ء}); عَدُوٌّ ^{ع د و ء} an enemy, عَدُوٌّ ^{ع د و ء} (for عَدُوٌّ ^{ع د و ء}); عَطَاءٌ ^{ع ط ا ء} a gift, pay, عَطَاءٌ ^{ع ط ا ء} (for عَطَاءٌ ^{ع ط ا ء}); سَمَاءٌ ^{س م ا ء} the sky or heaven, سَمَاءٌ ^{س م ا ء}; اِدَاوَةٌ ^{ا د ا و ء} a small water-skin, اِدَاوَةٌ ^{ا د ا و ء} (for اِدَاوَةٌ ^{ا د ا و ء}); مَعَاوِيَّةٌ ^{م ع ا و ي ء} (a man's name), مَعَاوِيَّةٌ ^{م ع ا و ي ء} (for مَعَاوِيَّةٌ ^{م ع ا و ي ء}).

REM. Instead of أَحْيًى ^{ا ح ي ء}, some say أَحْيًى ^{ا ح ي ء} (accus. أَحْيًى ^{ا ح ي ء}, like أُسْبُودٌ ^{ا س ب و د ء}, §. 278, rem. a), others أَحْيًى ^{ا ح ي ء} (accus. أَحْيًى ^{ا ح ي ء}, for أَحْيًى ^{ا ح ي ء}, like أُسْبُودٌ ^{ا س ب و د ء}, §. 278), and others still, but irregularly, أَحْيًى ^{ا ح ي ء}.—From مَعَاوِيَّةٌ ^{م ع ا و ي ء} the forms مَعْيُورٌ ^{م ع ي و ر ء} and مَعْيُورٌ ^{م ع ي و ر ء} are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination ة in exchange (§. 206), resume the و in their diminutives; as وَعْدَةٌ ^{و ع د ء} a promise, وَعْدَةٌ ^{و ع د ء}; وَشِيَّةٌ ^{و ش ي ء} being spotted, spots, وَشِيَّةٌ ^{و ش ي ء}; جَدَّةٌ ^{ج د ء} affluence, وَجِيدَةٌ ^{و ج ي د ء}; وَشِيَّةٌ ^{و ش ي ء}.

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

281. Nouns which have lost their third radical,—whether they have the fem. termination ة or not,—recover it in the diminutive. E. g. أَبٌ ^{اَبُو} a father (أَبُو), أَخٌ ^{اَخُو} a brother, (أَخُو), مَاءٌ ^{مِائِي} ; حَرِيمٌ ^{حَرِيمَاتِي} vulva, حَرٍ ^{حَرِي} ; يَدٌ ^{يَدِي} a hand, يَدِيَّةٌ ^{يَدِيَّتِي} ; دَمٌ ^{دَمِي} blood, أَخِي ^{اَخِي} ; مَوِيَّةٌ ^{مَوِيَّتِي} and مَوِيَّةٌ ^{مَوِيَّتِي} a sheep or goat, شَاةٌ ^{شَاةِي} ; شَفَاةٌ ^{شَفَاةِي} a lip, شَفَاةٌ ^{شَفَاةِي} ; اَمِيَّةٌ ^{اَمِيَّتِي} a maidservant, اَمِيَّةٌ ^{اَمِيَّتِي} ; لُغَةٌ ^{لُغَتِي} a dialect, لُغِيَّةٌ ^{لُغِيَّتِي} ; سَنَةٌ ^{سَنَتِي} a year, سَنِيَّةٌ ^{سَنِيَّتِي} ; هَنِيَّةٌ ^{هَنِيَّتِي} and هَنِيَّةٌ ^{هَنِيَّتِي} a thing, هَنِيَّةٌ ^{هَنِيَّتِي} and هَنِيَّةٌ ^{هَنِيَّتِي}.

REM. a. فَمٌ ^{فَمِي}, mouth, of which the radical is فَوْهٌ or فَوَهٌ, forms its diminutive accordingly, فَوِيَّةٌ.

REM. b. A lost first or second radical is not restored, if the word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) people, نَوِيْسٌ ^{نَوِيْسَتِي} ; هَازٌ (for هَازِرٌ, §. 240, rem. b) feeble, هَوِيْرٌ ^{هَوِيْرَتِي} ; مَيِّتٌ (for مَيِّتٌ, §. 242) dead, مَيِّتٌ ^{مَيِّتَتِي} ; خَيْرٌ (for خَيْرٌ) good, خَيْرٌ ^{خَيْرَتِي}. Otherwise the diminutives would have been خَيْرِيَّةٌ, هَوِيْرِيَّةٌ, and مَيِّتِيَّةٌ.

282. Those nouns which, after having lost their third radical, take a prosthetic êlif, reject the êlif, and recover their original letter. E. g. اِسْمٌ ^{اِسْمِي} a name, اِسْمِي ^{اِسْمِي} ; اِبْنٌ ^{اِبْنِي} a son, اِبْنِي ^{اِبْنِي} ; اِسْتٌ ^{اِسْتِي} the anus, اِسْتِيَّةٌ ^{اِسْتِيَّتِي}.

REM. The diminutives of اَخْتٌ ^{اَخْتِي} sister, بِنْتُ ^{بِنْتِي} daughter, and هَنَتْ ^{هَنَتِي} a thing, are formed like those of اَخٌ ^{اَخِي}, اِبْنٌ ^{اِبْنِي}, and هَنَةٌ ^{هَنَتِي}, and distinguished in the first two by the fem. termination : اَخِيَّةٌ ^{اَخِيَّتِي}, بِنِيَّةٌ ^{بِنِيَّتِي}, هَنِيَّةٌ ^{هَنِيَّتِي} (see §. 281).

anything; as ^سفِلْدَةٌ ^سقِطْعَةٌ, a piece, ^سكِسْرَةٌ a fragment, ^سجِذْوَةٌ a fire-brand, a live coal, ^سخِرْقَةٌ a rag, ^سفِرْقَةٌ a sect, ^سحِصَّةٌ a portion, ^سخِطَّةٌ a piece of land, an allotment.—b) The form ^سفَعْلَةٌ is often used to signify a small quantity, such as can be contained in a place at once; as ^سقُبْضَةٌ a handful; ^ساَكْلَةٌ ^سلُقْمَةٌ ^سمَضْغَةٌ, a morsel, a mouthful; ^سجُرْعَةٌ ^سبُلْعَةٌ, a gulp, a sup or sip; ^سشُرْبَةٌ a draught (of water). It also denotes colour; as ^سحُمْرَةٌ redness, ^سصَفْرَةٌ yellowness, ^سزُرْقَةٌ a light blue, ^سدَكْنَةٌ a blackish brown.

286. a) The form ^سفَعَالٌ indicates vessels and implements; as ^سوِعَاءٌ ^سإِنَاءٌ, a vessel, ^سجِرَابٌ a bag, ^سحِلَابٌ a milk-pail, ^سخِلَالٌ a wooden pin, ^سسِقَاءٌ a water-skin, ^سشِرَاكٌ the thong or strap of a sandal, ^سلِبَاسٌ a garment, ^سإِزَارٌ ^سرِدَآءٌ, certain garments, ^سلِحَافٌ a coverlet, a pelisse.—b) The form ^سفَعَالٌ denotes diseases; as ^سحُمَامٌ a fever, ^سزُكَامٌ a cold, ^سسُعَالٌ a cough, ^سصُدَاعٌ a headache, ^سكُبَادٌ ^سطَحَالٌ, disease of the spleen (^سطَحَالٌ), of the liver (^سكَبِدٌ).

287. a) The form ^سفَعَالَةٌ indicates a post or office; as ^سكِتَابَةٌ the post of secretary (^سكَاتِبٌ); ^سعِمَالَةٌ ^سوَلَايَةٌ, the post of governor (^سعَامِلٌ), ^سنِيَابَةٌ the office of *emīr* (^سإِمِيرٌ); ^سخِلَافَةٌ the caliphate; ^سنِيَابَةٌ deputyship (^سنَائِبٌ); ^سقِيَادَةٌ the post of general (^سقَائِدٌ); ^سعِرَافَةٌ the post of inspector, centurion, etc. (^سعَرِيفٌ).—b) The form ^سفَعَالَةٌ denotes small portions which are broken off or thrown away; as

سُرُورٌ, قُرَاضَةٌ, *filings*; سُرَايَةٌ *chips, shavings*; سُرَامَةٌ, قُصَامَةٌ, *parings*;
 سُرُورٌ, سُرَايَةٌ, قُصَامَةٌ, *sweepings*; رُضَامَةٌ *brayed or pounded*
fragments; كُسَارَةٌ *broken pieces*; سُرُورٌ قُطَاعَةٌ *cuttings*; عَجَالَةٌ *a little*
food got ready in haste; عَفَاوَةٌ *a small quantity of broth (left in a*
borrowed pot, when it is returned). Some of these words
 admit of a masculine collective form فُعَالٌ, indicating a larger
 quantity, as بُرَاءٌ, قُصَامٌ, رُضَامٌ, كُسَارٌ, حُطَامٌ, دُقَاقٌ, فُتَاتٌ.

288. The form فُعَالَةٌ (the feminine of فُعَالٌ, §. 233) is
 frequently employed to designate *a*) an instrument or machine,
 as doing something, or by means of which something is done,
 regularly and constantly; or *b*) the place where something is
 constantly obtained or prepared. E. g. بُرَادَةٌ *a vessel or stand*
for cooling water; حَرَاكَةٌ *a fire-ship, a galley*; رَعَادَةٌ, عَرَادَةٌ, دَبَابَةٌ,
engines of war; طَرَاكَةٌ *a mattrass or cushion, a fishing-net*; زَرَاكَةٌ
a short javelin; طَرَادَةٌ *a spear, a bolt*; حَرَاكَةٌ *a place where pot-*
ash is made (by burning the plants called حُرُصٌ); جُصَاكَةٌ *a*
place where gypsum or plaster (جِصٌّ) is made; كَلَّاسَةٌ *a chalk-*
pit or quarry (كَلْسٌ); مَلَّاحَةٌ *a salt-pan or salt-mine (مَلَحٌ)*; قَيَّارَةٌ *a*
well of bitumen. Hence the tropical application of this form to
 persons, as an intensive (§. 233, rem. c).

REM. As فُعَالَةٌ has been transferred from things to persons, as an
 intensive adjective, so also فَاعِلَةٌ (§. 233, rem. c); for سَاقِيَةٌ is
a camel that draws water, an irrigating machine, a water-wheel;

سَانِيَّةٌ, a water-wheel and the camel that works it; رَاوِيَّةٌ, a water-skin, a camel that carries or draws water; دَاعِيَةٌ, a call or invitation; عَادِيَةٌ, a hindrance, an injury; etc.

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three classes; a) those which are only masculine (مُذَكَّرٌ); b) those which are only feminine (مَوْثٌ); c) those which are both masc. and fem., or, as it is usually phrased, of the common gender.

REM. a. None of the Semitic languages have what we call the *neuter* gender.

REM. b. Feminines may be either *real* or *natural* (مَوْثٌ حَقِيقِيٌّ), as اِمْرَاَةٌ a woman, نَاقَةٌ a she-camel; or *unreal*, *unnatural* (مَوْثٌ غَيْرُ حَقِيقِيٍّ), or *tropical* (مَجَازِيٌّ), as الشَّمْسُ the sun, نَعْلٌ a shoe or sandal, ظِلْمَةٌ darkness, بَشَرَى good news.

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

a. Feminine by signification (المَوْثُ الْمَعْنَوِيُّ) are:—

a) All common nouns and proper names which denote females; as اُمٌّ a mother, عَرُوسٌ a bride, عَجُوزٌ an old woman; مَرْيَمُ Mary, هِنْدٌ Hind, سَعَادٌ Su'ād, زَيْنَبٌ Zèinèb.

β) Proper names of countries and towns, because the common nouns اَرْضٌ, بَقْعَةٌ, مَدِينَةٌ, بَلَدَةٌ, and قَرْيَةٌ, are feminine; as مِصْرٌ

Egypt, مِصْرُ *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *el-'Irāk*, مِصْرُ, دَابِقُ, وَاسِطُ, مِصْرُ; but they may also be inflected as diptotes, and are then feminine, as مِصْرُ, وَاسِطُ, etc.

REM. The names of the quarters or directions, as قُدَّامُ, أَمَامُ, *the front*, خَلْفُ, وَرَاءُ, *the rear*, may also be treated as feminine, following the gender of جِهَةٌ.

γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ, *wind*, and نَارٌ, *fire*, are feminine; as قَبُولُ *the east wind*, دُبُورُ *the west wind*, شَمَالُ *the north wind*, جَنُوبُ *the south wind*; جَحِيمٌ, سَعِيرٌ, *blazing fire*, سَقَرٌ, لَظَى, *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*, سِنٌ *a tooth*, كَتِفٌ *a shoulder*, سَاقٌ *a shank*, رَحِمٌ *the womb*, اِسْتٌ *the anus*.

REM. رَأْسٌ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَجْمٌ, when it means *relationship*.

ε) Collective nouns (شبه الجمع), resembling the plural), which denote living objects that are destitute of reason, and do not form a nomen unitatis; as إبل camels, ذود a herd of she-camels, غنم sheep or goats.

b. Feminine by form (المؤنث اللفظي) are:—

a) Nouns ending in ة; as جنة a garden, ظلمة darkness, حياة, or حيوة, life.

β) Nouns ending in ى or ا (ʿlif makṣūra, §. 7, rem. b), when that termination does not belong to the root; as دعوى a claim, a demand, نجوى a secret, لومى blame, اربى misfortune, ذكرى memory, دفلى the oleander, ذفرى the prominent bone behind the ear, معزى goats, بهمى barley-grass, الدنيا the world, روى a vision or dream, بشرى good news, حمى a fever.

REM. But those who say ذفلى, ذفرى, معزى, and بهمى, regard them as masculine, the ى being considered as an ألف الحاقى.

γ) Nouns ending in آ, when that termination does not belong to the root; as بيدا, ضحرا, a plain or desert, ضرا harm, mischief, بغضا hatred, قاصعا a jerboa's hole, كبرياء glory (of God), pride (of man), خيلا vainglory, arrogance, سيرا a sort of striped cloth.

REM. α. A few nouns ending in ة, and those verbal adjectives

to which *ا* is added to intensify their signification (§. 233, rem. c), are masc., because they apply to males; e. g. *خليفة* a successor, deputy, or caliph (compare in Italian *il podestà*), *علامة* very learned, *راوية* a traditionary.

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

<i>ارض</i> the earth, the ground, the floor.	<i>عصا</i> a staff.
<i>بئر</i> a well.	<i>عقاب</i> an eagle.
<i>حرب</i> war.	<i>عقرب</i> a scorpion.
<i>خمر</i> wine.	<i>فأس</i> an axe.
<i>درع</i> a coat of mail.	<i>الفردوس</i> Paradise.
<i>دلو</i> a bucket.	<i>افعى</i> a viper.
<i>دار</i> a house.	<i>كأس</i> a cup.
<i>رحى</i> a mill.	<i>مجنون</i> a water-wheel.
<i>ريح</i> wind.	<i>مجنيق</i> a catapult.
<i>الشمس</i> the sun.	<i>موسى</i> a razor.
<i>ضبع</i> a hyæna.	<i>نار</i> fire.
<i>عروض</i> metre.	<i>نعل</i> a shoe or sandal.
	<i>نفس</i> the soul.

REM. Of these *حرب*, *خمر*, *درع*, *دلو*, *دار*, *ريح*, *ضبع*, *مجنيق*, and *نار*, are occasionally used as masculine; whilst *درع* a woman's shift, *شمس*

a collar or pendant, and ^{فِرْدَوْسٌ} a garden or park, are masculine. Those who say ^{مُوسَى} instead of ^{مُوسَى}, regard the word of course as masculine.

292. Masculine or feminine are :—

a) Collective nouns (^{شِبْهُ الْجَمْعِ}), chiefly denoting animals and plants, which form a nomen unitatis; e. g. ^{حَمَامٌ} pigeons, ^{شَاةٌ} sheep or goats, ^{بَقَرٌ} cattle, ^{جَرَادٌ} grasshoppers, locusts, ^{نَحْلٌ} bees; ^{شَجَرٌ} trees, ^{نَخْلٌ} palm-trees, ^{تَمْرٌ} dates; ^{سَكَابٌ} clouds, ^{لَبْنٌ} or ^{لَبْنٌ} bricks, ^{ذَهَبٌ} gold. These are masc. by form, fem. by signification (^{الْجَمَاعَةُ} totality).

b) The names of the letters of the alphabet, which are more usually feminine; as ^{هَذِهِ الْاَلِفُ}, or ^{هَذِهِ الْاَلِفُ}, this *elif*.

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

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

إِزَارٌ ^س <i>an article of dress.</i>	زَنْدٌ ^س <i>the upper of the two</i>
آلٌ ^س <i>the mirage.</i>	<i>pieces of wood, used in</i>
بَشَرٌ ^س <i>a human being, human</i>	<i>producing fire (gen.</i>
<i>beings.</i>	<i>masc).</i>
بَطْنٌ ^س <i>the belly (gen. masc.).</i>	سَبِيلٌ ^س <i>a path, a road.</i>
إِبْهَامٌ ^س <i>the thumb or great toe</i>	سَرَى ^و <i>journeying by night.</i>
<i>(gen. fem.).</i>	سِكِّينٌ ^س <i>a knife (gen. masc.).</i>
ثَدًى ^س <i>a breast (mamma).</i>	سِلَاحٌ ^س <i>a weapon, weapons.</i>
ثَعْلَبٌ ^س <i>a fox.</i>	سُلْطَانٌ ^س <i>power, a sovereign.</i>
جَنَاحٌ ^س <i>a wing (gen. masc.).</i>	سَلَامٌ ^س <i>peace.</i>
حَالٌ ^س <i>state, condition (gen.</i>	سَلَمٌ ^و <i>a ladder.</i>
<i>fem.).</i>	سَمَاءٌ ^س <i>the sky or heaven, the</i>
حَانُوتٌ ^س <i>a booth, a shop.</i>	<i>clouds, rain.</i>
أَرْنبٌ ^س <i>a hare (gen. fem.).</i>	سُوقٌ ^و <i>a market.</i>
دُكَّانٌ ^و <i>a shop.</i>	شَعِيرٌ ^س <i>barley.</i>
ذُنُوبٌ ^س <i>a large bucket.</i>	أَصْبَعٌ ^س <i>a finger (gen. fem.).</i>
رَهْطٌ ^س <i>one's people or tribe.</i>	صِرَاطٌ ^س <i>a way, a road (via</i>
رُوحٌ ^و <i>spirit, soul.</i>	<i>strata).</i>

صَلَامٌ ^{sc} peace.	قَدِيرٌ ^{sc} a pot, a kettle (gen. fem.).
صَاعٌ ^s a measure for corn, etc.	قَفَا ^s the nape of the neck.
ضَحَى ^ض the forenoon.	قَلِيْبٌ ^s a well.
ضَرْبٌ ^ض white honey.	قَوْمٌ ^{sc} one's people or tribe.
طَبَاعٌ ^ط nature, natural disposition.	قَوْسٌ ^{sc} a bow (gen. fem.).
طَرِيقٌ ^ط a road.	كَبِدٌ ^s the liver.
عَجَزٌ ^ع the hinder part, the rump.	كَرَاعٌ ^ك the tibia or shin-bone.
عَرَسٌ ^ع a wedding, a marriage.	لِسَانٌ ^ل the tongue.
عَسَلٌ ^ع honey.	لَيْلٌ ^ل the night (gen. masc.).
عُنُقٌ ^ع the neck.	مِسْكٌ ^{sc} musk (gen. masc.).
عَنْكَبُوتٌ ^ع a spider (gen. fem.).	مَعَى ^م an intestine (gen. masc.).
فَرَسٌ ^ف a horse.	مِلْحٌ ^{sc} salt (gen. fem.).
فُلْكٌ ^ف a ship.	نَفَرٌ ^ن a small number of men (3 to 7).
	نَاسٌ ^ن people (gen. masc.).

REM. a. زَنْدٌ ^ز the bone (either radius or ulna) of the fore-arm, سَمَاءٌ ^س a roof or ceiling, and usually عَرَسٌ ^ع 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 فَمٌ ^ف the mouth, and مَرْكَبٌ ^م a boat or ship, are

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used as feminine; whilst عَضُدُ, *the upper arm*, كَتِفٌ, *the shoulder*, and بئرٌ, *a well*, become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire*, كَبِدٌ *the liver*.

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

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

REM. اة is a compromise in orthography between the original ات, *at*, the old pausal form اه, and the modern ا, in which last the ا is silent. This view is confirmed by the comparison of the verbal form قَتَلَتْ (3. p. sing. fem. Perf.) with the Heb. קָטְלָהּ (see §. 90, remarks on the inflexion of the Perfect etc.). The original ت appears in the dual; in the words بَنَتٌ, أُخْتٌ, and هَنَّتٌ; and in some other instances in the Kor'an, such as رَحِمَتْ for رَحِمَةٌ. The Hebrew generally has, like the modern Arabic, אָ (ā) in the absolute state of the noun, but also אַ, and more rare אֵ, אִ. In the construct state the ancient אֵ, אִ, has everywhere maintained itself;

and the **ת** is found in Phoenician even in the absolute. In Aramaic, **ס** is usually substituted for **ה**, as **סֹנְהָ** = **בְּתוּלָה**, but the original **ת** appears in the construct and emphatic states, **סֹנְהָ**, **סֹנְהָ**. The Assyrian, Hîmyaritic, and Æthiopic, have preserved the ancient **ת**, as Æthiop. **ገንገ** : (gannat) *a garden* (جَنَّةٌ ; جَنَّةٌ ; جَنَّةٌ).

295. Feminines in **ى** are formed:—

a) From adjectives of the form **فَعْلَانُ**, the feminine of which is **فَعْلَى**; as **غَضَبَانُ** *angry*, **غَضِبَى**; **سُكْرَانُ** *drunk*, **سُكْرَى**; **شَبْعَانُ** *sated*, **شَبْعَى**; **غُرْثَانُ** *hungry*, **غُرْثَى**; **عَطْشَانُ**, **ظِمَانُ**, *thirsty*, **عَطْشَى**; **خَشْيَانُ** *timid, fearing*, **خَشْيَى**.

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

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

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

REM. c. There are some feminine adjectives of the form **فَعْلَى**, not

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superlatives, without any corresponding masculines; as *أُنْثَى* *female*, *فُجِّي* *feminine*, *حُبْلَى* *pregnant*, *رَبِي* *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in *أَفْعَلَة* are formed from adjectives of the form *أَفْعَل*, which have not the comparative and superlative signification; as *أَصْفَر* *yellow*, *أَجْهَر* *of pleasing aspect*, *أَحْدَب* *humpbacked*, *أَحْدَبَة*. Many of these adjectives are not in actual use in the masculine; as *هَظْلَة* *heavy and continuous (rain)*, *حَسَنَة* *beautiful*, *شَوْكَة* *rough to the feel (a new dress)*, *العَرَبُ العَرَبَة* *the Arabs of pure race*.

REM. The form *فَعْلَة* sometimes serves as feminine to *فَعْلَانُ*, e. g. *جَدَلَة* *joyful*, *جَدَلَة*; *حَيْرَانُ* *perplexed, amazed*, *حَيْرَة* and *حَيْرَة*.

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

a) *فَعُول*, when it has the meaning of *فَاعِل* (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 *رَجُلٌ صَبُورٌ وَشَكُورٌ* *a patient and grateful man*, *إِمْرَأَةٌ صَبُورَةٌ وَشَكُورَةٌ* *a patient and grateful woman*; *رَجُلٌ كَذُوبٌ* *a lying man*, *إِمْرَأَةٌ كَذُوبَةٌ* *a lying woman*; *كَانَتْ صَبُورًا* *she was patient*; *رَأَيْتُهَا صَبُورًا* *I saw that she was, or I thought her, patient*. But if no substantive or pronoun be expressed, *فَعُول* makes a feminine *فَعُولَة*, and also if it has the meaning of *مَفْعُول*; as

مَا لَهُ رُكُوبَةٌ وَلَا حُمُولَةٌ وَلَا رَأَيْتُ صَبُورَةً *I saw a patient (woman)* ; مَا لَهُ رُكُوبَةٌ وَلَا حُمُولَةٌ *he has not a she-camel to ride, nor one to carry loads, nor one for milking, where رُكُوبَةٌ and حُمُولَةٌ = مَرْكُوبَةٌ and مَحْمُولَةٌ, whilst حُمُولَةٌ = حَامِلَةٌ.*

REM. Exceptions are rare ; as عَدُوٌّ *hostile, an enemy, fem. عَدُوَّةٌ.*

b) فَعِيلٌ, when it has the meaning of مَفْعُولٌ, and under the same conditions as فُعُولٌ ; e. g. عَيْنٌ كَحِيلٌ *an eye adorned with kohl*, اِمْرَاةٌ جَرِيْعَةٌ *a wounded woman*, فَتَاةٌ قَتِيْلَةٌ *a murdered woman* ; but رَأَيْتُ قَتِيْلَةَ الْحُرُوْرِيَّةِ *I saw (the woman) whom the Harūrīs had murdered* ; هَذِهِ اَكِيْلَةٌ سَبْعٌ *this is (a sheep) which has been (partly) eaten by a beast of prey*. If فَعِيلٌ has the meaning of فَاعِلٌ (transitive or intransitive), it forms a feminine in -ة ; as نَصِيْرٌ *a helper*, نَصِيْرَةٌ ; شَفِيْعٌ *an intercessor*, شَفِيْعَةٌ ; عَفِيْفٌ *temperate, chaste*, عَفِيْفَةٌ ; مَرِيضٌ *sick*, مَرِيضَةٌ.

REM. Exceptions in either case are rare. For example : فَعْلَةٌ *a praise-worthy way of acting*, = مَحْمُودَةٌ ; خَصْلَةٌ ذَمِيْمَةٌ *a blame-worthy habit*, = مَذْمُومَةٌ ; and, on the other hand, مَلْحَفَةٌ جَدِيْدٌ *a new wrapper*, اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِنَ الْحَسَنِيْنَ *verily God's mercy is nigh unto them who do well*.

c) مَفْعَلٌ, مَفْعَالٌ, and مَفْعِيْلٌ, which were originally nomina instrumenti (§. 228), but afterwards became intensive adjectives

(§. 233, rem. b), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*;
e. g. *إِمْرَأَةٌ مِغْشَمٌ* an obstinate, self-willed woman; *نَاقَةٌ مِذْعَانٌ* a
docile she-camel; *جَارِيَةٌ مِعْطَارٌ*, or *جَارِيَةٌ مِعْطِيرٌ*, a young woman
who uses much perfume; but *رَأَيْتُ مِعْطَارَةً* I saw (a woman)
who uses much perfume.

REM. a. Exceptions are rare; as *مِسْكِينٌ* poor, *مِيقَانٌ* speaking
the truth, fem. *مِيقَانَةٌ*, *مِسْكِينَةٌ*.

REM. b. Adjectives which are, by their signification, applicable
to females only, do not form a feminine in *ة*, when they designate
an action or state as natural and permanent, or, at any rate, as
lasting for a certain period of time (*مِفْعَةٌ ثَابِتَةٌ*); as *عَاقِرٌ*, *حَامِلٌ* pregnant,
barren, *كَاعِبٌ*, *نَاهِدٌ*, having swelling breasts, *حَائِضٌ*, *طَامِثٌ*, *عَارِكٌ*,
مَعْصِرٌ, *عَارِكٌ*, *طَامِثٌ*, *حَائِضٌ*, *مَعْصِرٌ*, *عَارِكٌ*, *طَامِثٌ*, *حَائِضٌ*,
menstruating, *طَالِقٌ* divorced, *عَاطِلٌ* without ornaments, *مُرْضِعٌ* giving suck,
مُتَّسِمٌ bearing twins, *مُطْفَلٌ* having a child or a young one with her, *مُشَدِّنٌ*
having a fawn with her, *مُجَرٍّ* having a whelp with her. But if they
designate the said action or state as beginning, actually in progress,
or about to begin (*مِفْعَةٌ حَادِثَةٌ*), they form a feminine in *ة*; as *هِيَ حَائِضَةٌ*
she is menstruating to-day; *هِيَ طَالِقَةٌ غَدًا* *she will be divorced to-*
morrow; *لِكُلِّ حَامِلَةٍ تَّمَامٌ* *every woman who is pregnant has her time or*
term; *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ* *on the day when ye shall*
see it, every woman who is suckling (in the act of giving suck) shall
become heedless of that which she has been suckling.

3. The Numbers of Nouns.

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

299. The *dual* is formed by adding *آن* to the singular (omitting, of course, the *tènwin*); as *كِتَابٌ* *a book*, *كِتَابَانِ*; *رَشَاءٌ* *a fawn*, *رَشَائِنِ* or *رَشَانِ*.

REM. a. If the singular ends in *ة*, *ة* is changed into *ت* (see §. 294, rem.); as *أُمَّةٌ* *a nation*, *أُمَّتَانِ*. But *أَلْيَةٌ* *a buttock*, and *خَصِيَّةٌ* *a testicle*, usually make *أَلْيَانِ* and *خَصِيَّانِ*.

REM. b. If the singular ends in a quiescent *ي* (*يَ* or *يِ*), which was originally *ي* *mobile* (compare §. 167, a, β, a), it becomes so again in the dual; as *فَتًى* *a youth*, for *فَتَيَانِ*; *رَحَى* *a mill*, *رَحَيَانِ*; *قَتَوَى* *interdicted ground*, *قَتَوَيَانِ*; *مَرْمَى* *a butt for shooting*, *مَرْمَيَانِ*; *حُجَيٌّ* *a legal opinion*, *حُجَيَّانِ*; *حُبْلَى* *pregnant*, *حُبْلَيَانِ*; *حُبَارَى* *a bustard*, *حُبَارَيَانِ*. From *حُمَى* the form *حُمَوَانِ* is said to occur. If the singular ends in a quiescent *ا* (*اَ* or *اِ*), which was originally *و* *mobile* (compare §. 167, a, β, a), the *و* is restored in the dual; as *عَصَا* *a staff*, for *عَصَوَانِ*; *قَفَا* *the nape of the neck*, *قَفَوَانِ*. — If the singular of a quadriliteral noun ends in a quiescent *ي*, which was originally a *و*, the *و* is *not* restored in the dual, but becomes *ي* *mobile*, as *مِلْهَى* *a musical instrument* (from *لَهَا* for *لَهُو*), *مِلْهَيَانِ*; *أَعشى* *purblind* (from *عَشَى* for *عَشَو*), *أَعشَيَانِ*; *مُسَمًى* *named* (from *إِسْمٌ* for *سَمُو*), *مُسَمَيَانِ*; *مَرْضًى* *rendered contented* (from *رَضُو* for *رَضِيَ*), *مَرْضَيَانِ*. A solitary exception seems to be *مِذْرَوَانِ* *the upper parts of the two buttocks*, the singular of which, if used, would be *مِذْرَى*.

REM. c. The *hèmza* of the termination *اء*, denoting the feminine (§. 296), becomes *و*; as *بَطْحَاءٌ* *a wide water-course or bottom*, *بَطْحَاوَانِ*; *صَحْرَاءٌ* *a desert*, *صَحْرَاوَانِ*; *حَمْرَاءٌ* *red*, *حَمْرَاوَانِ*; *صَفْرَاءٌ* *yellow*, *صَفْرَاوَانِ*. Forms like *حَمْرَاءَانِ*, *صَحْرَاءَانِ*, and even *صَحْرَايَانِ*, are, however, said by some to

هَنَّةٌ, for سَتَانِ, سَنَهَةٌ; سَنَةٌ, for شَفَتَانِ, شَفَهَةٌ; شَفَّةٌ, for لَشَتَانِ, لَشِيَّةٌ; لَشَّةٌ, for هَنَّتَانِ, هَنَوَةٌ.

REM. *f.* The dual is commonly employed in Arabic to signify two individuals of a class, as رَجُلَانِ *two men*, or a pair of anything, as جَلَمَانِ, or مِقْصَافَانِ, *a pair of scissors*. When two objects are constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed تَغْلِيْبٌ, *the making it prevail over the other*. For example: أَبَوَانِ *father and mother*, from أَبٌ *father*; أَخَوَانِ *brother and sister*, from أَخٌ *brother*; الْقَمَرَانِ *the sun and moon*, from الْقَمَرُ *the moon*; الْمَشْرِقَانِ *the east and west*, from الْمَشْرِقُ *the east*; الْحَسَنَانِ *el-Hasan and el-Hosèin*, from الْحَسَنُ *el-Hasan* (the elder son of 'Alī); الْعُمَرَانِ *'Omar 'ibn el-Haṭṭāb and 'Abū Bèkr*, from عُمَرُ *'Omar*. Compare in Sanskrit *pitarau*, “father and mother,” *bhrātarau*, “brother and sister,” *rōdasī*, “heaven and earth,” *ahanī*, “day and night,” *usāsau*, “morning and evening,” *Mitrā*, “Mitra and Varuṇa,” etc.

REM. *g.* The dual is sometimes formed from broken plurals (§. 300, *b*), or from أَشْبَاهُ الْجَمْعِ (§. 290, *a*, *e*), to designate two bodies or troops (جَمَاعَتَانِ or فِرْقَتَانِ) of the objects in question. E. g. اِبِلَانِ *two herds of camels* (اِبِلٌ), غَنَمَانِ *two flocks of sheep or goats* (غَنَمٌ), جَمَالَانِ *two herds of he-camels* (from جَمَالٌ, pl. of جَمَلٌ), لِقَاحَانِ *two herds of milch-camels* (from لِقَاحٌ, pl. of لِقْحَةٌ); بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلٍ *between the (collected) spears of (the tribes of) Mālik and Nahšal* (from رِمَاحٌ, pl. of رِمحٌ); الْأُصُولَانِ *the fundamental principles of theology* (أُصُولٌ, pl. of أُصْلٌ) and of law (أُصُولُ الْفِقْهِ), from أُصُولٌ, pl. of أُصْلٌ *a root*.

سَارِقُونَ. The pluralis sanus of feminine nouns, which end in ^سة, is formed by changing ^سة into ^سات, as سَارِقَةٌ, سَارِقَاتٌ; of those which do not end in ^سة, by adding ^سات to the sing., as مَرِيَمٌ مَرِيَمَاتٌ, *Mary*.

REM. a. If the singular ends in *êlif makṣūra*, with or without *tènwin* (ـِى or ـِى), — or in *kèsra* with *tènwin* (ـِى), arising out of ^ي (ـِى), (§. 167, b, β), — or in a quiescent ^ي preceded by *kèsra* (ـِى), arising out of ^ي (ـِى), — then the rules laid down in §. 166, b, α and β, and §. 167, α, β, c, are to be observed. E. g. مُصْطَفًى, for مُصْطَفًى (§. 245), *chosen*, مُصْطَفُونَ, for مُصْطَفُونَ, and in the oblique cases مُصْطَفِينَ, for مُصْطَفِينَ; مُوسَى *Moses*, مُوسُونَ for مُوسُونَ; قَاضٍ, for قَاضٍ, *a judge*, قَاضِينَ, for قَاضِينَ, and in the oblique cases قَاضِينَ, for قَاضِينَ; الْحَافِي, for الْحَافِي, *the barefooted*, الْحَافُونَ, for الْحَافُونَ; حَبْلِي *pregnant*, حَبْلِيَّاتٌ; سُمَانِي, for سُمَانِي, *a quail*, سُمَانِيَّاتٌ; الصَّغْرَى *the smallest*, الصَّغْرِيَّاتٌ.

REM. b. The *gèzma* of the middle radical in feminine substantives of the forms فَعْلَة and فَعْلَة, فَعْلَة and فَعْلَة, derived from roots which are not *mediæ radicalis geminatae* or *mediæ*, vel ^ي, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases *fètha*. E. g. دَعْدَةٌ *Da'd*, دَعْدَاتٌ; أَرْضٌ *the earth, the ground*, أَرْضَاتٌ (أَرْضَاتٌ); عَبَلَةٌ *Abla*, عَبَلَاتٌ; جَفْنَةٌ *a dish*, جَفْنَاتٌ; قَرْيَةٌ *a village*, قَرْيَاتٌ; هِنْدٌ *Hind*, هِنْدَاتٌ or هِنْدَاتٌ; غَدَاةٌ *a coming in the morning*, غَدَاَاتٌ; كِسْرَةٌ *a fragment*, كِسْرَاتٌ or كِسْرَاتٌ; سِدْرَةٌ *the lotus-tree*, سِدْرَاتٌ or سِدْرَاتٌ; ظُلْمَةٌ *darkness*, ظُلْمَاتٌ or ظُلْمَاتٌ; جُمَّلٌ *Guml*, جُمَّلَاتٌ or جُمَّلَاتٌ.

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غُرْفَةٌ an upper chamber, *غُرَفَاتٌ* or *غُرَفَاتٌ*. In the forms *فَعْلٌ* and *فُعْلَةٌ*, the *gèzma* may also be retained, as *كُسْرَاتٌ*, *ظَلَمَاتٌ*; but in *فُعْلَةٌ* this can be done only by poetic license, as *رَفَضَاتٌ* from *رَفَضَةٌ*, looseness or slackness (of the joints), *زَفَرَاتٌ* from *زَفَرَةٌ* a sigh. Names of men of the form *فَعْلَةٌ* have likewise *فَعَلَاتٌ*, as *طَلْحَةُ* *Talhā*, *طَلْحَاتٌ*; *حَمَزَةٌ* *Hamza*, *حَمَزَاتٌ*. The word *عُرْسٌ* or *عُرْسٌ*, a wedding or marriage, has *عُرْسَاتٌ*. — In *فُعْلَةٌ*, if the third radical be *و*, the form *فَعَلَاتٌ* is not admissible, as *ذِرْوَةٌ* a summit, *ذِرَوَاتٌ* or *ذِرَوَاتٌ* (but not *ذِرَوَاتٌ*). A rare exception is *جِرَوَاتٌ* from *جِرْوَةٌ* a whelp. — In *فُعْلَةٌ*, if the third radical be *ي*, the form *فَعَلَاتٌ* is inadmissible, as *رُقِيَّةٌ* a charm, *كُلَيْبَةٌ* a kidney, *رُقِيَّاتٌ*, *كُلَيْبَاتٌ* (but not *رُقِيَّاتٌ*, *كُلَيْبَاتٌ*). — If the middle radical be *و* or *ي*, the *gèzma* of these three forms is retained; as *جَوَزَةٌ* a nut, *جَوَزَاتٌ*; *رَوْضَةٌ* a garden, *رَوْضَاتٌ*; *بَيْضَةٌ* an egg, a helmet, *بَيْضَاتٌ*; *عَيْبَةٌ* a fault, *عَيْبَاتٌ*; *دَيْمَةٌ* (for *دَيْمَةٌ*) a lasting, still rain, *دَيْمَاتٌ*; *بَيْعَةٌ* (for *بَيْعَةٌ*) a church, *بَيْعَاتٌ*; *دَوْلَةٌ* (for *دَوْلَةٌ*) a turn of fortune, a vicissitude, *دَوْلَاتٌ*. The vowel *fèṭḥa* is, however, admitted dialectically, especially in the form *فُعْلَةٌ*, as *جَوَزَاتٌ*, *رَوْضَاتٌ*, *بَيْضَاتٌ*, *دَيْمَاتٌ*, *بَيْعَاتٌ*, *دَوْلَاتٌ*. — Substantives of the forms *فُعْلَةٌ*, derived from verbs med. rad. gemin. always retain the *gèzma*; as *ذَرَّةٌ* a mote, *ذَرَاتٌ*; *شِدَّةٌ* a charge or attack, *شِدَّاتٌ*; *عِدَّةٌ* a certain number, a few, *عِدَّاتٌ*; *سُرَّةٌ* a navel, *سُرَّاتٌ*. The same is the case with all adjectives, as *صُخْمَةٌ* big, *صُخْمَاتٌ* (not *صُخْمَاتٌ*); *سَهْلَةٌ* easy, *سَهْلَاتٌ*; *عَلِجَةٌ* fat and strong, *عَلِجَاتٌ*; *حُلْوَةٌ* sweet, *حُلَوَاتٌ*. Exceptions are, *رَبْعَةٌ* of middle stature, *رَبْعَاتٌ* or *رَبْعَاتٌ*, and *لَبْجَةٌ* having little milk (of a sheep or goat), *لَبْجَاتٌ*.

REM. c. If *و* and *ي*, as third radicals, reject their *fèṭḥa* in the

fem. singular, and become quiescent before *ē*, passing into *ī* (§. 214, and §. 7, rem. *c* and *d*), they are restored in the plural along with the vowel. E. g. صَلَوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ; قَنَآةٌ, *a cane, spear, tube* (for قَنَوَةٌ), قَنَوَاتٌ; فَتَاةٌ, *a young woman* (for فَتِيَّةٌ), فَتَيَاتٌ; مَرْمَآةٌ, *thrown* (for مَرْمِيَّةٌ), مَرْمِيَّاتٌ (compare §. 167, *a, β, a*, with §. 166, *a*).

REM. *d*. If the third radical has been elided in the sing. before *ē*, it may be restored in the plural or not, according to usage. E. g. عِصَّةٌ (for عِصْوَةٌ or عِصْهَةٌ) *a thorny tree*, عِصَّاتٌ and عِصْهَاتٌ; سَنَةٌ (for سَنَوَةٌ or سَنَهَةٌ) *a year*, سَنَوَاتٌ and سَنَهَاتٌ; شَفَّةٌ (for شَفْهَةٌ or شَفْوَةٌ) *a lip*, شَفَّاتٌ or شَفَوَاتٌ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ; هَنَةٌ (for هَنَوَةٌ), هَنَوَاتٌ or هَنَاتٌ; ظُبَّةٌ (for ظُبْوَةٌ) *the point of a weapon*, ظُبَّاتٌ; بُرَّةٌ (for بُرْوَةٌ) *an armlet, a ring*, بُرَّاتٌ; تُبَّةٌ (for تُبْوَةٌ) *a troop or band*, تُبَّاتٌ; لِثَّةٌ (for لِثْيَةٌ) *the gum*, لِثَّاتٌ; رِئَةٌ (for رِئِيَّةٌ) *a lung*, رِئَاتٌ; مِئَةٌ (for مِئِيَّةٌ) *a hundred*, مِئَّاتٌ. — ابْنَةٌ or بِنْتُ (for بَنِيَّةٌ), *a daughter*, makes بَنَاتٌ; and أُخْتُ (for أُخْوَةٌ), *a sister*, أَخَوَاتٌ.

REM. *e*. The hêmza in the terminations *آء* and *آء* is subject to the same rules in the plural as in the dual (§. 299, rem. *c*). Hence from صَحْرَاءُ, دَكَّاءُ, بَرَقَاءُ, سَمَاءُ, are formed صَحْرَاوَاتٌ, دَكَّاَوَاتٌ, بَرَقَاوَاتٌ, سَمَاوَاتٌ. — Words of five or more letters sometimes reject the terminations *ى* and *آء* (see §. 299, rem. *c*); as حَبَارَى, حَبَارِيَّاتٌ or حَبَارَاتٌ; قَاصِعَاءُ, قَاصِعَاتٌ *a jerboa's hole*.

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

a) Proper names of men (excepting those which end in *ة*, as طَالِحَةٌ), their diminutives, and the diminutives of common

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nouns which denote rational beings; as عُثْمَانُونَ 'Othmān, عُبَيْدُونَ (dimin. of عَبْد 'Abd), رَجِيلٌ (dimin. of رَجُل a man), شَوْبَعُونَ (dimin. of شَاعِرٌ) an inferior poet, شَوْبَعُونَ.

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

c) Adjectives of the form اَفْعَلٌ, which have the comparative and superlative signification.

d) The relative adjectives in فِيّ.

e) The words ابْنٌ (for بَنِي) a son, عَالَمٌ one of the four classes of created beings, اَرْضٌ the earth, اَهْلٌ one's family, اَوْزٌ the goose, اَرَضُونَ the possessor (of a thing); which make اَرَضُونَ, اَعَالِمُونَ, اَهْلُونَ (rarely اَرَضُونَ), اَوْزُونَ, and اَبْنُونَ (used only in the construct state اَبْنُونَ, see §. 340, rem. b).

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.

REM. c. To the words enumerated under e) may be added اَعْلَى, the highest heavens, and اَوَّلٌ or اُولُو (construct form of اُولُونَ, with the first syllable short, see §. 340, rem. b), 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*, هُنُونٌ ; حِرٌّ *vulva*, حِرُونٌ ; and the rarer forms أَخُونٌ, أَبُونٌ, from أَبٌ and أَخٌ.

REM. d. Some fem. nouns in ىَ, especially those of which the third radical (و, ي, ى) has been elided, have a plur. sanus masc., the termination ىَ disappearing entirely; as حَرَّةٌ *a stony, volcanic district*, حَرُونٌ (and, very irregularly, أَحَرُونٌ); عِصَّةٌ *a thorny tree*, عِصُونٌ; رِئَةٌ *a lung*, رِئُونٌ; كُرَّةٌ *a ball, a sphere*, كُرُونٌ; قُلَّةٌ *a stick used by children at play*, قُلُونٌ; سَنَةٌ *a year*, سُنُونٌ. From the oblique case of this last word, viz. سِنِينٌ, arises a secondary formation سِنِينٌ.

REM. e. In proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§. 264), the formation of the plural is analogous to that of the dual (§. 299, rem. h). Thus مَعْدِيكَرُبٌ, in which the second member only is declinable, makes مَعْدِيكَرُبُونٌ; but تَابَّطَ شَرًّا and سَيَّوِيَّةٌ, which are wholly indeclinable, form دَوُو تَابَّطَ شَرًّا and دَوُو سَيَّوِيَّةٌ, *men called Sībawèih and Ta'abbata šarran*. Construct compounds, like عَبْدُ عَدْنٍ, أَبْنَاءُ الزُّبَيْرِ, and عَبْدُو مَنَاةٍ, form عَبْدُو مَنَاةٍ, أَبْنَاءُ الزُّبَيْرِ, and أَبْنَاءُ عَدْنٍ, *men called 'Abd Menāf, 'Abū Zeid, and 'Tbnu 'z-Zubèir*; but in the case of compounds with أَبٌ, ابْنٌ, etc., it is also allowable to say أَبْنَاءُ زَيْدٍ and the like. — It may be added that compounds with ابْنٌ, when they are the names, not of persons, but of animals or other objects (see §. 191, rem. b, 6), take the feminine plural بَنَاتٌ (from ابْنَةٌ or ابْنَةٌ); e. g. ابْنُ مَاءٍ *a weasel*, ابْنُ مَاءٍ *a water-fowl*, ابْنُ نَعِشٍ *any one of the stars in the tail of the Great Bear*, بَنَاتُ عَرِيسٍ, etc.

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

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

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in *ة*; as *ظَبْيَةٌ* a gazelle, *ظَبْيَاتُ*; *قَرْيَةٌ* a village, *قَرَيَاتُ*; *عَلَّامَةٌ* a very learned man, *عَلَّامَاتُ*.

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

c) Feminine nouns in *ى* and *َاءَ*; as *حُبْلَى* pregnant, *حُبْلَيَاتُ*; *ذِكْرَى* memory, *ذِكْرِيَاتُ*; *ضَرَاءٌ* distress, *ضَرَاوَاتُ* (§. 301, rem. e).

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

e) The names of the months; as *الْمَحْرَمُ* the *Moharram*, *مَحْرَمَاتُ*; *رَمَضَانُ* *Ramaḍān*, *رَمَضَانَاتُ*; *شَوَّالٌ* *Šauwāl*, *شَوَّالَاتُ*.

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

REM. The nomina verbi of the second and fourth forms,

when used in a concrete sense, admit also of a pluralis fractus; as تَوَالِيفُ, تَصَانِيفُ, *a literary composition, a book*, تَأْلِيفُ, تَصْنِيفُ (compare §. 136); تَبَارِيعُ, تَوَارِيعُ, *a date, an era, a chronicle*, تَأْرِيعُ; تَعَايِبُ, تَبَاشِيرُ, *distresses, difficulties; annunciations, prognostics*; تَعَاجِبُ, *wonders, marvels*; أَرَاغِبُ, *a false rumour*, أَرَاغِيفُ; إِسْنَادُ, *a chain or series of authorities*, أُسَانِيدُ.

g) Substantives of foreign origin, even when they denote persons; as بِيْمَارِسْتَانُ, سُرَادِقَاتُ, *an awning, a tent*, سُرَادِقُ; بِيْمَارِسْتَانَاتُ, *a hospital*, بِيْمَارِسْتَانَاتُ; شَادِرَوَانُ, *a jet d'eau, a fountain*, شَادِرَوَانَاتُ; أَغَا, *an Aga*, أَغَوَاتُ; بَاشَا, *a Pasha*, بَاشَوَاتُ; اَسْتَا (for اَسْتَاذُ) *a teacher*, اَسْتَوَاتُ.

h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as سَبَجَلُ, *a stout camel*, سَبَجَلَاتُ; حَمَامُ, *a warm bath*, حَمَامَاتُ; جَمَادُ, *an inanimate or inorganic thing*, جَمَادَاتُ; حَيَوَانُ, *a living thing, an animal*, حَيَوَانَاتُ; عَقَارُ, *landed property*, عَقَارَاتُ; مَا جَرَى, *an event or occurrence* (lit. مَا جَرَى what happened or occurred), مَا جَرِيَّاتُ; اَهْلُ, *one's family or relations*, اِهْلَاتُ or اِهْلَاتُ, which some, however, derive (according to §. 301, rem. b) from اِهْلَةٌ; عَيْرُ, *a caravan of loaded camels*, عَيْرَاتُ or عَيْرَاتُ; سَمَاءُ, *the sky or heavens*, سَمَوَاتُ (though this word is also masc.); اَرْضُ, *the earth or ground*, اَرْضَاتُ (see §. 301, rem. b);

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مَنْجُونٍ *a waterwheel*, مَنْجُونَاتٌ; عَرَسٌ or عَرَسٌ *a wedding or marriage*, عَرَسَاتٌ.

i) Verbal adjectives, which are used in the plural as substantives; as كَائِنَاتٌ *entities* (from كَانٌ *being*); مَوْجُودَاتٌ *beings* (from مَوْجُودٌ *found, existing*); مَخْلُوقَاتٌ *creatures* (from مَخْلُوقٌ *created*); مَصْنَفَاتٌ *literary compositions, works* (from مَصْنَفٌ *arranged, classified*); مَجْلَدَاتٌ *bound books, volumes* (from مَجْلَدٌ *covered with skin, bound*).

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

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

Plur. Fract.

I. فَعْلٌ.

Sing.

1. غُرَّةٌ; as كُفَّةٌ *a present*, كُفٌّ; رُكْبَةٌ *a knee*, رُكْبٌ; غُرَّةٌ *the white spot, or blaze* (Germ. *Blässe*), on a horse's forehead, غُرٌّ; قُبَّةٌ *a dome*, قُبٌّ; أُمَّةٌ *a nation*, أُمَّةٌ; كُورَةٌ *a district* (Gr. *χώρα*), كُورٌ; صُورَةٌ *a form*, صُورٌ; جَذْوَةٌ *a*

*Plur. Fract.*I. ^{فعل} continued.

Sing.

^{فعل} fire-brand, ^{جذى} (for ^{جذى} or ^{جذو}, §. 213); ^{كلية} a kidney,
^{كلى} (for ^{كلى}).

2. ^{فعل}, fem. of ^{افعل} as a superlative (§. 234 and §. 295, b);
 as ^{الكبرى} the largest, ^{الكبر}; ^{الصغرى} the smallest, ^{الصغر};
^{العظمى} the greatest, ^{العظم}; ^{الاولى} the first (fem. of ^{الاول}),
^{الاول}.

REM. Similarly ^{اخرى} other, another (fem. of ^{آخر}, see §. 295,
 rem. b), ^{أخر}, without *tènwin*.

3. ^{فعله} (especially from verba mediæ rad), rare; as
^{دولة} a turn of fortune, a dynasty, ^{دول}; ^{نوبة} a turn, ^{نوب};
^{قرية} a village, ^{قرى} (for ^{قرى}, §. 213); ^{لحية} a beard,
^{لحى} (for ^{لحى}); ^{حلية} a trinket, ^{حلى} (for ^{حلى}).

II. ^{فعل}.

1. ^{افعل}, not comparative and superlative (§§. 232 and 235);
 as ^{احمر} red, ^{حمر}; ^{احدب} humpbacked, ^{حدب}; ^{اصم} deaf,
^{اصم}; ^{ابيض} white, ^{بيض} (for ^{بيض}); ^{اسود} black, ^{سود} (for
^{سود}); ^{اعمى} blind, ^{عمى}.

2. ^{افعلاء}, fem. of ^{افعل}, not comparative and superlative
 (§. 296); as ^{صفراء} yellow, ^{صفر}; ^{عرجاء} lame, ^{عرج}; etc.

Plur. Fract.

II. ^سفعل continued. Sing.

REM. ^سجَمَعَاءَ, ^سكَتَعَاءَ, ^سبَصَعَاءَ, and ^سبَتَعَاءَ (fem. of ^سأَجْمَعُ, etc., corroboratives of ^سكُلُّ all), make ^سجَمَعُ, ^سكُتَعُ, ^سبُصَعُ, ^سبُتَعُ, without *tènwin*, all together.

3. ^سفَعَالٌ, ^سفَعَالٌ, ^سفَعَالٌ, derived from verba med. rad. و; as ^سعَوَانٌ a middle-aged married woman, ^سعُونٌ (for ^سعُونٌ); ^سنَوَارٌ timid, retiring (of a woman), ^سنُورٌ; ^سبَوَانٌ the pole of a tent, ^سبُونٌ; ^سخَوَانٌ a table, a plate, ^سخُونٌ; ^سسَوَارٌ a bracelet, ^سسُورٌ; ^سأَوَارٌ heat, ^سأُورٌ.

4. ^سفَاعِلٌ, derived from verba med. rad. و; as ^سعَائِدٌ having newly had young, ^سعُونٌ (for ^سعُونٌ); ^سعَائِطٌ not bearing young for some years, ^سعُوطٌ.

III. ^سفعل.

1. ^سفَعَالٌ, ^سفَعَالٌ, ^سفَعَالٌ, not derived either from verba mediæ rad. geminatæ or verba tertiæ rad. و et ی; as ^سرَدَاحٌ a large bowl or dish, ^سرُدُوحٌ; ^سقَذَالٌ the neck, ^سقَذُلٌ; ^سسَيَالٌ a mimosa tree, ^سسِيلٌ; ^سكِتَابٌ a book, ^سكُتُبٌ; ^سفِرَاشٌ a bed, ^سفِرَاشٌ; ^سخِمَارٌ a veil, ^سخُمُرٌ; ^سحِصَانٌ a stallion, ^سحِصْنٌ; ^سسَوَاكٌ

*Plur. Fract.*III. ^سفعل continued. *Sing.*

a tooth-brush, ^سسوك; ^سشيار Saturday, ^سشير; ^سكراع the shinbone of an animal, ^سكرع; ^سقراد a tick, ^سقرد.

REM. Exceptions are ^سحجاج the bone over the eye, ^سحجج; ^سعنن a rein, ^سعنن.

2. ^سفعل, ^سفعيلة, ^سفعيل, not derived from verba tertiæ rad. و

et ^سى; as ^سقضب a twig or rod, ^سقضب; ^سكثيب a sand-hill, ^سكثب; ^سسرير a seat, throne, bier, ^سسرر; ^سسفينة a ship, ^سسفن; ^سصحف a leaf or page, ^سمدن; ^سمدينة a city, ^سسفن; ^سرسول a message, a messenger, ^سرسول; ^سعمد a pillar, ^سعمود.

3. ^سفعل, ^سفعيل, verbal adjectives not having a passive sig-

nification, and not derived from verba tertiæ rad. و et ^سى; as ^سنذير one who warns, ^سنذر; ^سصبر patient, ^سصبور; ^سذلّل docile, ^سذلل; ^سغير jealous, ^سغيور; ^سبيوض laying many eggs, ^سبيض.

4. ^سفعل, ^سفعلة, ^سفعل, rare; as ^سسقف a roof, ^سسقف;

^سسحل a thin, white piece of cloth, ^سسحل; ^ساسد a lion, ^ساسد; ^سفلك a sphere, the heavens, ^سفلك; ^سوثن an idol, ^سوثن; ^سبدن a victim for sacrifice, ^سبدن; ^سخشبة a piece of wood, ^سخشبة.

Plur. Fract.

III. ^سفعل continued. *Sing.*

^سخشب ; ^سأجمة *a brake or thicket*, ^سأجم ; ^سنمر *a leopard*,
^سضبع ; ^سخشن *rough*, ^سضبع *a hyæna*, ^سنمر.

5. ^سفَاعِل, rare ; as ^ستاجر *a merchant*, ^سبازل ; ^سبازل *a full-grown camel*, ^سبزل.

REM. The form ^سفعل is admissible in all these cases, unless the word comes from a radical mediæ geminatæ ; e. g. ^سكُتِبَ, ^سقُضِيَ (for ^سبَيَضَ, instead of which ^سبَيْض is sometimes used), ^سفُلُوس (for ^سفُلُوس), ^سفُلُوس (for ^سفُلُوس), ^سفُلُوس (for ^سفُلُوس), ^سفُلُوس (for ^سفُلُوس). Forms like ^سلَذِيذ *pleasant*, ^سذُبَّاب *the common fly*, ^سذُبَّاب, are rare. Sometimes the damma of words med. rad. gemin. is changed into fèthā, as ^سجَدِيد ; ^سسَرِير, ^سجَدِيد *new*, ^سجَدِيد or ^سجَدِيد.

IV. ^سفعل.

1. ^سلَمَّة ; ^سحِكْم ; ^سحِكْمَة *a maxim*, ^سقِطْع ; ^سقِطْعَة *a piece*, as ^سفِعْلَة ; ^سلَمَّة *a lock of hair*, ^سلَمَّة ; ^سسِيرَة *mode of walking, manner of living, character*, ^سسِير ; ^سأَسْوَة *an example or pattern*, ^سأَسْوَة ; ^سأَسْوَة (for ^سأَسْوَة) ; ^سأَسْوَة *a building*, ^سأَسْوَة.

2. ^سفِعْلَة, rare ; as ^سخِيْمَة *a tent*, ^سخِيْم ; ^سضِيْعَة *a farm*, ^سضِيْع ; ^سبَدْرَة *a skin for milk*, ^سبَدْر ; ^سهَضْبَة *a shower of rain*, ^سهَضْب ; ^ستَارَة *a time*, ^ستَار ; ^سقَامَة *a fathom*, ^سقَام.

*Plur. Fract.*V. *فَعَالٌ*.*Sing.*

1. *فَعَلٌ* (not primæ or secundæ rad. *ى*), *فَعِلٌ*, *فُعِلٌ*; as *بَحْرٌ* a sea, *بَحَارٌ*; *ثَوْبٌ* a piece of cloth, a dress, *ثِيَابٌ*; *ظَبْيٌ* a gazelle, *ظَبَائٍ*; *قِدْحٌ* an arrow, *قِدَاحٌ*; *ذِئْبٌ* a wolf, *ذِئَابٌ*; *رِيحٌ* a wind, *رِيَاحٌ*; *ظِلٌّ* a shade, a shadow, *ظِلَالٌ*; *رِمحٌ* a spear, *رِمَاحٌ*; *خُفٌّ* a boot, *خِفَافٌ*.

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

2. *فَعِلَةٌ*, *فُعِلَةٌ* (rare), *فَعِلَةٌ*; as *قِصْعَةٌ* a dish, *قِصَاعٌ*; *مَرَّةٌ* an occasion, a time, *مِرَارٌ*; *رَوْضَةٌ* a garden, *رِيَاضٌ*; *ضَيْعَةٌ* a farm, *ضِيَاعٌ*; *لِقْحَةٌ* a milch-camel, *لِقَاحٌ*; *رَقْعَةٌ* a scrap of cloth or paper, a note, *رِقَاعٌ*; *بَقْعَةٌ* a low-lying, level district, *بِقَاعٌ*; *قُبَّةٌ* a dome, *قُبَابٌ*.
3. *فَعَلٌ*, *فَعِلَةٌ*, not derived from verba mediæ rad. *geminatæ* or *tertiæ rad.* *و* et *ى*; as *جَبَلٌ* a hill, *جِبَالٌ*; *جَمَلٌ* a he-camel, *جِمَالٌ*; *رَقَبَةٌ* the neck, *رِقَابٌ*; *ثَمَرَةٌ* a fruit, *ثِمَارٌ*; *حَسَنٌ*, fem. *حَسَنَةٌ*, handsome, *حِسَانٌ*.
4. *فَعِلٌ*; as *رَجُلٌ* a man, *رِجَالٌ*; *سَبْعٌ* a beast of prey, *سِبَاعٌ*; *ضَبْعٌ* a hyæna, *ضِبَاعٌ*.

Plur. Fract.

V. *فَعَالٌ* continued. *Sing.*

5. *فُعِلٌ*, fem. *فُعِلَةٌ*, verbal adjectives; as *صَعِبٌ* *difficult*, *صَلَابٌ*; *عَذَابٌ* *sweet*, *عَذَابٌ*; *صَلَبٌ* *hard*, *صَلَابٌ*.
6. *فُعِلٌ*; as *رَطَبٌ* *fresh ripe dates*, *رَطَابٌ*; *رَبْعٌ* *an early born camel's colt*, *رَبَاعٌ*; *هَبِيعٌ* *a late born camel's colt*, *هَبَاعٌ*.
7. *فُعِلٌ*, not fem. superlatives; as *أُنْثَى* *female*, *إِنَاثٌ*; *خُنْثَى* *a hermaphrodite*, *خِنَاثٌ*.
8. *فُعِلٌ*, fem. *فُعِلَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *نِدَامٌ*; *خَمَصَانٌ* *lean, slim*, *خِمَاصٌ*.
9. *فُعِلٌ*, fem. *فُعِلَةٌ*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *غَضَبَانٌ* *angry*, *غِضَابٌ*; *رِيَانٌ*, f. *رِيَا*, *satisfied with drink*, *رَوَاءٌ*.
10. *فُعِلٌ*, fem. *فُعِلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *كِرَامٌ*, *شِرَافٌ*; *مَرِيضٌ* *sick*, *مِرَاضٌ*; *طَوِيلٌ* *long*, *طَوَالٌ*; *جَيَادٌ* (for *جَوِيدٌ*) *good*, *جَيِّدٌ*; *لَثَامٌ* *base*, *لُثِيمٌ*; *خَيْرٌ* (for *خَيْرٌ*) *good*, *خَيْرٌ*.

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

*Plur. Fract.*V. ^سفَعَالٌ continued. *Sing.*

11. ^سفَاعِلٌ, verbal adjectives; as ^سصَاحِبٌ a companion,
^سصَاحِبٌ; ^ستَاجِرٌ a merchant, ^ستَجَارٌ; ^سنَاهِلٌ drinking, thirsty,
^سنَهَالٌ; ^سقَائِمٌ standing, ^سقِيَامٌ; ^سنَائِمٌ sleeping, ^سنِيَامٌ; ^سرَاعٍ (for
^سرَاعِي) a shepherd, ^سرِعَاءٌ; ^سنَوَءٌ fat, ^سنَاوٍ.

VI. ^سفَعُولٌ.

1. ^سفَعُولٌ; ^سفَعْلٌ, ^سفَعْلٌ; as ^سبَحْرٌ a sea, ^سبَحُورٌ; ^سنَفْسٌ the soul,
^سنَفُوسٌ; ^سكَهْلٌ a middle-aged man, ^سكُهُولٌ; ^سضَرْسٌ a molar
tooth or grinder, ^سضُرُوسٌ; ^سجِلْدٌ a skin, ^سجُلُودٌ; ^سجَنْدٌ a
military force, ^سجُنُودٌ; ^سبِرْدٌ a robe, ^سبُرُودٌ; ^سجَيْشٌ an army,
^سجِيُوشٌ; ^سجِيدٌ the neck, ^سجِيُودٌ; ^سظَبْيٌ a gazelle, ^سظَبْيٌ (for
^سظَبُويٌ); ^سدَلْوٌ a bucket, ^سدَلِيٌ (for ^سدَلُويٌ); and, by assimila-
tion of the vowels, ^سدَلِيٌ, ^سظَبْيِيٌ.

REM. a. From words med. rad. و of the forms ^سفَعْلٌ and ^سفَعْلٌ this plural is rare; e. g. ^سفَوْجٌ a troop, ^سفُوجٌ; ^سحَوْلٌ a year, ^سحُورٌ (or ^سحُولٌ). ^سقَوْسٌ a bow, usually makes ^سقُوسِيٌ or ^سقَسِيٌ, as if from ^سقَسُوٌ.

REM. b. In words med. rad. ي the vowel of the first syllable is sometimes assimilated to the second radical, as ^سبَيْتٌ a house, ^سبَيْوتٌ or ^سبَيُوتٌ; ^سشَيْخٌ an old man, a chief, a doctor, ^سشَيُوخٌ or ^سشِيُوخٌ; ^سعَيْنٌ an eye, ^سعَيُونٌ or ^سعَيُونٌ.

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Plur. Fract.

VI. ^{فَعُولٌ} continued. Sing.

2. ^{كَبِدٌ} ; ^{نَدُوبٌ} ; ^{نَدَبٌ} ; ^{أَسَدٌ} a lion, ^{أَسَدٌ} ; ^{كَبِدٌ} the liver, ^{وَعَلٌ} a mountain-goat, ^{وَعَلٌ} ; ^{مَلِكٌ} a king, ^{عَصَا} a staff, ^{عَصَى} (for ^{عَصَى}), or by assimilation ^{عَصَى} ; ^{دَمٌ} blood (for ^{دَمِي}), ^{دَمِي} or ^{دَمِي}.

REM. From words med. rad. و of the form ^{فَعُولٌ} this plural is rare ; as ^{سَاقٌ} (for ^{سَوَقٌ}) a stem or trunk, ^{سَوَقٌ} (or ^{سَوَقٌ}).

3. ^{فَعْلَةٌ}, rare ; as ^{بَدْرَةٌ} a skin for milk, a purse of money, ^{بَدْرٌ} ; ^{حَقْبَةٌ} a period of time, ^{حَقُوبٌ} ; ^{خَرْبَةٌ} a hole, ^{حَقَّةٌ} a casket, ^{حَقُوقٌ} ; ^{شَعْفَةٌ} a top or summit, ^{دَوَاةٌ} an inkhorn, ^{دَرِي} or ^{دَرِي}.

4. ^{فَاعِلٌ}, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ي ; as ^{قَاعِدٌ}, ^{جَالِسٌ} ; ^{وَقُوفٌ} ; ^{وَاقِفٌ} standing, ^{قَاعِدٌ} sitting, ^{شَاهِدٌ} a witness, ^{شُهُودٌ} ; ^{عَاتٍ} proud, ^{عَتَى} (for ^{عَتَوِي}) or ^{عَتَى} ; ^{بَاكِ} weeping, ^{بَاكِ} or ^{بَاكِ}.

VII. ^{فَعْلٌ}.

1. ^{فَاعِلٌ}, verbal adjectives, not derived from verba tertiae

*Plur. Fract.*VII. ^{فَعْلٌ} continued. *Sing.*

rad. و et ی (with rare exceptions); as ^{سَاجِدٌ} *prostrating oneself*, ^{سَجَدَ}; ^{سَامِرٌ} *conversing at night*, ^{سَمِرَ}; ^{نَائِمٌ} *sleeping*, ^{نَامَ}; ^{صَائِمٌ} *fasting*, ^{صَامَ} and ^{صِيمٌ}; ^{غَائِبٌ} *absent*, ^{غَابَ}; ^{غَازٍ} *a soldier*, ^{غَزَى} (for ^{غَزَى} or ^{غَزَوْ}, §. 213).

2. ^{فَاعِلَةٌ}, fem. of the preceding; as ^{نَاحَةٌ} *mourning*, ^{نُوحٌ}.

REM. The substitution of *kèsr* for *ḍamm* is allowable in the first syllable of ^{فَعْلٌ} from verba med. و et ی, in which case the و must be changed into ی; as ^{خِيفٌ} for ^{خُيفٌ}, ^{خُوفٌ}, from ^{خَافٌ} *fearing*; ^{صَائِمٌ} from ^{صِيمٌ} *fasting*; etc.

VIII. ^{فَعَالٌ}.

^{فَاعِلٌ}, verbal adjectives, not derived from verba tertiæ rad.

و et ی (with rare exceptions); as ^{حَكِيمٌ} *a judge*, ^{حَكَمَ}; ^{كَافِرٌ} *an unbeliever*, ^{كَفَرَ}; ^{جَاهِلٌ} *ignorant*, ^{جَهَلَ}; ^{نَائِبٌ} *a deputy*, ^{نَوَّابٌ}; ^{نَائِمٌ} *sleeping*, ^{نَوَّمَ}; ^{غَازٍ} *a soldier*, ^{غَزَا}; ^{جَانٍ} *an offender*, ^{جَنَّا}.

IX. ^{فَعْلَةٌ}.

^{فَاعِلٌ}, verbal adjectives, denoting rational beings, and not

derived from verba tertiæ rad. و et ی; as ^{فَاعِلٌ} *a workman*, ^{فَعَّلَ}; ^{كَافِرٌ} *an unbeliever*, ^{كَفَّرَ}; ^{كَامِلٌ} *perfect*, ^{كَمَّلَ};

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Plur. Fract.

IX. *فعلة* continued. *Sing.*

طَائِعٌ ; *بَرَّةٌ* ; *بَارٌّ* ; *سَكْرَةٌ* ; *سَاحِرٌ* a conjuror, obedient, *طَاعَةٌ* (for *طَوْعَةٌ*) ; *بَائِعٌ* selling, *بَاعَةٌ* (for *بَيْعَةٌ*).

REM. *فَاعِلٌ* from verba med. و sometimes remains uncontracted in the plural ; as *جَائِرٌ* acting wrongly, *جَوَرَةٌ* or *جَارَةٌ* ; *حَائِكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ* ; *خَائِنٌ* treacherous, *خَوَنَةٌ* or *خَانَةٌ*.

X. *فعلة*.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from verba tertiæ rad. و et *ى* ; as *غَازٍ* a soldier, *رَآوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رَوِيَّةٌ*) ; *جَانٍ* a sinner, *جَنَآةٌ* (for *جَنِيَّةٌ*) ; *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضِيَّةٌ*) ; *غَرَاةٌ* (for *غُرُوَّةٌ*) ; *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضِيَّةٌ*) ; *رَآوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رَوِيَّةٌ*) ; *جَانٍ* a sinner, *جَنَآةٌ* (for *جَنِيَّةٌ*).

XI. *فعلة*.

1. *فَعْلٌ*, not derived from verba tertiæ rad. و et *ى* ; as *قُرْطٌ* an earring, *قِرْطَةٌ* ; *دَرَجٌ* a case or casket, *دَرَجَةٌ* ; *غَصْنٌ* a branch, *غَصْنَةٌ* ; *دُبٌ* a bear, *دَبَبَةٌ* ; *كُوزٌ* a jug, *كُوزَةٌ*.

2. *فَعْلٌ*, with the same restriction, rare ; as *ثَوْرٌ* an ox, *ثَوْرَةٌ* or *ثِيرَةٌ* ; *زَوْجٌ* a husband or wife, *زَوْجَةٌ* ; *شَيْخٌ* an old man, *شَيْخَةٌ* ; *غَرْدٌ* a truffle, *غَرْدَةٌ* ; *رَطْلٌ* soft, lax, flaccid,

Plur. Fract.

XI. ^{فَعْلَة} continued.

Sing.

^{رِطْلَة}; ^{قِرْد} an ape, ^{قِرْدَة}; ^{قِط}, ^{هَر} a tom-cat, ^{قِطْطَة}, ^{هَرَرَة};
^{دِيك} a cock, ^{دِيكَة}; ^{فِيل} an elephant, ^{فَيْلَة}.

XII. ^{فَعْلَة}.

1. ^{فَعْل}; as ^{ثَوْر} a bull, ^{ثَيْرَة}; ^{شَيْخ} an old man, ^{شَيْخَة}.
2. ^{فَعْل}; as ^{وَلَد} a child, ^{وَلْدَة}; ^{جَار} (for ^{جَوْر}) a neighbour,
^{جِيرَة}; ^{قَاع} level ground, ^{قَيْعَة}; ^{أَخ} (for ^{أَخُو}) a brother,
^{أَخُوَة}; ^{فَتَى} (for ^{فَتَى}) a youth, ^{فَتِيَة}.
3. ^{فَعَال}; as ^{غَزَال} a gazelle, ^{غَزْلَة}; ^{غَلَام} a youth, a
slave, ^{غَلْمَة}; ^{شَجَاع} brave, ^{شَجَعَة}.
4. ^{فَعِيل}; as ^{صَبِي} (for ^{صَبِيُو}) a boy, ^{صَبِيَة}; ^{جَلِيل} thick,
coarse, big, great, ^{جَلَة}; ^{خَصِي} a gelding, a eunuch, ^{خَصِيَة}.

REM. ^{أَمْرَة} a woman, has a plural of this form, ^{نِسْوَة}.

XIII. ^{أَفْعَل}.

1. ^{أَفْعَل}, not derived from verba mediæ rad. ^و et ^ي; as
^{أَبْجَر} a sea, ^{أَبْجَر}; ^{أَنْفَس} the soul, ^{أَنْفَس}; ^{أَفْلَس} a copper
coin, ^{أَفْلَس}; ^{أَضَب} a lizard, ^{أَضَب} (for ^{أَضَبَب}); ^{أَوْجَة}
the face, ^{أَوْجَة}; ^{أَدْلُو} a bucket, ^{أَدْلُو} (for ^{أَدْلُو} or ^{أَدْلُو});

Plur. Fract.

XIII. *افعل* continued. *Sing.*

ظبى an antelope, *اظب* (for *اظبى*) ; *يد* (for *يدى*) the hand, *ايد* (for *ايدى*).

REM. Exceptions are, for example, *ثوب* a piece of cloth, a garment, *اثوب* or *أثوب* ; *قوس* a bow, *اقوس* or *أقوس* ; *سيف* a sword, *اسيف* ; *عين* an eye, a fountain, *أعين*.

2. Feminine quadrilaterals, not ending in *ة*, which have a quiescent letter (long vowel) between the second and third radicals ; as *ذراع* the arm, *اذرع* ; *عناق* a female kid, *اعنق* ; *يمين* the right hand, an oath, *ايمن* ; *شمال* the left hand, *اشمل* ; *لسان* the tongue, *السن* ; *عقاب* an eagle, *اعقب*.

3. *فعل*, *فعل*, *فعل*, not derived from verba mediæ rad. و et *ى*, rare ; as *جبل* a hill, *اجبل* ; *زمن* time, *ازمن* ; *عصا* (for *عصو*) a staff, *اعص* (for *اعصى* or *اعصو*) ; *رجل* a leg or foot, *ارجل* ; *شبل* a lion's cub, *اشبل* ; *ذئب* a wolf, *اذوب* ; *قفل* a lock, *اقفل*.

REM. *بئر* a well, has *أبور* and, by transposition, *أبر*. From radicals mediæ و et *ى* occur, for example, *دار* a house, *ادور*, *أدور*, and, by transposition, *آدر*, *ساق* the shank, *أسوق*, *نار* fire, *أنور* ; *ناب* (for *نيب*) a canine tooth, *أنيب*.

*Plur. Fract.*XIII. ^{فَعْلٌ} *afʿal* continued. *Sing.*

4. ^{فَعْلَةٌ} *faʿla*, rare; as ^{أَكْمَةٌ} *akma* a hillock, ^{أَكْمٌ} *akm*; ^{رَقَبَةٌ} *raqaba* the neck, ^{أَرْقَبُ} *arqab*; ^{أَمَةٌ} *ama* a maidservant, (for ^{أَمَوَةٌ} *amawatu*), ^{أَمٌ} *am* (for ^{أَمِي} *ami*); ^{نَاقَةٌ} *naqat* a she-camel, ^{أَنْوَقٌ} *anwag*, ^{أَنْوَقٌ} *anwag*, and ^{أَنْيَقٌ} *aniq*, whence, by transposition, ^{أَنْيَقٌ} *aniq* and, dialectically, ^{أَنْوَقٌ} *anwag*.

REM. ^{أَفْعَلٌ} *afʿal* occurs now and then in a few other forms; as ^{نَمِرٌ} *namir* a leopard, ^{أَنْمَرٌ} *anmir*; ^{أَسْعٌ} *asʿ* a beast of prey, ^{أُسْعٌ} *usʿ*; ^{أَضْلَعٌ} *adlaʿ* a rib, ^{أَضْلَعٌ} *adlaʿ*; ^{أَنْهَرٌ} *anhar* day, ^{أَنْهَرٌ} *anhar*; ^{أَغْرَبٌ} *agrab* a raven, ^{أَغْرَبٌ} *agrab*; etc.

XIV. ^{أَفْعَالٌ} *afʿal*.

1. Triliterals of all forms, especially ^{فَعْلٌ} *faʿl*, rarely ^{فَعْلٌ} *faʿl* (see no. 2) and ^{فَعْلٌ} *faʿl*; as ^{قَدَمٌ} *qadam* a footstep, ^{أَقْدَامٌ} *aqdam*; ^{ظَلَلٌ} *ẓall* a vestige or trace, ^{أَطْلَالٌ} *atṭal*; ^{مَطَرٌ} *maṭar* rain, ^{أَمْطَارٌ} *amṭar*; ^{بَابٌ} *bab* (for ^{بَوْبٌ} *bowb*) a door, ^{أَبْوَابٌ} *abwāb*; ^{نَابٌ} *naḥ* (for ^{نَيْبٌ} *naib*) a canine tooth, an old she-camel, ^{أَنْيَابٌ} *aniyāb*; ^{أَبْنٌ} *abn* (for ^{بَنِي} *banī*) a son, ^{أَبْنَاءٌ} *abnāʾ*; ^{أَبٌ} *ab* (for ^{أَبُو} *abu*) a father, ^{أَبَاءٌ} *abāʾ*; ^{بئرٌ} *bayr* a well, ^{أَبَارٌ} *abar* or, by transposition, ^{أَبَارٌ} *abar*; ^{رَأْيٌ} *raʾy* idea, belief, opinion, ^{أَرَاءٌ} *araʾ* or ^{أَرَاءٌ} *araʾ*; ^{حِمْلٌ} *ḥiml* a load, ^{أَحْمَالٌ} *ahmāl*; ^{عِيدٌ} *ʿayid* a festival, ^{أَعْيَادٌ} *ʿayād*; ^{أَبْطٌ} *abṭ* the armpit, ^{أَبْطٌ} *abṭ*; ^{أَقْفَالٌ} *aqfāl* a lock, ^{أَحْكَامٌ} *ahkam* a judgment, ^{أَحْكَامٌ} *ahkam*; ^{أَذَنٌ} *adn* or ^{أَذَنٌ} *adn* an ear, ^{أَذَانٌ} *adān*; ^{أَحْرَارٌ} *ahṣar* free, ^{أَحْرَارٌ} *ahṣar*; ^{أَسْمٌ} *asm* (for ^{أَسْمُو} *asmu*) a name, ^{أَسْمَاءٌ} *asmaʾ*; ^{أَعْضَادٌ} *ʿaṣṣād* the arm, ^{أَعْضَادٌ} *ʿaṣṣād*; ^{أَعْنَابٌ} *ʿanāb* grapes, ^{أَعْنَابٌ} *ʿanāb*; ^{أَيْلٌ} *ayl* a herd

Plur. Fract.

XIV. افعال continued. *Sing.*

of camels, أَبَال; نِمْر a leopard, اَنِمَار; فَخَذ a thigh, اَفْحَاذ;
 the young of a bird, اَفْرَاخ; اَلْف a thousand, اَلَف;
 pious, dutiful, اَبْرَار; فن a branch, اَفْذَان; رطب
 fresh ripe dates, اِرطَاب.

2. فَعْل, from verba mediæ rad. و et ى, and primæ rad. و;
 as ثوب a dress, اَثْوَاب; سيف a sword, اَسْيَاف; يوم a
 day, اَيَّام (for اَيَّوَام); وقت time, اَوْقَات; وهم a fancy, a
 notion, a mistake, اَوْهَام.

REM. شَيْء, a thing, makes أَشْيَاء, and not (as one would
 naturally expect) أَشْيَاء.

3. فَاعِل, rare; as نَاصِر a helper, اَنَصَار; شاهد a witness, اَشْهَاد;
 pure, اَطْهَار; صَاحِب a companion, a friend, اَصْحَاب.

4. فَعِيل, verbal adjectives, not having a passive signifi-
 cation, rare; as شَرِيف noble, اَشْرَاف; مَيِّت or مَيِّت (for
 مَوِيَّت, §. 242), dead, اَمَوَات.

REM. أَفْعَال occurs now and then in a few other forms; as
 اَعْدَاء an enemy, اَعْدَاء; فُلُو a weaned foal, a colt, اَفْلَاء; يَمِين a right
 hand, an oath, اَيْمَان; جَنَان the heart, اَجْنَان.

*Plur. Fract.*XV. *افْعَلَة*.*Sing.*

1. Quadriliterals, of which the antepenult letter is quiescent (a long vowel), especially nouns of the forms *فَعَالٌ*, *فَعَالٌ*, and *فُعَالٌ*; as *جَنَاحٌ* a wing, *أَجْنَحَةٌ*; *طَعَامٌ* food, *أَطْعَمَةٌ*; *زَمَانٌ* time, *أَزْمَنَةٌ*; *دَوَاءٌ* physic, *أَدْوِيَةٌ*; *غِذَاءٌ* food, *أَغْذِيَةٌ*; *لِسَانٌ* the tongue, *السَّنَةُ*; *حِمَارٌ* an ass, *أَحْمَرَةٌ*; *إِلَهٌ* a god, *أَيْمَةٌ* or *أَيْمَةٌ* (for *أَلِهَةٌ*); *إِمَامٌ* an 'imām or priest, *أَيْمَةٌ* or *أَيْمَةٌ* (for *أَيْمَةٌ*); *فَنَاءٌ* a courtyard, *أَفْنِيَةٌ*; *فَوَادٌ* the heart, *زُقَاتٌ*; *أَغْلَمَةٌ* a youth, *غُلَامٌ*; *أَغْرِبَةٌ* a raven, *غُرَابٌ*; *أَفْنِدَةٌ* a lane, a strait, *أَزَقَةٌ*; *أَعْمَدَةٌ* a pillar, *عَمُودٌ*; *رَغِيفٌ* a cake of bread, *أَرْغَفَةٌ*; *قَضِيبٌ* a branch, a rod, *أَقْصَبَةٌ*; *كَثِيبٌ* a sand-hill, *أَكْثَبَةٌ*; *أَقْفَرَةٌ* a certain measure, *قَفِيرٌ*.
2. *فَعِيلٌ*, verbal adjectives, derived from *verba mediæ rad. geminatae* or *ultimæ rad.* *و* et *ي*; as *عَزِيزٌ* mighty, glorious, *شَحِيمٌ*; *أَعْفَةٌ* temperate, chaste, *عَفِيفٌ* (for *أَعَزَّةٌ*); *أَصْبَى* a boy, *أَحَبَّةٌ* dear, *حَبِيبٌ*; *أَشْحَةٌ* niggardly, stingy; *أَنْجِيَةٌ* a confidant, *أَنْجِيَةٌ* (for *أَنْجِيَةٌ*); *أَعْيِيَةٌ* stammering, stuttering, *أَعْيِيَةٌ*.
3. *أَفْرَخَةٌ* the young of a bird, *فَرَخٌ* rare; as *فَرَحٌ*, *فَرَحٌ*, *فَرَحٌ*.

II. The Noun. A. Nouns Subst. and Adj.—Pluralis Fractus. 239

Plur. Fract.

XV. أَفْعَلَةٌ continued. Sing.

نَعْلٌ ^{نَعْلٌ} a shoe, أَنْعَلَةٌ ^{أَنْعَلَةٌ}; نَجْدٌ ^{نَجْدٌ} a high land, أَنْجَدَةٌ ^{أَنْجَدَةٌ}; زِرٌّ ^{زِرٌّ} a button,
أَزْرَةٌ ^{أَزْرَةٌ} (for أَزْرَةٌ ^{أَزْرَةٌ}); بَرْجٌ ^{بَرْجٌ} a tower, أَبْرَجَةٌ ^{أَبْرَجَةٌ}; جَمْرٌ ^{جَمْرٌ} the hole of a
reptile, أَجْمَرَةٌ ^{أَجْمَرَةٌ}.

4. فَعْلٌ ^{فَعْلٌ}, رَارٌ ^{رَارٌ}, rare; as طَبَقٌ ^{طَبَقٌ} a cover or lid, أَطْبَقَةٌ ^{أَطْبَقَةٌ}; زَادٌ ^{زَادٌ} (for
رُودٌ ^{رُودٌ}) provisions, أَزَوْدَةٌ ^{أَزَوْدَةٌ}; خَالَ ^{خَالَ} (for خَوْلٌ ^{خَوْلٌ}) an uncle (by the
mother's side), أَخْوَلَةٌ ^{أَخْوَلَةٌ}; قَفَا ^{قَفَا} (for قَفَى ^{قَفَى} or قَفُو ^{قَفُو}) the back of the
neck, أَقْفِيَةٌ ^{أَقْفِيَةٌ}; نَدَى ^{نَدَى} moisture, dew, أَنْدِيَةٌ ^{أَنْدِيَةٌ}; خَزَزٌ ^{خَزَزٌ} a buck-hare,
أَخْرَزَةٌ ^{أَخْرَزَةٌ} (for أَخْرَزَةٌ ^{أَخْرَزَةٌ}).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَاءَةٌ ^{سَحَاءَةٌ} or
سَحَايَةٌ ^{سَحَايَةٌ} a sealed strip of paper (with which a letter is bound),
أَسْحِيَةٌ ^{أَسْحِيَةٌ}; وَادٍ ^{وَادٍ} a watercourse, أَوْدِيَةٌ ^{أَوْدِيَةٌ}.

XVI. فَوَاعِلٌ.

1. فَاعِلٌ ^{فَاعِلٌ}; as خَاتَمٌ ^{خَاتَمٌ} a signet-ring, خَوَاتِمٌ ^{خَوَاتِمٌ}; طَابِعٌ ^{طَابِعٌ} a seal, طَوَابِعٌ ^{طَوَابِعٌ};
طَابِقٌ ^{طَابِقٌ} a pot, a crucible, طَوَابِقُ ^{طَوَابِقُ}; قَالِبٌ ^{قَالِبٌ} a mould, قَوَالِبُ ^{قَوَالِبُ}.
2. فَاعِلٌ ^{فَاعِلٌ}, substantives; بَاعِثٌ ^{بَاعِثٌ} a motive or cause, بَوَاعِثُ ^{بَوَاعِثُ};
حَافِرٌ ^{حَافِرٌ} a hoof (of a horse or ass), حَوَافِرُ ^{حَوَافِرُ}; جَانِبٌ ^{جَانِبٌ} a side,
كَوَاهِلُ ^{كَوَاهِلُ} the space between the shoulders, جَوَانِبُ ^{جَوَانِبُ};

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

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

3. فَاعِلٌ, verbal adjectives, applicable to men, rare; as
نَاكِسٌ; تَوَابِعٌ a follower, تَابِعٌ; فَوَارِسٌ a horseman, فَارِسٌ;
هُوَ الْكَ هَالِكٌ perishing, نَوَاسٌ hanging the head, خَوَالِفٌ remaining behind, خَوَالِفٌ.
4. فَاعِلٌ, verbal adjectives, applicable by their signification
only to females (§. 297, rem. b); as حَوَامِلٌ pregnant, حَوَامِلُ;
طَوَالِقٌ divorced, طَالِقٌ; حَوَائِصٌ menstruating, حَائِصٌ.
5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ
fruit, فَوَاكِهُ; صَوَاعِقُ a thunderbolt, صَاعِقَةٌ; نَادِرَةٌ a rarity, a
witticism, a joke, نَوَادِرُ; أَنْسَةٌ cheerful, sociable, أَوَانِسُ;
صَاحِبَةٌ a female companion, صَوَاحِبُ; خَاصَّةٌ distinguished
people, the upper classes, خَوَاصُّ (for خَوَاصُّ); عَامَّةٌ
common people, the vulgar, عَوَامٌ (for عَوَامٌ); فَائِدَةٌ gain,
profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارٍ (for جَوَارِي, see no.
XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a
district, نَوَاحٍ (for نَوَاحِي).

II. The Noun. A. Nouns Subst. and Adj.—*Pluralis Fractus*. 241

Plur. Fract.

XVI. فَوَاعِلُ continued. *Sing.*

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

6. نَافِقَاتٌ, قَاصِعَاتٌ, دَامَّاتٌ, حَائِيَّاتٌ; فَاعِلَاتٌ; as holes of the jerboa, حَوَائِيٌّ (for حَوَائِيُ), دَوَامٌ (for دَوَامِيٌّ), قَوَاصِعُ (for قَوَاصِيٌّ), سَوَابِيٌّ (for سَوَابِيُ), سَابِيَّاتٌ; نَرَافِقُ.

XVII. فَعَائِلُ.

Fem. quadrilaterals, of which the third letter is servile or quiescent (a long vowel), whether they have the fem. termination ة, or not; as سَحَابَةٌ a cloud, سَحَائِبُ; رِسَالَةٌ an embassy, a letter, a treatise, رِسَائِلُ; ذَوَابَةٌ a lock of hair, ذَوَائِبُ; جَزِيرَةٌ an island, جَزَائِرُ; صَحِيفَةٌ a written leaf, a letter, a book, صَحَائِفُ; صَفِيحَةٌ a board or plank, a slab, صَفَائِحُ; كَرِيمَةٌ noble, كَرَائِمُ; ذَبِيحَةٌ slaughtered, a victim, ذَبَائِحُ; حَلُوبَةٌ a milch-camel, حَلَائِبُ; شَمَالٌ the north wind, شَمَائِلُ; شَمَالٌ the left hand, شَمَائِلُ; جَزُورٌ a she-camel for slaughter, جَزَائِرُ; عَجُوزٌ an old woman, عَجَائِرُ; ذُنُوبٌ a large bucket, ذَنَائِبُ.

*Plur. Fract.*XVII. ^{فَعَائِلُ} continued. *Sing.*

REM. ^{فَعَائِلُ} occurs rarely in a few other cases; as ^{أَفِيلٌ} a young camel, ^{أَفَائِلُ}; ^{ضَمِيرٌ} a pronoun, ^{ضَمَائِرُ}; ^{حَاجَةٌ} a want or need, a thing, affair or business, ^{حَوَائِجُ}; ^{ضَرَّةٌ} a second wife, ^{ضَرَائِرُ}; ^{حُرَّةٌ} a free woman, ^{حَرَائِرُ}; ^{لَيْلٌ} the night, ^{لَيَائِلُ}.

XVIII. ^{فَعْلَانُ}.

1. ^{فَعْلٌ}, from radicals mediæ ^و; as ^{حُوتٌ}, ^{نُونٌ} a fish, ^{حَيْتَانُ}, ^{نِيَانٌ} a wall, ^{سُورٌ}; ^{عُودٌ} a piece of wood, a branch, ^{سَيْرَانٌ}; ^{دِيدَانٌ} a worm, ^{دُودٌ}; ^{عِيدَانٌ}.
2. ^{فَعْلٌ}; as ^{خَرَبٌ} a male bustard, ^{خِرْبَانٌ}; ^{وَصَعٌ} a kind of small bird, ^{وَصَعَانٌ}; ^{وَرَلٌ} a lizard, ^{وِرْلَانٌ}; ^{تَاجٌ} (for ^{تَوَجٌ}) a crown, ^{نَارٌ}; ^{جِيرَانٌ} a neighbour, ^{جَارٌ}; ^{بَابٌ} a door, ^{تِيَجَانٌ}; ^{فَتَى} (for ^{فَتَيٌ}) a youth, ^{فَتَيَانٌ}; ^{أَخٌ} (for ^{أَخُو}) a brother, ^{أَخْوَانٌ}.
3. ^{فَعْلٌ}; as ^{صُرْدٌ} a kind of bird, ^{صِرْدَانٌ}; ^{نَغْرٌ} a nightingale, ^{خِرْزٌ} a buck-hare, ^{جِرْدَانٌ}; ^{جُرْدٌ} a field-rat, ^{نِغْرَانٌ}.
4. ^{فَعَالٌ}, and more rarely ^{فَعَالٌ} and ^{فَعَالٌ}; as ^{غَلَامٌ} a boy, a slave, ^{غِلْمَانٌ}; ^{غَرَابٌ} a raven, ^{غِرْبَانٌ}; ^{عِقَابٌ} an eagle, ^{غَزَالٌ} a gazelle, ^{غَزْلَانٌ}; ^{دُبَابٌ} a fly, ^{دِبَابٌ}; ^{شِهَابٌ} a

Plur. Fract.

XVIII. فَعْلَان continued. Sing.

firebrand, a meteor, صَوَار; شَهْبَان a herd of wild cattle, صِيرَان.

5. فَعْل and فَعْل, rare; as عَبْد a slave, عَبْدَان; وَغْد a slave, وَغْدَان; ثَوْر a bull, ثَوْرَان; ضَيْف a guest, ضَيْفَان; فَار a mouse, فَارَان; رَأْل a young ostrich, رَأْلَان; صِنُو one of two or more trees growing from a single root, صِنَوَان; قَنُو a bunch of dates, قَنَوَان; نِير a yoke, نِيرَان.

6. فَعِيل, rare; as قَضِيب a branch, قَضِبَان; ظَلِيم a male ostrich, ظَلِمَان; صَبِي (for صَبِيُو) a boy or child, صَبِيَان; خَصِي a gelding, a eunuch, خَصِيَان.

7. فَعِيلَة, not diminutives, rare; as كَعِيت, جَمِيل, فَعِيلَة, a nightingale, جَمَلَان; كَعْتَان; تَمِيلَة a sort of wild cat, تَمَلَان.

8. فَعْلَان, rare; as شَقْدَان a male chamæleon, شَقْدَان; كَرَوَان a bustard, كَرَوَان; وَرْشَان a wood-pigeon, وَرْشَان.

9. فَاعِل, rare; as حَائِط a wall, حَائِطَان; جَان a spiritual being of the class called الْجِن, جِنَان.

*Plur. Fract.*XVIII. ^{فَعْلَانُ} continued. *Sing.*

REM. ^{أَمَةٌ} (for ^{أَمَوَةٌ}), a maidservant, has ^{إِمَوَانُ}; and ^{إِمْرَأَةٌ}, a woman, an irregular plural ^{نِسَوَانُ}.

XIX. ^{فَعْلَانُ}.

1. ^{فَعْلَانُ}, more rarely ^{فَعْلَانُ}; as ^{سَقْفَانُ} a roof, ^{وَعْدَانُ} a slave, ^{عَبْدَانُ} a slave, ^{ظَهْرَانُ} the back, the short side of a wing-feather, ^{بَطْنَانُ} the belly, the long side of a wing feather, ^{ذَيْبَانُ} a wolf, ^{ذَوْبَانُ} a bunch of dates, ^{زَقَانُ} a skin for water, etc., ^{زَقَانُ}.
2. ^{فَعْلَانُ}; as ^{بَلَدَانُ} a town, ^{بَرْقَانُ} a lamb, ^{حَمَلَانُ} a male, ^{ذَكَرَانُ}.
3. ^{فَعْلَانُ}, rare; as ^{زَقَاقُ} a lane, a strait, ^{زَقَانُ} brave, ^{شُجَاعَانُ} a firebrand, a meteor, ^{شُهَبَانُ} an unweaned foal of a camel, ^{حَوْرَانُ}.
4. ^{فَعْلَانُ}; as ^{رَغِيفَانُ} a cake of bread, ^{رَغِيفَانُ} a twig or rod, ^{كُثَيْبَانُ} a sand-hill, ^{كُثْبَانُ} a male ostrich, ^{ظُلْمَانُ} a friend, ^{خُلَانُ} a channel for irrigation, ^{صَبِيَانُ} a boy or child, ^{قَرِيَانُ}.
5. ^{فَاعِلَانُ}, verbal adjectives, used as substantives and not derived from verba mediæ rad. و et ي; as ^{رَاكِبَانُ} a rider,

Plur. Fract.

XIX. فَعْلَان continued. Sing.

رُكْبَانٌ; صَاحِبٌ a companion, صُحْبَانٌ; فَارِسٌ a horseman,
شَابٌ; رَهْبَانٌ a Christian ascetic or recluse, رَافِعٌ; فَرَسَانٌ
a youth, شَبَانٌ; رَاعٍ a shepherd, رَعِيَانٌ.

6. اِفْعَالٌ, fem. فَعْلَاءٌ; as اَحْمَرٌ red, حُمَرَانٌ; اَصْلَعٌ bald, صَلْعَانٌ;
اَصَمٌ deaf, صَمَانٌ; اَعْوَرٌ blind of one eye, عَوْرَانٌ; اَبْيَضٌ white,
عَمِيَانٌ; اَعْمَى blind, (بَيْضَانٌ for بَيْضَانٌ).

REM. The forms فَعْلَانٌ and فَعْلَانٌ 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 عَوْرَانٌ, blind of one eye, from اَعْوَرٌ, and حَوْرَانٌ, unweaned foals of camels, from حَوَارٌ, we find عَيْرَانٌ and حَيْرَانٌ.

XX. فَعْلَاءٌ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatæ or tertię rad. و et ى; as فَقِيرٌ poor, فُقَرَاءٌ; اَمِيرٌ a commander or chief, اُمَرَاءٌ; رَئِيسٌ a chief, رُؤَسَاءٌ; بَخِيلٌ stingy, بُخَلَاءٌ; ظَرِيفٌ witty, ظُرَفَاءٌ; حَكِيمٌ wise, a philosopher or sage, a physician, حُكَمَاءٌ; نَجِيبٌ noble, نُجَبَاءٌ; بَيِّنٌ clear, plain, eloquent, بَيِّنَاءٌ.

*Plur. Fract.*XX. فَعْلَاءٌ continued. *Sing.*

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَالِمٌ *learned*, عُلَمَاءٌ; جَاهِلٌ *ignorant*, جُهَلَاءٌ; شَاعِرٌ *a poet*, شُعَرَاءٌ; عَاقِلٌ *wise*, عَقَلَاءٌ; صَالِحٌ *good, right*, صُلَحَاءٌ.

REM. Examples of rarer cases are: سَمَحٌ *liberal*, سُمَحَاءٌ; جَوَادٌ *liberal*, جَوْدَاءٌ; جَبَانٌ *cowardly*, جُبَنَاءٌ (from جَبِينٌ); شَجَاعٌ *brave*, شَجَعَاءٌ (from شَجِيعٌ); قَتِيلٌ *slain*, قُتَلَاءٌ; أُسِيرٌ *a prisoner*, أُسَرَاءٌ.—خَلِيفَةٌ, *a successor, a deputy, a caliph*, usually makes خَلَائِفٌ in the former senses, and خُلَفَاءٌ in the last.

XXI. اَفْعَلَاءٌ.

- فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatae or mediæ or tertiae rad. و et ى; as صَدِيقٌ *a friend*, اَصْدِقَاءٌ; اَحِبٌّ *a relative*, اَقْرِبَاءٌ; حَبِيبٌ, خَلِيلٌ, *a friend*, اَحْبَاءٌ; اَطِبٌّ *a physician*, اَطْبَاءٌ; (for اَحْبِبَاءٌ, اَخْلَلَاءٌ); اَخْلَافٌ *strong*, اَشْدَافٌ; هَيِّنٌ (for هَوِينٌ) *light, easy*, اَهْوَنَاءٌ; (for لَيِّنٌ, اَلَيِّنَاءٌ) *smooth, easy*, بَيِّنٌ *clear, plain*, اَبْيَنَاءٌ; اَغْنِيٌّ *rich*, اَغْنِيَاءٌ; عَيِيٌّ *stuttering, stammering*, اَعْيِيَاءٌ; وَلِيٌّ *a friend, a wētē or saint*, اَوْلِيَاءٌ;

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XXI. ^{فَعْلًا} continued. *Sing.*

^{شَقِيًّا} wretched, ^{أَشَقِيًّا}; ^{سَخِيًّا} liberal, ^{أَسَخِيًّا}; ^{تَقِيًّا} pious, ^{أَتَقِيًّا}; and similarly, ^{بَرِيًّا} for ^{أَبَرِيًّا}, quit of, exempt from, ^{أَنْبِيَاءَ} for ^{نَبِيًّا}, a prophet, ^{أَبْرِيًّا}.

XXII. ^{فَعْلَى}.

1. ^{فَاعِلٌ}, ^{فَاعِلٌ}, ^{فَاعِلٌ}, verbal adjectives, denoting injuries, defects, etc., of body or mind; as ^{قَتِيلٌ} slain, ^{جَرِيحٌ} wounded, ^{لَدِيغٌ} bitten by a snake, ^{لَدَغِيٌّ} stung by a scorpion, ^{أَسِيرٌ} a prisoner, ^{أَسْرَى}; ^{مَيِّتٌ} dead, ^{مَوْتَى} (for ^{مَوْتٌ}), ^{مَرِيضٌ} sick, ^{مَرَضَى}; ^{غَرِيقٌ} drowned, ^{غَرَقَى}; ^{هَالِكٌ} perishing, ^{هَلَكَى}; ^{عَائِلٌ} poor, ^{عَيْلَى}; ^{هَرِمٌ} decrepit through age, ^{هَرَمَى}; ^{زَمِنٌ} paralytic, ^{زَمِنَى}; ^{جَرَبٌ} in pain, ^{جَرَبَى}; ^{أَحْمَقٌ} or ^{حَمَقٌ}, silly, ^{حَمَقَى}; ^{أَجْرَبٌ} mangy, scabby, ^{أَجْرَبَى}; ^{أَنُوكٌ} a fool, ^{أَنُوكَى}.

2. ^{فَعْلَانٌ}, verbal adjectives; as ^{كَسَلَانٌ} lazy, ^{كَسَلَى}; ^{غَضَبَانٌ} angry, ^{غَضَبَى}; ^{غَرَثَانٌ} hungry, ^{غَرَثَى}; ^{سَكْرَانٌ} drunken, ^{سَكْرَى}.

REM. The plural ^{فَعْلَى} is said to occur in only two words; viz., ^{حَجَلٌ} a partridge, ^{حَجَلَى}, and ^{ظَرْبَانٌ} a polecat, ^{ظَرْبَى}.

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XXIII. فَعَالٍ.

Sing.

1. فَعْلَاءَ ; as عَذْرَاءُ a virgin, عَذَارٍ ; صَحْرَاءُ a plain or desert, فَيَافٍ ; فَيَافَاءُ a desert, صَحَارٍ.
2. فَعْلَى ; فَعْلَى ; as فِتْوَى a judicial opinion, فِتَاوٍ ; دَعْوَى a claim, دَعَاوٍ ; ذَنْفَرَى the prominent bone behind the ear, ذَنْفَارٍ.
3. فَعْلَاءَ ; فَعْلَاءَ ; فَعْلَاءَ ; as سَعْلَاءُ a female gūl (غُولُ) or goblin, an old hag, سَعَالٍ ; حَذْرِيَّةٌ rough ground, حَذَارٍ ; عَفْرِيَّةٌ the hackles of a cock, عَفَارٍ ; تَرْقُوعَةٌ the collar-bone, تَرَاقٍ ; عَرْقُوعَةٌ the cross-handle of a bucket, عَرَاقٍ.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. أَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. أَلْفَعَالِي.—In the same way لَيْلٌ, night, makes لَيَالٍ (acc. لَيَالِي) ; أَهْلٌ one's people or family, أَهَالٍ (acc. أَهَالِي) ; and أَرْضٌ, the earth, أَرَاظٍ (acc. أَرَاظِي).

XXIV. فَعَالِي.

1. فَعْلَاءَ ; as عَذْرَاءُ a virgin, عَذَارَى ; صَحْرَاءُ a plain or desert, فَيَافَى ; فَيَافَاءُ a desert, صَحَارَى.
2. فَعْلَى ; فَعْلَى ; as فِتْوَى a judicial opinion, فِتَاوَى ; حَلْوَى.

Plur. Fract.

XXIV. فَعَالِي continued. Sing.

sweetmeat, حَلَاوَى; دَعَاى a claim, دَعَاى; ذِفْرَى the prominent bone behind the ear, ذِفَارَى; شَكَاى a complaint, شَكَاوَى.

3. فَعْلَى, feminine adjectives, not superlatives; as اُنْثَى female, feminine, اُنَاثَى; حُبْلَى pregnant, حَبَالَى; خُنْثَى a hermaphrodite, خُنَاثَى.

4. فَعْلَى; as حَذْرَى rough ground, حَذَارَى; عَفْرَى the hackles of a cock, عَفَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالِي are interchangeable.

5. فَعْلَى, fem. فَعْلَى, and فَعِيلٌ, verbal adjectives; as سَكْرَانٌ drunken, سَكَارَى; غَضَبَانٌ angry, غَضَابَى; غَرْتَانٌ hungry, حَيَارَى; كَسَالَى lazy, كَسَالَى; حَيْرَانٌ perplexed, غَرَاثَى; غِيَارَى jealous, غِيَارَى; اَسِيرٌ a prisoner, اَسَارَى; اِيْتِمٌ an orphan, اِيْتَامَى; نَدِيمٌ a boon-companion, نَدَامَى (for اِيْمٌ) unmarried, اِيَامَى.

6. فَعْلٌ, فَعْلٌ, verbal adjectives; as حَبِطٌ having a swollen belly, حَبَاطَى; وَجَعٌ in pain, وَجَاعَى; حَذِرٌ cautious, wary, حَزَانَى sad, حَزَانَى.

*Plur. Fract.*XXIV. *فعَالِي* continued. *Sing.*

REM. Instead of *فعَالِي* we find, in nos. 5 and 6, *فَعَالِي* and even *فَعَالِي*; as *سُكَّارِي*, *حُيَّارِي*, *عُجَّالِي*, *غُيَّارِي*, *أُسَارِي*, *وُجَاعِي*, *كُسَالِي* or *كِسَالِي*.

7. *فَعِيلَةٌ*, fem. substantives from verba tertiæ rad. و et ي; as *هَدِيَّةٌ* a present, *هَدَايَا*; *مَنْيَةٌ* fate, *مَنَايَا*; *رَعِيَّةٌ* subjects, *رَعَايَا*; *بَلِيَّةٌ* a trial or calamity, *بَلَايَا*; *مَطِيَّةٌ* an animal for riding, *مَطَايَا*; *سَجِيَّةٌ* nature, disposition, *سَجَايَا*; *خَطِيَّةٌ* (for *خَطِيئَةٌ*) a sin, *خَطَايَا*.

REM. We write *هَدَايَا* instead of *هَدَائِي*, etc., to prevent the repetition of the letter ي (see §. 179, rem. a).—Many grammarians regard these words as being of the form *فَعَائِلٌ* (see XVII.), for *هَدَائِي* (*هَدَائِي*), etc.

8. *فُعَالَةٌ*, from verba tertiæ rad. و et ي; as *جَدَايَةٌ* a young gazelle, *جَدَايَا*; *إِتَاوَةٌ* a tax, *إِتَاوَى*; *إِدَاوَةٌ* a small water-skin, *إِدَاوَى*; *عِلَاوَةٌ* the upper part, something over and above, *عِلَاوَى*; *هَرَاوَةٌ* a stout stick, *هَرَاوَى*; *نُقَاوَةٌ* plants of the kind called *حمض*, used for washing clothes, *نُقَاوَى*; *نُقَايَةٌ* the pick and choice of anything, *نُقَايَا*.

REM. Here too *فُعَالِي* is thought to stand for *فَعَائِلٌ*; as *جَدَايَا* for *جَدَائِي* (*جَدَائِي*), etc.

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XXIV. فَعَالَى continued. *Sing.*

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ى; as
رَاوِيَةٌ a camel used in drawing water, a large water-skin,
زَوَايَا حَاوِيَةٌ an intestine, حَوَايَا; زَاوِيَةٌ a corner, زَوَايَا.

REM. Here فَعَالَى is thought to stand for فَوَاعِل; as رَوَايَا for رَوَائِي (رَوَاءٍ), etc.

XXV. فَعِيلٌ (rare).

1. فَعِيلٌ; as عَبْدٌ a slave, عَبِيدٌ; كَلْبٌ a dog, كَلِيبٌ;
رَحَى a mill, رَحِيٌّ; بَقَرٌ cattle, بَقِيرٌ.
2. فِعَالٌ; as حِمَارٌ an ass, حَمِيرٌ.
3. فَاعِلٌ; as حَاجٌّ a pilgrim, حَاجِّينَ; غَازٍ (for غَازُو) a soldier,
ضَائِنٌ a sheep, ضَائِنِينَ; مَاعِزٌ a goat, مَاعِزِينَ; غَرِيٌّ (for غَرِيو) غَرِيٍّ.

XXVI. فَعُولَةٌ (rare).

- فَعُولٌ; as بَعْلٌ a husband, بَعُولَةٌ; عَمٌّ an uncle (by the
father's side), عَمَمَةٌ; عَيْرٌ a wild ass, عَيُورَةٌ; خَالَ an uncle
(by the mother's side), خَوُولَةٌ.

XXVII. فَعَالَةٌ (rare).

1. فَعَالٌ; as ثَوْرٌ a bull, ثَوَارٌ; حَجَرٌ a stone, حَجَارَةٌ.

Plur. Fract.

XXVII. *فَعَالَةٌ* (rare) continued. *Sing.*

2. *فَاعِلٌ*; as *نَاهِبٌ* a plunderer, *نِهَابَةٌ*; *وَارِدٌ* going down to drink or to draw water, *وِرَادَةٌ*; *صَاحِبٌ* a companion, *صَحَابَةٌ* (also *صَحَابَةٌ*).

XXVIII. *فَعَلٌ* (rare).

1. *فَعْلَةٌ*, *فَعْلَةٌ*; as *حَلَقَةٌ* a ring, a circle, *حَلَقٌ*; *بَكْرَةٌ* a pulley, *بَكْرٌ*.
2. *فَاعِلٌ*, as *نَاهِلٌ* drinking for the first time (of camels), *نَهْلٌ*; *طَالِبٌ* seeking, *طَلَبٌ*; *خَادِمٌ* a servant, *خَدَمٌ*; *تَابِعٌ* a follower, an attendant, *تَبِعٌ*; *رَاصِدٌ* lying in wait, watching, *رَصْدٌ*; *حَارِسٌ* a guardian, a keeper, *حَرَسٌ*; *جَالِبٌ* a driver, an importer, *جَلَبٌ*.

XXIX. *فَعَلٌ* (rare).

- فَاعِلٌ*; as *شَارِبٌ* drinking, *شَرَبٌ*; *نَاصِرٌ* a helper, *نَصْرٌ*; *تَاجِرٌ* a merchant, *تَجَرٌ*; *صَاحِبٌ* a companion, *صَحْبٌ*; *رَاكِبٌ* a rider, *رَكَبٌ*; *سَافِرٌ* a traveller, *سَفَرٌ*.

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions. The dictionaries also give various forms which we have not thought it necessary to notice; for instance,

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 عَيْنٌ, عَيْنٌ, or عَيْنٌ; in the second, عَيْنٌ or عَيْنٌ; in the third and fourth, عَيْنٌ. 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 بَطْنٌ, بَطْنٌ, or بَطْنٌ; in the second, بَطْنٌ, بَطْنٌ, or بَطْنٌ; in the third, بَطْنٌ or بَطْنٌ; in the fourth and fifth, بَطْنٌ.

305. The forms of the plur. fract. of substantive and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

I. (مَفَاعِلُ, تَفَاعِلُ, اِفَاعِلُ) فَعَالِلُ. *Sing.*

1. Quadriliteral substantives and adjectives (ع not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*, ثَعَالِبٌ; ضَفْدَعٌ *a frog*, ضَفَادِعُ; دِرْهَمٌ *a dirham*, دِرَاهِمٌ; بَرْتَنٌ *a claw of a lion*, بَرَاتِنٌ; جَنْدَبٌ *a locust*, جَنَادِبٌ; قَنْطَرَةٌ *a bridge*, قَنَاطِرُ; زَعْفَرَةٌ *a fin of a fish*, زَعَانِفٌ; جَوَاهِرٌ *gems*, كَوَكِبٌ *a star*, كَوَاكِبٌ; جَدَوَلٌ *a streamlet, a column or table (in a book)*, جَدَاوِلُ.

2. Quadrilaterals (ع not included), formed from triliteral roots by prefixing ا, ت, or م; as اَصْبَعٌ *a finger*, اَصَابِعُ;

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Plur. Fract.

I. (مَفَاعِلُ, تَفَاعُلُ, أَفَاعِلُ) *cont.* *Sing.*

أَدَمُ *Adam*, أَوَادِمُ; أَفْعَى *a viper*, أَفَاعٍ (for أَفَاعِي, compare §. 304, no. XXIII., rem.); تَجَرُّبَةٌ *trial, experience*, تَجَارِبُ; مَخْلَبٌ *a claw or talon*, مَخَالِبُ; مَنَزَلَةٌ *a halting-place, a station*, مَنَازِلُ; مَحَلَّةٌ *a place where one stops or dwells, a quarter of a town*, مَحَالٌّ; مَعِيشَةٌ *means of subsistence*, مَعَايِشُ; مَعْنَى *meaning*, مَعَانٍ (for مَعَانِي); مَرَثِيَّةٌ *an elegy*, مَرَاثٍ (for مَرَاثِي).

REM. a. In the plur. fract. of the form مَفَاعِلُ from verba mediæ rad. ي, the ي is not converted after the êlif productionis into hêmza (ة),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلٌ, §. 240),—but it remains unchanged; e. g. مَسَاحٌ, مَسَاحَةٌ, *an open space for walking* (from سَاحَ for سَيَحُ), مَسَاحٍ; whereas مَسَاحٍ is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مَقُوسٌ *a bowcase*, مَقَاوِصُ; مَقَاوِزُ (from قَاوَزَ for قَوَزَ) *a desert*, مَقَاوِزُ; but in a few cases it is changed into ي, as مَغَاصٌ (from غَاصَ for غَوَصَ) *a place for diving*, مَغَايِصُ; مَغَارَةٌ (from غَارَ for غَوَرَ) *a cave*, مَغَايِرُ; and in one or two instances into hêmza (ة), e. g. مُصِيبَةٌ (from صَابَ for صَوَّبَ) *a misfortune*, مَصَاوِبُ, مَصَائِبُ, and usually مَصَائِبُ; مَنَارَةٌ *a candlestick, a lighthouse, a minaret*, مَنَائِرُ, مَنَاوِرُ, and usually مَنَائِرُ.

*Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, اِفَاعِلُ) cont. *Sing.*

REM. b. Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives, a plur. أَفَاعِلُ; e. g. أَذَاهُمْ *a shackle or fetter*, أَرْقَمُ *a mottled snake*, أَكْبَرُ *the greatest*, الْأَكْبَرُ, *grandees, nobles*.

II. (فَوَاعِلُ, يِفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, اِفَاعِلُ) فَعَالِلُ.

Quinqueliteral substantives and adjectives (§ not included), of which the penultimate letter is a litera productionis (ا, و, ي); as شَيْطَانُ *a devil*, شَيْاطِينُ; سِرْحَانُ *a wolf*, سَرَاحِينُ; سُلْطَانُ *a sultan*, سُلَاطِينُ; تَبَانُ *short drawers*, تَبَاقِيْعُ; فُقَاعَةٌ *a bubble*, فُقَاقِيْعُ; نَوَازِيرُ *white flowers*, نَوَازِيْعُ; قَنَادِيلُ *a lamp*, قَنَادِيْلُ; سَكَاكِينُ *a knife*, سَكَاكِيْنُ; كُرْسِيٌّ *a chair*, كُرَاسِيٌّ (for heavy shower of rain, شَابَابِيْبُ); بَرَارِيٌّ (for بَرَارِيْ), كَرَّاسِيٌّ *a statue*, تَوَارِيْعُ *a chronicle*, تَوَارِيْعُ; تَصَوِيْرُ *a picture*, تَصَوِيْرُ; مِسْكِيْنٌ *poor*, مِسْكِيْنٌ; مِسْأَلِيْمٌ *unlucky, inauspicious*, مِسْأَلِيْمٌ; مِسْأَلِيْمٌ *lucky, auspicious*, مِسْأَلِيْمٌ; مَلْعُوْنٌ *accursed*, مَلْعُوْنٌ; اَعَاصِيْرُ *a dust-storm with whirlwinds*, اَعَاصِيْرُ; اَكْلِيْلُ *a garland or crown*, اَكْلِيْلُ; اَرَاغِيْزُ *a poem in the metre ragèz*, اَرَاغِيْزُ;

Plur. Fract.

Sing.

II. (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ) فَعَالِيلُ cont.

أَدَاحِي (for أَدَحَى) or إِدَحِي, an ostrich's nest, إِدَاحِي; يَنَابِيعُ a spring, يَنْبُوعٌ; أَمَانِي (for أَمْنِيَّة) a wish, أَمْنِيَّة; جَامُوسٌ the queen-bee (rex apum), يِعَاسِيْبُ; بَوَاسِيرُ buffalo, جَوَامِيسُ; بَاسُورُ hæmorrhoids, جَوَامِيسُ.

REM. a. The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as دِرَاهِمٌ signet-rings, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمُ); دِرَاهِمٌ, from دِرْهَمٌ = دِرْهَمٌ (pl. دِرَاهِمُ); قَنَاطِيرُ bridges, from قَنَاطِيرُ = قَنَاطِيرُ (pl. قَنَاطِيرُ); مُشَدِّنُ one who breaks his fast, مَفَاطِيرُ; قَطْرَةٌ having a fawn with her, مَشَادِنُ and مَشَادِنُ; مُطْفَلٌ having a young one with her, مَطَافِلُ and مَطَافِلُ; مُنَكَّرٌ clever, cunning, مَنَاقِيرُ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِرُ = مَقَاصِرُ, plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; أَعَاصِرُ = أَعَاصِرُ, plur. of أَعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a dinār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and إِيَوَانٌ an arched or vaulted portico, vestibule or apartment, make دِنَازٌ (as if from singular forms دَوَانٌ, قَرَارِيضُ, دَنَانِيرُ, دَبَابِيحُ and دَبَابِيحُ, دِيَابَجُ, brocade, has دِيَابَجُ and دِيَابَجُ; دِيَمَاسٌ or دِيَمَاسٌ (δημόσιον), a dungeon, a bath, دِيَمَاسٌ and دِيَمَاسٌ; شَرَارِيضُ and شَرَارِيضُ, curds, شَرَارِيضُ or شَرَارِيضُ; دِمَامِيصُ, a furnace, أَتَانِيْنُ and perhaps also أَتَانِيْنُ (as if from a form أَتُونُ). Compare §. 284, rem.

Plur. Fract.

III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أَسْتَاذٌ (Pers. اَسْتَاذُ) *a master, a teacher*, اَسَاتِيذُ and اَسَاتِذَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. تَلْمِيذٌ) *a disciple, a pupil*, تَلْمِيذٌ and بَطْرِيْقٌ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ; بَطْرِيْقٌ *a Grecian general* (patricius, πατρικιος), بَطَارِيْقٌ and بَطَارِقَةٌ; مَطْرَانٌ *a metropolitan bishop* (μητροπολίτης), مَطَارِنَةٌ and مَطَارِينٌ.
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. مَلَاكٌ *an angel*, مَلَائِكَةٌ; صَيَقْلٌ *a polisher of swords*, صَيَاقِلٌ and صَيَاقِلَةٌ; تَبَعٌ *a king of el-Yèmen*, تَبَاعَةٌ; قَمَسٌ *a nobleman* (comes, κομής), قَمَاسَةٌ; بَطْرِكٌ *a patriarch or archbishop* (πατριάρχης), بَطَارِكَةٌ and بَطَارِيْكٌ; جَوْرَبٌ *a stocking or sock* (Pers. گُورَبُ), جَوَارِبَةٌ and جَوَارِبٌ; مُلْحِدٌ *a heretic*, مَلَاْحِدَةٌ; قَيْصَرٌ (ἐπίσκοπος) *a bishop*, اَسَاقِفٌ and اَسَاقِفَةٌ.

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III. ^سفَعَالِلَة continued. *Sing.*

(*Cæsar*, *Kaïсар*) the Byzantine emperor, ^سقَيَاصِرَة; ^سفِرْعَوْن; ^سصِيرْفِي and ^سصِيرْف; ^سفِرَاعِنَة; ^سفِرَاعُون (Pharaoh), a money-changer, ^سصِيَارِف and ^سصِيَارِفَة; ^سمَغْرِبِي a Moor, ^سمَغَارِبَة; ^سبَغْدَادِي a native of Bagdād, ^سبَغَادِدَة; ^سمَصْمُودِي a man of the Bèrbèr tribe of *Masmūda*, ^سمَصَامِدَة; ^سمِهْلَبِي a descendant of *ēl-Muhallèb*, ^سمِهَالِبَة. — From ^سكِسْرِي (Pers. *خسرو*, *Chosroes*) the king of Persia, are formed irregularly ^ساَكِيسِرَة, ^ساَكِيسِر, and ^سكِسَاسِرَة; and ^سسَوَاء or ^سسِي, a like, an equal, has, besides ^ساَسَوَاء, the irregular ^سسَوَاسِيَة, ^سسَوَاسِيَة, and ^سسَوَاسِي (for ^سسَوَاسِي).

REM. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; as ^سجَبَّار a tyrant, a giant, ^سجَبَّارَة; ^سشَمَّاس a deacon (Syr. ^سشَمَّامَة).

REM. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of *ā* and the letters of prolongation), one of the radicals is rejected, generally the last. E. g. ^سعَنْكَبُوت a spider, ^سعَنْكَب; ^سعَنْدَلِيب a nightingale, ^سعَنْدَل; ^سجَحْمَرَش a fat, lazy old woman, ^سجَحْمَر; ^سسَفَرَجَل a quince, ^سسَفَرَج; but ^سفَرَزْدَق a burnt cake, ^سفَرَزَق; ^سقَلَنْسُوة a sort of cap, ^سقَلَانِس (for ^سقَلَاسِي), or ^سقَلَاسِي; ^ساَسْطُوانَة a pillar, ^ساَسَاطِين; ^سبَطْلَمِيُوس Ptolemy, ^سبَطَالِسَة; ^سدِمَسْتَق a Byzantine governor (domesticus, *δομestikós*), ^سدِمَاسْتِي. Here may also be mentioned such plurals as ^سعَبَادِلَة from ^سعَبْدُ اللَّهِ 'Abdu 'Ulāh (compare §. 264, rem. b).

REM. c. The forms of the plur. fract. of quadrilaterals and quinqueliterals are also used in forming plurals from other plurals (جَمْعُ الْجَمْعِ *the plur. of the plur.*, or secondary plural). In particular, forms XIII. أَفْعُلْ and XV. أَفْعَلْ make أَفَاعِلُ, and XIV. أَفْعَالُ; more rarely V. فَعَالُ, فَعَائِلُ, and XVIII. and XIX. فَعَالِينُ, فَعَالَيْنُ. E.g. XIII. كَلْبُ *a dog*, أَكَلْبُ, أَكَالِبُ; رَهْطُ *one's people or tribe*, أَرْهَطُ, أَرْهَطُ; أَيْدِي (for أَيْدِي), أَأَيْدِي, أَأَيْدِي; أَيْدِي *a hand, a benefit*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *a rib*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *a bracelet*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *a place*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *camels*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *a saying, a speech*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *a he-camel*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *an intestine*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *a garden (of palm trees)*, أَأَيْدِي, أَأَيْدِي; أَأَيْدِي *an eagle*, أَأَيْدِي, أَأَيْدِي. Again, XV. أَفْعَلْ forms a pluralis sanus أَفْعَلَاتُ, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *as أَفْعَلَاتُ*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a building*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a gift, pay*, أَفْعَلَاتُ, أَفْعَلَاتُ. A pluralis sanus in أَفْعَلَاتُ may also be derived from V. فَعَالُ, VI. فَعُولُ, III. فَعُولُ, XVII. فَعَائِلُ, and a few other forms; as أَفْعَلَاتُ *a he-camel*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a dog*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a man*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a house*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *houses, families*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a road*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a she-camel for slaughter*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a he-ass*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *anything woven or plaited*, أَفْعَلَاتُ, أَفْعَلَاتُ; أَفْعَلَاتُ *a house*, أَفْعَلَاتُ, أَفْعَلَاتُ; etc. Sometimes there is even a treble formation; as أَفْعَلَاتُ *a band, a party or sect*, أَفْعَلَاتُ, أَفْعَلَاتُ, أَفْعَلَاتُ. Such secondary plurals can be properly used only when the

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objects denoted are at least nine in number, or when their number is indefinite.

REM. *d.* Plurals are formed from a great many relative adjectives, — especially those that indicate the relations of sect, family, or clientship, — by adding the termination *ة*; as *شَافِعِيّ* *a follower of ḡs-Sāfi'i* (الشَّافِعِيّ), *الشَّافِعِيَّة* *the sect of the Sāfi'ites*; *صُوفِيّ* *a Sūfi*, *الصُّوفِيَّة* *the sect of the Sūfis*; *المَرْوَانِيَّة*, *الزُّبَيْرِيَّة*, *the partisans of Marwān, of Ibnu 'z-Zubèir*. See §. 268. Sometimes *ة* is added with the same effect to other adjectives, especially of the forms *فَاعِلٌ* and *فَعَالٌ*; as *شَارِبَةٌ* *those who live on the bank and drink the water of (a certain stream)*; *وَارِدَةٌ* *(men) drawing water or (cattle) drinking*; *سَابِلَةٌ* *travellers*; *جَمَالَةٌ*, *حَمَارَةٌ*, *خَيْالَةٌ*, *بَغَالَةٌ*, *persons who own or keep camels, asses, horses, mules*; *سَيَّارَةٌ* *a company of persons journeying together, a caravan*.

REM. *e.* The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as *أُمٌّ* *a mother*, *أُمّهَاتٌ* (Syr. *ܐܡܬܐ*, *ܐܡܬܐ*), rarely *أُمَّاتٌ*; *فَمٌّ* *a mouth*, *أَفْوَاهٌ* (from a sing. *فَوْهٌ* or *فَوٌّ*); *شَفَاةٌ* *a lip*, *شَفَاةٌ*; *مَاءٌ* *water, a spring*, *أَمْوَاءٌ* (from a sing. *مَاءٌ*); *شَوْيٌ*, *شِيَاءٌ*, *شَاءٌ*, *أَسْتَاءٌ* *the anus*, *أَسْتَاءٌ*; *شَاءٌ* *a sheep or goat*, *نِسْوَانٌ* (from the rad. *أنس*, whence Heb. *אִשָּׁה*, *אִשָּׁה*, for *אִשָּׁה*, *אִשָּׁה*); *خُلْدٌ* *a mole*, *مَنَاجِدٌ* (from the rad. *نجد*). *إِنْسَانٌ*, *a human being* (Heb. *אִישׁ*, for *אִישׁ*, *אִישׁ*), has usually *نَاسٌ* instead of the older and poetic *أَنَاسٌ* (Heb. *אָנָשׁ*, Aram. *ܐܢܫܐ*). (*أَنَمٌ*).

306. As regards their meaning, the plurales fracti differ

entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, ^{عَبْدُونَ} are *slaves* (*servi*), i. e. several individuals who are slaves, ^{عَبِيدٌ} *slaves* collectively (*servitium* or *servitus*); ^{شَبَابٌ} *young men*, *youth* (*juventus*), = ^{شَبَابٌ}; ^{مَشِيخَةٌ} *old men* in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a constructio ad sensum.

REM. We must distinguish from the plurales fracti those nouns which are called ^{أَشْبَاهُ الْجَمْعِ} (*like the plural*), 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*. These are called ^{أَسْمَاءُ الْجَمْعِ}, and differ from the ^{أَشْبَاهُ الْجَمْعِ} in not admitting of the formation of nomina unitatis (§. 246).

307. The pluralis sanus and the plurales fracti of the forms XII. ^{فَعْلَةٌ}, XIII. ^{فَعْلَوْنَ}, XIV. ^{فَعْلَاءُ}, and XV. ^{فَعْلَةٌ}, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called ^{جَمْعٌ قَلِيلٌ}, *plurals of paucity*, whilst the rest are named ^{جَمْعٌ كَثِيرٌ}, *plurals of abundance*. This observation applies, of course, only to such nouns as

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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. َ (Nom.), ِ (Gen., Dat., Abl.), and ُ or ِ (Acc., see §. 8, rem. a). Diptotes are those which have only *two* terminations; viz. ُ (Nom.) and ِ (Gen., Dat., Abl., Acc.).* —

* A noun may be *مَعْرُوبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مَنْصَرَفٌ*, *declined with tènwin*, or *غَيْرُ مَنْصَرَفٍ*, *declined without tènwin*. The term *مَتَمَكِّنٌ فِي الْأَسْمِيَّةِ*, *established in*, or *possessed of, the nominal character or nature*, or simply *مَتَمَكِّنٌ*, is synonymous with *مَعْرُوبٌ*, and *غَيْرُ مَتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst *مَتَمَكِّنٌ أَمَكَّنُ*, *possessed of (the nominal character) to the fullest extent*, is equivalent to *مَنْصَرَفٌ*, and *مَتَمَكِّنٌ غَيْرُ أَمَكَّنٍ* to *غَيْرُ مَنْصَرَفٍ*. —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 الْأَضَافَةِ*, *the sign of annexation*; the vowel *a* is designated *النَّصَبُ*, *the uplifting or*

2) The *dual* number has only *two* case-endings, which are common to both genders; viz. *أَيْنَ* (Nom.) and *أَيْنِ* (Gen., Dat., Abl., Acc.).† — 3) The *pluralis sanus* has likewise, only *two* case-endings for each gender; viz. for the *masculine*,

elevation (of the voice), and is *عَلَمُ الْمَفْعُولِيَّةِ*, the sign of objectivity.— The *tènwin* may be a) *التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ*, the *nunation* which shows that a noun is fully declinable, also called *تَّنْوِينُ التَّمَكِينِ*, and found in the singular and the *pluralis fractus*, as *رَجُلٌ*, *رِجَالٌ*; b) *التَّنْوِينُ الْمَقَابَلَةُ*, the *nunation of correspondence*, found in the plural feminine, as *مُسْلِمَاتٌ*, because it corresponds to the *ن* of *مُسْلِمِينَ*; c) *التَّنْوِينُ التَّنْكِيرُ*, the *nunation which distinguishes, in the case of an indeclinable noun, between the definite, الْمَعْرِفَةُ, and the indefinite, النُّكْرَةُ*, as *مَرَرْتُ بِسَيَبَوَيْهِ وَسَيَبَوَيْهِ آخَرَ*, *I passed by Sibawèih and another (man called) Sibawèih*; and d) *التَّنْوِينُ الْعَوَظُ*, the *nunation of compensation*. This last may be of three kinds: a) of compensation for the omission of an entire proposition, as in *وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ* and *ye are then looking on*, where *حِينَئِذٍ* stands for *حِينَ إِذْ بَلَغَتِ الرُّوحُ الْحَلْقُومَ*, at the time when the spirit has reached the throat; β) of compensation for a governed word, as when the genitive is omitted after *كُلٌّ* or *بَعْضٌ*, as *كُلٌّ قَائِمٌ* for *كُلٌّ إِنْسَانٍ قَائِمٌ* or *كُلُّهُمْ قَائِمٌ*; γ) of compensation for a letter, as in *جَوَارٍ*, plural of *جَارِيَةٌ*, for *جَوَارِي* in the nominative or *جَوَارِي* in the genitive.

† The form *أَيْنِ* is used dialectically, as in the hemistich *عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةً*, at eve it (a bird) rose on two nimble (wings).

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وَنَ (Nom.) and نَ (Gen., Dat., Abl., Acc.)*; for the feminine, اَتَ (Nom.) and اَتَ (Gen., Dat., Abl., Acc.). — 4) The plurales fracti are either diptotes or triptotes, exactly like the singular (see §. 309, a). — The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

Masc.		Fem.	
Proper.	Common.	Proper.	Common.
Sing.		Sing.	
N. زَيْدٌ Zeid.	رَجُلٌ a man.	هِنْدٌ Hind.	جَنَّةٌ a garden.
G. زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac. زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً

The existence of the form اَنَ is doubtful, despite the verse اَعْرِفْ مِنْهَا الْجِدَّ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which اَلْعَيْنَانِ and ظَبْيَانِ (written in rhyme نَا) are used instead of اَلْعَيْنَيْنِ and ظَبْيَيْنِ.

* The form يِنَ is said by some to be dialectical, whilst others consider it due only to poetic license (ضُرُورَةُ الشَّعْرِ); e. g. وَأَنْكَرْنَا وَمَا ذَا تَبْتَغِي, *and we ignore the ruffraff of other (tribes)*; وَالشُّعْرَاءُ مِنِّي وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ, *and what is it pray that the poets want of me, since I have already passed the limit of forty (years)?* where اَلْأَرْبَعِينَ and آخِرِينَ are used instead of اَلْأَرْبَعِينَ and آخِرِينَ.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Dual.</i>		<i>Dual.</i>	
N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتِ	جَنَّاتِ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زَيْدُو	رَجَالُ	هِنْدُو	جَنَانُ
G.	زَيْدُو	رَجَالِ	هِنْدُو	جَنَانِ
Ac.	زَيْدُوا	رَجَالًا	هِنْدُوا	جَنَانًا

Adjectives.

	Masc.		Fem.
		Sing.	
N.	جَالِسٌ	sitting.	نَائِكَةٌ
			mourning.
G.	جَالِسٍ		نَائِكَةٍ
Ac.	جَالِسًا		نَائِكَةً
		Dual.	
N.	جَالِسَانِ		نَائِكَتَانِ
G. Ac.	جَالِسَيْنِ		نَائِكَتَيْنِ

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TRIPTOTE OR FIRST DECLENSION.

Adjectives.

	Masc.	Fem.
	<i>Plur. sanus.</i>	
N.	جَالِسُونَ	نَائِمَاتٌ
G. Ac.	جَالِسِينَ	نَائِمَاتٍ
	<i>Plur. fract.</i>	
N.	جُلُوسٌ	نُوحٌ
G.	جُلُوسٍ	نُوحٍ
Ac.	جُلُوسًا	نُوحًا

DIPTOTE OR SECOND DECLENSION.

Substantives.

	Masc.		Fem.
	<i>Sing.</i>		
N.	عُثْمَانُ	'Othmān.	زَيْنَبُ Zèinèb.
G. Ac.	عُثْمَانَ		زَيْنَبٍ
	<i>Dual.</i>		
N.	عُثْمَانَانِ		زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ
	<i>Plur. sanus.</i>		
N.	عُثْمَانُونَ		زَيْنَبَاتٌ
G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ

DIPTOTE OR SECOND DECLENSION.

Substantives.

Masc.		Fem.	
		<i>Plur. fract.</i>	
(of ^{دِرْهَم} <i>a dirham</i>)		(of ^{جَارِيَّة} <i>a young woman</i>)	
N.	دِرْهَمٌ	N. G.	جَوَارِيٌ*
G. Ac.	دِرْهَمٍ	A.	جَوَارِي

Adjectives.

Masc.		Fem.	
		<i>Sing.</i>	
N.	أَسْوَدٌ <i>black.</i>	أَفْضَلٌ <i>more excellent.</i>	أَسْوَدَةٌ <i>black.</i>
G. Ac.	أَسْوَدٍ	أَفْضَلٍ	أَسْوَدَاءَ
		<i>Dual.</i>	
N.	أَسْوَدَانِ	أَفْضَلَانِ	أَسْوَدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	أَسْوَدَاوَيْنِ
		<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. 264, at the end of the note.

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DIPTOTE OR SECOND DECLENSION.

<i>Adjectives.</i>		
Masc.		Fem.
	<i>Plur. fract.</i>	
(of فَقِيرٌ <i>poor</i>)		(of نَائِحَةٌ <i>mourning</i>)
N. فَقْرَاءُ	...	نَوَائِحُ
G. Ac. فَقَرَاءُ	...	نَوَائِحِ

REM. 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 اِبْنَم, *a son*, for اِمْرًا and اِبْنًا, which are also used (see §. 19, *d*).

Sing. Nom.	اِمْرُو or اِمْرًا	اِبْنَم
Gen.	اِمْرِي or اِمْرٍ	اِبْنَمِ
Acc.	اِمْرًا or اِمْرًا	اِبْنَمًا

REMARKS on the Arabic Declension as compared with that of the other Semitic Languages.—In the other Semitic languages, as well as in modern Arabic, the case-endings of the *singular* have almost wholly disappeared.* In Æthiopic, the old *accusative* in *a* is retained, as *takala gannata*, “he planted a garden.” The construct state in *a*, as *ëmna marêta mëdêr*, “from the dust of the ground,” may be merely an inaccurate use of the same form, or it may admit of some other explanation. In Assyrian the three terminations *u*, *i*, *a*, are found, but they seem to

* They are still used in some parts of Arabia and Mesopotamia, though, as in Hebrew, with but little regard to grammatical correctness. See, for example, Wallin in the *Zeitschrift d. D. M. G.*, vol. V. p. 6, vol. VI. p. 196, and von Kremer, *Mittel-Syrien und Damascus* (Wien, 1853), p. 203.

be employed indifferently, even in the oldest inscriptions. In Hebrew, traces of all three cases are also discernible, viz. יָ = יַ, יִ = יְ, and הִ = הַ or הָ (compare §. 97, rem. *b*), though the first two have lost their peculiar force, and are chiefly used by the poets as archaistic forms. The Aramaic has dropped them entirely, for the status emphaticus in אֲ (as אֲבִירָא *the man*) seems rather to be a post-positive article* than the remnant of a case (the accus.). The *tênwîn* of the Arabic appears in Hîmyaritic as *m*, and in Assyrian perhaps as *v*, for we may regard the terminations *uv*, *iv*, *av*, as = *um*, *im*, *am*, just as, in the plural, *îv* = *îm*. We seem also to find it in the Hebrew adverbs in אֲ = אַ, as אֲמֵן, or אֲמֵן, *truly* (אֲמֵן), אֲחַד *gratis* (אֲחַד), יוֹמָם *by day* (יוֹמָם), רֵיקָם *in vain* (רֵיקָם). — The *dual* scarcely exists in Æthiopic. In Assyrian its termination is *ā*, probably for *ām*, as in the plural *î* for *îm*. In Aramaic, the nom. early fell into disuse, and its place was supplied by the *oblique* form יִ;† as רַגְלֵיךָ *the two feet*. In Syriac, however, the dual has maintained itself in but three words, in the form *ēn* (contracted for *āyin*); viz. זֶמַּע, fem. זֶמַּעַת, *two*; זֶמַּעַת *two hundred*; and מִצְרַיִם *Egypt*. In Hebrew, the corresponding termination is יִם (with אֲ for יִ, as in אֲם *if* = אֲן, אֲבִירָא *thumb* = אֲבִירָא, אֲבִירָא *pistachio-nuts* = אֲבִירָא, אֲבִירָא *to be fat* = אֲבִירָא). In these cases, the יִ is merely an auxiliary vowel, to lighten the pronunciation; as בֵּית = בֵּית, so יִ or יִם = יִין; compare שְׁנַיִם with שְׁנַיִן, יָדַיִם with יָדַיִן, שְׁנַתַּיִם (שְׁנָה) with שְׁנַתַּיִן.‡ It is further to be noticed, that in Assyrian,

* Compare, for instance, in Swedish, *mann-en*, “the man,” as distinguished from *en man*, “a man.”

† Very rarely יִ, as in מֵאֵתָא, for the common מֵאֵתָא, *two hundred*; and יִין, as in מֵאֵתָא, fem. מֵאֵתָא, *two* (for מֵאֵתָא).

‡ Very rare forms are: 1) יִם (like Aram. *ēn*), in the com-

II. The Noun. A. Nouns Subst. and Adj.—Declen. of Nouns. 271

Hebrew, and Aramaic, the use of the dual is confined to the noun substantive, and generally restricted to objects that are united (by nature or art) in pairs. In modern Arabic, the dual is but little employed except in the substantive, and then in the *oblique* form ـَيْنِ .—In regard to the *pluralis sanus* of the Arabic, we must first observe that, as ـُونَ , ـَاتُ , are dynamical developments of ـُ , ـَةٌ , and ـَيْنِ , ـَاتِ , of ـُ , ـَةٌ , we should naturally expect a form ـَانِ , ـَاتَا , to correspond to ـُ , ـَةٌ . This *ān* has actually been retained in Assyrian (*ānu*, *āni*, *āna*) and in Æthiopic (*ān*, acc. *āna*). In Aramaic (as in modern Arabic), the oblique termination ـَيْنِ is alone in use, as גְּבִירַיִן *men*, עֲצֵיִם *oxen*; in Hebrew and Phœnician, ם is substituted for ן (as in the dual), whence אֲנָשִׁים *men*, פָּרִים *steers*. The Moabites seem to have had both forms, *n* and *m*. In Assyrian the most common termination is *ī*, sometimes written *iv* (for *īm*, as in the dual *ā* for *āv*, *ām*). For the *feminine* the other dialects have, in exact accordance with the Arabic: Æth. *āt* (acc. *āta*); Aram. ـَاتُ , ـَاتِ (in the construct);* Heb. and Phœn. ות — (with *ō* for *ā*), later Phœn. *ūth* (as in the well known *yth alonim valonuth*, “the gods and goddesses”); Assyrian, *āt*, but also *ūt* and *it* (the last from feminines in *it*).—Of the Arabic *plurales fracti* there are no certain

bination עֲשָׂרָה שְׁנַיִם , fem. $\text{עֲשָׂרָה שְׁתַּיִם}$, *twelve*; 2) ם , in the proper name $\text{הָעֵינִים=הָעֵינִים}$; and 3) ן (for יֵן , see last note), in the proper name דִּתְנֵן=דִּתְנֵן . It may be, however, that ם and ן are not contractions of יֵם and יֵן , but the actual nom. = ـَانِ . The Moabitish form also ended in ן or ם (*ān*, *ām*, or *ēn*, *ēm*).

* The absolute form ـَاتُ , ـَاتِ , bears exactly the same relation to ـُونَ , ـَيْنِ , ـِ , that the verbal form كَمَلُوا , كَمَلْتُمْ , does to كَمَلُوا , كَمَلْتُمْ (see p. 61), or يَكْمَلُونَ , يَكْمَلُونَ to يَكْمَلُونَ , يَكْمَلُونَ (see p. 63).

vestiges in Assyrian, Heb., Phœn., or Aram., unless we reckon as such *ܠܕܢܐ* *villages*, = *قُرَى*, from *ܠܕܢܐ*, *قرية*. The Æthiopic, on the contrary, has plurals of this sort exactly corresponding to several of the Arabic forms.

309. The following nouns are diptote.

a. Several forms of the pluralis fractus; viz.

α) Quadrisyllabic plurales fracti, the first and second syllables of which have fêṭha and the third kèsra, that is to say, the forms فَوَاعِلُ (XVI.), فَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns which have more than three radical letters); as بَرَاِئُ *causes*, عَجَائِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans*.

β) Plurales fracti which end in hêmza preceded by êlif mêm dūda (أَء), viz. فعلاء (XX.) and أفعلاء (XXI.); as حُكَمَاءُ wise men, أَوْلِيَاءُ friends (compare b, α and c, γ).

γ) Plurales fracti which end in ـ and ـى , viz. فَعَالٍ (XXIII.), فَعَلَى (XXII.), and فَعَالِي (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare b, β and c, β).

٥) ^{اَوَّلُ}اول, plur. fract. of ^{اَوَّلُ}اول, and of its fem. ^{اَوَّلَى}اولى, *first*; ^{اٰخِرُ}اخر, plur. fract. of ^{اٰخِرُ}اخر, and of its fem. ^{اٰخِرَى}اخرى, *other, another*; ^{جَمْعُ}جمع, plur. fract. of ^{جَمْعُ}جمع, and of its fem. ^{جَمْعَى}جمعى, *other, another*; ^{بِئَعَاءُ}بئعاء, plur. fract. of ^{بِئَعَاءُ}بئعاء, *other, another*; ^{بِئَعَاءُ}بئعاء, fem. of ^{بِئَعَاءُ}بئعاء, *other, another*; ^{اَجْمَعُ}اجمع, etc., *all together*.

b. Various common nouns and adjectives; viz.

α) Common nouns and adjectives which end in hêmza preceded by êlif mêm dūda (أَـ) ; as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§. 296). Compare α, β and γ, β.

REM. This rule does not apply to cases in which the hêmza is *radical*, as قُرَاءٌ from قَرَأَ (compare §. 299, rem. c, and §. 301, rem. e).

β) Common nouns and adjectives ending in êlif makṣūra (ِـ) ; as ذِكْرِي *memory*, سُكْرِي *drunken* (§. 295, a). Compare α, γ and γ, β.

REM. Excepting those in which the êlif makṣūra is *radical*; as هُدًى *guidance* (for هُدًى, §. 213).

γ) Adjectives of the form أَفْعَلٌ (§§. 232, 16, and 234-5), of which the fem. is فَعْلَى and فَعْلَاءٌ (§§. 295, b, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*. — But adjectives of the form أَفْعَلٌ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلٌ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*. — Substantives of this form are usually regarded as triptote, e. g. أَجْدَلٌ *a hawk*, أَخِيلٌ *a green woodpecker*, أَرْنَبٌ *a hare*, أَرْمَلٌ *a humming*; but the diptote form is admissible in such as were originally adjectives, e. g. أَجْدَلٌ, أَخِيلٌ.

REM. a. Some good authorities give أَرْمَلٌ as the masculine of أَرْمَلَةٌ, which would be very irregular.

REM. b. Adjectives of the form أَفْعَلٌ, when used as substantives, retain the diptote inflection; e. g. أَدْهَمٌ *a fetter* (properly *blackish*,

dun, اَسْوَدُ a serpent (prop. black), اَبْرَقُ stony land (prop. mottled), اَبْطَحُ a wide, gravelly water-course, اَجْرَعُ a tract of land without herbage.

δ) Adjectives of the form فَعْلَانُ, of which the fem. is فَعْلَى (§. 295, a); as سَكْرَانُ, f. سَكْرَى, *drunken*.—But those of which the fem. is فَعْلَانَةٌ (§. 295, rem. a) are triptote; as نَدَمَانُ, f. نَدَمَانَةٌ, *repentant*.—Adjectives of the form فَعْلَانُ are all triptote, their fem. being formed by adding ة- (§. 295, rem. a); as عَرِيَانُ, f. عَرِيَانَةٌ, *naked*.

REM. a. Adjectives of the form فَعْلَانُ, f. فَعْلَانَةٌ, are rare. The principal examples in the language are: اَلْيَانُ having a large fat tail (of a sheep); حِلَّانُ angry; دَخْنَانُ stiflingly hot; سَخْنَانُ hot; سَيْفَانُ tall and slender; ضَحْيَانُ exposed to the sun, eating in the forenoon (الضَحَى); صَوَّحَانُ and صَوَّحَانُ dry, withered; عَلَّانُ stupid, ignorant; قَشَوَانُ thin, slender; مَمَّانُ sucking (sheep or cows) out of greed, mean, vile; مَوْتَانُ stupid, stolid; نَدَمَانُ repentant; نَصْرَانُ Christian. Some of these, however, have also the form فَعْلَانُ, فَعْلَانُ, or فَعْلَانُ; as اَلْيَانُ and اَلْيَانُ; سَخْنَانُ, سَخْنَانُ, or سَخْنَانُ; صَوَّحَانُ; قَشَوَانُ. The word صَوَّحَانُ may perhaps be merely a mistake for صَوَّحَانُ or صَوَّحَانُ.

REM. b. فَلَانُ so and so, such and such a one, makes irregularly in the feminine فُلَانَةٌ.

ε) The masculine numerals as mere abstract numbers; e.g. ثَمَانِيَةٌ ضِعْفُ اَرْبَعَةٍ 8 is the double of 4; سِتَّةٌ اَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ 6 is more than 5 by one.

ζ) Distributive numerals of the forms فَعْلَانُ and مَفْعَلَانُ

(§. 333); as ثَنَاءٌ and مِثْنَى, two by two, ثَلَاثٌ and مِثْلَتٌ, three by three.

η) The grammatical paradigms formed from the root فَعَلَ, when used without the article as a sort of definite proper names. For example : اَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ (the form) *af'al*, (used) as an adjective, is declined without *tənwīn* (e.g. أَحْمَرٌ red); اَفْعَلٌ إِذَا كَانَ اسْمًا نَكْرَةً فَإِنَّهُ يَنْصَرِفُ (the form) *af'al*, when it is an indefinite noun, is declined with *tənwīn* (e.g. أَفْكَلٌ tremor, أَجْدَلٌ a hawk); وَزْنٌ طَلْحَةٌ وَأَصْبَعٌ فَعْلَةٌ وَأَفْعَلٌ the measure of *Talha* and *'isba'* is *fa'la* and *'if'al*. But if we say كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ, every (word of the form) *'af'al*, which is an adjective, is declined without *tənwīn*, we must employ the nunation, because كُلٌّ, in the sense of *each, every*, requires an indefinite word after it in the genitive; and so in other cases.

c. Many proper names; viz.

α) Foreign names of men, as اِبْرَاهِيمُ 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 *ēlif makṣūra* (compare *a, γ* and *b, β*) and *ēlif məmdūda* (compare *a, β* and *b, a*), whether Arabic or foreign; as يَحْيَى John, عَادِيَا or عَادِيَاءُ *Ādiyā*, زَكَرِيَّا Zachariah, يَعْلى *Ya'lā*, لَيْلَى *Lèilā*, سُلْمَى *Sulmā*.

γ) Proper names in *كـ*, whether Arabic or foreign; as *غَطَفَانُ* *Gatafān* (a tribe), *عُثْمَانُ* 'Othmān, *حِطَّانُ* *Hittān*, *سُفْيَانُ* *Sufyān*, *سُلَيْمَانُ* Solomon, *عِمْرَانُ* 'Imrān ('Amram).

δ) Proper names which resemble in form the verbal forms *فَعَلَ* and *فُعِلَ*, or any of the persons of the Imperfect; as *شَمَّرُ* *Sammar*, *شَلَمُ* Jerusalem, *ضُرِبُ* *Dorib*, *أَحْمَدُ* *Aḥmèd*, *يَزِيدُ* *Yèzîd*, *يَشْكُرُ* *Yèškur*, *تَدْمُرُ* *Tadmur* (Palmyra), *تَغْلِبُ* *Taglib*, *يُبْنَى* *Yubnā*, *تُمَاضِرُ* *Tumādîr*, *يُرَامِلُ* *Yurāmîl*.

ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. *عَقْرَبُ* a scorpion, *عَقْرَبُ* 'Akṛab (a man's name).

ζ) Proper names which end in *ة*, whether masculine or feminine; as *مَكَّةُ* *Mekka*, *فَاطِمَةُ* *Fāṭima* (a woman), *دُغَةُ* *Dogā* (a woman), *طَلْحَةُ* *Talḥa*, *قَتَادَةُ* *Katāda* (men).

η) Fem. proper names, which do not end in *ة*, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. *مِصْرُ* *Egypt*, *جُورُ* *Gūr*, *صُورُ* *Tyre*, *زَيْنَبُ* *Zèinèb*, *سُعَادُ* *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 latter is preferred) ; as ^{sc}هَد or ^{sc}هَد Hind, ^{sc}دَد or ^{sc}دَد Da'd.

θ) Proper names, which are actually or seemingly derived from common substantives or adjectives ; especially masculine names of the form فَعْل (from فَاعِل), as عُمَرُ 'Omar, زُفَرُ Zufar, جُشَمُ *Gušèm*, زَحْلُ the planet Saturn, قَتَمُ the male hyæna ; and feminine names of the form فَعَال (from فَاعِلَةٌ), as قَطَامُ *Kaṭām*, رَقَاشُ *Rakāš*, حَدَامُ *Hadām*, بَرَّاحُ the sun, صَلَاحُ *Ṣalāḥ* (a name of Mekka). These latter, however, have more usually and correctly the form فَعَالِ, and are wholly indeclinable ; as قَطَامِ, رَقَاشِ, حَدَامِ, بَرَّاحِ, صَلَاحِ ظَفَارِ *Zafār* (a city), قَتَامِ the female hyæna, حَلَاقِ death, صَرَامِ war, أَزَامِ a year of famine.

REM. a. Words of the form فَعَالِ, of which the last letter is *r*, as جَارِ the female hyæna, حَدَّارِ *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form فَعَالِ.

REM. b. Besides being used as proper names, the forms فَعْل and فَعَال are often employed as vocatives, in terms of abuse ; e. g. يَا خُبْتُ *O improbe!* f. يَا خَبَاتِ ; يَا فَسَقُ *O sceleste!* f. يَا فَسَاقِ ; يَا لُكْعُ *O vilis!* f. يَا لُكَاعِ.

REM. c. In compound proper names of the class called مَرْكَبُ (§. 264), the first word is usually not declined at all, and the

second follows the diptote declension; nom. رَامَهْرَمَزُ, بَعْلَبَكُ, حَضْرَمَوْتُ, gen. and acc. رَامَهْرَمَزٍ, بَعْلَبَكٍ, حَضْرَمَوْتٍ. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tènwin* because it is defined by the second (see §. 313, foll.); nom. حَضْرَمَوْتُ, بَعْلَبَكُ, رَامَهْرَمَزُ, gen. حَضْرَمَوْتٍ, acc. حَضْرَمَوْتٍ, etc. The proper name مَعْدَى كَرِبَ admits of three forms, for we may say مَعْدَى كَرِبَ (like حَضْرَمَوْتُ); or مَعْدَى كَرِبُ, gen. and acc. مَعْدَى كَرِبٍ (like حَضْرَمَوْتُ, حَضْرَمَوْتٍ); or مَعْدَى كَرِبَ in all three cases (like رَامَهْرَمَزُ).— Proper names of men ending in وَيْ are wholly indeclinable; as بُوَيْهَ, عَمْرُوَيْهَ, نِفْطُوَيْهَ, سَيَبُوَيْهَ.

·REM. d. Proper names, when used *indefinitely*, are naturally declined with *tènwin*; as رَبُّ اِبْرٰهِيْمٍ لَقِيْتَهُ many an Abraham have I met; and so رَبُّ عِمْرَانٍ وَاَحْمَدٍ وَاَطَمَةَ وَسَعَادٍ وَعَمْرٍ وَقَطَامٍ وَسَيَبُوَيْهَ. There is, however, a doubt as to the admissibility of the *ṣarf* in the form اَفْعَلُ.

REM. e. The اَسْبَابُ الْاِمْتِنَاعِ مِنَ الصَّرْفِ, or reasons why a noun is debarred from taking the *tènwin*, are usually reckoned by the grammarians to be nine in number; viz. اَلْعِلْمِيَّةُ its being a proper name; اَلْوَصْفِيَّةُ its being an adjective; اَلْعَجَمِيَّةُ its being a foreign word; اَلتَّائِيْتُ aَلْمَرْكَبُ الْمَرْجِي its being a compound of the class اَلتَّرْكِيْبُ its being necessarily feminine by form or meaning; اَلْاَلْفُ وَالنُّونُ الْمَضَارِعَتَانِ لِاَلْفِي اَلتَّائِيْتُ its ending in the termination اَنَ which resembles the feminine termination اَاءُ; كَوْنُهُ جَمْعًا لَيْسَ عَلَى زَنْتِهِ; اَللَّازِمُ لَفْظًا اَوْ مَعْنًى its being a plural of a form which does not occur in the language as a singular (e. g. مَسَاجِدُ mosques, مَصَابِيْحُ lamps, for there is no

singular noun of the form مَفَاعِل or مَفَاعِيل; (مَفَاعِيل إِلَى أُخْرَى; its being turned from one form into another (as عُمَرُ, which is مَعْدُولُ, or transformed, from عَامِرُ, or قَطَامُ, which is مَعْدُولَةٌ from قَاطِمَةٌ); and وَزْنُ الْفِعْلِ its resembling in form a part of the verb. Any two or more of these causes in combination prevent a noun from being declined with tənwin; e. g. 1) الْعَلَمِيَّةُ + the termination ـَان as عُنْمَانُ. Hence we say حَسَّانُ *Hassān*, if we derive this name from the radical حَسَّ; but if we derive it from حَسَنَ, it is triptote, حَسَّانُ. 2) الْعَلَمِيَّةُ + وَزْنُ الْفِعْلِ, as بَعْلَبُكُ. 3) الْعَلَمِيَّةُ + التَّائِيثُ, viz. α) لَفْظًا وَمَعْنَى in form and meaning, as فَاطِمَةُ; β) لَفْظًا in meaning but not in form, as طَلْحَةُ (which, though feminine in form, yet is the name of a man). Except feminine proper names of the form فُعْل, in c, η. 4) الْعَلَمِيَّةُ + وَزْنُ الْعَجْمَةِ + الْعَلَمِيَّةُ, as عُمَرُ. 5) الْعَلَمِيَّةُ + الْعَدْلُ, as بَزِيدُ. 6) الْعَلَمِيَّةُ + وَزْنُ الْفِعْلِ, as بَطْرُسُ *Petrus*. Except the case of نُوحُ and similar names in c, α. 7) الْعَلَمِيَّةُ + الْعَدْلُ, as أُخْرُ, which is مَعْدُولُ from آخِرُ, or جَمْعُ, which is مَعْدُولُ from جَمْعَاوَاتُ. 8) الْوَصْفِيَّةُ + the termination ـَان in adjectives of the form فَعْلَانُ, fem. فَعْلَى. 9) الْوَصْفِيَّةُ + وَزْنُ الْفِعْلِ, in adjectives of the form أَفْعَلُ.

310. Nouns ending in ـَى for ـَى or ـَو (§§. 213 and 245), which follow the first declension, and those in ـَى and ـَا, for ـَى, which follow the second (§. 309, α, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِي), not expressed (لَفْظِي).

or external (ظَاهِرٌ). E. g. عَصَا for عَصَوُ, عَصَوُ, and عَصَوَا; رَحِيٌّ for رَحَى, رَحَى, and رَحِيًّا; بُشْرَى for بُشْرَى and بُشْرَى.

311. Nouns ending in ى, for ى or ى (§. 167, *b*, β , and the Paradigms of the Verb, Tab. XVIII.) and ى or ى, (see the same Tab. and §. 218), have the same termination in the nom. and gen. (dat. abl.), but in the acc. ى (according to §. 166, *a*). E. g. غَاظٌ for غَاظُو, acc. غَاظِيَا; رَامٌ for رَامِي, acc. رَامِيَا; مَغْرٍ for مَغْرُو, acc. مَغْرِيَا; مَرْمٍ for مَرْمِي, acc. مَرْمِيَا; تَغْرٍ for تَغْرُو, acc. تَغْرِيَا; تَمْنٍ for تَمْنِي, acc. تَمْنِيَا; شَجٍ (verbal adj.) for شَجِي, acc. شَجِيَا; عَمٍ (verbal adj.) for عَمِي, acc. عَمِيَا.

312. All plurals of the second declension, which ought regularly to end in ى, for ى, follow in the nom. the first declension instead of the second, and substitute ى (for ى). They moreover retain, 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 ى. E. g. جَوَارِيَّةٌ, plur. nom. and gen. جَوَارٍ, for جَوَارِي (instead of جَوَارِي), acc. جَوَارِي; مَعْنَى, plur. nom. and gen. مَعَانٍ, for مَعَانِي (instead of مَعَانِي), acc. مَعَانِي; صَحْرَاءُ, plur. nom. and gen. صَحَارٍ, for صَحَارِي (instead of صَحَارِي), acc. صَحَارِي.

II. The Declension of Defined Nouns.

313. Undefined nouns become defined: 1. by prefixing the article *أل*; 2. a) by adding a noun in the genitive, or b) by adding a pronominal suffix.

314. If an undefined noun be defined by the article, the following cases arise.

a) If it belongs to the first declension, it loses the *tènwīn*.

Nom.	الرَّجُلُ	الْحَسَنُ	الْمَدِينَةُ	الْمُحَصَّنَةُ	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	الْمُحَصَّنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	الْحَسْنَ	الْمَدِينَةَ	الْمُحَصَّنَةَ	الرِّجَالَ

REM. The final *l* of the acc. disappears along with the *tènwīn*.

b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسَدُ	السُّودَاءُ	الْأَكْبَرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسَدِ	السُّودَاءِ	الْأَكْبَرِ
Acc.	الْأَسَدَ	السُّودَاءَ	الْأَكْبَرَ

c) If it be a plur. sanus fem., it loses the *tènwīn*.

Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
	<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. *a.* The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*, gen. acc. *الضَّارِبِينَ*, *الرَّجُلَيْنِ*.

REM. *b.* Nouns ending in *-* drop the *tènwin* and resume their original *ى*; as *الرَّامِي* from *رَامٍ*, *الْمَعَانِي* from *مَعَانٍ*, *الْتَّمَنِي* from *تَمَنٍّ*, *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).

Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
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the book of God. the lowest part of the earth. the men of the city.

Gen.	كِتَابِ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
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Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
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Nom.	عَجَائِبُ الْمَخْلُوقَاتِ	كُلُّ يَوْمٍ
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the wonders of creation. every day.

Gen.	عَجَائِبِ الْمَخْلُوقَاتِ	كُلِّ يَوْمٍ
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Acc.	عَجَائِبَ الْمَخْلُوقَاتِ	كُلَّ يَوْمٍ
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REM. *a.* The words *أَبُ* *a father*, *أَخُ* *a brother*, *حَمٌ* *a father-in-law*, and less frequently *هَنُ* *a thing*, after rejecting the *tènwin*, lengthen the preceding vowel.

REM. *b.* Proper names of the first declension lose their *tènwin*, when followed by the word *ابْن* in a genealogical series; as مُحَمَّدُ بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ, *Muhammad, the son of Ga'far, the son of Hālid, the son of Muhammad.* On the elision of the *l* in *ابْن*, see §. 21, *b.*

REM. *c.* Instead of *بِنْت*, *a daughter*, we may use, when a genitive follows, the form *ابْنَة*.

b) The dual loses the termination *ين*.

Nom. *جَاءَ عَبْدَا السُّلْطَانِ* the two slaves of the sultan came.

Gen. *رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَابْنِ قَسْوَمٍ* he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bèkr, (viz. 'Abū Bèkr) 'ibn Ṭalḥa and ('Abū Bèkr) 'ibn Kassūm (see §. 299, rem. *h*).

Acc. *رَأَيْتُ جَارِيَتِي أَبِي* I saw the two female slaves of my father.

REM. If an *êlif conjunctionis* follows the oblique cases of the dual, the final *ي* takes a *kèsra* instead of a *gèzma*; as *مَرَرْتُ بِجَارِيَتِي*, *I passed by the two female slaves of the king* (see §§. 19 and 20, *c*).

c) The pluralis sanus loses the termination *ين*.

Nom. *جَاءَ بَنُو الْمَلِكِ* the sons of the king came.

Gen. *عِبْرَةٌ لِأُولَى الْأَلْبَابِ* an example, or warning, for those who are possessed of intelligence (see §. 302, rem. *c*).

Acc. *رَأَيْتُ بَنِي الْمَلِكِ* I saw the king's sons.

II. *The Noun. A. Nouns Subst. and Adj.—Decl. of Def. Nouns.* 285

REM. If the plur. ends in ^{نَون}, acc. ^{يَنَ} (for ^{يُونَنَ}, ^{يَيْنَنَ}), these terminations become, before a following gen., ^و, ^{يَ}; and if the genit. begins with an ĕlif conjunct., the final ^و takes damma, and the final ^{يَ} kèsra, instead of the gèzma; as ^{مُصْطَفَى اللَّهِ}, ^{مُصْطَفَو اللَّهِ} (§ 20, c). — Regarding the ^و otiosum which is often, 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 following changes take place.

a) Triptotes and the plur. sanus fem. lose the tènwin, the dual and plur. sanus masc. the terminations ^ن 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.

b) Before the pronominal suffix of the 1st p. sing. ^{يَ} (see §. 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}; ^{جَنَاتِي} my gardens, from ^{جَنَاتٌ}, plur. sanus of ^{جَنَّةٌ}; ^{تَوَابِعِي} my followers, from ^{تَوَابِعٌ}, plur. fract. of ^{تَابِعٌ}.

c) If the noun ends in ^ة, this letter is changed into (or rather, resumes its original form of) ^ت; as ^{نِعْمَةٍ} a favour or benefit, ^{نِعْمَتِي}.

d) If the noun ends in ĕlif mobile or hèmza, this letter

هُوَىَ *my sins*, for خَطَايَا, plur. fract. of خَطِيئَة; غُلَامَاىَ *my two slaves*, for غُلَامَاىَ, from غُلَامَانِ, nom. dual of غُلَامٌ; قَاضِي *my judge*, for قَاضِي (قَاضِي), from قَاضٍ; مُسْلِمِي *my Muslims*, for مُسْلِمِي, plur. sanus of مُسْلِمٌ; غُلَامِي *my two slaves*, for غُلَامِي (غُلَامِي), from غُلَامِي, genit. dual of غُلَامٌ; مُصْطَفَى *my elect*, for مُصْطَفَى (مُصْطَفَى) or مُصْطَفَى, plur. sanus of مُصْطَفَى. — From words like هَوَى, قَفَا, the form هَوَى, قَفَى, is used dialectically instead of هَوَاىَ, قَفَاىَ. — On أَبٌ, أُنْثَى, هُنَّ, هُمْ, and فُو, see §. 316, rem.

REM. b. Just as the verbal suffix نِى is sometimes shortened into نِ (§. 185, rem. c), so the nominal suffix يِ occasionally becomes يِ, particularly when the noun to which it is attached is in the vocative; as رَبِّ *my Lord!* يَا قَوْمِ *O my people!*

REM. c. What has been said in §. 185, rem. b, of the change of the damma in هُما, هُم, هُنَّ, into kèsra after يِ, يِ, or يِ, applies to the nominal as well as the verbal suffixes. E. g. كِتَابِهِ *of his book*, جَارَتَيْهِ *his two female slaves*, قَاتِلِيهِ *his murderers*, كِتَابِهِمَا, كِتَابِهِمَا (in verse كِتَابِهِمَا), etc.

B. THE NUMERALS.

1. The Cardinal Numbers.

318. The cardinal numbers from one to ten are:—

	Masc.	Fem.		Masc.	Fem.
1.	أَحَدٌ	أَحَدِي	2.	إِثْنَانِ	إِثْنَانِي
	وَاحِدٌ	وَاحِدَةٍ		ثَنَانِ	ثَنَانِي

	Masc.	Fem.		Masc.	Fem.
3.	ثَلَاثٌ	ثَلَاثَةٌ	7.	سَبْعٌ	سَبْعَةٌ
4.	أَرْبَعٌ	أَرْبَعَةٌ	8.	ثَمَانٍ	ثَمَانِيَةٌ
5.	خَمْسٌ	خَمْسَةٌ	9.	تِسْعٌ	تِسْعَةٌ
6.	سِتٌّ	سِتَّةٌ	10.	عَشْرٌ	عَشْرَةٌ

REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْثٌ, ثَلْثَةٌ, and for ثَمَانِيَةٌ, ثَمَانِيَةٌ (§. 6, rem. *a*). — سِتٌّ stands, according to the Arab lexicographers, for سِتٌّ (compare §. 14, *c*), and that for سِدْسٌ. The correctness of this view is proved by the diminutive سِدْسِيَّةٌ, the fraction سِدْسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

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* (ܐܝܬܝܢ), apparently identical with the Heb. עֶשְׂרִי עֶשֶׂר in עֶשְׂרִי עֶשֶׂר; but the fem. is *ihit* (ܐܚܝܬ) = אַחַת (for אַחַדָּה). — The Aram. ܐܝܬܝܢ, *f.* ܐܝܬܝܢ, is a contraction for ܐܝܬܝܢ, which may be either the equivalent of the Heb. שְׁנַיִם (two) becoming ש, as in ܐܝܬܝܢ, *snow*, = שָׁלֵג, and ܝ exchanging with ܐ, as in ܐܝܬܝܢ, *to rise*, = ܐܝܬܝܢ; or, as others think, derived from the rad. ܐܝܬܝܢ, as it were the dual of ܐܝܬܝܢ *single, sole*. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced ܐܝܬܝܢ) indicates the loss of the *n* in ܐܝܬܝܢ. — The Heb. נִשְׁדָּה, נִשְׁדָּה, stand for נִשְׁדָּה, נִשְׁדָּה (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Chaldee form שְׁנַיִם (שְׁנַיִם), is identical with the Arabic; whilst in the Syriac ܐܝܬܝܢ or ܐܝܬܝܢ, the original doubling has left its trace in the hard sound of the *t* (compare ܐܝܬܝܢ).

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. ^{عَشْرَةُ} ^{رِجَالٍ}, or ^{رِجَالٍ} ^{عَشْرَةُ}, *ten men* (lit., *men, a decade, and a decade of men*); ^{عَشْرُ} ^{نِسَاءٍ}, or ^{نِسَاءٍ} ^{عَشْرُ}, *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 adjectives, which follow the gender of their substantives.—That ^{ثَلَاثٌ}, ^{أَرْبَعٌ}, etc., are really *masc.*,—and consequently ^{ثَلَاثَةٌ}, ^{أَرْبَعَةٌ}, etc., *fem.*,—is evident from the construction of ^{عَشْرٌ}, in the sense of *ten days*, either as a singular *masc.* or as a broken plur. (viz. the implied ^{أَيَّامٌ}). We may say, for example, either ^{الْعَشْرُ الْأَوْسَطُ مِنْ رَمَضَانَ} *the middle ten days of Ramadān*, or ^{الْعَشْرُ الْأَخِيرُ مِنْ رَمَضَانَ} *the last ten days of R.*, or ^{الْعَشْرُ الْأَوَّلُ}, ^{الْعَشْرُ الْوَسْطَى}, etc. See also §. 322, rem. b.

REM. b. An undefined number from 3 to 10 is expressed by ^{بَعْضٌ} (literally, *a part or portion*); as ^{بَعْضُ} ^{رِجَالٍ} *some men*, ^{بَعْضُ} ^{نِسَاءٍ} *some women*, ^{بَعْضٌ} ^{فِي بَعْضِ سِنِينَ} *in a few years*. The use of ^{بَعْضَةٌ} belongs to post-classical times; as ^{بَعْضَةُ} ^{أَشْهُرٍ} *some months*.

320. The cardinal numbers from 1 to 10 are triptote, with the exception of the duals ^{اِثْنَانِ} and ^{اِثْنَتَانِ} or ^{ثِنْتَانِ}.—^{ثَمَانٍ} stands for ^{ثَمَانِي}, 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 رَجَالٌ 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 broken plural, as ثَلَاثَةُ رَجَالٍ, *three men* (lit., *a triad of men*), except in the single instance of مِائَةٌ *a hundred* (see §. 325).

REM. *a.* ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي, acc. ثَمَانِي (see §. 320).

REM. *b.* If the numerals from 3 to 10 take the article, they of course lose the tènwin (§. 314, *a*).

REM. *c.* اِثْنَانٍ and اِثْنَتَانٍ are very rarely construed with the genit. sing. of the objects numbered, and then of course drop their final ن (§. 315, *b*); as اِثْنَتَانِ مِنَ الْحَنْظَلِ *two colocynths*, instead of اِثْنَتَانِ مِنَ الْحَنْظَلِ, or simply حَنْظَلَتَانِ.

REM. *d.* بَعْ and بُعْ 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:—

Masc.	Fem.	Masc.	Fem.
11. عَشْرٌ أَحَدٌ	عَشْرَةٌ اِحْدَى	15. عَشْرٌ خَمْسَةٌ	عَشْرَةٌ خَمْسٌ
12. عَشْرٌ اِثْنَانِ	عَشْرَةٌ اِثْنَتَانِ	16. عَشْرٌ سِتَّةٌ	عَشْرَةٌ سِتٌّ
	عَشْرَةٌ ثَلَاثَانِ	17. عَشْرٌ سَبْعَةٌ	عَشْرَةٌ سَبْعٌ
13. عَشْرٌ ثَلَاثَةٌ	عَشْرَةٌ ثَلَاثٌ	18. عَشْرٌ ثَمَانِيَةٌ	عَشْرَةٌ ثَمَانِيٌ
14. عَشْرٌ اَرْبَعَةٌ	عَشْرَةٌ اَرْبَعٌ	19. عَشْرٌ تِسْعَةٌ	عَشْرَةٌ تِسْعٌ

REM. *a*. Instead of عَشْرَة some of the Arabs pronounce عَشْرَة, and the form عَشْرَة is said to occur.—For ثَمَانِي عَشْرَة we also find ثَمَانِي عَشْرَة, ثَمَان عَشْرَة, and ثَمَان عَشْرَة.

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. بَضْعَةَ عَشْرَ, fem. بَضْعَ 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 *عَشْرَة* and *إِنْتَا* (ثِنْتَا) which have in the oblique cases *عَشْرَة* (نَتَي) and *إِنْتَا* (نَتَي).

REM. d. The contraction of these compound numerals into *one* word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدَ عَشَرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, اَرْبَعَاتاشْ, ثَلَاثَاتاشْ, اِثْنَاتاشْ, اِحْدَاشْ, تِسْعَتاشْ, ثَمَانِتاشْ, سَبْعَتاشْ, سِتَّاشْ, خُمُسَتاشْ.

323. The cardinal numbers from 20 to 90 are:—

20.	عَشْرُونَ	50.	خَمْسُونَ	80.	ثَمَانُونَ
30.	ثَلَاثُونَ	60.	سِتُونَ	90.	تِسْعُونَ
40.	أَرْبَعُونَ	70.	سَبْعُونَ		

REM. *a.* ثَمَنُونَ, ثَلَاثُونَ may also be written ثَمَانُونَ and ثَلَاثُونَ

REM. *b*. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., سَنَوْنٌ in the nom.,

and **عِشْرِينَ** 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. **عِشْرِينَ**, in the genit. and acc. **عِشْرِينَ**.

REM. c. The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; **עשרים**, **خمس**, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in *ā* (for *an*, see p. 271); Assyri. *isrā*, *silasā*, *irbā*, *hansā*; Æth. *'esrā*, *salasā*, *'arbē'ā*, *hamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction **وَ**, and; as **أَحَدٌ وَعِشْرُونَ** *one and twenty, twenty-one*. Both are declined; as gen. **أَحَدٍ وَعِشْرِينَ**, acc. **أَحَدًا وَعِشْرِينَ**.

REM. The undefined unit is in this case **نِيفٌ** (lit., *excess, surplus*), as **نِيفٌ وَعِشْرُونَ** *twenty and odd*; but **بُضْعٌ** and **بُضْعَةٌ** 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		ثَمَانِ مِائَةٍ
500.	خَمْسُ مِائَةٍ	900.	تِسْعُ مِائَةٍ

REM. *a.* For مائة (Æth. ማእት: *me'et*, Heb. מֵאָה, Aram. מֵאָה, عِدَا, Assy. *mī*) we also find مئة. The plur. is مِئَات, مِئُونَ, or مَائِي; the forms مِئِين, مِئُون (like سِنِين from سَنَة *a year*), and مِئِي (with the article, الْمِئِي) are rare.

REM. *b.* The numerals from 3 to 9 are often united with مائة into one word, as ثَلَاثِمِئَة. The regular construction ثَلَاثُ مِئِينَ, etc. (see §. 321), is very rarely employed.

REM. *c.* مائة usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِمِئَة سَنَة, مِائَتَا سَنَة, مِائَة سَنَة.

326. The numerals from 1000 upwards are:—

1000. الف	100,000. مِائَة أَلْف
2000. أَلْفَان	200,000. مِائَتَا أَلْف
3000. ثَلَاثَة أَلْف	300,000. ثَلَاثِمِائَة أَلْف
4000. أَرْبَعَة أَلْف	400,000. أَرْبَعِمِائَة أَلْف
etc.	etc.
11,000. أَحَد عَشَرَ أَلْفَا	1,000,000. أَلْف أَلْف
12,000. اِثْنَا عَشَرَ أَلْفَا	2,000,000. أَلْفَا أَلْف
13,000. ثَلَاثَة عَشَرَ أَلْفَا	3,000,000. ثَلَاثَة أَلْف أَلْف
etc.	etc.

REM. The plur. of أَلْف (Heb. אֲלֶפֶת, Aram. אֲלֶפֶת, كَلْبَا, but Æth. 'elf, 10,000) is أَلُوف, أَلَاَف, and أَلَف. It takes the objects numbered after it in the *genit. sing.*, as ثَلَاثَة أَلْف, أَلْفَا دِرْهَم, أَلْف دِرْهَم, دِرْهَم.

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} ^{وَسَبْعِ} ^{مِائَةٍ} ^{وَاحِدٍ} ^{وَعِشْرُونَ}, 3721; or *b*) the order is reversed, and becomes units, tens, hundreds, thousands, as ^{أَحَدٍ} ^{وَعِشْرُونَ} ^{وَسَبْعِمِائَةٍ} ^{وِثَلَاثَةِ} ^{أَلْفٍ}.

II. The Ordinal Numbers.

328. The ordinal adjectives from *first* to *tenth* are:—

Masc.	Fem.	Masc.	Fem.
^{أَوَّلُ}	^{أَوَّلَى} <i>the first.</i>	^{سَادِسٌ}	^{سَادِسَةٌ} <i>sixth.</i>
^{ثَانٍ}	^{ثَانِيَةٌ} <i>second.</i>	^{سَابِعٌ}	^{سَابِعَةٌ} <i>seventh.</i>
^{ثَالِثٌ}	^{ثَالِثَةٌ} <i>third.</i>	^{ثَامِنٌ}	^{ثَامِنَةٌ} <i>eighth.</i>
^{رَابِعٌ}	^{رَابِعَةٌ} <i>fourth.</i>	^{تَاسِعٌ}	^{تَاسِعَةٌ} <i>ninth.</i>
^{خَامِسٌ}	^{خَامِسَةٌ} <i>fifth.</i>	^{عَاشِرٌ}	^{عَاشِرَةٌ} <i>tenth.</i>

REM. *a.* ^{أَوَّلُ} stands for ^{أَوَّلُ} or ^{أَوَّلُ}, ^{أَوَّلَى} for ^{أَوَّلَى} or ^{أَوَّلَى}, according to the superlative form ^{أَفْعَلُ}, f. ^{فَعْلَى}, from the rad. ^{أَوَّلُ} or ^{أَوَّلُ}. Its plurals are: ^{أَوَّلُونَ}, ^{أَوَّلَاتُ}, ^{أَوَّلِي}, and ^{أَوَّلُ} for the masc.; ^{أَوَّلَى} (rarely ^{أَوَّلَى}) for the fem.

REM. *b.* ^{ثَانٍ} makes, of course, in the construct state and with the art. ^{ثَانِي}; in the acc. ^{ثَانِيًا}, construct state and with the art. ^{الثَّانِي}, ^{الثَّانِي}, etc. And so with the rest; ^{ثَالِثٌ}, ^{الثَّالِثُ}, etc.

REM. *c.* Instead of ^{سَادِسٌ} the forms ^{سَادٍ} (acc. ^{سَادِيًا}) and ^{سَاتٌ}

جَاءَ الْمَرْءَ الثَّالِثَةَ, (الْمَجِيءُ الثَّالِثَ), or جَاءَ الْمَرْءَ الثَّالِثَةَ, he came the third time.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فَعَالٌ and مَفْعُولٌ, either singly or repeated. E. g. جَاءَ الْقَوْمُ اثْنَيْنِ, or جَاءَ الْقَوْمُ مَثْنِي, or جَاءَ اثْنَيْنِ, or جَاءُوا مَثَلَتَ مَثَلَتَ, they came two by two; جَاءُوا مَثَلَتَ مَثَلَتَ, they came three by three; مررتُ بِقَوْمٍ مَثْنِي وَثَلَاثَ I passed by a party of men, (walking) by twos and threes; فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنِي وَثَلَاثَ وَرُبَاعَ then marry what pleaseth you of women, two and three and four at a time. The most common words of the forms فَعَالٌ and مَفْعُولٌ are أَحَادٌ, وَحَادٌ, مُوَحَّدٌ; مَثْنِي, ثُنَاءٌ; (for مَثْنِي); مُرَبَّعٌ, رُبَاعٌ; مَثَلَتَ, ثَلَاثٌ; but the formation is admitted up to 10.

334. The *multiplicative* adjectives are expressed by nomina patientis of the second form, derived from the cardinal numbers; e. g. مَثْنِي twofold, double, dualized; مَثَلَتَ threefold, triple, triangular; مُرَبَّعٌ fourfold, square; مُخَمَّسٌ fivefold, pentagonal; etc. Single or simple is مُفْرَدٌ (nom. patient. IV.).

335. Numeral adjectives, expressing the number of parts of

which a whole is made up, take the form ^{فَعَالِي} ; as ^{ثَنَائِي} biliteral ; ^{ثَلَاثِي} trilateral, *three cubits in length or height* ; ^{رَبَاعِي} quadrilateral, *four spans or cubits in height, a tetrastich* ; ^{خَمَاسِي} quinqueliteral, *five spans in height* ; etc.

336. The *fractions*, from a *third* up to a *tenth*, are expressed by words of the forms ^{فَعْل}, ^{فَعْل}, and ^{فَعِيل}, pl. ^{أَفْعَال} ; as ^{ثَلَاث}, ^{ثَلَاث}, or ^{ثَلَاث}, pl. ^{أَثَلَاث}, a *third* ; ^{سَدَس}, ^{سَدَس}, or ^{سَدِيس}, pl. ^{أَسَدَاس}, a *sixth* ; ^{ثَمَن}, ^{ثَمَن}, or ^{ثَمِين}, pl. ^{أَثْمَان}, an *eighth*. The fractions above a *tenth* are expressed by a circumlocution ; e. g. ^{ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْءًا}, *three parts out of twenty*, $\frac{3}{20}$.—A *half* is ^{نَصْف}, less frequently ^{نَصْف}, ^{نَصْف} (vulg. ^{نَص}), or ^{نَصِيف}, pl. ^{أَنْصَاف}.

REM. The form ^{فَعْل} occurs in the same sense in Assyrian, Heb. and Aram. ; e. g. ^{רִבּוּ} a *third*, “*rubu*,” ^{רִבְעָ} a *fourth*, ^{חֲמִישָׁ} a *fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form ^{فَعْل}, in the accus., either with or without the article ; as ^{ثَلَاثًا}, or ^{أَلْتَلَاثَ}, *every third* (day, month, year, etc.) ; ^{رَبْعًا}, or ^{أَلرَّبْعَ}, *every fourth* ; etc. Synonymous with ^{ثَلَاث} is ^{غَب}, as ^{أَلْتَلَاثَ}, or ^{أَلْغَبَ}, *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, the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, ^{أَسْمَاءُ} ^{الْإِشَارَةِ}, are either simple or compound.

340. The simple demonstrative pronoun is ذَا, *this, that*.

	Masc.	Fem.
Sing.	ذَا (ذَائِهْ, ذَاْهْ) ذَا	ذِي (ذِيْهِي, ذِيْهْ, ذِيْهْ) ذِي تِي (تِيْهِي, تِيْهْ, تِيْهْ) تِي ذَاتِ (ذَاتِ) تَا
Dual. Nom.	ذَانِ (ذَانِ) ذَانِ	تَانِ (تَانِ) تَانِ
Gen. Acc.	ذَيْنِ (ذَيْنِ) ذَيْنِ	تَيْنِ (تَيْنِ) تَيْنِ
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. α. The *u* in أُولَئِكَ and أُولَئِكَ is always *short*, و being merely

scriptio plena. In this way ²أُولَى can be distinguished in verse from ²أُولَى, the fem. of ²أَوَّل, *first*, in which the *u* is long.

REM. *b*. The diminutive of ذَا is ذِيَا, f. تِيَا; du. ذِيَانِ, f. تِيَانِ; pl. ²أُولِيَاءَ, ²أُولِيَا.

REM. *c*. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. ²נָדָב, Phœn. ² and ² and ², *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (ذُو)	ذَاتُ (ذَاتُ).
Gen.	ذِي	ذَاتِ.
Acc.	ذَا	ذَاتَ.
Du. Nom.	ذَوَا	ذَوَاتَا (ذَوَاتَا).
Gen. Acc.	ذَوَى	ذَوَاتَى (ذَوَاتَى).
Plur. Nom.	ذَوُو or ذُو or ذَوُو (ذَوُو)	ذَوَاتُ or ذَوَاتُ or ذَوَاتُ.
Gen. Acc.	ذَوَى or ذَوَى or ذَوَى	ذَوَاتِ or ذَوَاتِ or ذَوَاتِ.

The *u* in ذُو and ذَوَاتُ is always *short*, as in ذُو and ذَوَاتُ. — The form ذَوَاتُ is used as a plural of ذُو, when this word forms part of the names or surnames of the kings or princes of ʿĒl-Yemèn, as ذَوِيَزَن, ذَوِي_كَلَاع, ذَوِي_رَعِي, ذَوِي_نَوَاس, etc. These are called ذَوَاتُ ٱلْيَمَنِ, formed as if from a singular ذَوَى.

341. From the simple demonstrative pronoun are formed compounds:

a) By adding the pronominal suffix of the second person

(كُئ, كُم, كُمَا; ك, كَ), either α) alone, or β) with the interposition of the demonstrative syllable ل.

b) By prefixing the particle هَا.

342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, ذَاكَ is used; to a *single woman*, ذَاكَ; to *two persons*, ذَاكُمَا; to *several men*, ذَاكُم; to *several women*, ذَاكُن. But the form ذَاكَ may also be — and in fact usually is — employed, whatever be the sex and number of the persons spoken to; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَ) <i>that</i> .	ذَاكَ, ذَاكَ.
Du. Nom.	ذَاكَ	ذَاكَ.
Gen. Acc.	ذَاكَ	ذَاكَ.
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ	أُولَئِكَ or أُولَئِكَ.

REM. a. The *u* is *short* in أُولَئِكَ and أُولَئِكَ, just as in أُولَى, أُولَى, and أُولَى (§. 340, rem. a, c).

REM. b. The diminutive of ذَاكَ is ذَاكَ, f. ذَاكَ, etc.

343. By inserting the demonstrative syllable ل before the pronominal suffix, we get a longer form ذَالِكَ or ذَالِكَ (often written ذَالِكَ, §. 6, rem. a).

	Masc.	Fem.
Sing.	ذَلِكَ <i>that</i> .	تِلْكَ (تَالِك).
Du. Nom.	ذَانِكَ	تَانِكَ.
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ.
Plur. comm. gen.	أُولَئِكَ or أَلَلَّكَ.	

REM. *a*. تِلْكَ is a contraction for تَيْنِكَ. In the dual, ذَانِكَ, تَانِكَ, stand for ذَانِلِكَ, تَانِلِكَ; and ذَيْنِكَ, تَيْنِكَ, for ذَيْنَلِكَ, تَيْنَلِكَ. The plur. is rare, أُولَئِكَ or أُولَئِكَ (§. 342) being generally used instead. Some authorities regard ذَانِكَ, تَانِكَ, as the dual of ذَاكَ, the second *n* being in their opinion merely corroborative.

REM. *b*. Some grammarians assert that there is a slight difference of meaning between ذَاكَ and ذَلِكَ, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. *c*. The syllable ل must not be mistaken for the preposition ل (which, when united with the pronominal suffixes of the second and third persons, becomes لَ), 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 ذَلِكَ is ذِيَالِكَ, f. نِيَالِكَ.

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention*. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ

(but not to ذَلِكْ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَذَاكَ.

	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِي, (هَذِهِ) هَذِهِ (هَذَاتِ, هَانَا, هَاتِي, هَاتِي).
Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ
Plur. comm. gen.	هَؤُلَاءِ or هَؤُلَاءِ	هَؤُلَاءِ or هَؤُلَاءِ

In like manner, هَذَاكَ or هَذَاكَ, fem. هَاتَاكَ, هَاتِيكَ, etc.

REM. *a*. هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, *lo!* Heb. הֵן.

REM. *b*. In the dual some say هَذَانِ, with double *n*.—The diminutive of هَذَا is هَذِي, f. هَاتِي, pl. هَاتِيَّاءَ; of هَذَاكَ, هَذِيكَ, pl. هَاتِيَّاءُكَ.

345. The article اَلْ—called by the Arabs اَدَاةُ التَّعْرِيفِ *the instrument of definition*, اَلْاَلِفُ وَاللَّامُ *the ĕlif and lām*, لَامُ التَّعْرِيفِ *the lām of definition*, or simply اَللَّامُ *the lām*,—is composed of the demonstrative letter ل (see §. 343, rem. *c*, and §. 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation (همزة الوصل, §. 19 *a*, and rem. *f*). Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمُ *to-day*, اَلْاَنَ *now*, etc.

REM. *a*. Some grammarians regard the ĕlif as an integral part

of the article, and say that it was originally *أل* (with *ألف المقطع*, of the same form as *هَلْ*, *بَلْ*), gradually weakened to *آل*.

REM. b. It is sometimes, though very rarely, used as a relative pronoun (= *الَّذِي*, §. 347); as *مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْإِعْجَازِ* *he who does not cease to be grateful for what is with him* (or *for what he has*), where *الْإِعْجَازِ* = *الَّذِي مَعَهُ*; *مِنْ الْقَوْمِ الرَّسُولِ إِلَهُ مِنْهُمْ* *of the people of whom is the Apostle of God*, where *الرَّسُولِ إِلَهُ* = *الَّذِينَ رَسُولُ اللَّهِ*; *مَا أَنْتَ بِالْحَكِيمِ* *thou art not the judge whose sentence is approved*, where *الْحَكِيمِ* = *الَّذِي تَرْضَى حُكْمَهُ*. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. c. *آل*, or, as it is pronounced in some parts of Arabia, *hal*, is identical with the Hebrew art. *הַל*, for *הֵלֵל*. In South Arabia *آم* was (and even still is) used for *آل*, but without assimilation; as *لَيْسَ مِنْ أَمِيرٍ أَمِصَامٍ فِي أَمْسَفَرٍ* *fasting in journeying is not (an act) of piety*; *يَرْمِي وَرَائِي بِأَمْسُهُمْ وَأَمْسِلَهُ* *he casts (standing) behind me with arrow and stone*; for *السَّهْمِ*, *السَّفَرِ*, *الصَّيَامِ*, *الْبَرِّ* and *وَالسَّلَامَةِ*.

2. The Conjunctive (Relative) and Interrogative Pronouns.

a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

- 1) *الَّذِي* *who, which, that*; fem. *الَّتِي*.
- 2) *مَنْ* *he who, she who, whoever*;
مَا *that which, whatever*.
- 3) *أَيُّ* *he who, whoever*; fem. *أَيَّة* *she who, whoever*.

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 *الِّي* or *الِّي*.

REM. b. The tribe of Hudail (*هُذَيْلٌ*), 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 former, just as in modern Arabic the oblique form of the plur. *الَّذِينَ* has everywhere usurped the place of the direct form *الَّذُونَ*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَا*, gen. and acc. *الَّذَيْنِ*, and *الَّذَا*, 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*).

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّ*, *الَّتِيَّ*; du. *الَّذِيَّ*, *الَّتِيَّ*; pl. *الَّذِيَّ*, *الَّتِيَّ*. The forms *الَّذِيَّ*, *الَّتِيَّ*, are vulgar and incorrect.

REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayyi* (*طَيِّ*), employ *ذُو* (Heb. *זו*, Aram. *זו*, *זו*, Æth. *H: za*). It is then either wholly *indeclinable*, which is more usual; as *فَحَسْبِي ذُو عِنْدَهُمْ مَا كَفَانِيَا* *then enough for me of that which is with them* (of their property) *is what suffices me*, for *الَّذِي* *مِنْ كَفَانِيَا* in rhyme for *كَفَانِيَا*; *لَأَنْتَحِينَ لِلْعَظِيمِ ذُو أَنَا عَارِفُهُ*; (*كَفَانِيَا*) *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating),

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for *الَّذِي* (عَارِقَهُ in rhyme for عَارِقَهُ); *وَبَشَّرْتُ دُو حَفَرْتُ وَدُو طَوَيْتُ* and *my well which I dug and which I lined* (or *cased*), for *الَّتِي* and *وَالَّتِي*; or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتُ)
Acc.	ذَا	ذَاتِ (ذَاتُ)
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَى	ذَوَاتَى
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِي	ذَوَاتِ (ذَوَاتُ)

An example of this use is *بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ* *بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ* *أَكْرَمَكُمُ اللَّهُ بِهَا* *by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for* *الَّذِي* *and* *الَّتِي*.

348. The conjunctive pronouns *مَنْ* and *مَا* are indeclinable, and differ from *الَّذِي* in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὅστις, ἥτις, ὅ,τι*. The former (*مَنْ*) is used of beings endowed with reason, the latter (*مَا*) of all other objects.

REM. The corresponding forms in the other Semitic languages are: of persons, Æth. *መኑ*: *manū* (acc. *መኑ*: *mana*), Aram. *ܡܢ*, *ܡܢ*, Heb. *מִי*; of things, Æth. *መ*: *mī*, or *መንት*: *mēnt* (acc. *መንት*: *mēnta*), Aram. *ܡܢ*, *ܡܢ*, Heb. *מִה*. The Assyrian has “*mannu*,”

who? whoever, and “manman,” “mamman,” “manma,” *whoever*, “mimma,” *whatever*.

349. The conjunctive pronoun ^{أَي}أَي, fem. ^{أَيَّة}أَيَّة, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, **አይ**: (*ay*) *who? of what sort?* The corresponding Heb. vocable is **אֵי**, used as an adverb, *where?* in interrogative phrases **אֵי**, which appears in Æth. in **አይ፡፡** (*aytē*) *where?* **ኧይ**: (*ēfō*) *how?* Syr. **أَيْنَ** *where?* **أَيُّ** *who?* **أَيَّام** *how long?* etc.

350. Of ^{أَي}أَي and ^{مَا}مَا, are compounded ^{أَيَّمَا}أَيَّمَا *he who, she who, whosoever*, ^{أَيَّا}أَيَّا *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. ^{أَيِّمَ}أَيِّمَ, ^{أَيَّا}أَيَّا; acc. ^{أَيِّمَ}أَيِّمَ, ^{أَيَّا}أَيَّا.

b) *The Interrogative Pronouns.*

351. It has been already stated (§. 346, rem.) that the conjunctive pronouns, with the exception of ^{الَّذِي}الَّذِي, are also interrogative, which is indeed their original signification. To them may be added ^{كَمْ}كَمْ, *how much*, which is a) interrogative, b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (^{لِلْأَخْبَارِ}لِلْأَخْبَارِ); but never conjunctive.

REM. The interrogative ^{مَا}مَا may be shortened after prepositions into ^{مَ}مَ, and is then united in writing both with those prepositions

with which such a union is usual, and with those with which it is not (though, in the latter case, it is better to keep them apart); e. g. *إِلَى مَ* (better *إِلَى مَ*, *عَلَامَ*, *إِلَامَ*, *عَن مَ*, *مِن مَ*) (for *عَمَ*, *وَمَمَ*, *فِيمَ*, *لِمَ*, *بِمَ*); *حَتَّى مَ* (better *إِلَى مَ*, *عَلَى مَ*, *حَتَّى مَ*). In such cases, the accent is transferred from *مَ* to the preceding syllable (as *bíma*, *'ilā ma*, etc.); whence it happens that *بِمَ* and *لِمَ* are sometimes shortened in poetry into *بِمْ* and *لِمْ*. This is also the origin of *كَمْ* for *كَمَ* or *كَمَا* (lit., *the like of what? the worth of what?*), Heb. *כִּמָּה*, *כִּמָּה*, Aram. *כִּמָּה*, *כִּמָּה*.—In pause these words are written *بِمَ*, *عَمَ*, *وَمَمَ*, *فَمَ*, etc. Similarly we find *فَمَ* for *فَمَا* *what then?* and *كَيْمَ* *that what? for what purpose?* as when one says *قَصَدْتُ فَلَانًا* *I went to (the house of) so and so*, to which you rejoin *كَيْمَ*, and the answer is *أَحْسِنَ إِلَيْهِ* *that I might do him a kindness*.

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 should ask *Who? Whom?* In this case its declension is as follows:—

Masc.		Fem.	
Sing. Nom.	مَنْ	(مَنْتَ) مِنْهَ	
Gen.	مَنْ		
Acc.	مَنْ		
Du. Nom.	مَنْ	مَنْتَانِ	(مَنْتَانِ).
Gen. Acc.	مَنْ	مَنْتَيْنِ	(مَنْتَيْنِ).
Plur. Nom.	مَنْ	مَنْاتِ	
Gen. Acc.	مَنْ		

REM. *a.* Only a poet could venture to say ^{أَتُوا نَارِي فَقُلْتُ مَنْونَ أَنْتُمْ} *they came to my fire, and I said, Who are ye?*

REM. *b.* The interrogative pronoun ^{مَا} *what?* is never declined under any circumstances.

353. The interrogative pronoun ^{أَيُّ} *اي*, fem. ^{أَيَّةٌ} *اية*, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the *tènwin* (§§. 315, *a*, 316, *a*, *c*), and has no dual or plur.; as ^{أَيُّ كِتَابٍ} *اي كِتَابٍ* which book (lit. *quid libri*)? gen. ^{أَيُّ كِتَابٍ} *اي كِتَابٍ*, acc. ^{أَيُّ كِتَابٍ} *اي كِتَابٍ*; ^{أَيُّ عَيْنٍ} *اية عَيْنٍ* which eye or fountain? ^{أَيُّهُنَّ} *ايتهن*, ^{أَيُّهُنَّ} *ايتهن*, which of them? When standing alone, or used like ^{مَنْ} *من* in §. 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. ^{أَيُّ} *اي* or ^{أَيُّ} *اي*, gen. ^{أَيُّ} *اي* or ^{أَيُّ} *اي*, acc. ^{أَيَّا} *ايا*; fem. ^{أَيَّةٌ} *اية*.

Dual masc., nom. ^{أَيُّ} *ايان*, gen. acc. ^{أَيَّيْنِ} *ايتين*; fem., nom. ^{أَيَّتَانِ} *ايتان*, gen. acc. ^{أَيَّتَيْنِ} *ايتين*.

Plur. masc., nom. ^{أَيُّ} *ايون*, gen. acc. ^{أَيَّيْنِ} *ايتين*; fem. ^{أَيَّاتٍ} *ايات*.

In ^{أَيُّ} *اي* and ^{أَيُّ} *اي* the final vowel is said to be obscurely sounded or slurred (^{الرَّومِ} *الرَّومِ*).

REM. *a.* ^{أَيُّ} *اي* is often used even before fem. nouns; as ^{أَيُّ عَيْنٍ} *اي عَيْنٍ* which eye or fountain (lit., *quid oculi, fontis*)? ^{أَيُّ الْمَرَاتِينِ} *اي المرأتين* which of the two women? With the suffixes it is sometimes shortened into ^{أَيُّ} *اي*, as ^{أَيُّهُمَا} *ايهما*, for ^{أَيُّهُمَا} *ايهما*, which of the two? and so in the vulgar interrogative ^{أَيُّ شَيْءٍ} *ايش* what? for ^{أَيُّ شَيْءٍ} *ايش*.

REM. b. Instead of أَيُّ with a suffix, the more general and indefinite أَيُّ is sometimes used; as أَيُّ أَحَبَّ إِلَيْكَ هُوَ أَمْ أَنَا, which is *dearer to you, he or I?* in which example أَيُّ stands for أَيُّنَا, which of us? It is sometimes contracted into أَيْم, as أَيْمَ تَقُولُ what dost thou say?

REM. c. فُلَانُ, fem. فُلَانَةٌ (§. 309, b, d, rem. b), as كِنَايَاتُ عَنْ فُلَانٍ, stand for names of persons, like ο, η δεινα, so and so, M. or N.; as فُلَانُ أَبْنُ فُلَانٍ ο δεινα του δεινος, أَلَّا قَاتَلَ اللَّهُ الْوَشَاةَ, وَقَوْلُهُمْ فُلَانَةٌ أَصْحَتْ خَلَّةً لِفُلَانٍ, O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so." Syr. أَلْفَلَانُ, fem. حَكِيمَةٌ, Heb. פְּלִנִי. In speaking of animals, أَلْفَلَانُ and أَلْفَلَانَةٌ are employed, as رَكَبْتُ أَلْفَلَانٌ I rode on such and such a one. — هُنَّ a thing, and its fem. هَنَّةٌ, are similarly used for substantives of the class أَسْمَاءُ الْجِنْسِ (§. 191, rem. b, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are four sorts of particles (حَرْفٌ, pl. حُرُوفٌ); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَبَرِ, the particles of attraction, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), the attractives, i. e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, the particles of depression,

and حُرُوفُ الْإِضَافَةِ, the particles of annexation or connection, because the distinctive vowel of the genitive (i), and consequently the genitive itself, is called الْخَفْضُ (see §. 308, note *), 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 its vowel. They are:—

a) ب in, at, near, by, with, through (Heb. Aram. ב, Æth. በ : ba).

b) ت by, in swearing, as تَاللَّهِ by God!

c) ل to (sign of the Dative), for, on account of (Heb. Aram. ל, Æth. ለ : la).

d) و by, in swearing, as وَاللَّهِ by God!

REM. a. The damma of the suffixed pronouns of the 3d pers. هُمَا, هُمْ, هُنَّ, is changed after ب into kèsra; as بِهِم, بِهِ. See §. 185, rem. b, and §. 317, rem. c. The ancient and poetic form هُمْ changes either both vowels, or the first only; بِهِم or بِهِم.

REM. b. The kèsra of the prep. ل passes before the pronominal suffixes into fèṭḥa; as لَهُ to him, لَكُمْ to you, لَنَا to us. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; لِي to me.

REM. c. ك, as, like (Heb. Aram. כ), which is commonly reckoned

a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in fêṭha without tènwīn (ـَ).

358. The separable prepositions of the first class are :—

- a) **إِلَى** *to* (Heb. **אֶל**, **אֵל**).

- b) ^{حَتَّى} *till, up to, as far as* (Heb. ^{עַד}, Æth. ^{ከስከ}):

A dialectic variety is عَتِي.

- c) **عَلَى** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **עָלַי**, **עָל־**, Aram. **עַל**, **ܥܠ**).

- d) ^ععن *from, away from, after, for.*

- e) **في** *in, into, among, about.*

- f) لَدُنْ, or لَدَى (لَدَا), *with* (penes, apud). Rarer forms are :
لَدَنْ, لَدَانْ, لَدَانِ, لَدَانِي, لَدَانِي, لَدَانِي, لَدَانِي, لَدَانِي.

- g) ^عع with (Heb. עַי, Syr. ܥܝ); dialectically ^عع, which becomes in the wasl ^عع.

- h) ^עמֵן of, from, on account of (Heb. Aram. מִן, מֵן, Aeth. ከምነ: 'emna, or ከም: 'em). See §. 20, d.

i) مِنْذُ, or مُذُ, *from* a certain time, *since* (compounded of مِنْ and ذُو, *ex quo*; see §. 347, rem. e). Rarer forms are: مِنْذُ, مِنْذُ, and مُذُ. In the *wasl* مُذُ usually becomes مَذُ (§. 20, d), rarely مَذُ or مَذُ.

REM. a. إِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation إِلَى, عَلَى, and لَدَى (compare إِلَيَّ and إِلَيْهِ); as عَلَيْهِ, إِلَيْهِ, لَدَيْهِ. 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., -يَ (orig. -يَ), combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, and لَدَيَّ; with فِي into فِيَّ. See §. 317, rem. a.

REM. b. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers. sing.; لَدُنِّي, مِنِّي, عَنِّي. 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; عَمَّا, عَمِّنْ, مِمَّا, مِمِّنْ, for عَنْ مَنْ 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 أَلْ being contracted into مَلْ, and عَلَى أَلْ into عَلْ; as مَلَمَلٍ, or مَلٍ مَالٍ, for مِنْ أَلَمَالٍ; عَلَمَاءَ for عَلَى أَلْمَاءَ.

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (بَيْنَ); بَعْدَ *after* (بَعْدَ), dimin. بَعِيدَ; تَحْتَ *under, beneath* (تَحْتَ), dimin. تَحِيَّتَ; حِذَاءَ, تِلْقَاءَ, or تَجَاهَ, *over against, opposite to*; تَحِيَّتَ

حَوْلَ round, about; خَلْفَ behind, after; دُونَ below, under, beneath, on this side of, dimin. دُونِ; عِنْدَ (also عِنْدُ, which is the modern and vulgar form, rarely عِنْدُ) with, in possession of (apud, penes, Fr. chez; (עִמָּד); عَرَضَ instead of, for; فَوْقَ above, dimin. فَوْقِ; قَبْلَ before (of time, קִבֵּל), dimin. قَبִיל; قَدَامَ before (of place, קִדָּם); وَرَاءَ behind, after, beyond; وَسَطَ in the middle, among. These are all, as before said, the construct accusatives of nouns; such as بَيْنَ interval, حَوْلَ circumference, etc.

B. THE ADVERBS.

360. There are *three* sorts of adverbs. The first class consists of *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) ا, interrogative, حَرْفُ الاسْتِفْهَامِ, the particle of questioning (num? utrum? an? Heb. הֲ). The form ى occurs dialectically, for example in هَمَا nonne? for أَمَا (see §. 362, e), هَذَا الَّذِى, for أَذَا الَّذِى, is this he who —?

b) س, 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. סֹפֹה, ^{ههْجَا}, *end*).

c) ^{لَ}, affirmative, certainly, surely. This may be: α) ^{لَا} ^{جَوَابِ الْقَسَمِ}, *the la that corresponds to, or is the complement of, an oath, as* ^{وَاللَّهِ لَأَفْعَلَنَّ} *by God, I will certainly do (it);* ^{وَاللَّهِ لَقَدْ خَرَجَ} *by God, he has certainly gone out; β) ^{لَا} ^{الْمَوَاطِنَةِ لِلْقَسَمِ} the la that smooths the way for the oath, as the first la in* ^{وَاللَّهِ لَئِنْ أَكْرَمْتَنِي لَاكْرِمَنَّكَ} *by God, if indeed you show me honour, I will certainly show you honour; γ) ^{لَا} ^{جَوَابِ لَوْ} the la that corresponds to, or is the complement of lau (if) and lau-lā (if not), as* ^{لَوْ لَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ لَا تَبَعْتُمُ الشَّيْطَانَ} *if it had not been for the goodness of God towards you and His mercy, verily ye would have followed Satan; δ) ^{لَا} ^{الْإِبْتِدَاءِ} the inchoative or inceptive la, prefixed to a noun or a verb in the imperfect, as* ^{لَا أَنْتُمْ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ} *verily ye are more feared in their breasts than God; ^{إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ} verily thy Lord will judge between them on the day of the resurrection; ε) ^{لَا} ^{الْفَارِقَةِ} the separating la, which is prefixed to the predicate of* ^{إِنْ}, *standing for* ^{إِنْ} ^{الْمُخَفَّفَةِ مِنَ الثَّقِيلَةِ}, *as* ^{إِنْ كُلِّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ} *verily over every soul there is a*

guardian ; ^{وَأِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ} but verily we were careless of their studies.

362. The most common separable adverbial particles are the following.

a) ^{أَجَلٌ} yes, certainly; confirming a previous statement, as ^{مَا قَامَ زَيْدٌ} Zeid has come to thee, ^{أَجَلٌ} yes, (he has); ^{سَوَفَ تَذْهَبُ} Zeid did not stand up, ^{أَجَلٌ} yes, (he did not); ^{أَجَلٌ} thou wilt go away, ^{أَجَلٌ} yes, (I will). But in reply to an interrogation, it is better to use ^{نَعَمْ}.

b) ^{إِذَا}, or ^{إِذَنْ}, well then, in that case, if it be so. See §. 367, b. A rare dialectic form is ^{ذَنْ}.

c) ^{أَلَا} nonne? Compounded of ^{أَ} (§. 361, a) and ^{لَا} not (Heb. ^{הֲלֹא}).

d) ^{أَمْ}, interrogative, an? ^{أَمْ} (Heb. ^{אִם}), *utrum an?*

e) ^{أَمَّا} nonne? Compounded of ^{أَ} and ^{مَا} not. Dialectic varieties are ^{أَمَّا}, ^{هَمَّا}, ^{هَمَّا}, ^{عَمَّا}, ^{عَمَّا}, and ^{حَمَّا} or ^{حَمَّى}.

f) ^{إِن} certainly, surely, truly; literally lo! see! en, ecce (Heb. ^{הִנֵּה}, Syr. ^{إِن}). It is joined to the *accus.* of a following noun or pronominal suffix, but in the 1st pers. sing. ^{أَنِّي} is used as well as ^{أَنْتِي} (Heb. ^{אֲנִי}). The suffix ^ي in this case often represents and anticipates a whole subsequent clause

ضَمِيرُ الشَّيْءِ (the pronoun of the fact). — إِنَّ introduces the subject, and is frequently followed by لَ with the predicate; as إِنَّ اللَّهَ لَكَبِيرٌ, *verily God is great*. This the grammarians regard as an inceptive or inchoative *la* (§. 360, c, δ), the example given standing for لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called اللامُ المنزحلة (the *la* that is pushed away (from its proper place)). — The form هُنَ is said to occur in the compound لَهُنَ for لَإِنَّ.

g) إِنَّمَا, restrictive, *only* (*dumtaxat*). Compounded of إِنْ and مَا.

h) أَنَّى, *how? whence?*

i) أَيْ, explicative, *that is*, frequently used by commentators.

j) أَيْ وَاللَّهِ, *yes, yea*; always followed by an oath, as أَيْ وَاللَّهِ, *yes, by God!* This formula is sometimes shortened into أَيْ اللَّهُ, and أَيْ اللَّهُ. The dialectic variety هِىَ is said to occur. — From أَيْ وَاللَّهِ comes the vulgar أَيُّهُ.

k) أَيْنَمَا إِلَى أَيْنَ, *whither?* مِنْ أَيْنَ, *whence?* أَيْنَ, *where?* *wherever* (Heb. אֵינָם, אֵינָם, אֵינָם in אֵינָם).

l) بَلَّ, *nay, nay rather, not so, on the contrary, but* (Heb. בַּל, Phœn. بَل).

m) بَلَى, *yes*, used in giving an affirmative answer to a

negative question, or in affirming a negative preposition ; as

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى am I not your Lord? They said, Yes, (Thou art) ; لَمْ يَقُمْ زَيْدٌ Zèid did not stand up, بَلَى yes, (he did).

n) بَيْنَا while, whilst (connected with the prep. بَيْنَ between, among).

o) ثَمَّ in pause ثَمَّ there (Heb. שָׁמָּה, Syr. هُنَا).

p) جَائِز sometimes جَائِز, yes.

q) فَقَط only, solely, merely (lit. and enough).

r) 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 مَحْيَاهُ فَقَدْ جَاءَ, I was hoping that he would come, and he is really come ; كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ, he was hale and well, and now he is dead. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our Perf. or Pluperf. With the Imperfect it means sometimes, perhaps, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ the (habitual) liar sometimes speaks the truth, in which case it is said to be used لِلتَّقْلِيلِ to express rarity or paucity.

s) ^{قَطَّ} ever; always with the *Perfect* or *Jussive* and a negative, as ^{قَطَّ} مَا رَأَيْتُهُ قَطَّ, or ^{قَطَّ} لَمْ أَرَهُ قَطَّ, *I have never seen him*. Rarer forms are ^{قُطَّ}, ^{قُطَّ}, ^{قُطَّ}, and ^{قَطَّ}.

t) ^{كَلَّا} not at all, by no means, ^{حَرْفُ الرَّدِّعِ} the particle of repelling or averting; as ^{كَلَّا} رَبِّي أَهَانَنِي ^{كَلَّا} my Lord hath humbled or despised me; by no means.

u) ^{لَا}, used α) as negative of the future and indefinite present, and as representative of the other negatives after ^{وَ} (and), not; β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. ^{לֹא}, ^{לֹא}) the significations of the Heb. ^{לֹא} and ^{לֹא}.

v) ^{لَمْ}, negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, not.

w) ^{لَمَّا} not yet, joined to the *Jussive*.

x) ^{لَنْ}, a contraction for ^{لَا} ^{أَنْ} (i. e. ^{لَا} ^{يَكُونُ} ^{أَنْ} it will not be that —), not, joined to the *Subjunctive*.

y) ^{مَا}, negative of the definite or absolute present and of the perfect, not.

z) ^{مَتَى} when? Heb. ^{מָתַי}.

aa) ^{نَعَمْ} yes (abbreviated for ^{نَعِمَ}, it is agreeable), affirming any preceding statement or question; as ^{نَعَمْ} أَقَامَ زَيْدٌ has Zèid stood up? ^{نَعَمْ} yes, (he has); ^{لَمْ} ^{يَقُمْ} he has not stood up, ^{نَعَمْ}.

yes, (he has not). Other forms are نَعِم, and more rarely نَعِم, نَحْم, and نَعَام.

bb) هَل, interrogative, *num? utrum?* The form أَل also occurs.

cc) لَا هَل (أَل) هَلَا *nonne?* Compounded of هَل and لَا.

dd) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هُنَا, هُنَاكَ, and هُنَاكَ (see §§. 342—344).

ee) هُنَا (also هُنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هُنَا, هَاهُنَا or هُنَا, هُنَاكَ, and هُنَاكَ.

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. مِنْ بَعْد, مِنْ بَعْد, afterwards; مِنْ تَحْت, مِنْ تَحْت, beneath; مِنْ أَوْفَوْ, مِنْ أَوْفَوْ, above; مِنْ قَبْل, مِنْ قَبْل, before; مِنْ حَيْث, مِنْ حَيْث, where, whence, whither, حيثما wherever; عِنْدَ (also عِنْدَ and عِنْدَ) ever, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارِقُكَ, لَيْسَ غَيْرُ لَا غَيْرُ, in غَيْرُ, غَيْرُ, I will never leave you; غَيْرُ, nothing else, only this.

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*;
 جَدًّا *very, very much, extremely*, placed after an adjective; جَمِيعًا
together, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside,*
within; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا
little; لَيْلًا *by night*, نَهَارًا *by day*; يَوْمًا *one day, once*; الْآنَ
now, at present; الْيَوْمَ *today* (Æth. **ṗ-ṗṗ**: *yōm*), غَدًا *to-*
morrow; مَجَّانًا *gratis* (Aram. **ܡܚܢܐ**); مَعًا *together*; etc. To the
 same class belong the following adverbs.

- a) حِينَ *when* (lit., *at the time of* —).
- b) رُبَّمَا *sometimes, perhaps*; lit., *O the quantity of that*
which — (رُبُّ = Heb. **רַב**).
- c) رِثْمًا, رِثًى *whilst, during*.
- d) سَوْفَ, prefixed to the Imperf. to indicate real futurity
 (see §. 361, b); lit., *in the end*.
- e) 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.
- f) كَيْفَ *how?*
- g) وَحْدَ, used only in connection with pronominal suffixes,
as وَحْدَهُ he alone, وَحْدَهُم they alone. It is etymologically =
 لِبَدِّهِمْ, لِبَدِّهِ in **בַּד** but in sense = **בַּד**.

REM. a. In ^{أَمْسَ} yesterday, Heb. ^{אִמְשָׁ}, the kèsra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say ^{بِالْأَمْسِ} and ^{الْأَمْسِ}. Some of the Arabs used ^{مُدَّ أَمْسَ} instead of ^{مُدَّ أَمْسِ}, *since yesterday*.

REM. b. ^{لَيْتَ}, *utinam, would that* — ! and ^{عَلَّ} or ^{لَعَلَّ}, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as ^{لَيْتَنِي} *would that I—!* (rarely ^{لَيْتِكَ}), etc.; ^{لَعَلِّي} *perhaps I—* (rarely ^{لَعَلَّنِي}), ^{لَعَلَّكَ}, etc. — Dialectically, however, ^{لَعَلَّ} governs the genitive. The word has several rarer forms, viz. ^{لَعَنَّ}, ^{أَنَّ}, ^{غَنَّ}, ^{عَنَّ}. ^{رَعَنَّ}, ^{لَوَنَّ}, ^{لَأَنَّ}, ^{لَغَنَّ}.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, ^{حُرُوفُ الْعَطْفِ} *connective particles*, or ^{حُرُوفُ الشَّرْطِ} *conditional particles*) are, 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. ^{וְ}).

b) ^{فَ} (^{حَرْفُ تَرْتِيبٍ} or more exactly ^{حَرْفُ عَطْفٍ}), *particle of classification or gradation*, which sometimes unites single words, indicating that the objects enumerated immediately

succeed or are closely behind one another; but more usually connects two clauses, 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 **فَإِنْ** 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**.

c) **لِ**. This may be $\alphaلَامُ الْأَمْرِ *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطِبَّ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the kèsr is usually dropped, as **فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي** *therefore let them hearken unto me, and believe in me*. Or it may be $\betaالْأَلَامُ النَّاصِبَةُ *the li which governs the verb in the Subjunctive of the Imperfect*, signifying *that*, *so that*, *in order that*, as **تُبْ لِيَغْفِرَ لَكَ اللَّهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§. 356, c), used **لِلتَّلِيلِ** 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 **لِأَنَّ**.$$

367. The most common separable conjunctions are:—

a) ^{اِذَا} *when, since*, of past time, and prefixed either to a nominal or a verbal preposition.

b) ^{اِذَا} *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal preposition. Both of these conjunctions, as well as ^{اِذَا} (§. 362, b), are connected with the obsolete noun ^{اِذَا}, *time*, the genitive of which occurs, for example, in ^{حِينَئِذٍ} *at that time*, ^{يَوْمَئِذٍ} *on that day*. Compare Heb. ^{אֲזַי} and ^{אֲזַי}, Chald. ^{ܐܝܢܐ}, Æth. ^{ደኒዘ}: *now*, ^{ማኒዘ}: *when?*

c) ^{أَمَّا}, followed by ^{فَ}, *as for, as regards*; e. g. ^{أَمَّا السَّفِينَةُ} *as for the ship*, it belonged to poor men who worked on the sea. The form ^{أَيْمًا} also occurs. Used twice or oftener, it corresponds to the Greek ^{μὲν—δὲ}.

d) ^{أَنَّ} *that, so that, in order that (ut), that (quod)*. A dialectic variety is ^{عَن}. Compounds: ^{كَأَن} *as it were, as if*; ^{لَأَنَّ} *that, in order that, because*; see f. Further: ^{أَلَّا} *that not (ut non, ne, quod non)*, comp. of ^{أَنَّ} and ^{لَا} (see §. 14, b); ^{لِئَلَّا} *in order that not (ideo ne)*.—Like ^{כִּי} in Heb. and ^{ὅτι} in Gr., ^{أَنَّ} also serves to introduce direct quotations ^{أَنَّ الْمَفْسِرَةَ} *the explicative 'an*), as ^{وَنُودُوا أَنَّ تِلْكَ الْجَنَّةُ} *and it shall be proclaimed to them, That is Paradise*.

e) ^{إِنْ} *if*, dialectically ^{هِنْ}; ^{وَإِنْ} *although (etsi)*,

sometimes written ^{وَانْ} or ^{وَانْ}, to distinguish it from ^{وَانْ} and ^{اِنْ}, and hence called ^{اِنْ} ^{الْوَصْلِيَّةُ}; compounded with ^{لَ} (§. 361, c), ^{لَئِنْ} *verily if, if indeed*, Aram. ^{ܠܝܢ}, ^{ܠܝܢ}; Æth. ^{ኢን}: 'ema; Heb. ^{אִם}. — ^{إِلَّا}, compounded of ^{إِنْ} and ^{لَا}, α) *if not*, in which case it stands for a whole clause; β) ^{حَرْفُ اسْتِثْنَاءٍ} (exceptive particle), *unless, saving, except, but*, with a preceding negative, *only*. Heb. ^{אִם־לֹא}, Aram. ^{ܐܝܡܢܐ}, ^{ܐܝܡܢܐ}; Æth. ^{ኢን}: ('allā) *but*. — ^{إِمَّا}, rarely ^{إِمَّا}, compounded of ^{إِنْ} and ^{مَا}; . . . ^{وَأَمَّا} . . . ^{وَأَمَّا}, or . . . ^{أَوْ} . . . ^{إِمَّا}, *either — or —*.

f) ^فان *that (quod)*. It is followed by a noun or pronominal suffix in the *accus.*, but in the 1st pers. sing. ^{أَنِي} is used as well as ^{أَنِي}انِي. The suffix ^ي in this case often represents and anticipates a whole subsequent clause ^{صَمِيرُ الْقِصَّةِ}صَمِيرُ or ^{صَمِيرُ}صَمِيرُ (the pronoun of the story or fact). See §. 362, f. — Compounds: ^{كَانَ}كَانَ as it were, as if; ^{لأن}لأن because. See d.

g) ^{cs} **g** or (*vel, sive*). Heb. **ג**, Syr. **ܓ**.

h) ^{فَمَ}فَمَ, ^{ثُمَّ}ثُمَّ, ^{ثُمَّ}ثُمَّ, *then, thereupon, next*; a ^{حَرْفُ تَرْتِيبٍ}حَرْفُ تَرْتِيبٍ (§. 366, b), connecting words and clauses, but implying succession at an interval. Connected with it is the adverb ^{ثُمَّ}ثُمَّ (§. 362, o).

i) ^{حَتَّى} *till, until, until that, so that*; identical with the preposition, §. 358, b.

Æth. ƿꝥ: *væ*); ^oويها, ^oويها, *come on!* ^oهلا, ^oهلا, *O! up! come!*

حَيِّ عَلَى الصَّلَاةِ, as عَلَى, followed by حَيِّ come! to prayer!

in composition, ^ححِیَلا or ^ححِیَل, ^ححِیَلا or ^ححِیَلَا (^ححِیَلا or ^ححِیَلا),

حَيْهَكَ, with إِلَى or عَلَى, and also with بِ (in the sense of

(هَيْتُ) هَيْتُ; اُدْعُ keep to, or اَلْزِمُ make haste, or اَسْرِعُ

come here! هَلُمَّ *come here, bring here!* (Heb. הֵלֶם) as هَلُمَّ إِلَيْنَا

come here to us, هَيَّا، هِيْءُ bring here your witnesses ;

and هَيَا هَيَا, *make haste*; وَاهَا، وَاهَا، وَاهَا، *O! excellent! bravo!*

اخ, etc., well done! bravo! capital!

اُف، اُفا، اُف، اِف، اِف، اِف، اِف، اِف؛ اُخْ ugh! fough!

fie! *صه، صه*, hush! silence! *يهيا!* be silent! give up! *صه، صه*,

stop ! give up ! let alone ! اياك، اياك go on ! proceed ! say on !—

Here too may be mentioned: *α*) calls to domestic animals;

e. g., in driving horses, هَلَا; mules, عَدَس; camels, هَيْد or هِيد,

نَـ; هِيخ or اِيخ; حاء; حوب; in making camels kneel,

calling camels to water, جَوِّتَ ; in driving sheep or goats,

هَسْ; in calling a dog, قوسْ; in driving a dog away, هَمْ, هَمْ,

هَيَّا; β) words imitative of cries and sounds; e. g., مَاء (the

bleat of an antelope), غَاق (the croak of a raven), شَيْب (the

sound made by the lips of a camel in drinking), طَيْحٍ طَيْحٍ (laughter), غَعَّ غَعَّ or هَعَّ هَعَّ (vomiting), طَاقٍ (a blow), قَبَّ (the stroke of a sword), طَقَّ (the sound of a falling stone), طَقَّ (the splash of a frog), etc.

REM. a. يَا is sometimes written defectively; as يَرْسُولُ اللَّهُ *O Apostle of God!* يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!* — أَيَّهَا has a feminine أَيَّهَا, but the masc. form is often used even with feminine nouns.

REM. b. The noun that follows وَ not unfrequently takes, instead of the usual terminations, the ending لَ, in pause لَاه; as وَ زَيْدًا, or وَ زَيْدَاهُ, *Oh Zèid!* وَ أَمِيرَ الْمُؤْمِنِينَ وَ *alas for the Commander of the Believers!* If the noun ends in ĕlif maḵṣūra (ـى), the ى is changed into ل, and a simple ه added, as وَ مُوسَاهُ, *Oh Moses!* though وَ مُوسِيَا may also be used. Instead of لَ we sometimes find ـى, as وَ أَسْفَى, or وَ حَرِّى, *Oh my grief!*

REM. c. From وَي (to which suffixes may be appended, as وَيَكَ *woe to thee!*) are formed the interjectional nouns وَيَحٌ and وَيَلٌ, whence we can say, for example, وَيَحٌ لَزِيدٍ, وَيَحَا لَزِيدٍ, وَيَحَكَ, وَيَحَكَ زَيْدٌ, وَيَحَا لَزِيدٍ, وَيَحَا لَزِيدٍ, etc. The expression وَيَ لَأَمِّهِ or وَيَ لَأَمِّهِ is contracted into وَيَلِمِهِ, usually written thus in one word. — Rarer interjectional nouns are وَيِبٌ, وَيَسٌ, and وَيَخٌ.

REM. d. Some of the Arabs decline هَامٌ like an Imperative; e. g.

sing. fem. هَلِي, dual هَلُمَا, plur. masc. هَلُمُوا, fem. هَلُمْنَ (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—هِي takes the suffix of the 2nd pers., هِيكَ, or هِيَك, and is said to form a dual and plur., هِيَا, هِيَا. —هَا may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of أَخَذَ; as هَاكَهَا *take her!* Or a hèmza may be substituted for the ك, and the word declined as follows: sing. m. هَاءَ, f. هَاءَ; dual هَاؤُمَا, plur. m. هَاؤُهُمْ, f. هَاؤُنَّ; as هَاؤُمُ اقْرَءُوا كِتَابِيَهٗ *take, read my book*. Other varieties are: هَا (like هَب), f. هَايَ, etc.; هَاءَ (like رَامَ), f. هَاءَيَ, etc.; and هَاءَكَ, f. هَاءَكِ, etc.

REM. e. إِذَا and إِذَا are often employed in the sense of *lo! see! behold!* إِذَا is used after بَيْنَا and بَيْنَمَا, *while*, and is followed by a verb stating a fact, as إِذَا رَأَى زَيْدٌ قَائِمًا *while Zèid was standing, behold, he saw Amr*; إِذَا دَارَتْ مَيَاسِيرُ قَبِينَا الْعُسْرُ *for while (there has been) adversity, lo, prosperity has come round*. إِذَا, called by the grammarians إِذَا الْمَفَاجَأَةِ, or إِذَا الْفَجَائَةِ, 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 بِأَلْبَابِ *I went out, and lo, Zèid was at the door*; بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا *while we were in such and such a place, lo, Zèid came upon us*.

PARADIGMS
OF THE
V E R B S.

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	يَقْتُلُنْ	يَقْتُلُنْ
f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلُنْ	تَقْتُلُنْ
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُونْ	تَقْتُلُونْ
f.	قَتَلْتُمْ	تَقْتُلِينَ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلْنَ	تَقْتُلْنَ
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْنِ	أَقْتُلْنِ
Dual. 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَانِ	...
f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَانِ	...
2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَانِ	...
Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ
f.	قَتَلْتُمْ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلُ	نَقْتُلْ	نَقْتُلْنِ	نَقْتُلْنِ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَاتِلْ	قَتِلْ		Sing. 2. m.	أَقْتُلْ	أَقْتُلْ
f.	قَاتِلِي			f.	أَقْتُلِي	أَقْتُلِي
				Dual. 2. c.	أَقْتُلَا	...
				Plur. 2. m.	أَقْتُلُوا	أَقْتُلُوا
				f.	أَقْتُلْنَ	أَقْتُلْنَ

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.	قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلُنْ	يَقْتُلُنْ
f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلِ	تَقْتُلِي	تَقْتُلُنْ	تَقْتُلُنْ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلْ	تَقْتُلْ	تَقْتُلُنْ	تَقْتُلُنْ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلُنْ	تَقْتُلُنْ
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلُنْ	أَقْتُلُنْ
Dual. 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلْنَ	نَقْتُلْنَ
		Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ				

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi.

<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m. جَلَسَ	يَجْلِسُ	اجْلِسْ	جلوس
رَفَعَ	يَرْفَعُ	ارْفَعْ	رفع
فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرِقُ	افْرُقْ	فرق
خَشَنَ (2. m. خَشَنْتَ)	يَخْشَنُ	اخْشَنْ	خشونة
			خشانة

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	اَقْتَلَ	تَقَتَلَ	تَقَاتَلَ
Imperf.	يَقْتُلُ	يَقَاتُلُ	يَقْتُلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتْلُ	قَاتِلُ	اَقْتَلْ	تَقَتَّلْ	تَقَاتَلْ
N. Ag.	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَتَقَتِّلٌ	مَتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	اِقْتَالٌ	تَقَتِّلٌ	تَقَاتَلٌ
	تَقْتِلَةٌ	مَقَاتِلَةٌ			
Passive Perf.	قُتِلَ	قُوْتِلَ	اُقْتِلَ	تُقَتَّلَ	تُقَاتَلَ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Nom. Pat.	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَتَقَتِّلٌ	مَتَقَاتِلٌ

TABLE IV. THE QUADRI-

ACTIVE.

	I.	II.	III.	IV.
Perf.	قَمَطَرَ	تَقَمَطَرَ	اِقْمَنَطَرَ	اِقْمَطَرَ
Imperf.	يَقْمِطِرُ	يَتَقْمِطِرُ	يَقْمِنَطِرُ	يَقْمِطِرُ
Imperat.	قَمِطِرْ	تَقْمِطِرْ	اِقْمِنَطِرْ	اِقْمِطِرْ
N. Ag.	مَقْمِطِرٌ	مَتَقْمِطِرٌ	مَقْمِنَطِرٌ	مَقْمِطِرٌ
N. Verbi.	قَمْطَرَةٌ	تَقْمِطَرٌ	اِقْمِنَطَارٌ	اِقْمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

VII.	VIII.	IX.	X.	XI.
اِنَقَتَلَ	اِقْتَتَلَ	اِقْتَلَ	اِسْتَقْتَلَ	اِقْتَالَ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَلَ	اِسْتَقْتَلَ	اِقْتَالَ
مَنْقَتَلٌ	مَقْتَتَلٌ	مَقْتَلٌ	مَسْتَقْتَلٌ	مَقْتَالٌ
اِنْقَتَالَ	اِقْتَتَالَ	اِقْتَلَالَ	اِسْتَقْتَالَ	اِقْتِيَلَالَ
اَنْقَتَلَ	اَقْتَتَلَ		اَسْتَقْتَلَ	
يَنْقَتِلُ	يَقْتَتِلُ		يَسْتَقْتِلُ	
مَنْقَتَلٌ	مَقْتَتَلٌ		مَسْتَقْتَلٌ	

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.
Perf.	قَطِرَ	تَقَطِرَ	اَقْمَنَطِرَ	اَقْمَطِرَ
Imperf.	يَقْمَطِرُ	يَتَقْمَطِرُ	يَقْمَنَطِرُ	يَقْمَطِرُ
N. Pat.	مَقْمَطِرٌ	مَتَقْمَطِرٌ	مَقْمَنَطِرٌ	مَقْمَطِرٌ

TABLE V. *a.* FIRST FORM OF THE

		ACTIVE.				
<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مد	يُمد	يُمد	يُمد	يُمدن	يُمدن
f.	مدت	تُمد	تُمد	تُمد	تُمدن	تُمدن
2. m.	مددت	تُمد	تُمد	تُمد	تُمدن	تُمدن
f.	مددت	تُمدن	تُمدى	تُمدى	تُمدن	تُمدن
1. c.	مددت	أُمد	أُمد	أُمد	أُمدن	أُمدن
Dual. 3. m.	مدا	يُمدان	يُمدَا	يُمدَا	يُمدان	...
f.	مدتا	تُمدان	تُمدَا	تُمدَا	تُمدان	...
2. c.	مددتما	تُمدان	تُمدَا	تُمدَا	تُمدان	...
Plur. 3. m.	مدوا	يُمدون	يُمدوا	يُمدوا	يُمدن	يُمدن
f.	مددن	يُمدون	يُمدون	يُمدون	يُمدن	...
2. m.	مددتم	تُمدون	تُمدوا	تُمدوا	تُمدن	تُمدن
f.	مددتن	تُمدون	تُمدون	تُمدون	تُمدن	...
1. c.	مددنا	نُمد	نُمد	نُمد	نُمدن	نُمدن
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَد	مَد		Sing. 2. m.	أُمدن	أُمدن
f.	مَدَة			f.	أُمدى	أُمدن
				Dual. 2. c.	أُمدَا	...
				Plur. 2. m.	أُمدوا	أُمدن
				f.	أُمدن	...

PASSIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>			
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I. En. II.</i>
Sing. 3. m.	مد	يُمد	يُمد	يُمد	يُمدن
	مدت	تُمد	تُمد	تُمد	تُمدن
2. m.	مُدَّت	تُمد	تُمد	تُمد	تُمدن
	مُدَّتْ	تُمدن	تُمدى	تُمدى	تُمدن
1. c.	مُدَّتْ	أُمد	أُمد	أُمد	أُمدن
	مُدَّا	يُمدان	يُمدَا	يُمدَا	...
Dual. 3. m.	مُدَّا	تُمدان	تُمدَا	تُمدَا	...
	مُدَّتَا	تُمدان	تُمدَا	تُمدَا	...
2. c.	مُدَّتَا	تُمدان	تُمدَا	تُمدَا	...
	مُدُّوا	يُمدون	يُمدُوا	يُمدُوا	يُمدن
Plur. 3. m.	مُدُّون	يُمدون	يُمدُون	يُمدُون	...
	مُدَّتَم	تُمدون	تُمدُوا	تُمدُوا	تُمدن
2. m.	مُدَّتَم	تُمدون	تُمدُون	تُمدُون	...
	مُدَّتَن	تُمدن	تُمدن	تُمدن	...
1. c.	مُدَّنَا	نُمد	نُمد	نُمد	نُمدن

Nom. Pat. Sing. m. ممدود, f. ممدودة.

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. 3. m. ...	...	...	يُمد or يمد	مد or مَد
(2. m.)	فَر	يُفَر	يُفَر or يفر	فَر or فَر
	مِل (مِلَّتْ)	يُمل	يُمل or يمل	مِل or مِل

TABLE V. *b*. DERIVED FORMS OF THE VERBUM
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ	أَمَدَ	تَمَادَدَ	إِنْفَلَّ	إِمْتَدَّ	إِسْتَمَدَّ
	or مَادَ		or تَمَادَ			
Imperf.	يَمَادِدُ	يَمِدُ	يَتَمَادِدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
	or يَمَادُ		or يَتَمَادُ			
Imperat.	مَادِ	أَمِدْ	تَمَادِ	إِنْفَلِّ	إِمْتَدِّ	إِسْتَمِدِّ
		or أَمِدْ				or اِسْتَمِدِّ
N. Ag.	مَمَادِنٌ	مَمَدٌ	مَتَمَادِنٌ	مَنْفَلٌّ	مَمْتَدٌّ	مَسْتَمِدٌّ
	or مَمَادٍ		or مَتَمَادٍ			
N. Verbi.	مَادَادٌ	أَمَدَانٌ	تَمَادَادٌ	إِنْفَلَالٌ	إِمْتَدَادٌ	إِسْتَمَدَادٌ
	or مَمَادِيَّةٌ	or مَمَادِيَّةٌ	or تَمَادِيَّةٌ			
Passive Perf.	مُودِدٌ	أُمِدَّ	تُمُودِدٌ	أَنْفَلَّ	أُمْتَدَّ	أُسْتَمَدَّ
Imperf.	يُمَادِدُ	يُمِدُّ	يَتُمَادِدُ	يَنْفَلُّ	يُمْتَدُّ	يُسْتَمَدُّ
	or يُمَادُ		or يَتُمَادُ			
N. Pat.	مَمَادِنٌ	مَمَدٌ	مَتَمَادِنٌ	مَنْفَلٌّ	مَمْتَدٌّ	مَسْتَمِدٌّ
	or مَمَادٍ		or مَتَمَادٍ			

The remaining forms present no irregularity ; e. g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَدَ	يَمْدُدُ	مَدِّ	مَمْدَدٌ	تَمْدِيدٌ
Pass.	مُدِدٌ	يُمْدَدُ		مَمْدَدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدِ	مَتَمَدَّدٌ	تَمَدُّدٌ
Pass.	تَمُدَّدُ	يَتَمُدَّدُ		مَتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ.

	I.	II.	III.	IV.	V.	VI.
Active	اثر	اثر	اثر	اثر	تأثر	تأثر or تواتر
Perf.	اثر	اثر	اثر	اثر	تأثر	تأثر or تواتر
Imperf.	يأثر	يؤثر	يؤثر	يؤثر	يتأثر	يتأثر or يتواتر
Imperat.	اثر	اثر	اثر	اثر	تأثر	تأثر or تواتر
N. Ag.	اثر	مؤثر	مؤثر	مؤثر	مؤثر	مؤثر or متواتر
N. Verbi.	اثر	تأثير	اثر	اثر	تأثر	تأثر or تواتر
Passive	اثر	اثر	اثر	اثر	تؤثر	تؤثر or تؤثر
Perf.	اثر	اثر	اثر	اثر	تؤثر	تؤثر or تؤثر
Imperf.	يؤثر	يؤثر	يؤثر	يؤثر	يتأثر	يتأثر or يتؤثر
N. Pat.	مأسور	مؤثر	مؤثر	مؤثر	مؤثر	مؤثر or متؤثر

	Perf.	Imperf.	Imperat.	N. Ag. et. Pat.	N. Verbi.
VIII. Act.	ايتثر	ياتثر	ايتثر	مؤثر	ايتثار
Pass.	اوتثر	يوتثر		مؤثر	
X. Act.	استاثر	يستاثر	استاثر	مستأثر	استتثار
Pass.	استؤثر	يستؤثر		مستؤثر	

The seventh form is wanting in verbs of this class, according to §. 113.

TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَال	سَئِر	بَوَس	لَام	لَاذَم	الَام
Imperf.	يسال	يسار	يبوس	يلثم	يلائم	يلثم
Imperat.	إسال	إسار	ابوس	لثم	لائم	الثم
N. Ag.	سائل	سائر	بائس	ملثم	ملائم	ملثم
N. Verbi.	سوال	سوز	باس	تلثيم	ملاذمة	الام
Passive Perf.	سئل			لُثِم	لُؤِم	الُثِم
Imperf.	يسال			يلام	يلازم	يلام
N. Pat.	مسؤل			ملازم	ملازم	ملازم
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَام	تَلَاذَم	إِجَاث	إِلْتَام	إِسْتَلَام	
Imperf.	يتلام	يتلازم	ينجث	يلتثم	يستلثم	
Imperat.	تلام	تلازم	إنجث	الْتثم	استلثم	
N. Ag.	متلثم	متلازم	منجث	ملتثم	مستلثم	
N. Verbi.	تلوم	تلاوم	إنجاث	إِلْتَام	إِسْتَلَام	
Passive Perf.	تلثم	تلوثم	أَجِث	الْتثم	استلثم	
Imperf.	يتلام	يتلازم	يفجاث	يلتام	يستلام	
N. Pat.	متلام	متلازم	منجاث	ملتام	مستلام	

TABLE VIII. VERBUM TERTIÆ RAD. HÈMZATÆ.

	I.			II.	III.
Active Perf. 3. s. m.	برا	هنا	خطي	دنو	برا
f.	برات	هنات	خطئت	دنوت	بارات
2. s. m.	برات	هنات	خطئت	دنوت	بارات
Imperf.	يبرا	يهني	يخطا	يدنو	يباري
Imperat.	إبرا	إهني	إخطا	ادنو	باري
N. Ag.	باري	هانى	خاطي	دانى	مباري
N. Verbi.	برء	هنء	خطا	دناءة	مبارءة
				تجرىء	تجرىء
Passive Perf.	برى	هنى	خطي	برى	بورى
Imperf.	يبرا	يهنا	يخطا	يبرا	يبارا
N. Pat.	مبروء	مهنوء	مخطوء	مبرا	مبارا
	IV.	V.	VI.	VII.	VIII.
Active Perf.	ابرا	تبرا	تبارا	انسبا	إهتنا
Imperf.	يبرى	يتبرا	يتبارا	ينسبي	يهتنى
Imperat.	ابرى	تبرا	تبارا	انسبي	إهتنى
N. Ag.	مبرى	متبرى	متبارى	منسبي	مهتنى
N. Verbi.	ابراء	تبرو	تبارو	انسباء	إهتناء
Passive Perf.	ابرى	تبرى	تبرى	انسبي	اهتنى
Imperf.	يبرا	يتبرا	يتبارا	ينسبا	يهتنا
N. Pat.	مبرا	متبرا	متبارا	منسبا	مهتنا

	I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَرَ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجِلُ	يُودُّ	يُيَسِّرُ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلْ	اِدِّدْ	اَيَسِّرْ
N. Verbi.	وَعْدٌ	وَرِثٌ	وَضْعٌ	وَجَلٌ	وَدٌّ	يَسَرٌ
	عِدَّةٌ	رِثَّةٌ	ضَعَّةٌ			
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسِرَ
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُيُسَّرُ
N. Pat.	مَوْعِدٌ	مَوْرِثٌ	مَوْضِعٌ		مَوْدٌ	مَيَسُورٌ

	IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيَسَّرَ	أَتَعَدَّ	أَتَسَرَّ	أَسْتَوْعَدَ	أَسْتَيَسَّرَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَعَدَّى	يَتَسَرَّى	يَسْتَوْعِدُ	يَسْتَيَسِّرُ
Imperat.	أَوْجِبْ	أَيَسِّرْ	أَتَعَدَّ	أَتَسَرَّ	أَسْتَوْعِدْ	أَسْتَيَسِّرْ
N. Ag.	مَوْجِبٌ	مَوْسِرٌ	مَتَعَدِّ	مَتَسَرِّ	مَسْتَوْعِدٌ	مَسْتَيَسِّرٌ
N. Verbi.	إِجَابٌ	إَيَسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِيعَادٌ	إِسْتِيَسَارٌ
Passive Perf.	أُوجِبَ	أُيَسَّرَ	أُتَعَدَّ	أُتَسَرَّ	أُسْتَوْعِدَ	أُسْتَيَسَّرَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَعَدَّى	يَتَسَرَّى	يَسْتَوْعِدُ	يَسْتَيَسِّرُ
N. Pat.	مَوْجِبٌ	مَوْسِرٌ	مَتَعَدِّ	مَتَسَرِّ	مَسْتَوْعِدٌ	مَسْتَيَسِّرٌ

TABLE X. VERBUM MEDIÆ RAD. و. 343
ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولَنَّ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولَنَّ
2. m.	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولَنَّ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولَنَّ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولَنَّ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	تَقُولُونَ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَائِلٌ	قَوْلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ
f.	قَائِلَةٌ			f.	قُولِي	قُولَنَّ
				Dual. 2. c.	قُولَا	قُولَانِ
				Plur. 2. m.	قُولُوا	قُولُونَ
				f.	قُولْنَ	قُولَنَّ

344 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.	سار	یسیر	یسیر	یسر	یسیرن	یسیرن
f.	سارت	تیسیر	تیسیر	تسر	تیسیرن	تیسیرن
2. m.	سرت	تیسیر	تیسیر	تسر	تیسیرن	تیسیرن
f.	سرت	تیسیرن	تیسیری	تیسیری	تیسیرن	تیسیرن
1. c.	سرت	اسیر	اسیر	اسر	اسیرن	اسیرن
Dual. 3. m.	سارا	یسیران	یسیرا	یسیرا	یسیران	...
f.	سارتا	تیسیران	تیسیرا	تیسیرا	تیسیران	...
2. c.	سرتما	تیسیران	تیسیرا	تیسیرا	تیسیران	...
Plur. 3. m.	ساروا	یسیرون	یسیروا	یسیروا	یسیرن	یسیرن
f.	سرن	یسرن	یسرن	یسرن	یسرنان	...
2. m.	سرتم	تیسیرون	تیسیروا	تیسیروا	تیسیرن	تیسیرن
f.	سرتن	تیسرن	تیسرن	تیسرن	تیسرنان	...
1. c.	سرتا	نیسیر	نیسیر	نسر	نیسیرن	نیسیرن
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
				<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	سائر	سیر	Sing. 2. m.	سر	سیرن	سیرن
f.	سائرة		f.	سیری	سیرن	سیرن
			Dual. 2. c.	سیرا	سیران	...
			Plur. 2. m.	سیروا	سیرن	سیرن
			f.	سرن	سرنان	...

TABLE XII. VERBA MEDIÆ 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>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلَّ	يُقَالَنَّ	يُقَالَنَّ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلَّ	تُقَالَنَّ	تُقَالَنَّ
2. m.	قِلْتَ	تُقَالُ	تُقَالَ	تُقَلَّ	تُقَالَنَّ	تُقَالَنَّ
f.	قِلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالَنَّ
1. c.	قِلْتُ	أُقَالُ	أُقَالَ	أُقَلَّ	أُقَالَنَّ	أُقَالَنَّ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِ	...
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	...
2. c.	قِلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُونَ	يُقَالُونَ
f.	قِلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	...
2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	تُقَالُونَ
f.	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	...
1. c.	قِلْنَا	نُقَالُ	نُقَالَ	نُقَلَّ	نُقَالَنَّ	نُقَالَنَّ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ
مَبِيعٌ, مَبِيعَةٌ

TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

Active	IV.	VII.	VIII.	X.
Perfect. 3. s. m.	أَقَالَ	أَنشَالَ	أَقْتَالَ	أَسْتَقَامَ
2. s. m.	أَقَلْتَ	أَنشَلْتَ	أَقْتَلْتَ	أَسْتَقَمْتَ
Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	أَنشِلْ	أَقْتِلْ	أَسْتَقِمْ
N. Ag.	مُقِيلٌ	مَنْشَالٌ	مَقْتَالٌ	مَسْتَقِيمٌ
N. Verbi.	أَقَالَةٌ	أَنشِيَالٌ	أَقْتِيَالٌ	أَسْتَقَامَةٌ
Passive				
Perf.	أُقِيلَ	أَنْشِيلَ	أُقْتِيلَ	أُسْتَقِيمَ
Imperf.	يُقَالُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقَامُ
N. Pat.	مُقَالٌ	مَنْشَالٌ	مَقْتَالٌ	مَسْتَقَامٌ

	II.	III.	V.	VI.
Active				
Perf.	سَیَّرَ قَوْلَ	سَیَّرَ قَوْلَ	تَسَیَّرَ تَقْوَلَ	تَسَیَّرَ تَقْوَلَ
Imperf.	یَسَیِّرُ یَقُولُ	یَسَیِّرُ یَقُولُ	یَتَسَیَّرُ یَتَقَوْلُ	یَتَسَیَّرُ یَتَقَوْلُ
N. Verbi.	تَسَیَّرَ تَقْوَلَ	تَسَیَّرَ تَقْوَلَ	تَسَیَّرَ تَقْوَلَ	تَسَیَّرَ تَقْوَلَ
Passive				
Perf.	سُیِّرَ قَوْلَ	سُیِّرَ قَوْلَ	تُسَیَّرَ تَقْوَلَ	تُسَیَّرَ تَقْوَلَ
IX. Perf.	أَسَوَدَ	IX. Perf.	أَسَوَدَ	N. Verbi.
XI.	أَسْوَدَ	XI.	أَسْوَدَ	أَسْوَدَ

TABLE XIV. VERBUM TERTIÆ RAD. و, 347
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>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	ندَا	يَندُو	يَندُو	يَند	يَندُون	يَندُون
f.	نَدَتْ	تَندُو	تَندُو	تَند	تَندُون	تَندُون
2. m.	نَدَوْتَ	تَندُو	تَندُو	تَند	تَندُون	تَندُون
f.	نَدَوْتِ	تَندِين	تَندِي	تَندِي	تَندِن	تَندِن
1. c.	نَدَوْتُ	أَندُو	أَندُو	أَند	أَندُون	أَندُون
Dual. 3. m.	نَدَا	يَندَوَانِ	يَندُوا	يَندُوا	يَندَوَانِ	...
f.	نَدَتَا	تَندَوَانِ	تَندُوا	تَندُوا	تَندَوَانِ	...
2. c.	نَدَوْتُمَا	تَندَوَانِ	تَندُوا	تَندُوا	تَندَوَانِ	...
Plur. 3. m.	نَدُوا	يَندُون	يَندُوا	يَندُوا	يَندِن	يَندِن
f.	نَدُون	يَندُون	يَندُون	يَندُون	يَندُونَانِ	...
2. m.	نَدَوْتُمْ	تَندُون	تَندُوا	تَندُوا	تَندِن	تَندِن
f.	نَدَوْتُنَّ	تَندُون	تَندُون	تَندُون	تَندُونَانِ	...
1. c.	نَدَوْنَا	نَندُو	نَندُو	نَند	نَندُون	نَندُون

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	نَادِ	نَدُو	أَند	أَندُون	أَندُون
f.	نَادِيْة		أَندِي	أَندِن	أَندِن
			أَندُوا	أَندَوَانِ	...
			أَندُوا	أَندِن	أَندِن
			أَندُون	أَندُونَانِ	...

348 TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	رمى	يرمى	يرمى	يرم	يرمين	يرمين
f.	رمت	ترمى	ترمى	ترم	ترمين	ترمين
2. m.	رميت	ترمى	ترمى	ترم	ترمين	ترمين
f.	رميت	ترمين	ترمى	ترمى	ترمن	ترمن
1. c.	رميت	ارمى	ارمى	ارم	ارمين	ارمين
Dual. 3. m.	رميا	يرميان	يرميا	يرميا	يرميان	...
f.	رمتا	ترميان	ترميا	ترميا	ترميان	...
2. c.	رميتما	ترميان	ترميا	ترميا	ترميان	...
Plur. 3. m.	رموا	يرمون	يرموا	يرموا	يرمن	يرمن
f.	رمين	يرمين	يرمين	يرمين	يرميان	...
2. m.	رميتم	ترمون	ترموا	ترموا	ترمن	ترمن
f.	رميتم	ترمين	ترمين	ترمين	ترميان	...
1. c.	رمينا	نرمى	نرمى	نرم	نرمين	نرمين

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	رام	رمى	Sing. 2. m.	ارم	ارمين
f.	رامية		f.	ارمى	ارمن
			Dual. 2. c.	ارميا	ارميان
			Plur. 2. m.	ارموا	ارمن
			f.	ارمين	ارميان

TABLE XVI. VERBA TERTIÆ RAD و ET ی, 349
MEDIÆ RAD. KÈSRATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِيَنَّ	يَرْضِيَنَّ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
f.	رَضَيْتِ	تَرْضِينَ	تَرْضَى	تَرْضَى	تَرْضِيَنَّ	تَرْضِيَنَّ
1. c.	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
Dual. 3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضُونَ	يَرْضُوا	يَرْضُوا	يَرْضُونَ	يَرْضُونَ
f.	رَضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَا	...
2. m.	رَضَيْتُمْ	تَرْضُونَ	تَرْضُوا	تَرْضُوا	تَرْضُونَ	تَرْضُونَ
f.	رَضَيْتُنَّ	تَرْضِينَ	تَرْضِينَ	تَرْضِينَ	تَرْضِينَا	...
1. c.	رَضَيْنَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِينَ	نَرْضِينَ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	رَاضٍ	رَاضَا	Sing. 2. m.	أَرْضِ	أَرْضِيَنَّ
f.	رَاضِيَةٌ	رَاضَا	f.	أَرْضِي	أَرْضِيَنَّ
			Dual. 2. c.	أَرْضِيَا	...
			Plur. 2. m.	أَرْضُوا	أَرْضُونَ
			f.	أَرْضِينَ	...

350 TABLE XVII. VERBA TERTIÆ RAD و ET ي.

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.	نَدِيَ	يَنَدِي	يَنَدِي	يَنَدِ	يَنَدِين	يَنَدِين
f.	نَدِيَتْ	تَنَدِي	تَنَدِي	تَنَدِ	تَنَدِين	تَنَدِين
2. m.	نَدَيْتَ	تَنَدِي	تَنَدِي	تَنَدِ	تَنَدِين	تَنَدِين
f.	نَدَيْتِ	تَنَدِينَ	تَنَدِي	تَنَدِي	تَنَدِين	تَنَدِين
1. c.	نَدَيْتَ	أَنَدِي	أَنَدِي	أَنَدِ	أَنَدِين	أَنَدِين
Dual. 3. m.	نَدِيَا	يَنَدِيَانِ	يَنَدِيَا	يَنَدِيَا	يَنَدِيَانِ	...
f.	نَدِيَتَا	تَنَدِيَانِ	تَنَدِيَا	تَنَدِيَا	تَنَدِيَانِ	...
2. c.	نَدَيْتُمَا	تَنَدِيَانِ	تَنَدِيَا	تَنَدِيَا	تَنَدِيَانِ	...
Plur. 3. m.	نَدَوْا	يَنَدُونَ	يَنَدُوا	يَنَدُوا	يَنَدُونَ	يَنَدُونَ
f.	نَدِينَ	يَنَدِينَ	يَنَدِينَ	يَنَدِينَ	يَنَدِيْنَ	...
2. m.	نَدَيْتُمْ	تَنَدُونَ	تَنَدُوا	تَنَدُوا	تَنَدُونَ	تَنَدُونَ
f.	نَدَيْتُنَّ	تَنَدِينَ	تَنَدِينَ	تَنَدِينَ	تَنَدِيْنَ	...
1. c.	نَدَيْنَا	نَنَدِي	نَنَدِي	نَنَدِ	نَنَدِين	نَنَدِين

Nom. Pat. Sing. m. مَنَدُو f. مَنَدُوَّة

مَرْمِي مَرْمِيَّة

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی.

THE DERIVED FORMS.

Active	II.	III.	IV.	V.	VI.
Perf.	قَضَى	قَاضَى	اَقْضَى	تَقَضَى	تَقَاضَى
Imperf.	يَقْضِي	يَقَاضِي	يَقْضِي	يَتَقَضَى	يَتَقَاضَى
Imperat.	قَضِ	قَاضِ	اَقْضِ	تَقْضِ	تَقَاضِ
N. Ag. m.	مَقْضٍ	مَقَاضٍ	مَقْضٍ	مَتَقَضٍ	مَتَقَاضٍ
f.	مَقْضِيَّةٌ	مَقَاضِيَّةٌ	مَقْضِيَّةٌ	مَتَقَضِيَّةٌ	مَتَقَاضِيَّةٌ
N. Verbi.	تَقْضِيَّةٌ	مَقَاضَاةٌ	اِقْضَاءٌ	تَقْضٍ	تَقَاضٍ
Passive		قُضِيَ			
Perf.	قُضِيَ	قُضِيَ	اُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتُقْضَى	يَتُقَاضَى
N. Pat. m.	مَقْضٍ	مَقَاضٍ	مَقْضٍ	مَتَقَضٍ	مَتَقَاضٍ
f.	مَقْضَاةٌ	مَقَاضَاةٌ	مَقْضَاةٌ	مَتَقَضَاةٌ	مَتَقَاضَاةٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	اِنْقَضَى	يَنْقَضِي	اِنْقَضِ	مِنْقَضٍ	اِنْقِضَاءٌ
Pass.	اِنْقَضِيَ	يَنْقَضَى		مِنْقَضٍ	
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتَضِ	مَقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتَضِيَ	يَقْتَضَى		مَقْتَضٍ	
X. Act.	اِسْتَقْضَى	يَسْتَقْضِي	اِسْتَقْضِ	مَسْتَقْضٍ	اِسْتِقْضَاءٌ
Pass.	اِسْتَقْضِيَ	يَسْتَقْضَى		مَسْتَقْضٍ	



