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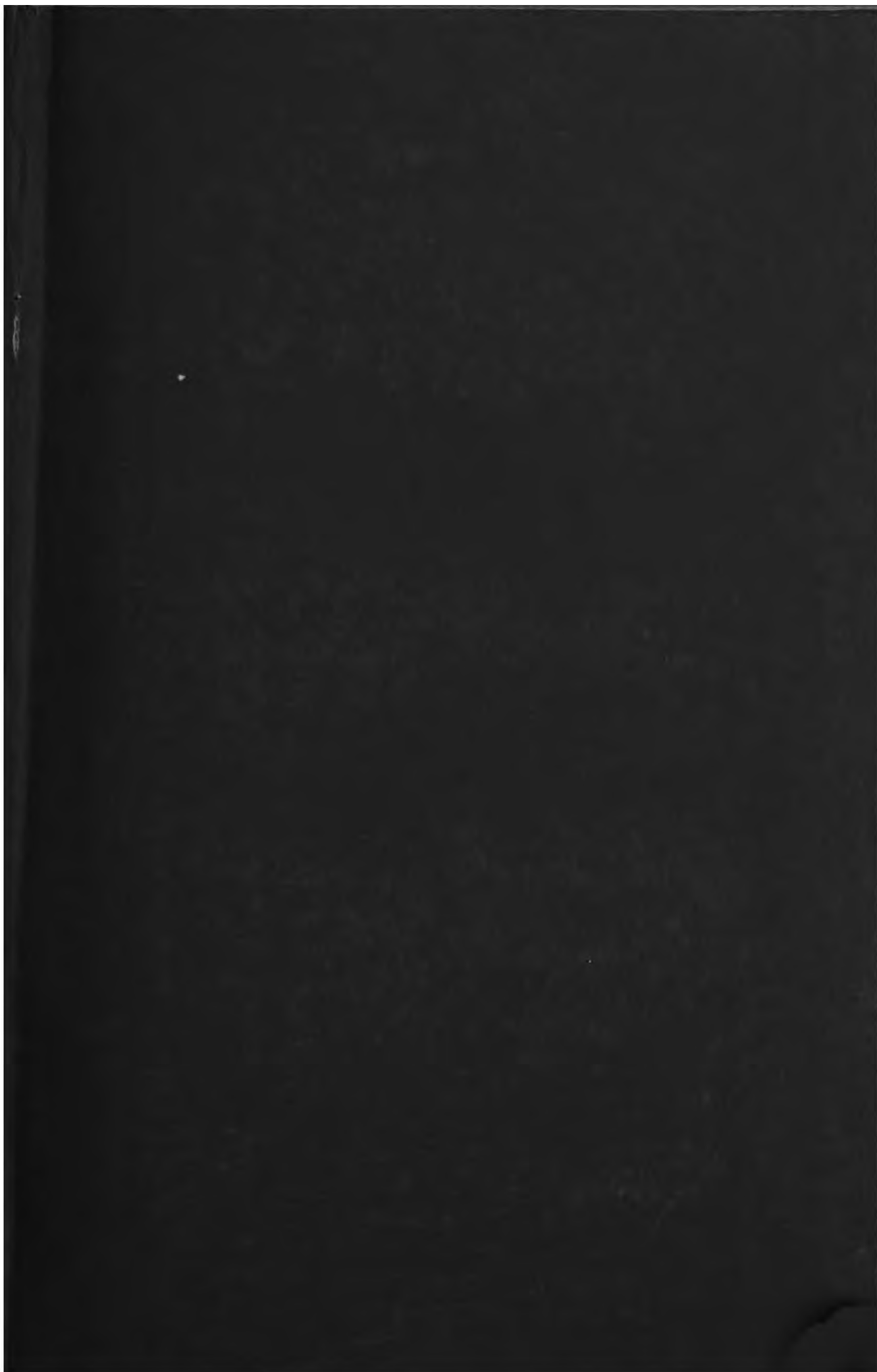
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A
GRAMMAR OF THE ARABIC LANGUAGE

BY
WILLIAM 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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TO
THE REV. ROBERT GWYNNE,
Assistant Curate of St. Thomas', Charterhouse, London,

THIS WORK IS DEDICATED

AS A SMALL MARK

OF THE EDITOR'S RESPECT, ESTEEM, AND AFFECTION,

FOR

A Gentleman, a Scholar, and a Friend.

PREFACE.

IN editing this grammar, I feel conscious of having filled up a gap in the philological literature of England. The older works of Richardson (1st ed. Lond. 1786, 2nd ed. Lond. 1801) and Price (Lond. 1823) are almost worthless; that of Stewart (Lond. 1841) not much better; for, though the author had the advantage of the previous labours of De Sacy and Ewald, he does not appear to have been thoroughly qualified for the task that he undertook. Lumsden's unfinished work (Calcutta, 1813) is a magnificent one, but based entirely on the system of the Arab grammarians, a circumstance which renders it ill-adapted, apart from its bulk and rarity, for the use of the beginner. As for the smaller grammars of Fâris el-Shidiac (Lond. 1856), the Rev. Herman Philip (Edinb. 1855), and the Rev. W. J. Beamont (Lond. 1861), as well as the "Reading Lessons" published by the Messrs. Bagster, they are intended to facilitate the study of the modern spoken dialects, rather than that of the older literary language; and are better suited for the use of the traveller and the tourist, than of the

student who desires to become conversant with the Arabic literature.

Such, however, is the general neglect of almost every branch of Oriental study in England at the present day, that this state of matters is not surprising. The nations of the Continent — even those whose connection with the East is small or absolutely none — are better off. France can point to De Sacy (whose immortal work has been the basis of all subsequent grammars) and to Bresnier; Germany to Ewald, Schier, and Caspari; Holland to Roorda. It is inconvenient, however, for a teacher to use a book written in a foreign language, particularly if that language be German, which is, I regret to say, as yet but little cultivated in our Universities; and it is this circumstance which has mainly induced me to undertake the present work.

As the basis of this Grammar, I have selected that of Professor Caspari of Christiania, the first edition of which (in Latin) appeared at Leipzig in 1848, and the second (in German) in 1859. This is, in my opinion, the best of the smaller Arabic grammars that have been published during the last twenty years, and forms a good introduction to the study of the larger works of De Sacy and Ewald, or of the native grammarians. The second (German) edition is, however, strange to say, not so accurate in many points as the first (Latin) one; whilst both admit of many improvements. The present work is not, therefore, a mere translation of Caspari's, but an enlarged and, as I trust, improved edition of it. Those who take the trouble of examining the two, will find, I think that a great many sections have been altered for the better, either by giving them greater precision of expression, or by adding more and preferable examples. As instances, I may refer, in the first volume, to those sections that treat of the *verba med. rad.* , et ع (§§. 149—163), of the relative adjec-

tives (§§. 251—267), the diminutives (§§. 269—284), and the broken plurals (§§. 304—5); and, in the second volume, to those that treat of the interjections (§. 38), and of كُ and similar words (§§. 82—85). Besides the entire fourth part (§§. 191—252), I have also added, here and there, sections of some importance, e. g. vol. I. §. 285 to §. 288, vol. II. §§. 184—186; and omitted others that I thought superfluous, such as vol. I. §§. 93—102 of the original. The grammars of De Sacy and Ewald, and the 'Alfiyya of 'Ibn Mālik (ed. Dieterici, Leipzig, 1851), have, I need scarcely say, been always at my side.

A feature peculiar to this edition are the notes that touch upon the comparative grammar of the Shemitic languages, a subject little understood in this country, yet highly interesting to the student of Hebrew as well as of Arabic. Our deficiency in Hebrew scholarship is, in fact, to be traced in a great measure to our almost total neglect of the study of the cognate languages, Arabic, Aramaic, and Aethiopic. Many of us take the Hebrew Bible in one hand, and our Authorized Version in the other; read the former by the light of the latter; and call ourselves Hebraists. There is, however, no such royal road to a thorough knowledge of the Old Testament Scriptures. Hebrew is in itself a difficult language, especially to those who commence it fresh from the study of Greek and Latin; whilst the Biblical texts are few in number, and in many passages very obscure, not to say corrupt. In short, we have need of every ray of light that we can concentrate upon them. Manuscripts must be collated, ancient versions compared, and, above all, the cognate languages studied, so that we may become familiarised with the modes of thought and forms of expression of the Shemitic nations. The so-called Shemitic languages — Arabic, Aethiopic,

Hebrew, Phœnician, and Aramaic (Chaldee and Syriac) — are as closely connected with one another 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. The Hebrew, perhaps, resembles this parent tongue most in some points; but, on the whole, the Arabic (and next to it, the Aethiopic) has preserved the greatest degree of likeness to the primitive Shemitic speech. The Hebrew, even of the Pentateuch, has already attained pretty nearly the same degree of grammatical development (or decay) as the spoken Arabic of the present day. Of that the comparative notes interspersed throughout this grammar give ample proof.

In conclusion, I have to express my gratitude to the Provost and Senior Fellows of Trinity College, Dublin, for their very liberal contribution towards paying the expenses of printing this work; and to thank my friend and former pupil, the Rev. R. Gwynne, to whom I have the pleasure of dedicating it, for the assistance he has so kindly afforded me, not only by reading it over in manuscript and suggesting many useful alterations, but also by correcting a proof of every sheet, and thereby contributing greatly to its typographical accuracy,

LONDON.

March 1862.

Wm. Wright.

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PART FIRST.

Orthography and Orthoëpy.

I. The Letters as Consonants.

1. Arabic, like Hebrew and Syriac, is written and read from right to left. The letters 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.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
اَلفَ Elif.	ا	ل	....	....	1
بَاَ Bā.	ب	ب	د	ا	2
تَاَ Tā.	ت	ت	ة	آ	400
ثَاَ Thā.	ث	ث	ذ	أ	500

Name.	Figure.				Numerical value.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
جِيمُ Ġīm.	ج	جج	ج	جج	3
حَاĤā.	ح	حح	ح	حح	8
خَاĤā.	خ	خخ	خ	خخ	600
دَالُ Dāl.	د	د	...	...	4
ذَالُ Dāl.	ذ	ذ	...	...	700
رَا Rā.	ر	رر	...	...	200
زَا Zāy.	ز	زز	...	...	7
سِينُ Sīn.	س	سس	س	سس	60
شِينُ Šīn.	ش	شش	ش	شش	300
صَادُ Šād.	ص	صص	ص	صص	90
ضَادُ Dād.	ض	ضض	ض	ضض	800
طَا Ṭā.	ط	طط	ط	طط	9
ظَا Ṣā.	ظ	ظظ	ظ	ظظ	900
عَيْنُ ‘Ain.	ع	عع	ع	عع	70
غَيْنُ Ġain.	غ	غغ	غ	غغ	1000
فَا Fā.	ف	فف	ف	فف	80
كَافُ Kāf.	ق	قق	ق	قق	100
كَافُ Kāf.	ك	كك	كك	كك	20
لَامُ Lām.	ل	لل	ل	لل	30

Name.	Figure.				Numerical value.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
مِيم Mīm.	م	م	م	م	40
نُون Nūn.	ن	ن	ن	ن	50
هَاء Hā.	ه	ه	ه	ه	5
وَاو Wāw.	و	و	...	...	6
يَاء Yā.	ي	ي	ي	ي	10

Rem. *a.* | in connection with a preceding ل forms the figures $\text{ل}, \text{لا}, \text{لا}$. This combination is called *lām-ʿelif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ي.

Rem. *b.* The Arabs of Northern Africa arrange the letters in a different order; viz.

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

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ف ف *f*, but ق ق *k*. 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.	شھ.	فی.
تھ.	دھ.	لگ.
گھ.	غ.	لمھ.
هگ.	فھ.	یھ.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European

to acquire, except by long intercourse with natives. The following hints will however enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see §. 15) is the *spiritus lenis* of the Greeks, the *א mobile* of the Hebrews (as in אֶמֶר, אֵלֶּם). It may be compared with the *h* in the French word *homme* or English *hour*.

ب and ت are our *b* and *t*.

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

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

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

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

د is our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded like the δ of the modern Greeks, or *th* in *this*, *withe*. The Turks and Persians usually convert it into *z*.

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

ز is the common English *z*.

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

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

ض is a strongly articulated palatal *d*. The Turks and Persians usually pronounce it like *z*.

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

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

ك, ل, م, and ن, are exactly equivalent to the English *k*, *l*, *m*, *n*. When immediately followed by the letter ب, without any vowel coming between them, ن takes

the sound of *m*; as جَنْب *gamb*, عَنْبَر *ámbar*, not *gamb*, *ánbar*.

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

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 *hémza*, see §. 15) for *ā*, ی for *ī* and *ai*, و for *ū* and *au*. E. g. لَا *lā*, فِي *fī*, كَي *kai*, دُو *dū*, لَو *lau*.

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

1) َ *fèth* (فَتْح) or *fètha* (فَتْحَة), *a*, *e* (as in *pet*), *e* (nearly the French *e muet*); e. g. خَلَقَ *halakā*, شَمْسٌ *shemsun*, كَرِيمٌ *kerimun*.

2) ِ *kèsr* (كَسْر) or *kèsra* (كَسْرَة), *i* (as in *pin*), *i* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e. g. بِي *bihi*, أَقْطُ *akùtun*.

*) In point of fact, this figure ح is merely a compromise between the ancient ت (Heb. ט, טָ) and the modern ح (Heb. ח, חָ), in which the ח is silent.

3) ـَ *damm* (ضَم) or *damma* (ضَمَّة), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e. g. لَهْ *lehu*, حَجَّةٌ *höggètun*, عُمَرُ *ömrun*.

Rem. 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* ـَ , ـِ , ـُ .

5. Rules for the cases in which these vowel-marks retain their original sounds *a*, *i*, *u*, and for those in which they are modified through the influence of the stronger or weaker consonants into *è*, *e*, *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. However the following rules may be given for the guidance of the learner.

1) When preceded or followed by the harsh gutturals ق, ظ, ط, ض, ص, or the emphatic consonants غ, ع, خ, ح, *fètha* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *ä*; e. g. خَمْرٌ *hamrun*, لَعْبٌ *lábun*, بَقِيَّةٌ *bākīya*, صَدْرٌ *šādrun*. Under the same circumstances *kèsra* is pronounced as *ì*, e. g. عِلْمٌ *ilmun*, سِحْرٌ *sihrun*, قِسْرٌ *kìsrun*; whilst *damma* assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e. g. لَطْفٌ *latofa*, لُطْفٌ *lotfun*, حُسْنٌ *hosnun* or *hösnun*, رُغْبٌ *róbun*, عُمَرُ *ömrun*.

2) 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, — fèṭha either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e. g. كَتَبَتْ *katabta*, أَكْبَرُ *'akbaru*; or it becomes a simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e. g. بَلْ *bèl*, مَرْكَبٌ *mèr-kèbun*, سَمَكٌ *sèmèkun*, سَمِينٌ *semīnun*, مَدِينَةٌ *me-dīnètun*. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e. g. جَرَّةٌ *ǧarratun*, مَرَّةٌ *marratun*, غَارَةٌ *ǧāratun*, صُورَةٌ *ṣūratun*; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks of the short vowels before the letters ا, ي, and و, respectively, e. g. قَالَ *kāla*, بَاعَ *bī'a*, سَوَّى *sūkun*; in which case these letters are called حُرُوفُ الْمَدِّ, *literae productionis*, letters of prolongation. The combinations يـ and وـ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e. g. طَوَّرَ, طَيَّنَ, 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 fêṭha; e. g. الْحَرْثُ, إِتْحَقُ, إِبْرَهِيمُ, الرَّحْمَنُ, اللَّهُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small ḥif; e. g. ذَلِكَ, هُنَا, الرَّحْمَنُ, اللَّهُ. الْقِيَمَةُ (the resurrection, to be carefully distinguished from الْقِيَمَةُ *el-kimètu*, price, value). The words ثَلَاثُ and ثَلَاثَةٌ are also frequently written defectively ثَلَثُ, ثَلْثَةٌ; and occasionally some other vocables, such as رَمَضُنْ, سُلَيْمُنْ, and other proper names ending in -انْ, مَلِكُ, خَلِدُ, مُعَوِيَّةُ, الشَّيْطَانُ, -انْ, دِينَارُ, الْقَيْسُ, etc.

7. ا corresponds to fêṭha, ي to kèsra, and و to damma; whence ا is called أُخْتُ الْفَتْحَةِ, the sister of fêṭha, ي أُخْتُ الْكَسْرِ, the sister of kèsra, and و أُخْتُ الدَّمِّ, the sister of damma. Fêṭha 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. صَيْفُ *ṣaifun*, خَوْفُ *ḥaufun*; but after the other letters become nearly *ē* (Heb. יֵי) and *ō* (Heb. וֹ), e. g. سَيْفُ *sè'fun*, مَوْتُ *m^aotun* (almost *sēfun*, *mōtun*).

Rem. a. After a و of prolongation at the end of a word, both when preceded by damma and by fêṭha, an ا is sometimes written, particularly in the plural of verbs; e. g. رَمَوْا, نَصَرُوا. This ا, in itself quite superfluous, is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ and. In our oldest Mss. it is usually wanting.

Rem. *b.* **ي** at the end of a word after a *fêtha* is pronounced like **ا**, e. g. **فَتَى** *fata*, **رَمَى** *ramā*, **إِلَى** *'ilā*, and is called, like **ا** itself in the same position (e. g. **بَهَنَسَا** *Bèhnesā*, **غَزَا** *gazā*), **الْأَلِفُ الْمَقْصُورَةُ** the abbreviated *êlif*, in contradistinction to the lengthened *êlif*, **الْأَلِفُ الْمَمْدُودَةُ** (see §. 22 and §. 23 rem. *a*), which is protected by *hêmza*. It receives this name because, when it comes in contact with a *hêmza conjunctionis* (see §. 19 rem. *e*), it is shortened in pronunciation before the following consonant, as are the **و** and **ي** in **أَبُو** and **أَبِي** before **الْوَزِيرِ** (see §. 20, 2).

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

Rem. *d.* In some words ending in **اَـ** we often find **وَةـ** and **يَةـ** instead of **اَـ**, as **حَيَوَة** or **حَيَوَة**, **صَلَوَة** or **صَلَوَة**, **زَكَوَة** or **زَكَوَة**, **تَوَرِيَة** or **تَوَرِيَة**; according to which older mode of writing we ought to pronounce the **اَـ** nearly as *â* or *ê*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, **َـ** *an*, **ِـ** *in*, **ُـ** or **ٌـ** *un*. This is called **التَّنْوِينُ**, the *tènnwîn* or nunation (from the name of the letter **ن** *nûn*), and takes place only at the end of a word; e. g. **مَدِينَة** *medinètan*, **بِنْت** *bintin*, **مَال** *mālun*.

Rem. *a.* **َـ** takes an **ا** after all the consonants except **ة**; as **رَجَا**, but **خَلِيفَة**. However, when it precedes a **ي**, no **ا** is written, as in **هَدَى**; nor, according to the older orthography, when it accompanies a *hêmza*, as in **شَىْ**, for which we more usually

find شَيْءٌ. This ʿlif in no way affects the quantity of the vowel, which is always short; *bābān*, *riḥān*.

Rem. b. To one word و is added, without in any way affecting the sound of the tēnwīn, viz. to the proper name عمرو ^ʿAmr (not ^ʿAmru), genit. عَمْرٍو, accus. عَمْرًا, rarely عَمْرُوا, so written to distinguish it from another proper name that has the same radical letters, viz. عمر ^ʿOmar, genit. and accus. عَمْرٍ.

III. Other Orthographic Signs.

1. Gèzma or Sukūn.

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

Rem. a. Letters that are assimilated to a following letter, which receives in consequence the *tēśdīd* or mark of doubling (see §. 11 and §. 14), are retained in writing, but not marked with a gèzma; e. g. أَرَدْتُ, مِّنْ رَبِّهِ, الرَّحْمَنُ, not أَرَدْتُ, مِّنْ رَبِّهِ, الرَّحْمَنُ.

Rem. b. The same distinction exists between the words *gèzma* and *gèzma*, as between *fēth* and *fēṭha*, etc. (see §. 4 rem.).

10. ي and و, when they form a diphthong with fēṭha, are marked with a gèzma, as يَوْمٌ, لَيْلٌ; but when they stand for ʿlif productionis they do not take this sign (see §. 7 rem. b, c, d).

2. Tèsdīd or Sīdda.

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ّ, which is called التَّشْدِيدُ, the *tèsdīd* (*strengthening*); e. g. الْكُلُّ *el-kulla*, كَلَّ *kullan*, السِّمَّ *es-sèmmi*, سَمَّ *sèmmi*, الْمُرُّ *el-murru*, مَرَّ *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

Rem. a. 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, 2^d pers. sing. masc. Perf. of فَرَّ; تَفَتَّتَتْ, 3^d pers. sing. fem. Perf. of the fifth form of 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 أليف همزاتوم excepted, admit of being doubled and take *tèsdīd*. Hence we speak and write رَأْسٌ *ra'āsun*, سَأَلَ *sa'ālun*.

Rem. d. ّ is probably an abbreviated ش, the first radical of the name تَشْدِيدٌ, or the first letter of the name شِدَّةٌ (*strength*), which the African Arabs use instead of the other.

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 ِ we sometimes find ِ

instead of ـَـ ; and the African Arabs constantly write ـَـ , ـِـ , ـِـ , for ـَـ , ـِـ , ـِـ .

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

13. The *necessary tèsdīd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادُّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*amara*) means *he commanded*; أَمَّرَ (*ammara*), *he appointed some one commander*; مُرٌّ (*mur-run*) is *bitter*, but a word مُرٌ (*murun*) does not exist in the language.

Rem. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdīd necessarium* scarcely ever follows the long vowels و and ي , though it is sometimes found after ا , as in يَكْتُبَانِ مَاءً (see §. 25).

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:

1) With the letters $\text{ض, ص, ش, س, ز, ر, د, ث, ت}$ (dentals, sibilants, and liquids,) after the article ال ; e. g. الْتَمَرُ *et-tamru*; الرَّحْمَنُ *ar-rahmānu*; الشَّمْسُ *es-samsu*; الظُّلْمُ *azzolmu*; الَلَّيْلُ *el-lèilu*.

Rem. These letters are called $\text{الْحُرُوفُ الشَّمْسِيَّةُ}$, *the solar letters*, because the word شَمْسٌ , *sun*, happens to begin with one of them; and the other letters of the alphabet $\text{الْحُرُوفُ الْقَمَرِيَّةُ}$, *the lunar letters*, because the word قَمَرٌ , *moon*, commences with one of them.

2) With the letters ر, ل, م, و, ي (لَوْمِيرُ), after *n* with *gèzm*, e. g. رَّبِّهِ مِنْ *mir rabbihi*, مِنْ لَيْلٍ *min layl*; and after the nunation, e. g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the words مِنْ, عَنْ, اَنْ, is often not written when they are combined with مَا, مَن, لَا; e. g. مِّنْ for مِّنْ or مِّنْ, عَمَّا for عَمَّا, اَنْ لَا for اَنْ لَا, عَنْ مَا for عَنْ مَا.

Rem. اَنْ لَا is equally common with اَلَا, but مِّنْ, عَمِّنْ, مِمَّا, are hardly ever written separately; مِّنْ لَا, on the contrary, always.

3) With the letter ط after ت, ث, د, ذ, ض, ط (dentals), in certain parts of the verb; e. g. لَبِثْتُ *lebittu* for لَبِثْتُ *lebittu*; اَرَدْتُ *aratta* for اَرَدْتُ *aradta*; اَخَذْتُ *ahatti* for اَخَذْتُ *ahadti*; بَسَطْتُمْ *basattum* for بَسَطْتُمْ *basattum*. This third kind of assimilation is, however, by no means universally acknowledged, and many grammarians reject it altogether, because the absorption of a strong radical consonant, such as ط, by a weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

3. Hèrza or Nèbra.

15. Élif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark َ *hèrza* (هَمْزَة or هَمْزَة, *prick*, see §. 4 rem.), which is also sometimes called *nèbra*

(^٩نَبْرَة, *elevation*); e. g. ^٩أَسَدٌ, ^٩سَالٌ, ^٩رَأْسٌ, ^٩قَرَأَ, ^٩اِقْرَأْ, ^٩اِثْلِيدْ, ^٩اِثْلِيدْ, ^٩خَطَا, ^٩أُمَمٌ, ^٩خَطَا.

Rem. a. In cases where an *ʿlif conjunctionis* (see §. 19, 1, 2, 3, and rem. c, d) at the beginning of a word receives its own vowel, the Arabs omit the hèmza and write merely the vowel; e. g. ^٩اُقْتُلْ, ^٩اِبْنُ, ^٩اِقْرَأْ, ^٩اَلْحَمْدُ لِلّٰهِ, *Praise be to God!*

Rem. b. ^٩ is probably a small ع, and indicates that the *ʿlif* is to be pronounced almost as *áin*. In African Mss. it is sometimes actually written ع; e. g. ^٩اَخْلُقْ, ^٩اِنْ.

Rem. c. Hèmza is written between the | and the vowel that accompanies it, or the gèzma (see the examples given above); but we often find ^٩خَاسِيَيْنَ for ^٩خَاسِيَيْنَ, ^٩سَيْرَ for ^٩سَيْرَ (see §. 16), and occasionally ^٩خَطَا for ^٩خَطَا, 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. ^٩مَسْأَلَةٌ, *mas-àlatun* (not *ma-salatun*); ^٩اَلْقُرْآنُ, *ʿl-kor-ʿānu* (not *ʿl-ko-rānu*).

16. ^٩ and ^٩ take hèmza, when they stand in place of an *ʿlif hèmzatum* (in which case the two points of the letter ^٩ are commonly omitted); e. g. ^٩جِئْتُ for ^٩جِئْتُ, ^٩رَأْسٌ for ^٩رَأْسٌ, ^٩بُؤْسٌ for ^٩بُؤْسٌ, ^٩خَاسِيَيْنَ for ^٩خَاسِيَيْنَ.

17. Hèmza alone (ء) is written instead of ^٩, ^٩, ^٩, ^٩, in the following cases.

1) Always at the end of a word, after a letter of prolongation or a consonant with gèzma, e. g. ^٩جَاءَ, *ǧāʾ*; ^٩جِيءَ, *ǧīʾ*; ^٩سُوءٌ, *sūʾun*; ^٩ضُوءٌ, *ḍūʾ*; ^٩ظُمٌ, *ḍum*, or more commonly ^٩ظُمًا (see §. 8 rem. a); and in the middle of a

word after an *ʿelif productionis*, provided the hêmza has the vowel fêṭḥa, as ^عيَتَسَاءَلُونَ, ^عأَعْدَاءُكُمْ (but for ^عأَعْدَاءُكُمْ and ^عأَعْدَائُكُمْ the Arabs usually write ^عأَعْدَائِكُمْ and ^عأَعْدَاؤُكُمْ).

Rem. Accusatives like ^عشَيْئًا and ^عظَمًا are often written, though contrary to rule, ^عشَيْئاً, ^عظَمًا.

2) Frequently in the middle of words, after the letters of prolongation ^و and ^ي, or after a consonant with g'ezma, e. g. ^ومَقْرُوءَةٌ for ^ومَقْرُوءَةً, ^ومُؤَبَّاتٌ for ^ومُؤَبَّاتٍ, ^وتَوَامٌ for ^وتَوَامٍ, ^ويَسْأَلُ for ^ويَسْأَلِي; and also after kèsra and ḍamma before the ^ي and ^و of prolongation, e. g. ^يخَاطِئِينَ for ^يخَاطِئِينَ, ^ورُؤُوسٌ for ^ورُؤُوسٍ. Hêmza between *iā*, *uā*, *āi*, *īi*, *āū* and *ūū*, is however more frequently, though improperly, placed over the letter of prolongation itself; e. g. ^ومَقْرُوءَةٌ for ^ومَقْرُوءَةً, ^وخَطِئَةٌ for ^وخَطِئَةٍ or ^وخَطِئَةً, ^ورُؤُوسٌ for ^ورُؤُوسٍ or ^ورُؤُوسٍ, which words must always be pronounced *makrūʾatun*, *ḥaṭīʾatun*, *ruʾūsun*.

Rem. After a consonant with g'ezma, which is connected with a following letter, hêmza and its vowel are placed above the connecting line; as ^وأَسْأَلُ.

General Rem. ^أ, ^ي, ^و, are often called simply *hêmza*, instead of *ʿelif*, *yā*, *wāw hêmzatum*, because their whole power lies in the hêmza.

4. Waṣla.

18. When the vowels with hêmza (^أ ! ^ي ! ^و !), 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 $\sim$, written over the ʔ lif, and called وَصْلٌ , or وَصْلَةٌ or صِلَةٌ (see §. 4 rem.), i. e. *union*; e. g. عَبْدُ الْمَلِكِ ʔabdu 'l-mèliki for عَبْدُ الْمَلِكِ ʔabdu 'l-mèliki ; رَأَيْتُ ابْنَكَ raʕitu 'bnaka for رَأَيْتُ ابْنَكَ raʕitu 'ibnaka .

Rem. a. $\sim$ seems to be an abbreviation of the ص in وَصْلٌ or صِلَةٌ .

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

19. This elision takes place in the following cases.

1) With the أ of the article أَلْ ; as أَبُو الْوَزِيرِ for أَبُو الْوَزِيرِ , *the father of the wèzîr*.

2) With the أ and إ of the Imperatives of the first form of the regular verb; as قَالَ أَسْمِعْ for قَالَ أَسْمِعْ , *he said, listen*; قَالَ أَقْتُلْ for قَالَ أَقْتُلْ , *he said, kill*.

3) With the أ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see §. 35), and the أ of the Perfect Passive in the same forms; e. g. هُوَ أَنْهَزَمَ for هُوَ أَنْهَزَمَ , *he was put to flight*; وَأُسْتُعْمِلَ for وَأُسْتُعْمِلَ , *and it was employed*; $\text{إِلَى الْإِنْفِرَافِ}$ *the being able* (to do something); $\text{إِلَى الْإِنْفِرَافِ}$ *till the downfall or extinction*.

4) With the أ of the following eight nouns:

ابْنٌ and ابْنٌ or ابْنٌ *a son*. إِسْتٌ *the anus*.

ابْنَةٌ <i>a daughter.</i>	إِسْمٌ <i>a name.</i>
اِثْنَانِ <i>two (masc.).</i>	إِمْرُؤُ or اِمْرُؤَ <i>a man.</i>
اِثْنَتَانِ <i>two (fem.).</i>	إِمْرَأَةٌ <i>a woman.</i>

Rem. *a.* The hémza of **أَيْمُنُ**, *oaths*, is also elided after the asseverative particle **لَ**, and occasionally after the prepositions **مَعَ** and **مِنْ** (which then take fêtha instead of g'ezma), as **لَايْمُنُ اللَّهِ** *by God* (lit. *by the oaths of God*), for which we may also write **لَيْمُنُ اللَّهِ**, omitting the **ا** altogether.

Rem. *b.* In the above words and forms, the vowel with hémza is in part original, but has been weakened through constant use (as in the article, and in **أَيْمُنُ** after **لَ**); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

Rem. *c.* It is naturally an absurd error to write **أ** at the beginning of a sentence instead of **عَلِف** with hémza, as **أَلْحَمْدُ لِلَّهِ** instead of **الْحَمْدُ لِلَّهِ**. The Arabs themselves never do so, but, to indicate that the **عَلِف** is an *êlif conjunctionis* (see rem. *e*), they omit the hémza and express only its accompanying vowel, as **الْحَمْدُ لِلَّهِ**. See §. 15 rem. *a* and §. 18 rem. *b*.

Rem. *d.* In more modern Arabic the elision of the *êlif conjunctionis* (see rem. *e*) is neglected, especially after the article; as **بَعْدَ إِنْقِرَاضِهِمْ, بِئْسَ الْأِسْمُ, إِلَى الْإِنْقِرَاضِ, الْإِقْتِدَارُ, حَسَبَ إِقْتِضَاءِ الْحَالِ.**

Rem. *e.* The **عَلِف** which takes wasla is called **أَلِفُ الْوَصْلِ** or **هَمْزَةُ الْوَصْلِ** (see §. 17, 2. general rem.), *êlif* or *hémza con-*

junctionis, the connective 'elif; the opposite being **أَلِفُ الْقَطْعِ**,
'elif sejunctionis or *separationis*, the disjunctive 'elif.

20. The 'elif 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.

1) A short vowel simply absorbs the 'elif conjunctionis with its vowel; see §. 19, 2 and 3.

2) A long vowel is shortened in pronunciation, according to the rule laid down in §. 25; e. g. **فِي النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو الرَّزِيرِ** *abū 'l-wèziri*, the father of the *wèzir*, for *fī* and *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 'elif (either according to §. 19 or by poetic license). Hence **فِي الْآبِتْدَاءِ**, *in the beginning*, is pronounced as if written **فِي الْآرَضِ**; **فَلِابِتْدَاءِ** (for **فِي الْآرَضِ**), upon the earth, as **ذُو الْأَعْلَالِ**; **فَلِرَضِ** (for **ذُو الْأَعْلَالِ**), subject to change (a weak letter), as **ذُلْعَالِ**. In the first of these examples the **ا** is an 'elif conjunctionis; in the other two it is an 'elif separationis, but has been changed for the sake of the metre into an 'elif conjunct. The suffixes of the 1. pers. sing., **نِي** and **ي**, may assume before the article the older forms **نِي** and **ي**; e. g. **إِهْدِنِي الصِّرَاطَ**, *my grace which*, **فِعْمَتِي** *آلَتِي*.

guide me on the way, instead of *نُعَيْتِي الْتِي* and *اهْدِنِي الصِّرَاطَ*, which latter forms are equally admissible.

3) A diphthong is resolved into two simple vowels, according to the law stated in §. 25, viz. *ai* into *āi*, and *au* into *āü*; as *فِي عَيْنِي الْمَلِكِ* *fī āimāi 'l-mèlikī*, *in the eyes of the king*, for *فِي عَيْنِي الْمَلِكِ* *mustafāü 'llāhi*, *the elect of God*, for *مُصْطَفَوُ اللَّهِ*. The silent *ëlif* (§. 7 rem. *a*) does not prevent the resolution of the diphthong, as *رَمَوْا الْحِجَارَةَ* *ramāü 'l-higārata*, *they threw the stones*. But *أَوْ* and *لَوْ* take *kèsra*, as *أَوْ اسْمُهُ* *or his name*; *لَوْ اسْتَقْبَلَ* *if he went to meet*.

4) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *ëlif* conjunct.; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kèsra*. Hence the pronouns of the 2^d and 3^d pers. plur. masc., *أَنْتُمْ* *you*, and *هُمْ* *they*, the pronominal suffixes of the same pronouns, *كُمْ* *your, you* (accus.), and *هُمُ* *their, them*, and the verbal termination of the 2^d p. pl. masc. Perf. *تُمْ*, take *damma* (in which they originally ended); as *أَنْتُمْ الْكَاذِبُونَ* *you are the liars*; *لَعَنَهُمُ اللَّهُ* *may God curse them!* *رَأَيْتُمُ الرَّجُلَ* *you have seen the man*. The same is the case with *مُذْ* *since, from which time forth*, because it is contracted for *مُنْذُ*. The prepositions *مَعَ* *with*, and *مِنْ* *from*, and the interrogative pronoun *مَنْ* *who?* take *fètha* before the article,

but in all other cases *kèsra*; as مَعَ الرَّجُلِ, مَنْ أَلَذِي, مِنْ أَبْنِهِ. All other words ending in a consonant with *gèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Mohammèduni 'n-nèbiyyu*; verbal forms like قَتَلْتُ الرَّؤْمَ *katalati 'r-Rūmu*; and particles, such as هَذَا, قَدْ, بَلْ, إِنَّ, لَكِنْ, etc.

Rem. In certain cases where هُمْ becomes هِم (see §. 185 rem. b) the waṣl may be made either with *damma* or *kèsra*, هِم or هِم.

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

1) In the solemn introductory formula بِسْمِ اللَّهِ, for بِاسْمِ اللَّهِ, *in the name of God*. As a compensation for the omission of the *ā*, the copyists of Mss. are accustomed to prolong the upward stroke of the letter *b*, thus: بِسْمِ.

2) In the word ابْنُ, *son*, in a genealogical series, that is to say, when the name of the son precedes, and that of his father or mother 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, زَيْدُ بْنُ إِبْرَاهِيمَ *Zèid the son of 'Ibrāhīm*; ضَرَبَ زَيْدُ بْنُ عِيسَى *Jesus the son of Mary*; خَلِدُ بْنُ سَعْدِ بْنِ عَوْفِ بْنِ عَبْدِ اللَّهِ *Zèid, the son of Hālid, struck Sā'd, 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 $\tilde{a}$ is retained; as $\text{عُمَرُ ابْنُ الْخَطَّابِ}$, 'Omar (is) the son of 'el-Hattāb.

Rem. Even in the first case the $\tilde{a}$ of ابْن is retained, if that word happens to stand at the beginning of a line.

3) In the article ال , when it is preceded:

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

b) by the affirmative particle لِ *truly, verily*, as لَلْحَقِّ , for لَلْحَقِّ .

4) In nouns, verbs, and the article ال , when preceded by the interrogative particle أ ; as أَبْنُكَ , for أَبْنُكَ *is thy son* — ? أَنكَسَرَتْ , for أَنكَسَرَتْ *is it (fem.) broken?* أَلْبَاءُ , for أَلْبَاءُ *is the water* — ? The elif of the article may however be retained, so that أَلْبَاءُ with the interrogative أ is often written أَلْبَاءُ .

5. Mèdda or Matṭa.

22. When elif with hèmza and a simple vowel or tèn-wîn (ا , ي , etc.) is preceded by an elif of prolongation (إِ), then a mere hèmza is written instead of the former, and the sign of prolongation, ـِـ *mèdda* or *matṭa* (مَدَّ , مَدَّة or مَطَّة , i. e. *lengthening, extension*), placed over the latter; e. g. سَمَاءُ *semā'un*, جَاءَ *gā'a*, يَتَسَاءَلُونَ *yatas'ālūna*, for سَمَاءُ , جَاءَ , يَتَسَاءَلُونَ .

23. When, at the beginning of a syllable, an *êlif* with *hèmza* and *fètha* (ا) is followed by an *êlif* of prolongation or an *êlif* with *hèmza* and *gèzma* (إ), then the two are commonly represented in writing by a single *êlif* with *mèdda*; e. g. إِسَادٌ for إِسَاءٌ, آكِلُونَ for أَكِلُونَ, آمَنَّا for آمَنَّا. In this case it is not usual to write either *hèmza*, or the vowel, along with the *mèdda*.

Rem. a. آ is called *الْأَلِفُ الْمَمْدُودَةُ*, the *lengthened* or *long êlif*, in opposition to *الْأَلِفُ الْمَقْصُورَةُ*, the *abbreviated* or *short êlif* (§. 7 rem. b).

Rem. b. Not unfrequently, a long *êlif* at the beginning of a word is written with *hèmza* and a perpendicular *fètha*, instead of with *mèdda* (see §. 6 rem.); e. g. أَمَّنَا instead of آمَنَّا.

Rem. c. *Mèdda* is also occasionally placed over the other letters of prolongation, و and ي, when followed by an *êlif* *hèmzatum*, and in this case too only the *hèmza* is written; as يَجِيءُ, يَسُوءُ.

Rem. d. The mark َ, written over abbreviations of words, has nothing in common with *mèdda* but the form. So عَمَ for رَضِيَ اللَّهُ عَنْهُ *peace be upon him!* رَضَ for رَحِمَهُ اللَّهُ *may God be gracious to him!* رَحَ for صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *God bless mercy upon him!* صَلَمَ for فَحَ and وَحَ *him and grant him peace!* حَ for وَحِينِيذٍ *then;* حَ for فَحِينِيذٍ and وَحِينِيذٍ *impossible;* مَمَ for مَمْنُوعٌ or مُمْتَنِعٌ *evident, what is evident;* ظَ and الظَّ for ظَاهِرٌ *absurd, what is absurd;* مَطَ and مَحَ for مُحَالٌ and الْحَالُ *absurd, what is absurd;* مَطَ

and **الْمَطْلُوبُ** for **مَطْلُوبٌ** and **السَّوْغُوتُ** for **سَوْغُوتٌ** *sought, what is sought*,
جَـ for **جَمْعٌ** *plural*, **ثَنَا** for **حَدَّثَنَا** *he narrated to us*, **نَا**
 or **أَنَا** for **أَخْبَرَنَا** *he told us*. Frequently however there is no
 sign over abbreviations.

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 **قُولْ** (Heb. קוּל). Only in pause, where the final short vowels are suppressed, does the ancient Arabic admit of such syllables as *in*, *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 *bl*. Foreign words, that commence with a syllable of this sort, on passing into the Arabic language, receive an additional vowel either before or after the first consonant; as **إِسْفَنْجٌ**, *σπόγγος*, **بَلِينِيَّاسُ** *Plinius*, **الْإِفْرَنْجُ** *the Franks (Europeans)*.

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 never has the accent.

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

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as قَلْبٌ *kāl-bun*, ذَنْبٌ *dī-bun*, بُرٌّ *būr-'un*, فِرْدٌ *fī-rin-dun*, يَقُولُنَّ *ya-kū-lān-na*.

31. When the penult is short, the accent falls upon the antepenult; as كَتَبَ *kā-ta-ba*, قَانُونُهُ *kā-nū-nu-hu*, مَسْأَلَةٌ *mas-'ā-la-tun*.

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 غَضَنَحْ, 1858. This arrangement of the alphabet is called the *'Abugèd*, and is contained in the barbarous words:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ سَعْفَضِ قُرَشَتِ ثَخْدُ ضَطْفُ

or, as usual in North Africa:

أَبْجَدِ هَوَزِ حُطَيِ كَلَمَنَ صَعْفَضِ قُرَسَتْ ثَخْدُ ظَغْشِ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called *الرَّقْمُ الْإِنْدِيُّ*, *the Indian ciphers*. 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 now assumed, as the following table shows.

Indian:	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Arabic:	١	٢	٣	٤	٥ or ٥	٦	٧	٨	٩	٠
Europ.:	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e. g. ١٨٥٨, 1858.

PART SECOND.

Etymology or the Parts of Speech.

I. The Verb.

A. General View.

1. The Forms of the Triliteral Verb.

33. The great majority of Arabic verbs are triliteral, that is to say, contain three radical letters, though quadriliterals 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 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.

إِفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
إِفْعَوْعَلَ XII.	إِنْفَعَلَ VII.	فَعَّلَ II.
إِفْعَوَّلَ XIII.	إِفْتَعَلَ VIII.	فَاعَلَ III.
إِفْعَنْلَلَ XIV.	إِفْعَلَّ IX.	أَفْعَلَ IV.
إِفْعَنْلَى XV.	إِسْتَفْعَلَ X.	تَفَعَّلَ V.

Rem. *a.* The 3. pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as the 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 (فعل) 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 أَلَلَامُ *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 or intransitive 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. كَتَبَ *to write*, قَتَلَ *to kill*, وَهَبَ *to give*, شَأَمَ *to be unlucky*, 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 *to be glad*, حَزَنَ *to be sorry*, عَمِيَ *to be blind*, but حَسَنَ *to be beautiful*; قُبِحَ *to be ugly*, ثَقُلَ *to be heavy*.

Rem. Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative; e. g.

عِلِمَ to know (scire), حَسِبَ to think, رَحِمَ to pity or have mercy upon, سَمِعَ to hear.

General Rem. 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, יָצַח, to be dry, = יָבֵשׁ; מָלֵא to be full, = מָלֵא; שָׁכַח to be bereaved, = שָׁכַח; שָׁנַח, שָׁנַח, to sleep; etc. See

Gesenius' Heb. Gr. §. 43, Cowper's Syr. Gr. §. 78.

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 or extensive. Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to a *number* of persons (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, قَطَّعَ to cut in pieces; فَרَّقَ to separate, فَרَّقَ to disperse; قَتَلَ to kill, قَتَّلَ to massacre.

41. From this original intensive meaning arose the more usual *causative* or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرَحَ to be glad, فَرَّحَ to gladden; ضَعَفَ to be weak, ضَعَّفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to

teach; *كَتَبَ* to write, *كَتَّبَ* to teach to write; *حَمَلَ* to carry, *حَمَّلَ* to make carry.

Rem. a. The causative or factitive signification is common to 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. *جَيَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *مَرَّضَ* to nurse the sick (*مَرِيضٌ*), *قَدَّى* to clean an animal of ticks (*قُرَادٌ*), *قَدَّى* to take a mote (*قَدَى*) out of the eye. Compare in Hebrew *דָּשַׁן*, *וָנַב*, *יָלַד*, *בָּקַל*, etc. Gesenius' Heb. Gr. §. 51, 2.

General Rem. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *קָטַל* and Aram. *קָטַל*, *مَبَّ*. See Gesenius' Heb. Gr. §. 51. — *קָטַל* is weakened from *קָטַל**, as may be deduced, independently of the Arabic and Aramaic, on the one hand, from the Imperat. *קָטַל* and Imperf. *יִקְטֹל*, and, on the other hand, from the form of the 3. pers. sing. Perf., not only in verbs *ל* guttural (as *בָּלַע*, *שָׁלַח*), but in such words as *אָבַר*, *יָסַר*, *גָּדַל*, and in the whole class *לָה*, as *גָּלַה* (for *גָּלִי*). The 2. pers. sing. Perf. has always —, *קָטַלְתָּ*.

*) With — for — in the toneless shut syllable, as in *שָׁבַעְתָּ* = *שָׁבַעְתָּ*, *שָׁאֲלִיתִי* from *יִלְדִיתִי*, *קָרִיתָ* = *קָרִיתָ*, *דָּמַעְתָּ* = *דָּמַעְתָּ* from *יִרְשָׁתִי*, *יִרְשָׁתִי* for *יִרְשָׁתִי*.

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

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

1) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort or attempt to perform that act upon the object*, in which case the idea of *reciprocity* is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ he killed him, قَاتَلَهُ he (tried to kill him or) fought with him; غَلَبَهُ he overcame him, غَالَبَهُ he tried to overcome him; سَبَقَهُ he outran him, سَابَقَهُ he (tried to outrun him, i. e.) ran a race with him; شَرَفَهُ he surpassed him in rank, شَارَفَهُ he strove to do so; فَخَرَهُ he surpassed him in glory, فَاخَرَهُ he strove to do so, — he vied with him in rank and glory.

2) 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 الْمَلِكَ he wrote to the king, corresponded with him; قَالَ لَهُ he said to him (something), قَاوَلَهُ he conversed with him; أَرْسَلَ إِلَى السُّلْطَانِ he

sent (a message) to the sultan, رَاسَدَ السُّلْطَانَ do.;
 he sat beside the Commander
 of the Faithful, جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ do.; وَقَعَ بِهِ he
 fell upon him, attacked him, وَاقَعَهُ do.

3) When فَعَلَ denotes a quality or state, فَاعَلَ indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E. g. خَشَنَ to be rough or harsh, خَاشَنَهُ he treated him harshly; حَسَنَ to be good or kind, حَاسَنَهُ he treated him kindly; نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means of doing so.

General Rem. فَاعَلَ corresponds in form and signification to the Heb. קָיַל (Arab. ā = Heb. ō, of which we shall see many other examples). See Gesenius' Heb. Gr. §. 54.

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

45. Its signification is *factive* or *causative*. 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 eat 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

I. The Verb. A. General View. 1. The Forms of the Triliteral Verb. 33

significations, in others the same. E. g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى, to set at liberty.

Rem. b. Not a few verbs are apparently intransitive in the fourth form, 1) partly because the object has been in the course of time omitted for the sake of brevity, and 2) partly because the Arabs often regard as an *act* that which we view as a *state*. Examples of the first case are: أَقْبَلَ he went forward, advanced, lit. moved forward وَجْهَهُ his face, or نَفْسَهُ his soul, i. e. himself; أَقْدَمَ he went on boldly, lit. moved forward boldly نَفْسَهُ himself; أَبْلَغَ he was eloquent, lit. made effective كَلَامَهُ his speech. Of the second: أَسْبَعَ to abound in lions, أَجْمَلَ to abound in camels, lit. to produce or nourish them; أَسَنَّ to be old, lit. to produce or get teeth; أَقَامَ to dwell or remain anywhere, lit. to make a place for standing in; أَمَكَنَ (the thing) was possible, lit. it put one in a position (مَكَانَ place) to do it.

Rem. c. Many of the forms thus used are *denominative*, especially those which indicate movement towards a place, the entering upon a period of time, or an act or state taking place or subsisting during that time. E. g. أَشَامَ to go to Syria (الشَّامُ), أَيْمَنَ to go to Yemèn (الْيَمَنُ), أَعْرَقَ to go to 'Irāk (العِرَاقُ), أَتَاهُمَ to go to Tihāma (تِهَامَةُ)*, أَصْبَحَ and أَمْسَى, to enter upon the time of morning (الصَّبَاحُ) or evening (المَسَاءُ), to be or do something in the morning or evening. Among this class might also be reckoned the verbs أَقْبَلَ and أَقْدَمَ, which we explained other-

*) Compare the German phrase „nach einer Stadt machen“, and our own „to make for a place.“

wise in rem. *b.*; viz. أَقْبَلَ *he went towards what lay opposite or in front* (الْقَبْلُ), and أَقْدَمَ *he went towards the front* (الْقَدَامُ).

General Rem. أَفْعَلَ corresponds in form and signification to the Heb. הִקְטִיל, Aram. אִקְטִיל, اَمَكَّ. See Gesenius' Heb. Gr. §. 52. — הִקְטִיל is weakened from הִקְטִיל (compare §. 41, gen. rem., note), as is proved in Hebrew alone by the Imperat. הִקְטִיל the Imperf. יִקְטִיל (orig. יִהְיֶהֱטִיל), the Perf. of verbs פָּיַח (הוֹשִׁיב) for (הוֹשִׁיב), the Perf. of verbs לָהַךְ (הִגִּיל for הִגִּיל), and the 2. pers. sing. Perf. הִקְטִילָּהּ. The Hebrew, it will be observed, takes ה as the prefix, instead of the Arabic and Aramaic ا. Some traces of this variety are discoverable in the other dialects; as هَرَادَ for أَرَادَ *to wish*; هَرَأَقَ for أَرَأَقَ *to pour out* (هَرِيقَ); هَاتِ *give*, for آتِ (rad. أَتَى, أَتَاهَا, *to come*); هَيَمَنَ, هَمَّعَ, = هَيَمَنَ *to believe*.

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

47. This form annexes to the significations of the second (§§. 40, 41, and rem. *b, c*) the *reflexive* force of the syllable تَ. In English it must often be rendered by the *passive*. E. g. تَكَسَّرَ *to be broken in pieces*, تَقَطَّعَ *to be cut in pieces*, تَضَرَّبَ *to be moved or agitated* (§. 40), تَخَوَّفَ *to be afraid* (خَوَّفَ *to terrify*, §. 41), تَقَلَّدَ سَيْفَهُ *he girt on his sword* (قَلَّدَهُ سَيْفًا *he girt a sword upon him* — another person, §. 41), تَكَبَّرَ *to be proud* (§. 41 rem. *b.*), تَكَنَّى *to adopt a title or surname* (كُنْيَةً), تَهَوَّدَ *to become a Jew* (يَهُودِيٌّ), تَمَجَّسَ *to become a fire-worshipper* (مَجُوسِيٌّ).

تَنَصَّرَ *to become a Christian* (نَصْرَانِيٌّ), تَنَبَّأَ *to give oneself out as a prophet* (نَبِيٌّ; §. 41 rem. c.).

Rem. a. The subject of the fifth form is sometimes the direct object (accusative), sometimes the indirect object (dative) of the act; as تَعَرَّبَ *to call oneself an Arab* (أَعْرَابِيٌّ), تَبَنَّى *to adopt as a son* (ابْنٌ).

Rem. b. 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 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. c. The idea of reflexiveness is sometimes not very prominent; e. g. تَتَبَعَ *to pursue hotly*, viz. for one's own advantage, in order to get possession of; تَطَلَّبَ *to seek earnestly*, viz. for one's own use or profit; تَعَرَّفَ *to try to understand*, lit. to try to gain knowledge for oneself.

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

not learn (become learned)). Again, بَانَ to be separate, distinct, clear; بَيَّن to make clear, explain; تَبَيَّن to appear clear or certain.*

General Rem. اتَّفَعَلَ sometimes assumes the form اتَّفَعَلْ (§. 111), whence we see its identity with the Heb. הִתְקַמַּל or הִתְקַמַּל (ה for א, as in §. 45 gen. rem.), and the Aram. הִתְקַמַּל, ܐܬܬܦܥܠ. See Gesenius' Heb. Gr. §. 53.

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

50. The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى to throw oneself down at full length, تَمَاوَتْ to pretend to be dead, تَعَامَى to pretend to be blind. Further, the possible reciprocity 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. تَقَاتَلَا he fought with him, تَقَاتَلَا the two fought with one another; كَالَمَا the two spoke to him, تَكَلَّمُوا they (the three) conversed together.

Rem. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e. g. تَسَامَعَ النَّاسُ the people heard from one another.

*) 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.*

General Rem. **تَفَاعَلَ** sometimes assumes the form **اِتَّفَاعَلَ** (§. 111), and is consequently identical with the Heb. **הִתְקַיֵּם**. Gesenius' Heb. Gr. §. 54, 1.

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

Rem. For the cases in which this **ا** becomes **آ**, and why, see §. 18, §. 19, 3 and rem. *b*; and as to the orthography **ا** instead of **آ**, §. 19 rem. *c*.

52. The seventh form has also originally a *middle* or *reflexive* signification. It must be remarked, however, 1) 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 2) 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*; **اِنكَسَرَ** to *break* (intrans.), to *be broken*; **اِنْقَطَعَ** to *be cut off*, to *be ended*, to *end*; **اِنكشَفَ** to *be uncovered*, to *be made manifest*, to *appear*.

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. **اِنهَزَمَ** to *let oneself be put to flight*, to *flee*; **اِنقادَ** to *let oneself be led*, to *be docile* or *submissive*; **اِنخدَعَ** to *let oneself be deceived*.

General Rem. **اِنْفَعَلَ** corresponds exactly to the Heb. **נִקְטַל** (for **נִקְטַל**, as in **נִסַּב** for **נִסְבַּב**, **נָקוּם** for **נִקְוָם**, **נִשַּׁב** for **נִשְׁבַּב**), save that the Hebrew, instead of prefixing a prosthetic **ע** (or rather **ה**), has followed the same principle of formation as in **הִקְטִיל**, **אִתְּלַ**. The Arabic form appears in the Imperat. and Imperf.; **הִקְטִיל** for **הִנְקִטַּל** = **اِنْقَتَلَ**, and **يִקְטִל** for **يִנְקִטֵּל** = **يَنْقَتِلُ**. See Gesenius' Heb. Gr. §. 50.

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

Rem. **تَ** ought properly to have been placed *before* the first radical, as in the fifth and sixth forms (see §. 57, gen. rem.). 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 compare Gesenius' Heb. Gr. §. 53, 2); 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* of the first. The reflex object is either 1) 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 2) 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.

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* *اِسْتَبَقَ*; *اِخْتَصَمَ* *to dispute with one another*, = *تَخَاصَمَ*; *اِسْتَبَقَ* *to try to outrun one another*, = *تَسَابَقَ*.

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

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

General Rem. *اِفْتَعَلَ* 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. *ܐܢܬܥܠܐ* or *ܐܢܬܥܠܐ*, *ܐܢܬܥܠܐ*. See Cowper's Syr. Gr. §. 92. In Hebrew we may perhaps reckon as an example *תִּתְּחַלֵּץ* *to contend or vie with*, = *יִתְּחַלֵּץ*.

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

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

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve 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 indicate that the proper signification of both is the *intensive*. The eleventh indicates 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. *اَصْفَرَ* to be yellow, *اِصْفَارَ* to be bright yellow; *اِسْوَدَ* to be black, *اِسْوَادَ* to be jet black; *اَبْيَضَ* to be white, *اِبْيَاضَ* to be pure white; *اِيرَاقَ* (from *وَرَقَ*) to become purple (of a grape); *اِعْرَجَ* to be crooked, *اِعْرَاجَ* to be very crooked; *اِنْجَمَ* and *اِنْجَامَ* to be wrymouthed or wrynecked; *اِحْوَلَ* to squint; *اِزْوَرَ* and *اِزْوَارَ* to turn away or retire from.

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

61. The *tenth* form converts the factitive signification of the *fourth* into the *reflexive* or *middle*. E. g. *اَسْلَمَ* to give up, deliver over, *اِسْتَسْلَمَ* to give oneself up; *اَوْحَشَ* to grieve or distress, *اِسْتَوْحَشَ* to be grieved or sorry; *اَعَدَّ* to make ready, prepare, equip, *اِسْتَعَدَّ* to get oneself ready, to be ready; *اَخْلَصَ* to yield up (something) wholly, *اِسْتَخْلَصَ* to claim (something) for oneself, to take entire possession (of it); *اَحْيَا* to bring to life, to preserve alive, *اِسْتَحْيَا* to preserve alive for one's own advantage.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E. g. *حَلَّ* to be lawful, *اسْتَحَلَّ* he thought that it was lawful (for himself to do); *وَجَبَ* to be necessary, *استوجب* he thought it was necessary (for him).

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 (§. 41 rem. b), so also the tenth. Hence *استوجب* literally means to make something necessary for oneself, to think it so or say it is so; but *أوجب* to make it necessary for others, to think or say that it is so.

63. The tenth form likewise often expresses the *taking*, *seeking*, *asking for*, or *demanding*, what is meant by the first. E. g. *عَفَرَ* to pardon, *استغفر* to ask pardon; *سَقَى* to give one to drink, *استسقى* to ask for something to drink; *أَذِنَ* to permit, *استأذن* to ask permission; *غَاثَ* to help, *استغاث* to call for help.

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).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E. g. *اِسْتَوَلَى* to *make oneself master* (وَلَى) of a thing, to *take possession of it*; *اِسْتَوَزَرَ* to *elect a person as vizir* (وَزِير); *اِسْتَخْلَفَ* to *appoint a person as deputy, successor, or caliph* (خَلِيفَةً).

General Rem. The tenth form is properly 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. See Cowper's Syr. Gr. §. 95. Perhaps *سَلَقَى*, to *throw down flat on the back*, may be regarded as a trace of the form *سَفَعَلَ*, since it is nearly identical in meaning with *اَلْقَى* (IV. of *اَلْقَى*). If so, *سَلَقَى*, which has the same signification, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation. — XII. *اِحْدَوْدَبَ* to *be arched or curved* (حَدَبَ do.), *اِحْلَوَّلَكَ* to *be jet black* (حَلَكَ do.), *اِحْلَوَّى* to *be sweet* (حَلَوَّ do.), *اِعْرَوْرَى* to *ride on a horse without a saddle* (عَرَى to be naked), *اِعْصَوْصَبَ* to *be gathered together* (عَصَبَ to bind). — XIII. *اِخْرَوَطَ* to *last long, to go quickly* (rad. *خرط*), *اِجْلَوْدَ* do. (rad. *جلد*), *اِغْلَوْدَ* to *be heavy* (عَلَدَ to be hard), *اِغْلَوَطَ* to *mount a camel, to cling or adhere to firmly* (rad. *علط*). — XIV. *اِعْلَنَكَ* to *be long and thick* (of the hair, rad. *علك*),

إِعْفَنْجَجَ to go quickly (rad. عَفَجَ). — XV. اِعْلَنْدَى to be stout and strong (عَلَدَ to be hard).

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral 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, وَسَوَسَ to whisper, زَلَزَلَ to shake, دَمَدَمَ to make smooth or level, to crush or destroy.

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. تَشَمَّعَلَ to be scattered, = رَحَلَفَ to collect (compare جَمَّ and جَمَعَ); رَحَلَفَ to roll, connected with رَحَفَ to advance slowly; تَزَحَّوَلَ to retire, = رَحَلَّ; اِثْبَجَرَ to retire or desist, apparently from اِطْمَأَنَّ to be quiet, at rest.

c) They are denominatives from nouns of more than three letters, some of them foreign words. E. g. تَمَذَّهَبَ to follow a sect (مَذْهَبٌ); تَمَنَطَقَ to put on a girdle (مِنْطَقَةٌ); تَسَرَّوَلَ to put on long trousers or drawers (سَرَاوِيلُ, from the Persian شلوار); تَلَمَذَ to become a pupil or disciple (تَلْمِيذٌ, Heb. תַּלְמִיד); تَفَلَّسَفَ to philosophize (from فَيْلَسُوفٌ, φιλόσοφος).

d) They are combinations of the most prominent syllables or letters in certain very common formulas. E. g.

فَذَلِكَ *to cast up an account, saying* فَذَلِكَ *this is it then, this is the sum*; بِسْمِ اللَّهِ *to say* بِسْمِ اللَّهِ *(in the name of God!)*; حَمْدَل *to say* الْحَمْدُ لِلَّهِ *(praise be to God!)*; لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *to say* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *(there is no power and no strength save in God).*

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

I. فَعَلَّلَ
II. تَفَعَّلَ III. اِفْعَلَّلَ IV. اِفْعَلَّ

69. The *first* form of the quadrilaterals corresponds in formation and conjugation to the *second* form of the trilaterals, and is both transitive and intransitive in signification. E. g. شَمَّلَ *to gather dates, also to be active or nimble*; دَحْرَجَ *to roll*; شَمَخَرَ *to be proud*.

70. The *second* form agrees in formation and signification with the *fifth* of the trilateral verb. E. g. تَسَلَّطَنَ *to make oneself sultan* (سُلْطَانٌ), *to act as if one were sultan, to lord it over another*; تَمَسَّكَنَ *to become poor* (مَسْكِينٌ, مَسْكِين).

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. Its signification is intransitive. E. g. اِثْعَنْجَرَ *to flow*, اِسْلَنْقَى *to lie on one's back*.

72. The *fourth* form of the quadrilaterals, 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. *اَشْمَزَ* and *اَفْشَعَرَ* to shudder with horror; *اَحْرَأَ* to rise high; *اَشْرَأَبَ* to raise the head and stretch out the neck; *اِطْمَأَّ* to be at rest (from *طَمَأَنَّ* to lean back); *اِصْمَأَّ* to be very hard.

3. The Voices.

73. All the verbal forms, both primitive and derivative, with the exception of the ninth and eleventh, have two voices, the *active* and the *passive*. The subject of the former is always an agent (person or thing), whose act may affect an object, or not; the subject of the latter 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 1) when God, or some higher being, is indicated as the author of the act; 2) when the author is unknown, or at least not known for certain; 3) when the speaker or writer does not wish to name him; 4) 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).

75. Verbs that express a state or condition (such as *مَرَضَ* to be sick, *نَامَ* to sleep), are active intransitive; that is to say, they 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. Hence they 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 *الْفَعَالُ الْمُتَعَدِّيُّ*, *transitive verbs*, from *الْفَعَالُ غَيْرُ الْمُتَعَدِّيِّ*, *the intransitive*, or *الْفَعَالُ اللَّازِمَةُ*, *those 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 (the *Perfect*), the other an *unfinished* act (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. See Gesenius' Heb. Gr. §. 47, note *.

Rem. *b.* On the forms of these tenses see §. 91 and foll. 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 and foll. The Syntax treats of their significations and use.

80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina 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). The abstract nouns above mentioned are commonly called *nomina actionis*.

6. The Numbers, Persons, and Genders.

81. There are three numbers, the *Singular*, *Dual*, and *Plural*; and likewise three persons, the *speaker* (first person), the individual *spoken to* (second person), and the individual *spoken of* (third person). The genders are two, namely the *masculine* and the *feminine*; but they are not distinguished from one another in some of the persons (1. pers. sing., 2. pers. dual, and 1. pers. plur.).

B. The Strong Verb (Verbum Firmum).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). The verba mediae radicalis geminatae (y"y) are included in the former class.

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. The *weak* letters are $\hat{\text{ا}}$, و , and ي .

1. The Active Voice of the First Form in the Strong Verb. — Tab. 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.

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

1. Separate Pronouns.

Singular.

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

Dual.

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

Plural.

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

Rem. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and*, the vowel of the *h* may either be dropped or retained; as وَهُوَ or وَهَو, فَهِيَ or فَهَي.

Rem. *b.* The second syllable of أَنَا is often regarded as short by the poets (و); compare the Aethiopic form አኒ *ānā*.

Rem. *c.* Older forms of هُمْ and أَنْتُمْ are هُم and أَنْتُم, used in poetry, and also in the *wasl* (§. 20, 4).

General Rem. For the corresponding Hebrew and Aramaic forms, see Gesenius' Heb. Gr. §. 32, and Cowper's Syr. Gr. §. 63.

2. Suffixed Pronouns, expressing the Nominative.

Singular.

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

Dual.

3. p.	أَ (أَينَ, أَ) they two.	...	تَ (أَينَ, أَ) they two.
2. p.	...	أَ (أَينَ, أَ) you two.	...
1. p.	...	...	...

Plural.

3. p.	أَ (أَونَ, أَونَ) they.	...	نَ they.
2. p.	أَ (أَونَ, أَونَ) you.	...	نَ (نَ) you.
1. p.	...	أَ we.	...

Rem. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect. — For the corresponding Hebrew and Syriac forms, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 86—89.

3. Prefixed Pronouns.

Singular.

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

<i>Dual.</i>		
Masc.	Common.	Fem.
3. p. ي <i>they two.</i>	...	ت <i>they two.</i>
2. p. ...	ت <i>you two.</i>	...
1. p. ...	...	...

<i>Plural.</i>		
3. p. ...	ي <i>they.</i>	...
2. p. ...	ت <i>you.</i>	...
1. p. ...	ن <i>we.</i>	...

Rem. These forms are restricted to the Imperfect. — For the corresponding ones in Hebrew and Syriac, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 87, 88.

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

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 tésdîd. Thus from ثَبَّتَ, *to stand firm*, we get ثَبَّتَ, ثَبَّتِ, ثَبَّتُمْ, for ثَبَّتَتْ, ثَبَّتْتُمْ, ثَبَّتْتِ.

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

To indicate the assimilation, the **ت** takes *téśdīd*, and the *gézma*, with which the third radical ought properly to be marked, is omitted. Thus, **عَبَدْتُ** for **عَبَدْتُ** *I have served*, **رَبَطْتُ** for **رَبَطْتُ** *thou hast bound*, **أَخَذْتُ** for **أَخَذْتُ** *you have taken*. On this assimilation, and that mentioned in rem. *a*, see, however, §. 14, 3.

Rem. *c*. When the third radical is **ن**, it unites with the **ن** of the suffixes into a single **ن** with *téśdīd*; as **آمَنَ** *they* (women) *believed*, **آمَنَّا** *we believed*, for **آمَنَ** and **آمَنَّا**.

General Remarks on the Inflexion of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic. —
 a) *The Perfect*. The 3. pers. sing. masc., which is destitute in Arabic and Aethiopic 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^etālā-nī*, **קָטַלְהוּ** *k^etālā-hū*, **קָטַלְהוּ** *k^etāl^e-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**, **קָטַלְהוּ**. — The 3. pers. sing. fem. **קָטַלָּהּ** was originally **קָטַלְהָ**, as is proved by the following considerations: 1) the Arabic and Aethiopic have both **قَتَلَتْ**, and the Aramaic **קָטַלְתָּ**, **קָטַלְתָּ**; 2) with accusative suffixes it takes the form **קָטַלְתָּהּ**, as **קָטַלְתָּהּ** *k^etālāth-hū*, **קָטַלְתָּם** *k^etālātham*; 3) in verbs **לָהּ** it has the form **קָטַלְתָּהּ**, with *double* suffix, instead of the more ancient **קָטַלְתָּ** (contracted for **קָטַלְתָּהּ**), Arab. **جَلَّتْ**, Levit. XXV. 21, XXVI. 34; 4) the form **קָטַלְתָּ** actually occurs once in the Bible, viz. **קָטַלְתָּ**, Deut. XXXII. 36. — The 2. pers. sing. masc. is identical in Heb. and Arab., **قَتَلْتَ**, **קָטַלְתָּ**; in Aram. it loses the final vowel, **קָטַלְתָּ**. The Aethiopic 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 أَنَا, *an* seems to be merely a demonstrative base) with كَ *thee*. — The 2. pers. sing. fem. קְטַלְתְּ was originally קְטַלְתִּי, = Arab. قَتَلْتِ, Aeth. *katalkī*, for, with an accusative suffix, it becomes קְטַלְתִּיהִי *k^etalū-hū*. This form is even sometimes found separately in the *k^ethibh*, e. g. Jerem. XXXI. 21. In Chaldee it is קְטַלְתְּ, but the final י is written in Syriac, though not pronounced, מְכַח. — In the 1. pers. sing. the Heb. has preserved a purer form than the Arabic and Aeth. The transition from the original clear *i* of קְטַלְתִּי to the dull *u* of قَتَلْتُ, Aeth. *katalkū*, may perhaps be traced in the rare form קְטַלְתְּ (*kātal-t^e*), 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, קְטַלְתְּ, מְכַח. — The 3. 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 קְטַלְוּ, Aram. קְטַלְוּ, מְכַח. Usually, however, the *n* has been dropped, and hence we get Heb. קְטַלוּ, Arab. and Aeth. قَتَلُوا, and Chald. קְטַלוּ. The Syr. goes a step farther, and drops the *ū* in pronunciation, though not in writing, — מְכַח. — The original termination of the 3. pers. plur. fem. seems to have been *āna*, whence the less frequent Aram. forms קְטַלְנָא, מְכַח; more commonly, with rejection of the final *n*, קְטַלְנָא, מְכַח. The Aeth. 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 Aeth. have, as usual, preserved the 2. pers. plur. masc. in its oldest shape, viz. Arab. قَتَلْتُمْ, Aeth. *katalkēmū*. Generally, however, the Arab. rejects the final vowel, leaving قَتَلْتُمْ = Heb. קְטַלְתֶּם (— for *ū*, as in אַתְּם = أَنْتُمْ, — אַתְּ = אַתָּה, etc.), Aram. קְטַלְתֶּם (with י for ם, as in אַתְּם = אַתְּם). The Heb. form becomes with accusative suffixes קְטַלְתֶּיהִי = modern Arab.

قَتَلُوا. — The 2. pers. plur. fem. maintains its full form in the Arab. قَتَلْتُنَّ, with which the Aeth. *katalkēn*, Heb. קָטַלְתְּנָה, and Aram. קָטַלְתְּנָה, מְכַמֵּה, 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 הַשְׁלִיכְתֶּנָּה (where הַתִּנֶּה would be more correct, as also in אֶתִּנֶּה, instead of אֶתִּנָּה). — In the 1. 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 Aeth. قَتَلْنَا, Aram. קָטַלְנָא, مَحَّ. — 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 Shemitic languages. — b) *The Imperfect*. In the 3. pers. sing. masc. the Heb. יִקְטֹל and Chald. יִקְטֹל stand for יִקְטַל, Arab. يَقْتُلُ. The *a* still appears in Heb. in verbs ע"ע and ע"ו, as יִסְבֵּב for יִסְבֵּב, יָקוּם for יָקוּם. Many, however, even of the ancient Arabs pronounced the prefix with *kēsr* instead of *fēth*, and in modern Arabic the word is sounded nearly as *iktul* or *iktol*. The Syriac has a preformative *n*, تَمَحَّ, the origin of which it is very difficult to account for. 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. יִקְטֹלְנִי *yiktōl'-nī*, יִקְטֹלְךָ *yiktōl'-khā*. — In the 2. pers. sing. fem. the Arabic has تَقْتُلِينَ, to which exactly corresponds the Heb. and Aram. תִּקְטְלִי. The Heb., however, more commonly uses the shorter תִּקְטְלִי. It is not unlikely that this last was the original form, and that those with final *n* arose from an inaccurate assimilation to the plural. — The 3. pers. plur. masc. was originally, as in Arabic, يَقْتُلُونَ, to which correspond the Heb. and Chald. יִקְטֹלוּ (Syr. تَمَحَّ), and the shorter Heb. form יִקְטְלוּ. — Of the 3. pers. plur. fem. the most ancient form appears to have been *yaktulāna*, which is preserved in the Chald. יִקְטֹלְנָה (Syr. تَمَحَّ). The Arabic and Heb. shortened

it, just as in the Perf., into **יִקְטֹלָהּ**, **יִقְטְלוּ** (Gen. XXX. 38, 1. Sam. VI. 12, Dan. VIII. 22).*) — The other persons do not seem to require any additional 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 *Shēvā*. Examples are: *Perf.* 3. pers. sing. fem. **קָטְלָהּ**, **קָטְלָהּ**; 3. pers. plur. masc. **קָטְלוּ**, **קָטְלוּ**; *Imperf.* 3. pers. sing. fem. **תִּקְטְלִי**; 2. pers. sing. fem. **תִּקְטְלִי**; 3. pers. plur. masc. **יִקְטְלוּ**, **יִקְטְלוּ**. — 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.		
<i>Singular.</i>		
Masc.	Common.	Fem.
3. pers. كَتَبَ	...	كَتَبَتْ
2. pers. كَتَبْتَ	...	كَتَبْتِ
1. pers. ...	كَتَبْتُ	...
<i>Plural.</i>		
3. pers. ...	كَتَبُوا	...
2. pers. ...	كَتَبْتُمْ	...
1. pers. ...	كَتَبْنَا	...

*) The use of **יִקְטֹלָהּ**, which is properly the 2. pers. plur. fem., for **יִקְטְלוּ**, is merely an inaccuracy which has gradually crept into the usage of the language.

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

6. 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 كَتَبَ *to write*, يَكْتُبُ; جَلَسَ *to sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze*, يَعْطُسُ and يَعْطُسُ.

Rem. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètha* of the Perfect; as فَعَلَ *to do*, يَفْعَلُ; قَطَعَ *to cut*, يَقْطَعُ; بَرَأَ *to create*, يَبْرَأُ; سَأَلَ *to ask*, يَسْأَلُ; لَحَظَ *to look at*, يَلْحَظُ; طَرَحَ *to throw*, يَطْرَحُ. Not a few, however, conform to the rule; as شَعَرَ *to notice, observe, know*, يَشْعُرُ; زَعَمَ *to say*, يَزْعُمُ; طَلَعَ *to ascend*, يَطْلُعُ; بَلَغَ *to attain to, reach*, يَبْلُغُ; رَجَعَ *to return*, يَرْجِعُ; نَزَعَ *to draw or pull away*, يَنْزِعُ.

This is particularly the case when the second radical is **خ** or **غ**. Some verbs have two forms; as **نَكَحَ** to marry, **يَنْكِحُ**; **نَطَعَ** to butt, **يَنْطَعُ**; **فَرَغَ** to be at leisure, to have done with, **يَفْرُغُ**; and even three, as **فَحَتَ** to cut or hew, **يَنْحِتُ**.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fètha*; as **عَلِمَ** to know, **يَعْلَمُ**; **حَزِنَ** to be sorrowful, **يَحْزَنُ**; **مَرَضَ** to be sick, **يَمْرُضُ**.

Rem. Very few verbs retain in the Imperf. the *kèsra* of the Perf., as **حَسِبَ** to think, **يَحْسِبُ**. See §. 142 rem.

93. When the second radical of the Perf. has *damma*, that vowel is retained in the Imperf.; as **حَسَنَ** to be beautiful, **يَحْسُنُ**.

General Rem. With the above forms compare the Heb. **יָדַח**, **יָדַבֵּר**, **יָשַׁלַח**. In Hebrew, however, verbs in *o* take *a* in the Imperf., as **יָקַטַן**, **יָשַׁבַל**.

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. If we look upon the root **قَتَلَ** as primarily conveying the abstract idea of „killing“, we may regard **قَتَلْتُ** as meaning „killing-of-me“ (i. e. done by me), „my killing“, = „I have killed“; and **أَقْتُلُ** as meaning „I-killing“, = „I am killing“.

Rem. *b*. In the Imperf. the pronominal *prefixes* mark the state or tense, and to some extent the gender; whilst the *suffixes* serve

solely to indicate the gender. Thus, the 2. pers. sing. masc. **تَكْتُبُ** is sufficiently distinguished from the 3. pers. sing. masc. **يَكْتُبُ** by the form of the temporal prefix; but to distinguish the 2. 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 *damma*, the *Subjunctive* by its having *fêthā*; 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 *damma* and *fêthā* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *damma* and *fêthā* 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., **الْبَضَارِعُ**, 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 occasional use of the form **يَقْتُلِ** 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, gen. rem.). It is only in a few cases that the Jussive can be distinguished from the Indic. as for example in the *Hif'il* (**يَكْمُلُ**, **يَكْمِلُ**), and in verbs **عَوَّ** (**يَكْوِي**, **يَكْوِي**) or **لَوَّ** (**يَلْوِي**, **يَلْوِي**; etc.). See Gesenius' Hebr. Gram. §. 48. 4.

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

97. The *Energetic* is formed by adding the termination نَ or نِ to the Jussive. If the Jussive ends in *i* or *u*, the fêthā of نَ or نِ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable. So يَكْتُبُ, from تَكْتُبِ; يَكْتُبَانِ, from تَكْتُبَانِ; etc. In the dual, the first fêthā of نَ is absorbed by the اَ of the termination, and the second weakened into a kèsra through the influence of the same long vowel. Hence يَكْتُبَانِ, from يَكْتُبَا. In the 2. and 3. pers. plur. fem. the fêthā of the verb unites with the initial fêthā of نَ into a long *ā*, and in consequence the second fêthā of نَ becomes kèsra. Hence يَكْتُبْنَ (ذ) from يَكْتُبْنَ (ذ).

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

Rem. b. The syllable نَ is often written اَ, and pronounced in pause اَ. This at once explains the form of the Hebrew Energetic

or Cohortative, — אֶשְׂמְחָה *I will be glad*, נִנְחֶקֶה *let us break in pieces*, — in which the ה is a mere vowel-sign. See Gesenius' Heb. Gr. §. 48.

98. The *Imperative* may be described as formed from the Jussive by rejecting the prefix of the 2. 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 *fètha* or *kèsra*, this vowel is *kèsra*; when with *damma*, it is *damma*. E. g. اُكْتُبْ, اِضْرِبْ, اِفْعَلْ.

Rem. a. Regarding the elision of the prosthetic vowel (ĭ), see §. 19, 2; and on the orthography ĭ and ĭ', in cases where that elision does not take place, §. 19 rem. c.

Rem. b. Fètha cannot be employed as a prosthetic vowel, on account of its weight.

Rem. c. As an Imperative the Arabs sometimes use the indeclinable form قَتَال; as تَرَال *alight!* سَمَاع *listen!* تَرَاك *let alone!* This corresponds to the Hebrew *Infinitive absolute* קָטַל (*ō* for *ā*, and the final short vowel dropped), which is also used in the same way; as זָכֹר *remember!* See Gesenius' Heb. Gr. §. 128, 4 γ.

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. Tab. 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. Tab. 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 *يَقْتَالُ*, are contractions for *يَقْتَلِ* and *يَقْتَالِ*. This may be seen from the Jussives *يَقْتَلِ* and *يَقْتَالِ*, and the Imperatives *اقْتَلِ* and *اقْتَالِ*. 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 *fètha*.

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

Rem. So in Hebrew *יִקְחֵל* from *הִקְחֵל* (with rare exceptions in verbs *שׁ",* such as *יִהְיֶשֶׁע*), and in Aramaic *יִקְחֵל*, *לִמְנֵ*, from *אִמְנֵ*. In biblical Chaldee, however, the form *יִהְיֶשֶׁע* is common.

106. The ninth and eleventh forms were originally *اَفْعَلَّ* and *اَفْعَالَّ*. 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. *اَصْفَرَ* for *اَصْفَرَّرَ*, *يَصْفَرُّ* for *يَصْفَرَّرُ*. If the last radical has no vowel, the word remains uncontracted; as *اَصْفَرَّتْ*, *يَصْفَرِّرُ*, *اَصْفَرَّرَ* (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 *fètha*.

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 *تُقَوِّلَ*; and hence in the Pass. of the sixth, *تُقَوِّلَ*.

109. In the Perf. Pass. of the fifth and sixth forms, not only is the *fètha* of the first radical changed into *damma*, but also the *fètha* of the characteristic *ت* (which expresses the reflexive idea of these forms). E. g. *تُقَوِّلَ*, *تُقَوِّلَ*. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic

ت, pronounced with damma, but also the prosthetic èlif. E. g. اُسْتُقْتِلَ, اُفْتُتِلَ, اُنْفُتِلَ. Compare § 98 and rem. *a*.

110. The ninth and eleventh forms, being neutral in their signification, have of course no passive.

111. When the verbal root begins with ج, ث, ت, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Kōr'an frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic èlif, when they happen to commence with two consonants (compare §. 54). E. g. اِسَّاقَطَ, اِرَّيَّنَ, اِدَّثَرَ, اِتَّايَعَ, for يَطْهَرُ, يَصَدِّقُ, يَرْكَبُ, يَذْكُرُ; تَسَاقَطَ, تَرَيَّنَ, تَدَّثَرَ, تَتَّايَعَ, for يَتَطَهَّرُ, يَتَصَدَّقُ, يَتَرَكَّبُ, يَتَذَكَّرُ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative تَ; as اِنْتَفَسَ for اِتْنَفَسَ, *to take breath*.

Rem. See §. 48 rem., and compare such Hebrew forms as הִרְבַּר, הִרְבַּר, הִרְבַּר, to which add the rarer cases הִרְבַּר, הִרְבַּר, הִרְבַּר (in pause for הִרְבַּר). See Gesenius' Heb. Gr. §. 53, 2 *b*.

112. The ت of the fifth and sixth forms is sometimes omitted in those persons of the Imperf. Act. to which ت is prefixed (2. pers. sing. du. and plur. masc. and fem., 3 pers. sing. and du. fem.); e. g. تَكْسَرُ, تَحْمَلُ, تَبَاعَدُ, for تَتَكَسَّرُ, تَتَحَمَّلُ, تَتَبَاعَدُ. These shortened forms are sufficiently distinguished by the fêthas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (تُكْسِرُ, تُبَاعِدُ); and by the

fetha of the prefixed ت from the same persons in the passive of the second and third forms (تُبَاعِدُ, تُكَسِّرُ).

113. Verbs of which the first radical is ر, ي, و, أ, ل, or ن, have no seventh form, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن, — namely اِنْمَسَّ, *to lie concealed*, — the characteristic ن is united by tèsdid to the first radical.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مّ; as اِنْحَقَّ or اِمْعَطَ from اِنْمَعَطَ; اِنْحَى or اِمْحَى from اِنْمَحَى; اِمْلَصَ from اِنْمَلَصَ; اِمْلَصَ from اِنْمَلَصَ.

Rem. These forms are sometimes assigned to the eighth form;

اِمْتَحَى for اِنْحَى, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تّ, with the initial ث into ثّ. E. g. اِتَّبَعَ, for اِتَّبَعَ, from اِتَّبَعَ; اِتَّارَ, for اِتَّارَ, from اِتَّارَ; اِتَّبَتَ or اِتَّبَتَ, for اِتَّبَتَ, from اِتَّبَتَ; اِتَّارَ, from اِتَّارَ.

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 دّ, and usually with an initial ذ into ذّ or ذّ. E. g. اِذْدَادَ, for اِذْدَادَ, from اِذْدَادَ; اِذْدَرَكَ, for اِذْدَرَكَ, from اِذْدَرَكَ; اِذْدَخَرَ, for اِذْدَخَرَ, from اِذْدَخَرَ; اِذْدَكَرَ, for اِذْدَكَرَ, from اِذْدَكَرَ; اِذْدَكَرَ, for اِذْدَكَرَ, from اِذْدَكَرَ.

Rem. The same thing takes place, though rarely, with an initial ج ;

e. g. اِجْدَزَّ, اِجْدَمَعَ, اِجْتَرَّ, instead of the common اِجْتَرَّ, اِجْتَنَعَ, from جَزَّ, جَمَعَ.

117. If the first radical be ط, ض, or ط, the characteristic ت is changed into ط, which unites with initial ط into طط, with initial ط into طط or طط, and occasionally with initial ض into ضض. E. g. اِطْبَحَ from صَبَغَ; اِطْبَخَ from طَبَخَ; اِظْلَمَ, اِظْلَمَ, or اِظْطَلَمَ, from ظَلَمَ; اِضْطَرَبَ, from ضَرَبَ.

4. The Quadriliteral Verb. Tab. IV.

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

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

5. Verbs of which the Second and Third Radicals are Identical. Tab. V.

119. These verbs are usually called *verba mediae* or *secundae radicalis geminatae* (y"y). The Arab grammarians name them اَلْفِعْلُ اَلْأَصَمُّ, the *solid verb*, or اَلْفِعْلُ اَلْبُضَاعَفُ, the *doubled verb*.

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

1) 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 tēsd'd. E. g. *فَرَّ* to *flee*, for *فَرَّرَ*; *مَسَّ* to *touch*, for *مَسَسَ*.

2) 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. *يَمُدُّ* for *يَفْرِزُ*, *يَمَلُّ* for *يَمِلُّ*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يَمُدُّ*, *يَفْرِزُ*, *يَمَلُّ*, *فَرَزْتُ*.

Rem. *a*. Forms like *ظَلَلْتُ*, *مَدَدْتُ*, *فَرَرْتُ*, are, however, sometimes contracted in different ways. — 1) The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as *ظَلَلْتُ* or *ظَلَّتْ* for *ظَلَلْتُ*, *مَسَّتْ* for *مَسَسْتُ* (compare the Aramaic form *ܡܫܬ* for *ܡܫܫܬ*). — 2) The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either *a*) the diphthong *ـَـيَ*, as *مَدَّيْتُ* for *مَدَدْتُ*, a form which is not uncommon in the fifth conjugation, as *تَقَضَّيْتُ*, *تَظَنَّنْتُ*, *تَسَرَّرْتُ*, for *تَقَضَّيْتُ*, *تَظَنَّنْتُ*, *تَسَرَّرْتُ* (compare in the Hebrew Imperf. *תִּצְנֶנְהָ* for *תִּצְנֶנְהָ*); or *b*) the long vowel *ā*, as *مَدَّاتُ* for *مَدَدْتُ* (compare in Hebrew *יָסַבְתִּי*, where *ō = ā*). The form described under 2 *a* is the usual one in modern Arabic.

Rem. *b*. According to rule 1), the Hebrew contracts *יָסַב* into *יָסַב*, *יָסַבְתִּי* into *יָסַבְתִּי*; according to rule 2), *יָסַב* into *יָסַבְתִּי* (orig. *yasbubū*) into *יָסַבְתִּי*, *יָסַבְתִּי* into *יָסַבְתִּי*, *יָסַבְתִּי* into *יָסַבְתִּי*, etc. See Gesenius' Heb. Gr. §. 66.

121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§. 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fètha* or *kèsra*; in those that have *u*, it may be any one of the three vowels. E. g. *يَعَصَّ* or *يَعِصْ* for *يَعَصَّصْ*; *يَفِرَّ* or *يَفِرْ* for *يَفِرَّرْ*; *يَمْدُ*, *يِمْدَ*, or *يَمْدُ*, for *يَمْدُدْ*.

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, 2, but keep the second radical apart from the third; as *اِفْرِرِي*, *اِفْرِرُوا*, *اِفْرِرَا*. In case of the usual contraction taking place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say *فِرِّي*, *فِرُّوا*, *فِرَّا*, — not *اِفْرِرِي*, *اِفْرِرَا*, — instead of *اِفْرِرِي*, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§. 121), rejecting at the same time the prosthetic *l*; e. g. *عَصَّ* for *اِعَصَّصْ*, *فِرَّ* for *اِفِرَّرْ*, *مُدَّ* for *اُمْدُدْ*.

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

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fètha* alone (§. 25 rem.). However, the uncontracted forms, such as *مَادَدَ*, *شَاخَحَ*, *يُسَايِبُ*, *مُصَافَفَةُ*, not unfrequently occur. Forms like *تُفَوِّرَ*, *فُورِرَ*, and *اِفْرِيرَارُ*, are never 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. *أَدَلَّهْ* for *أَدِلَّهْ*, *أَقَلَّهْ* for *أَقِلَّهْ*, the 1. pers. sing. Juss. of the fourth form of *دَلَّ* and *قَلَّ*.

C. The Weak Verb.

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

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

128. There are two sorts of weak verbs.

1) Those that have among their radicals a moveable *êlif* or *hèmza*, the weakest of the gutturals. These are called *verba hèmzata*.

2) 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*).

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

1. Verbs that have a Hèmza among their Radicals (Verba Hèmzata). Tab. VI. VII. VIII.

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

131. If the ʿlif with hèmza and gèzma, at the end of a syllable (ل), be preceded by one of the heterogeneous vowels ḍamma and kèsra, it is converted, after the ḍamma, into و with hèmza (و), after the kèsra, into ي with hèmza (ي). Hence بُرِئْتُ for بُرِئْتُ, 1. pers. sing. Perf. Pass. of (ي). يَأْتُرُ for يَأْتُرُ, 3. pers. sing. masc. Imperf. Pass. I. or IV. of أَثَرَ; دَنُوتَ and شَنِتَّ for دَنَاتَ and شِنَاتَ, 2. pers. sing. masc. Perf. Act. of دَنُو and شَنِى, for دَنَأَ and شِنَأَ (see §. 133).

132. The و and ي represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel. The hèmza is retained, not only to show their origin from ل, but also to remind us that the syllables

وْ and يْ are not to be confounded in pronunciation with وُ, ū, and يِ, ī. The damma and kèsra remain *short*, whilst و and ي are pronounced like ا 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 دَنْو, *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 شَنِتْ, *'sani'-ta*, not *'sani-ta*).

Rem. a. In modern Arabic, hèmza in the middle and at the end of words has so completely disappeared, that و and ي, when preceded and followed by vowels, become و and ي; except when the former has damma (وْ) and the latter kèsra (يِ), as explained in §§. 133—4. The modern Arab also pronounces وْ and يْ like the long vowels وُ, ū and يِ, 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. hemzatae into verba *tertiæ ya*, as قَرَى for قَرَأ, *to read*, قَرَيْتُ for قَرَأْتُ, يَقْرَى for يَقْرَأ. This change has already begun in Hebrew (see especially Gesenius' Gr. §. 74, rem. 21, a and c), and is universal in Aramaic.

Rem. b. The hèmza gèzmatum over و and ي falls away after an élif hèmzatum, because of the impossibility of pronouncing it. Hence اَيْثِر, not اِثْر, Imperat. of اَثَر; اُوْمَد, not اُوْمَد, Imperat. of اَمَد; اُوْثِر, not اُوْثِر, 1. pers. sing. Imperf. Act. of اَثَر, IV. of اَثَر; اِيْمَان, not اِثْمَان, Infinitive of اَمَن, IV. of اَمِن.

Rem. c. ا is always retained after fèthā in the ancient dialect

as **يَأْتِرُ**. In modern Arabic, on the contrary, it passes into the *ʿlif* of prolongation; as **يَأْكُلُ**, **يَأْمُرُ**, for **يَأْكُلُ**, **يَأْمُرُ**. Compare in Aram. **יֵאָכֵל**, **יֵאָמֵר**, **יֵאָכֵל**; and in Heb. **יֵאָכֵל**, **יֵאָמֵר**, for **יֵאָכֵל**, **יֵאָמֵר**, corrupted from **יֵאָכֵל**, **יֵאָמֵר** (Gesenius' Heb. Gr. §. 67, 1).

133. In the same way, **أ** passes into **و** or **ي**, when it is pronounced with *damma* or *kèsra*, and preceded by *fèlha*; or pronounced with *fètha*, and preceded by *damma* or *kèsra*. E. g. **بُوسَ**, for **بَاسَ**, *to be brave*; **يُلَآئِمُ**, for **يُلَآءِمُ** or **يُلَآمُ**, *it agrees with*, Imperf. III. of **لَآمَ**; **الْتَمَمَ**, for **الْتَامَ**, *agree with, be reconciled to*, Imperat. VIII. of **لَآمَ**; **دَنُوْ**, for **دَنُوْ**, *to be mean, worthless*; **يُؤَثِّرُ**, for **يُأَثِّرُ**, *an impression is made*, Imperf. Pass. II. of **أَثَرَ**; **الْتَمَمَ**, for **الْتَامَ**, Infin. VIII. of **لَآمَ**.

Rem. At the end of a word, **أ**, pronounced with *damma* and preceded by *fèlha*, is usually left unchanged; as **يَقْرَأُ** from **قَرَأَ**, **يَهْنَأُ** from **هَنَأَ**, Imperf. Pass. II. of **بَرَى**, instead of **يَقْرُوْ**, **يَهْنُوْ**. But the latter form is commonly used before the accusative suffixes, as **يَقْرُوْهُ**.

134. Finally, **أ** becomes **و** or **ي** in a syllable which begins with an *ʿlif hèmzatum* pronounced with *damma* or *kèsra* (**أ** or **إ**), and is preceded by a syllable ending in a consonant. E. g. **يَبْئُسُ**, for **يَبْأُسُ**, Imperf. of **بَسَ**; **مَسْؤُولٌ**, for **مَسْأُولٌ**, Pass. Particip. of **سَأَلَ**; **يُلْئِمُ**, for **يُلْأِمُ**, *he acted stingily and meanly*, Imperf. IV. of **لَوَمَ**; **اسْتَلْتِمُ**, for **اسْتَلْأِمُ**, *put on armour*, Imperat. X. of **لَآمَ**.

Rem. أ at the beginning of a word remains unchanged, except in the cases stated in §. 135. E. g. إِيمَانٌ , إِثَارٌ , أَثَرٌ .

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

136. In the more modern stage of the language, êlif hèmzatum with fèṭha passes into و , when preceded by fèṭha and followed by an êlif of prolongation; as تَوَامَرُوا , for تَأَمَرُوا or تَامَرُوا , *they deliberated together*, 3. pers. plur. Perf. Act. VI. of أَمَرَ ; تَوَاحَرُوا , for تَأَاحَرُوا , or تَآحَرُوا , *they have become intimate friends*, from أَخَا (for أَخَو).

Rem. The same change sometimes takes place even in the third form; as وَالَفٌ *to be intimate with*, وَآخَى *do.*, وَآزَى *to be opposite* or *parallel to*, وَآسَى *to console*, for أَالَفٌ , etc.

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

138. When the conjunction وَ or فَ , *and*, precedes the Imperative of verba primae rad. hèmzatae, the prosthetic

ʿlif (which in other cases would take waṣla) is elided, and only the radical ʿlif (with gèzma) is retained. E. g. *وَأَسِرْ* and *bind*, *فَأَذِنَ* and *permit*, *فَأَتِ* and *come*, *فَأُمِدْ* and *hope*, for *وَأَسِرَ*, *فَأَذَنَ*, etc., from *أَسَرَ*, *أَذِنَ*, *أَتَى*, *أَمَدَ*. Also *وَأَمُرْ*, with restoration of the radical *أ*, as well as *وَمُرْ*, but always *فَخَذَ*, *وَكُلْ* (see §. 137).

139. The first radical of *أَخَذَ* is assimilated in the eighth form to the characteristic *ت* of that form; *اِتَّخَذَ*, for *اِيتَّخَذَ* (§. 132 rem. b), *to take for oneself*. The same thing sometimes take place in *أَزَرَ*, *to gird on*, and *أَجَرَ*, *to give wages*, which make *اِيتَرَزَ* or *اِتَرَزَ*, *to put on the article of dress called إِزَارٌ*, and *اِيتَجَرَ* or *اِتَجَرَ*, *to receive wages, to trade*.

Rem. From these assimilated forms are derived the secondary radicals *تَخَذَ*, *to take*, and *تَجَرَ*, *to trade*. See §. 148 rem. b.

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. *و* et *ي* (§. 149 and foll.), and take an ʿlif of prolongation instead of the radical hèmza with fèṭḥa. This is particularly the case with the verb *سَأَلَ* *to ask*, which has *سَالٌ* for *سَأَلَ*, *يَسَالُ* for *يَسَأَلُ*, *يَسَلُ* for *يَسْأَلُ*, *سَلٌ* for *سَأَلَ* (Imperat.). — Sometimes the ʿlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E. g. *يَسَلُ* for *يَسَأَلُ*, from *سَأَلَ*; *يَرَى* for *يَرَأَى*, from *رَأَى* *to see*; *أَلَدَ* *to send*, for *أَلَدَ*, whence *مَلَدَ*, for *مَلَأَ*, *an angel* (مَلَكٌ).

Rem. On the same phenomenon in Hebrew, see Gesenius' Gr. §. 72, rem. 4. In Syriac it constantly takes place; as *ܣܠܐ* *to ask*,

imperf. **تَمَلَّ**, imper. **مَلَّ**; **حَات** to be in pain, imperf. **تَحَات**,
imper. **حَات**; **لَام** to labour, to be fatigued, imperf. **تَلَام**, imper. **لَام**.

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

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

a. Verbs of which the First Radical is **و**, or **ي** (verba primae rad. **و**, et **ي**). Tab. IX.

142. Those verbs primae 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 **يَوَلِدُ**, imper. **لِدْ** for **اِیْلِدْ** (**اَوَلِدْ**); **وَعَدَ** to promise, impf. **يَعِدُ** for **يَوَعِدُ**, imper. **عِدْ** for **اِیْعِدْ** (**اَوَعِدْ**).

Rem. Many verbs primae rad. **و**, of the form **فَعِلَ**, have in the imperf. **يَفْعِلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in §. 92), and hence elide their first radical. E. g. **وَرِثَ** to inherit, **وَرِعَ** to abstain from what is unlawful, **وَمِقَ** to love, **وَفِقَ** to succeed or prosper, **يَفِقُ**.

143. But those verbs primae rad. **و**, which have *fèṭḥa* or *damma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E. g. **وَجَلَ** to be afraid, **يَوَجَلُ** (for **اَوَجَلُ**); **وَبُوَ** to be visited by the murrain, **يَوُبُو**. The same is the case with those verbs which are at

once primae rad. و and mediae rad. geminatae; as وَدَّ (for وَدِدَ) *to love*, يَوَدُّ for يَوَدُّ, اِيَدُّ for اِيَدُّ.

Rem. In verbs primae rad. و, of which the second and third radicals are strong, and in which the Imperf. has fêthā, some Arabic dialects change the و into ا or ي. E. g. يَاجِدُ and يَيَجِدُ, for يَوَجِدُ, from وَجَدَ, يَاجِعُ and يَيَجِعُ or يَيَجِعُ, for يَوَجِعُ, from وَجَعَ *to be in pain*. Others even use the forms يَيَجِدُ and يَيَجِعُ.

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 fêthā.

وَدَّ <i>to let alone,</i>	يَدَّ, دَّ.
وَدَّرَ <i>do.,</i>	يَدَّر, دَّر.
وَزَعَ <i>to restrain,</i>	يَزَع, زَعَ.
وَسَعَ <i>to be wide or spacious,</i>	يَسَع, سَعَ.
وَضَعَ <i>to put down or place,</i>	يَضَع, ضَعَ.
وَطَأَ <i>to trample upon,</i>	يَطَأ, طَأ.
وَقَعَ <i>to fall,</i>	يَقَع, قَعَ.
وَهَبَ <i>to give,</i>	يَهَب, هَب.

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

Rem. b. وَدَعَ and 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 ی or و productionis, according to the preceding vowel. Hence اَيْدَدُ, اَيْجَلُ, for اَوْدَدُ, اَوَجَلُ, Imperat. I.; اِوْرَاقُ for اِيرَاقُ, Perf. XI.; اِسْتَوْدَاعُ, اِسْتِيدَاعُ, for اَوْدَاعُ, Infin. IV. and X.; اُسْتَوْدِعُ, اُوْجِبُ, for اُيُوجِبُ, Imperf. Act. IV.; اُسْتَوْدِعُ, اُوْجِبُ, for اُسْتَوْدِعُ, Perf. Pass. IV. and X.

146. Verbs primæ rad. ی are inflected in almost all their forms like the strong verbs; e. g. يَبِسُ *to be dry*, imperf. يَبْسُرُ; يَسِرُ *to be easy*, imperf. يَيْسُرُ.

Rem. Dialectic varieties of the Imperf. are يَابَسُ, for يَبْسُرُ, from يَبِسُ; يِيَّاسُ, for يَيْسُرُ, from يَيْسُرُ *to despair*. See §. 143 rem.

147. In those forms in which a kèsra or damma precedes a vowelless ی, the ی is changed into ی or و productionis, according to the preceding vowel. Hence اَيْسُرُ for اِيسُرُ, Imperat. I.; اِيسَارُ and اِسْتِيسَارُ, for اِيسَارُ and اِسْتِيسَارُ, Infin. IV. and X.; اِيسُرُ, اِيسُرُ, for اِيسُرُ, Imperf. Act. IV. of يَسِرُ and يَقِظُ *to be awake*.

148. In the eighth form, و and ی are assimilated to the characteristic ت, producing ت for وُت and يَّت; as اَتَّعَدَ, for اِيتَّعَدَ (اَوْتَّعَدَ), *to receive a promise*; اَتَّسَّرَ, for اِيتَّسَّرَ (اِيتَّسَّرَ), *to play at dice*.

Rem. a. Sometimes, however, although many grammarians disapprove of it, و and ی are not assimilated to the ت, but pass after

fèthā, damma, and kèsra, into the homogeneous letters of prolongation, א, ו, י. E. g. אִתְּסַר for אֻתְּסַר (§. 145), אִתְּסַר for אֻתְּסַר (§. 147), in the Perf.; יִתְּסַר for יֻתְּסַר, יִתְּסַר for יֻתְּסַר, in the Imperf. Compare §. 139.

Rem. b. From these assimilated forms are derived secondary radicals; such as תָּקַי to *suffer from indigestion* (וֶחֵם), תָּקַי to *fear* (וֶחֵי), תָּלַד to *be born in one's house* (of a slave), to *be a hereditary possession* (וֶלַד). Compare §. 139 rem.

General Remarks on verbs primae rad. ו et י. — As initial ו passes in Hebrew and Aramaic (with very few exceptions) into י, we have in those languages only one class of these verbs, viz. יִפִּי (Gesenius' Heb. Gr. §§. 68, 69, 70; Cowper's Syr. Gr. §§. 112, 113). They share to some extent in the same irregularities as the Arabic. For instance, the Imperat. of יָרַב, יָרַב (for יָרַב), is יָרַב, יָרַב = יָרַב from וָרַב; the Infin. of יָרַב is יָרַב = יָרַב from וָרַב. But in the Imperf. they take the same course as the Arabic dialects mentioned in §. 143 rem. and §. 146 rem.; e. g. יָרַב for יָרַב (יָרַב), like יָרַב from יָרַב, יָרַב from יָרַב; יָרַב, like יָרַב from יָרַב, יָרַב from יָרַב (יָרַב), with י instead of י. —

The original ו reappears in the derived forms; as Nif'al יָרַב (for יָרַב), Hif'il יָרַב (for יָרַב), Hof'al יָרַב (for יָרַב, 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. יָרַב to *spread out* = יָרַב, Hif'il יָרַב (יָרַב); יָרַב idhā (יָרַב), imperf. יָרַב neddā, Chald. יָרַב by dissimilation from יָרַב (יָרַב or יָרַב); יָרַב ithēbh, imperf. יָרַב netlēbh, Chald. יָרַב (יָרַב).

b. Verbs of which the Second Radical is و or ی (Verba mediae radicalis و et ی). Tab. X. XI. XII. XIII.

149. Verba mediae rad. و et ی (called by the Arab grammarians *الفعل الأجوف*, *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. 1. *a.* If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the و or ی is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E. g.

يَقُولُ, <i>he says</i> , becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, <i>he goes</i> ,	يَسِيرُ, do.
يَخَوْفُ, <i>he is afraid</i> ,	يَخَافُ, do.
يَهَيِّبُ, do.,	يَهَابُ, do.
يُقُولُ, <i>it is said</i> ,	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, <i>pardon is granted</i> ,	يُقَالُ, Imperf. Pass. IV.
يُقَوْمُ, <i>he remains</i> ,	يُقِيمُ, Imperf. Act. IV.
يُلِينُ, <i>he softens</i> ,	يُلِينُ, do.
أَقْوَمُوا, <i>remain</i> ,	أَقِيمُوا, Imperat. Plur. IV.
أَلِينُوا, <i>soften</i> ,	أَلِينُوا, do.
أَقْوَمَ, <i>he remained</i> ,	أَقَامَ, Perf. Act. IV.
أَلَيْنَ, <i>he softened</i> ,	أَلَانَ, do.

يَسْتَقِيمُ, *he stands upright*, يَسْتَقِيمُ, Imperf. Act. X.
 أُسْتُلِينَ, *he was thought gentle*, أُسْتُلِينَ, Perf. Pass. X.
 يُسْتَقَالُ, *pardon is asked*, يُسْتَقَالُ, Imperf. Pass. X.

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

يَقْدُ, for	يَقُولُ	(يَقُولُ), Jussive Act. I.
يَسِرُ,	يَسِيرُ	(يَسِيرُ), do.
يَخْفُ,	يَخَافُ	(يَخَافُ), do.
يُقَدُ,	يُقَالُ	(يُقَالُ), Jussive Pass. I.
يُقِمُ,	يُقِيمُ	(يُقِيمُ), Jussive Act. IV.
أَقْدُ,	أَقِيدُ	(أَقِيدُ), Imperat. IV.
أَقِمُ,	أَقِيمُ	(أَقِيمُ), do.
أَقَمْتُ,	أَقَامْتُ	(أَقَامْتُ), 2. p. sing. m. Perf. Act. IV.
أَقِدْتُ,	أَقِيدْتُ	(أَقِيدْتُ), do. Pass. IV.
أُسْتَلِنْتُ,	أُسْتَلِينْتُ	(أُسْتَلِينْتُ), do. Pass. X.
أَقْمَنُ,	أَقَامَنُ	(أَقَامَنُ), 3. pers. pl. f. Perf. Act. IV.
أَقِمْنِ,	أَقِيْمْنِ	(أَقِيْمْنِ), 2. p. plur. f. Imperat. IV.

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

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

أَقُولُ	becomes successively	أَقُلْ,	أَقْلُ,	قُلْ.
أَسِيرُ		أَسِرْ,	أَسِرْ,	سِرْ.
أَخَوْفُ		أَخَافُ,	أَخَفْ,	خَفْ.
أَهْيَبُ		أَهَابُ,	أَهَبْ,	هَبْ.
أَقُولُوا		أَقُولُوا,	...	قُولُوا.
أَسِيرُوا		أَسِيرُوا,	...	سِيرُوا.
أَخَوْفُوا		أَخَافُوا,	...	خَافُوا.
أَهْيَبُوا		أَهَابُوا,	...	هَابُوا.

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

قَوْمَ	becomes	قَامَ,	Perf. Act. I.
خَوْفَ		خَافَ,	do.
طَوَّلَ		طَالَ,	do.
سَيْرَ		سَارَ,	do.
هَيِّبَ		هَابَ,	do.
انْقَوَدَ		انْقَادَ,	Perf. Act. VII.
يَنْقَوِدُ		يَنْقَادُ,	Imperf. do.

اِقْتَدَدَ	اِقْتَدَدَ, Perf. Act. VIII.
اِزْدَدَ	اِزْدَدَ, do.
يَزْدَدُ	يَزْدَدُ, Imperf. do.

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

قُولَ becomes	(قُولَ) قِيلَ, Perf. Pass. I.
سِيرَ	سِيرَ, do.
اُسْتُوقَ	اُسْتُوقَ (اُسْتُوقَ) Perf. Pass. VIII.
اُسْتِيرَ	اُسْتِيرَ, do.

Rem. Instead of قِيلَ (قُولَ), سِيءَ (سوء), غِيضَ (غِيض), سِيءَ (جِيءَ), some Readers of the Kor'an pronounce قِيلَ, سِيءَ, غِيضَ, جِيءَ, with a very slightly sounded damma. This is technically called اِشْمَامُ الضَّمِّ, giving the first radical a flavour (lit. scent) of the u-sound.

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

a. The second radical is و or ي 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 damma, if it was و, and into kèsra, if it was ي. E. g.

قُمْتَ for قَوْمْتَ	2. pers. sing. m. Perf. Act. I.
سِرْتَ	سِيرْتَ, do.

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

طَلْتُ for طَوَلْتُ, 2. pers. sing. m. Perf. Act. I.
هَبْتُ هَيَّبْتُ, do.

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

خِفْتُ for خَوَفْتُ, 2. pers. sing. m. Perf. Act. I.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ي productionis (§. 154. 2. *b*) is shortened into kèsra, according to §. 25. E. g.

بِعْتُ for بِيَعْتُ (بُيِعْتُ), 2. pers. sing. m. Perf. Pass. I.
لِمْتُ لِيَمْتُ (لُومْتُ), do.
أُسْتِفْتُ أُسْتِيفْتُ (أُسْتُوفْتُ), do. VIII.

Rem. *a.* In verba mediae rad. و, instead of قَلْتُ, قُلْتُ, etc., the forms قُلْتُ, قُلْتُ, etc., are also admissible, in which case the passive does not differ from the active voice.

Rem. *b.* In verba mediae rad. ي, and in those mediae rad. و of the form فَعِلَ, the 1. and 2. pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form. E. g. بِيَعْتُ for بِيَعْتُ (§. 155. 3. *a*) and بِيَعْتُ; هَبْتُ for هَيَّبْتُ (§. 155. 3. *b*) and هَيَّبْتُ; خِفْتُ for خَوَفْتُ (§. 155. 3. *c*) and خَوَفْتُ.

157. Most verba mediae rad. و take damma, and most verba mediae 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*, يَنُولُ (يَنُولُ); from طَالَ (طَوَلَ), *to be long*, يَطُولُ (يَطُولُ, §. 93); from زَانَ (زَيْنَ), *to adorn*, يَزِينُ (يَزِينُ). But in some which are of the form فَعَلَ, the Imperf. takes fetha (§. 92); e. g. from زَالَ (زَيْدَ), *to cease*, comes يَزَالُ (يَزِيدُ); from نَالَ (نَيْدَ), *to get, obtain*, يَنَالُ (يَنْيِدُ); from شَاءَ (شَيْئَ), *to wish*, يَشَاءُ (يَشْيَأُ); from خَافَ (خَوْفَ), *to fear*, يَخَافُ (يَخْوَفُ); from نَامَ (نَوْمَ), *to sleep*, يَنَامُ (يَنْوَمُ).

158. In verba mediae 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. مُتِّمٌ, مُتِّمٌ, for مُتِّتٌ, مُتِّتٌ, from مَاتَ (موت) *to die*; صُنٌّ, for بِنْتٌ, from بَاتَ (بيت) *to pass the night*; صُنٌّ, for صُنِّنٌ, and يَصُنُّ, for يَصُنِّنٌ, from صَانَ (صون) *to guard*; بِنَّا, for بِنَّا, from بَانَ (بين) *to be separate*. See §. 90, rem. a, b, c.

159. In the passive of the third and sixth forms of verba med. rad. و, the و productionis (§. 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قَوْلَ and تَقْوَلَ). Hence we write قُورِلَ, تَقْوِرِلَ, not قَوْلَ, تَقْوَلَ.

تَقُولُ. For the same reason, no coalition takes place in the same forms of verba mediae rad. ي, which are always written, for example, بُيِعَ and تَبُيِعَ.

160. Some verba mediae rad. و, and a very few mediae rad. ي, of the form فَعِلَ, are inflected like strong verbs; as عَوَرَ to be one-eyed, imperf. يَعْوَرُ; صَوَفَ to be woolly, imperf. يَصَوِفُ; حَوَلَ to squint, imperf. يَحْوَلُ; عَوَزَ to be wanting, imperf. يَعْوَزُ; صَيَدَ to have a particular disease (صَيْدٌ), said of a camel, imperf. يَصَيِّدُ.

161. Some verba mediae rad. و et ي may follow in the fourth form either the strong or the weak inflection. E. g. أَثَابَ or أَثَوَبَ, to reward, from ثَابَ to return; أَرَّاحَ or أَرَّوَحَ, to perceive by the scent, from رَّاحَ to blow (of the wind); أَغَامَ or أَغَيَّمَ, to be cloudy, from غَامَ do.; أَخَالَ or أَخَيَّلَ, to observe a rain-cloud, from خَالَ.

162. A few verba mediae rad. و have only the strong inflection in the eighth form; as اجْتَوَرَ to be neighbours, from عَارَ; اِعْتَوَرَ to borrow, from عَارَ; اِعْتَوَنَ to help one another, from عَانَ.

163. A great many verba mediae 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. اسْتَجَابَ or اسْتَجَوَبَ, to give an answer, grant a prayer, from جَابَ; اسْتَصَوَّبَ, to approve of, from صَابَ; اسْتَقْوَسَ to be bent with age, from قَوْسٌ a bow.

Rem. On the formation of the nomina agentis et patientis of the first form from verba med. rad. ו, et י, see §§. 240—1.

General Remarks. On the inflection of verbs ע"י and ע"י in Hebrew and Aramaic, see Gesenius' Heb. Gr. §. 71, Cowper's Syr. Gr. §§. 116—122. The principles of contraction are in general identical with those followed in Arabic. For example: Kal, קם for קנם, קים for קים, יקים for יקים; Nif'al, נקום (orig. *nākām*, *ā* becoming *ō*) for נקום, יקים (orig. *yihkām*) for יקים; Hif'il, הקים for הקים; Hof'al, הוקם for הוקם. One important difference is, that in the 2. pers. sing. Perf. Kal the Heb. has קמָה, the Aram. קמָה (*kāmt*), instead of the Arab. قَمَتَ. Such forms as תקימנה, נקימה, תקימה, resemble the corresponding forms in verbs ע"י; but others, constructed after the analogy of the Arabic, also occur; as תשבן, תמנה. In the active participle Kal, the Heb. has קם (for קים) and sometimes קים (*ō* for *ā*); the Aramaic, on the contrary, presents us with the exact Arabic form, קאם = قَائِمٌ.

c. Verbs of which the Third Radical is ו, or י (verba tertiae radicalis ו, et י). Tab. XIV—XVIII.

164. These verbs are of five kinds; namely:

1) Verba tertiae rad. ו, of the form فَعَلَ; as غَرَا to make a foray or raid, for غَزَوَ (§. 167, 2 a).

2) Verba tertiae rad. י of the form فَعَلَ; as رَمَى to throw, for رَمَى (§. 167, 2 a).

3) Verba tertiae rad. ו, of the form فَعِلَ; as رَضِيَ to be pleased with, for رَضِيَ (§. 166, I).

4) Verba tertiae rad. י of the form فَعِلَ; as خَزِيَ to be ashamed.

5) Verba tertiae rad. ו, of the form فَعَلَ; as سَرَوُ to be noble.

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

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

I. The third radical maintains its power as a consonant between the vowels $\bar{a}$ — $\bar{a}$ (وَآ, يَآ), $\bar{u}$ — $\bar{a}$ (وَآ), $\bar{i}$ — $\bar{a}$ (يَآ), $\bar{i}$ — $\bar{a}$ (يَآ); as also when the preceding syllable ends with a consonant. E. g. غَزَوْا, تَرَمَّى, رَضِيََا, رَضِيَ, يَغْزُونَ, سَرَوْا, سَرَوْتُ, رَمَيَا, رَضَوَانِ, رَمَى, غَزُوْ, تَرَمَيَانِ. The letter و between the vowels $\bar{i}$ — $\bar{a}$ (وَ) and $\bar{i}$ — $\bar{a}$ (وَ) always passes into ي; as رَضِيَ, غَزَى, for رَضَوَ, غَزَوَ. The letter ي is never found between the vowels $\bar{u}$ — $\bar{a}$, $\bar{u}$ — $\bar{a}$.

Rem. In the first and second classes, the 3. pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوْتَا, غَزَوْتُ, رَمَيْتَا, رَمَيْتُ, etc., after the analogy of رَضَيْتُ, خَزَيْتُ, and سَرَوْتُ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَاتُ (§. 167, 2 a), and, not being able to say غَزَاتُ and رَمَاتُ or رَمَيْتُ (§. 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. in adopting غَزَتْا and رَمَتْا.

II. The third radical is elided between a short vowel and the long vowels $\bar{i}$ and $\bar{u}$, and the two vowels are contracted in one of two ways.

1) Into a long vowel; namely وُو into و , as سَرُوا for سَرُوُوا , يَغْزُونَ and يَغْزُوا for يَغْزُوُون and يَغْزُوُوا ; يُو into و , as رَضُوا for رَضِيُوا , يَرْمُونَ and يَرْمُوا for يَرْمِيُون and يَرْمِيُوا ; وِي into ي , as تَغْزِينَ and تَغْزِي for تَغْزِيْن and تَغْزَوِي ; يِي into ي , as تَرْمِينَ and تَرْمِي for تَرْمِيْن and تَرْمِيِي .

2) Into a diphthong; namely وُو into وَو , as غَزُوا for غَزُوُوا ; يُو into وَو , as رَمُوا for رَمِيُوا , يَرْضُونَ and يُغْزُوا for يَرْضِيُون and يُغْزَوِي ; يِي into يِي , as تَرْضِينَ and تَرْضِي for تَرْضِيْن and تَرْضَوِي , تُغْزِينَ and تُغْزِي for تُغْزِيْن and تُغْزَوِي .

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 $\text{غَزَوْتَ} = \text{فَعَلْتَ}$, or after dropping a short vowel, as in يَرْمِي for $\text{يَرْمِيْ} = \text{يَفْعَلْ}$. Hence arise the following cases.

I. 1. 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), و and ي become letters of prolongation, that is to say, وُو *uw* and يِي *iy* pass into وَو *ū* and يِي *ī*. E. g. رَضِيَتْ for رَضِيَت , خَزِيَتْ for خَزِيَت , سَرُوَتْ for سَرُوَت (from رَضِي for رَضَو , according to §. 166, I. and §. 168).

b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs وَّ and یَّ. E. g. غَزَوْتَ, *gazauta*, for *gazanta*; رَمَيْتَ, *ramaita*, for *ramayta*.

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

a) وَ *aw* and يَ *ay* become *ā*, but for the sake of distinction we write اَ for *aw*, and يَ (§. 7, rem. b) for *ay*. E. g. غَزَا for غَزَوَ, رَمَى for رَمَى, يُغْزَى for يُغْزَى and يُغْزَى, يُرْمَى for يُرْمَى and يُرْمَى.

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

c) يُ *iy* becomes يَ *i*; as تَرْمَى for تَرْمَى.

II. The third radical is elided: —

1) When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E. g. اُغْزُ, اُغْزُ, for اُغْزُو (يُغْزُو), اُغْزُو (اُغْزُو); اِرْمُ, اِرْمُ, for اِرْمُو (يُرْمُو), اِرْمُو (اِرْمُو); اِرْضُ, اِرْضُ, for اِرْضُو (يُرْضُو), اِرْضُو (اِرْضُو).

2) When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ

(§. 80), مَفْعِلٌ, مُفْعِلٌ, etc. (see §. 236), before the tènwin of damma and kèsra. These vowels are elided at the same time, but the tènwin is thrown back upon the kèsra of the second radical. E. g. رَامٍ for رَامِي and غَارٍ; غَارِي for غَارِي and غَارِي (غَارُو, غَارُو, §. 166, I.); رَاضٍ for رَاضِي and رَاضِي (رَاضُو, رَاضُو); مُغْنٍ for مُغْنِي and مُغْنِي; مُغْنِي for مُغْنِي and مُغْنِي; etc.

168. It has been already mentioned (§. 166, I.) that when the third radical is و, it passes between the vowels $i-\bar{a}$ (وَ-) and $i-\bar{a}$ (وَ-) into ي. After ي has been introduced in this manner into the 3. pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضُو) the forms رَضِيَتْ, يَرْضَى, اِرْضَى, تَرْضَيْنَ; from غَرَى, تُغْرَيْنَ, غُرِيَتْ.

169. Final و is changed into ي in all the derived forms of the verb; as غَرَى, رَاضَى, اُغْرَى, تَجَلَّى, اِسْتَرْضَى, اِغْتَرَى, اِنْجَلَّى.

170. In the nomina patientis, مَفْعُولٌ (§. 80), of verba tertiae rad. و, the long vowel و- $\bar{u}$ is changed, as it were, into و- uw , and the و thus obtained coalesces with the radical و into و; as مَغْرُورٌ for مَغْرُورٌ. In verba tertiae rad. ي, the influence of the third radical converts this secondary و into ي, the two coalesce into ي, and, in consequence, the preceding damma becomes kèsra; as مَرْمُومٌ for مَرْمُومٌ.

Such verbs as رَضِيَ, in which the final ی stands for و, (§. 166, I.), admit of either form, though مَرَضِيَ is more common than مَرَضُو.

General Rem. Verbs final و and ی present some interesting points of comparison with the corresponding forms in the other Shemitic dialects. In Aethiopic the difference between them is even more marked than in Arabic. *Anā* (to be downcast, distressed, captive) is distinguishable from *ānā* (to mean), only by the mechanical contrivance of writing the former عَنَا and the latter عَنَى (§. 168, I. 2. a); but the Aethiopian writes and pronounces *talawa* (to follow, تَلَا), *bakaya* (to weep, بَكَى). The Hebrew and Aramæan, on the other hand, are worse off than the Arab, for the former writes הָ—, the latter אָ— (in intrans. verbs יָ— or יָ—), whether the final radical be ו or י; and, consequently, verbs of this class may be confounded, even in Hebrew, with those that are properly ל"א (ף). See Gesenius' Heb. Gr. §. 74, rem. 21, 22. — The only Hebrew verb that retains final י is שָׁלַי, to be free of care, secure, safe (Ar. سَلَا), whence the participle שָׁלֵי, and the 1. pers. sing. Perf. שָׁלִיתִי; but the third radical frequently appears in the shape of a י, especially in pausal forms, as חָסִי, וְשָׁלִי, וְשָׁתִי, חֲדָמִי, חֲגִי, and in the passive participle גָּלִי. — The principles of contraction are much the same in Hebrew as in Arabic. גָּלָה, גָּלָה, etc., stand for *gālay*, *gillay*, etc., just as رَمَى, جَلَى, for *ramay*, *g'allay*. The 3. p. §. fem. Perf. גָּלְתָה (in pause גָּלְתָה) has been already explained in §. 90. Gen. Rem. a; the ordinary form קָטְלָה sometimes occurs in pause, as חָסְיָה, Ps. LVII. 2. In such forms of the 2. p. s. Perf. as גָּלִיתְּ and נָגְלִיתְּ, י— stands for י—, and is still farther weakened into י— in the forms גָּלִיתְּ, נָגְלִיתְּ, etc. The Aramaic has here the advantage of the Hebrew in having preserved the diphthong, especially in Syriac, as גָּלִיתְּ, ܕܠܝܬܝܢ. See in general Gesenius' Heb. Gr. §. 74.

3. Verbs that are doubly and trebly weak (§. 129).

171. I. 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 hêmzatum* and a و or ي among their radicals; the *second* of those in which the letter و or ي occurs twice.

Rem. There is no triliteral verb that has more than one radical hêmza.

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

- 1) Verba hêmzata and primae rad. و or ي;
- 2) Verba hêmzata and secundae rad. و or ي;
- 3) Verba hêmzata and tertiae rad. و or ي.

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

173. The first sort consists of *a*) verba secundae rad. hêmzatae, as وَارَّ to frighten; and *b*) verba tertiae rad. hêmzatae, as وَدَّ to smooth, and وَطَى to tread upon. Such words follow in their inflection both the classes to which they belong; e. g. Imperf. يَتَرُّ, يَدَأُ, يَطَأُ (§§. 132—3 and 142, 144).

Rem. The Imperf. of يَيْئَسُ, to despair, is يَيْئَسُ, rarely يَيْئَسُ or يَيْئَسُ; its Imperat. اِيَّاسُ, rarely اِيَّاسُ.

174. The second sort is divided into *a*) verba primae rad. hêmzatae, as أَب or أَب (for أَوَب) to return, آل or آل (for أَوَل) to return; and *b*) verba tertiae rad. hêmzatae, as سَاء (for سَوَّء) to illtreat, جَاء (for جَيَّأ) to come, شَاء

(for شَيْءٌ) *to wish*. Each variety unites the peculiarities of the two classes to which it belongs.

	I.	II.		
Perf. 3. p. s.	آَبَ	سَاءَ	جَاءَ	شَاءَ
2. p. s.	أَبْتَ	سَوْتَ	جِئْتَ	شِئْتَ
Imperf.	يُوبُ	يَسُوْءُ	يَجِيْءُ	يَشَاءُ
Imper.	أَبْ	سُوْ	جِيْ	شَأْ
Perf. pass.	إِيبَ	سِيَءَ	جِيَءَ	شِيَءَ

175. The third sort is divided into *a*) verba primae rad. hèmzatae, as أَتَى *to come*, أَبَى *to refuse*, أَدَى *to curdle* (of milk); and *b*) verba secundae rad. hèmzatae, as نَأَى *to be far off*. They are treated in their inflection like the two classes of verbs to which they belong.

- I. آَتِ; إِيْتُ (§. 132, rem. *b*); يَأْتِي; أَتَيْتَ; أَتْتُ, أَتَى.
 آَبِ; إِيْبَ; يَأْبِي; أَبَيْتَ; أَبْتُ, أَبَى.
 II. نَأَ; إِنَأَ; يِنَأِي; نَأَيْتَ; نَأْتُ, نَأَى.

Rem. The Imperat. of the verb أَتَى is not unfrequently shortened into تِ (compare §. 137), which, at the end of a sentence, is written تَهْ. The same thing holds good in pause of all imperatives that consist of only one letter; as رَهْ for رَ, from رَأَى *to see* (§. 176); فِهْ for فِ, from وَفَى *to keep faith* (§. 177).

176. The 'elif hèmzatum of the verb رَأَى is almost always elided in the Imperf. and Imperat. For example:

Imperf. Indicat.

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

Jussive.

S.	يَرْ	تَرْ	تَرْ	تَرَى	أَرْ
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَرْ

Imperat.

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

Rem. a. The Perf. Act. of رَأَى almost always retains the hémza.

Rem. b. The Perf. Pass. is رُئِيَ (like رُمِيَ). In the Imperf. the hémza is elided, just as in the Active voice; e. g. يُرَى, يُرِي, for يُرَأَى, يُرِيء.

Rem. c. In the fourth form, when it signifies *to show*, the hémza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; يُرِي; يُرِي. Otherwise it is retained.

177. 2. Of the second class, in which و or ي occurs twice, there are two sorts; a) those in which و or ي is the first and third radical, as وَتَى *to guard*, وَلِي *to be near*, وَجِي *to be sorefooted* (of a horse); and b) those in which

و or ی is the second and third radical, as شَوَى to roast, قَوَى to be strong, حَيَى (for حَيَوَ) to live, عَيَى to have an impediment in one's speech.

178. The first sort follows in its inflection the verbs of the two classes primae and tertiae rad. و or ی. E. g.

وَقَى; وَقَيْتَ, وَقَتْ, وَقَى; يَقَى or قَهْ (§. 175 rem).

وَلَى or لِهْ; وَلَى; وَلَيْتَ, وَلَيْتَ, وَلَى.

وَجَى (for اَوْجَ); وَجَى; وَجَيْتَ, وَجَيْتَ, وَجَى.

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

اشَوَى; شَوَى; شَوَيْتَ, شَوَتْ, شَوَى.

اقَوَى; قَوَى; قَوَيْتَ, قَوَيْتَ, قَوَى.

اعَى; عَى; عَعَيْتَ, عَعَيْتَ, عَعَى.

احَى; حَى; حَعَيْتَ, حَعَيْتَ, حَعَى.

Rem. a. We write يَعَى, يَعَى, not يَعَى, يَعَى, to prevent the union of two ي, and also, in the latter case, to distinguish the Imperf. of حَيَى from the proper name يَحْيَى John.

Rem. b. حَيَى admits 1) of the contraction of the two ي, a) in those persons of the Perf. I. in which the second ي has a vowel, as حَى for حَيَى; b) in the Imperf. I., as يَحَى, يَحَى; c) in the nomen actionis II. (§. 80), تَحَى for تَحَى; 2) of the elision of the second ي in the Perf. and Imperf. X., as اسْتَحَى, اسْتَحَى, for اسْتَحَى, اسْتَحَى. — عَى also admits of being contracted into عَى, and يَعَى into يَعَى.

180. II. Trebly weak verbs are divisible into two classes; namely 1) those in which one radical is hèmza and the other two و or ی; and 2) those in which all the three radicals are و or ی.

Rem. We pass over the second class, as it consists of only one or two verbs that are hardly ever used; e. g. *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 withdraw to; and b) those in which the hèmza is the second radical, as *وَأَى* to promise. The former are inflected like *أَثَرَ* and *شَوَى* (§. 179), e. g. *أَوَى*, *أَوَتْ*, *أَوَيْتَ*, *أَوَيْتُ*; the latter like *سَأَلَ* and *وَقَى* (§. 178). E. g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ
D.	وَأَيَّا	وَأَتَا	وَأَيْتُمَا	وَأَيْتُمَا	
P.	وَأَوْا	وَأَيْنَ	وَأَيْتُمْ	وَأَيْتُنَّ	وَأَيْنَا

Imperf. Indicat.

S.	يَأَى	تَأَى	تَأَى	تَأَيْنَ	أَأَى
D.	يَأَيَانِ	تَأَيَانِ	تَأَيَانِ	تَأَيَانِ	
P.	يَأُونَ	يَأَيْنَ	تَأُونَ	تَأَيْنَ	نَأَى

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	نَا	تَا	تَاي	أَا
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايِن	تَاوَا	تَايِن	نَا

Imperat.

S. m. ا or اة, f. اى; D. c. ايا; P. m. اوا, f. اين.

Appendix A.

1. The Verb لَيْسَ.

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

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

Rem. a. لَيْسَ is compounded of لَا, *not*, and the unused أَيْسَ = Heb. אִישׁ or אִשָּׁה, *he is, was*.

Rem. b. Instead of لَيْسَ we find occasionally لَات, which is indeclinable. It corresponds to the Aramaic ܠܐܝܬ, ܠܐܝܬܐ, compounded of ܠܐ and ܐܝܬܐ.

2. The Verbs of Praise and Blame.

183. The *verbs of praise and blame* (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are نِعَمَ, *to be good*, and بَيْسَ, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمَّتْ and بَيْسَتْ, and occasionally the dual نِعِمَا and plur. نِعْمُوا, occur.

Rem. a. Instead of نِعَمَ we may say نَعِمَ, نَعْمَ, and نَعِمَ, which last is obviously the original form. In like manner بَيْسَ has been formed from بَيْسَ.

Rem. b. These forms are to be explained as follows. 1) Every Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced فَعِلَ, as بَذَخَ for بَذَخَ, دَبَرَ for دَبَرَ, فَجَرَ for فَجَرَ, عَلِمَ for عَلِمَ, حَسَنَ for حَسَنَ, شَهِدَ for شَهِدَ and شَهِدَ, عِلِمَ for عِلِمَ, كَرَّمَ for كَرَّمَ, — a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نِعَمَ becomes نَعِمَ. 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 نِعَمَ, بَيْسَ for بَيْسَ. 3) The form فَعِلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فَعِلَ); as شَهِدَ, ذَهَبَ. Hence نِعِمَ. — These observations cast light on the peculiar form of intransitive verbs in Aethiopic; as ገብረ: *gabra* (to do) for *gabira* (compare عَمِلَ), ሰጠ: *sakra* (to be drunk, سَكِرَ) for *sakira*, ጸኑ: *yabsa* (to be

dry, يَبِسَ) for *yabisa*, كَرَبَ: *karba* (to be near, قَرِبَ) for *kariba* or *karūba*; and, when the second radical is guttural, مَحَرَّ: *mēhra* (to have pity upon, رَحِمَ) for *mahira*, سَخَّنَ: *sēhna* (to be hot, سَخِنَ) for *sahina* or *sahūna*.

3. The Forms expressive of Wonder.

184. The Arabic language possesses two forms of expression, called by the native grammarians أفعالُ التَّعْجُبِ or *verbs of wonder*. The one is the 3. pers. masc. sing. Perf. act. IV., preceded by مَا, and followed by the accusative of the object that causes one wonder; as مَا أَفْضَلُ زَيْدًا, *what an excellent man Zèid is!* The other is the 2. pers. masc. sing. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضِلْ بِزَيْدٍ, with the same signification as before.

Rem. a. The first formula literally means: *what makes Zèid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can, — you cannot make him more excellent than he is); or, more literally: *try (your ability) at making excellent upon (بِ) Zèid.*

Rem. b. These expressions of admiration are seldom formed from the derived forms of the triliteral verb (not very unfrequently, however, from the fourth), and never from the quadrilaterals. If they come from verba mediae rad. geminatae or tertiae rad. و et ي, they follow the inflection of these classes; as: مَا أَشَدَّ أَبَاهُ or أَشَدُّ, *how strong his father is!* مَا أَعْمَى عَمْرًا or أَعْمَى, *how blind Amr is!* But if from verba mediae rad. و et ي, they follow the inflection of the strong verb; as: مَا أَقْوَلُ or أَقُولُ بِهٖ, *how well he speaks!*

Rem. *c.* These verbal forms are, of course, indeclinable.

Rem. *d.* مَا أَحْسَنَهُ and مَا أَمْلَكُهُ, *how handsome he is!*
admit of the diminutive forms (see §. 269) مَا أَحْسَنُهُ and مَا
أَمْلِكُهُ.

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.	...	هُنَّ them.
2. p.	كُمْ you.	...	كُنَّ you.
1. p.	...	نَا us.	...

Rem. *a*. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is $\text{—} \text{ی}$ instead of نِی .

Rem. *b*. The damma of هَ , هُمَا , هُم , and هُنَّ , is changed after — , $\text{—} \text{ی}$, and $\text{—} \text{ی}$, into kèsra; as يَأْتِيهِ , يَأْتِيهِمْ , *he will come to him, to them*; اِئْتِيهِمَا , اِئْتِيهِنَّ , *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضِيهِ *thou (fem.) hast not been pleased with him*.

Rem. *c*. The ی of the suffix 1. pers. sing. is sometimes elided; as اِتَّقُونِ for اِتَّقُونِي , *fear me*.

Rem. *d*. Old and poetic forms are: نِی and هُم (هم) or كُم . See §. 89, rem. *c*, and §. 20, 2 and 4.

Rem. *e*. On the suffix pronouns in Hebrew and Syriac see Gesenius' Heb. Gr. §§. 57 and 89, Cowper's Syr. Gr. §§. 64—66. In general, the Hebrew and Aramaic suffixes 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.	Fem.
Ar. 3. p.	كِتَابُهُ , pron. <i>kitābo</i> , and sometimes written كِتَابُو أَبُوهُ <i>abūh</i> .	كِتَابُهَا أَبُوهَا
Heb.	כְּתָבוֹ , כְּתָבָה אָבִיו , אָבִיהָ	כְּתָבָה אָבִיהָ
Chald.	כְּתָבָה אַבוּהִי (Syr. ܐܒܘܗܝ)	כְּתָבָה אַבוּהָ (Syr. ܐܒܘܗܐ)

	Masc.	Common.	Fem.
Ar. 2. p.	كِتَابَكَ, pr. <i>kitābak</i> . أَبُوكَ, <i>abūk</i> .	...	كِتَابَكِ, pr. <i>kitābək</i> . أَبُوكِي, <i>abūkī</i> .
Heb.	כְּתִיבְךָ אָבִיךָ	...	כְּתִיבְךָ אָבִיךָ
Chald.	כְּתִיבְךָ אָבִיךָ	...	כְּתִיבְךָ (Syr. ܐܒܝܟܝ)
Ar. 1. p.	...	كِتَابِي أَبِي	...
Heb.	...	כְּתִיבִי אָבִי	...
Chald.	...	(Syr. ܐܒܝܟܝ) כְּתִיבִי (Syr. ܐܒܝ) אָבִי	...

'Plural.

Ar. 3. p.	كِتَابَهُمْ أَبُوهُمْ	...	(كِتَابُهُمْ) (أَبُوهُمْ)
Heb.	כְּתִיבָם אָבִיהֶם	...	כְּתִיבָן אָבִיהֶן
Chald.	כְּתִיבָהוּן (ܗܘܢ) (Syr. ܐܒܘܗܘܢ) ܐܒܘܗܘܢ	...	כְּתִיבָהוּן (Syr. ܐܒܘܗܘܢ) ܐܒܘܗܘܢ
Ar. 2. p.	كِتَابُكُمْ أَبُوكُمْ	...	(كِتَابُكُمْ) (أَبُوكُمْ)
Heb.	כְּתִיבְכֶם אָבִיכֶם	...	כְּתִיבְכֶן אָבִיכֶן
Chald.	כְּתִיבְכוּן (ܟܘܡ) (Syr. ܐܒܘܟܘܢ) ܐܒܘܟܘܢ	...	כְּתִיבְכוּן (Syr. ܐܒܘܟܘܢ) ܐܒܘܟܘܢ

	Masc.	Common.	Fem.
Ar. 1. p.	...	كِتَابَنَا أَبُونَا	...
Heb.	...	בְּחַבְנוֹ אֲבִינוֹ	...
Chald.	...	ܕܚܒܢܐ (Syr. ܕܚܒܐ) ܐܒܝܢܐ (Syr. ܐܒܐ)	...

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

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

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

3) The 2. and 3. pers. masc. plur. Imperf. occasionally reject the termination *نَ* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونَنِي*, *you order me*, *تَقْلُونَا* for *تَقْلُونَنَا*, *you hate us*.

4) The vowel — in the termination of the 2. pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as كَسَرْتِيْ for كَسَرْتِ, *thou hast broken it*.

5) The ى of the 3. pers. masc. sing. Perf. in verba tertiae rad. ى, may be retained before the suffixes, or (which is more usual) be changed into ا; as رَمَيْتُ (§. 7 rem. c) or رَمَا, *he threw it*.

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 1. pers. naturally preceding that of the second or third, and the suffix of the 2. pers. that of the third. E. g. أَعْطَانِيكَ, *he gave thee, it, to me*; يَكْفِيْكَهُمْ, *he will suffice thee against them* (will be sufficient to protect thee against them).

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 أَيَّا, 'iyyā (which never occurs alone). The following are the compound pronouns thus formed.

<i>Singular.</i>			
	Masc.	Common.	Fem.
3. pers.	أَيَّاهُ	...	أَيَّاهَا
2. pers.	أَيَّانِ	...	أَيَّانِ
1. pers.	...	أَيَّايَ	...

<i>Dual.</i>		
Masc.	Common.	Fem.
3. pers. ...	إِيَّاهُمَا	...
2. pers. ...	إِيَّاكُمَا	...
1. pers. ...	...	...
<i>Plural.</i>		
3. pers. إِيَّاهُمْ	...	إِيَّاهُنَّ
2. pers. إِيَّاكُمْ	...	إِيَّاكُنَّ
1. pers. ...	إِيَّانَا	...

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

Rem. *b.* *إِيَّا* seems to be derived from the radical *اوى*, whence the cognate word *آيَة*, *a sign, the figure or body* (of anything), which is identical with the Hebrew *אֵיט* (for *אֵיטָה*), Aram. *אֵט, אֵטָה*. The word *אֵט* (Aram. *אֵט, אֵטָה, אֵטָה*) is used in Hebrew as a pronoun, but with a wider range than *إِيَّا*, since it is frequently prefixed to definite nouns in the accus. (see Gesenius' Heb. Gr. §. 115, 2 and the note *). 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 *בְּאוֹתוֹ הַיּוֹם*, Samar. *בְּיִתְהָ יוֹמָה*, *on that same day*; *בְּאוֹתָהָ*, Sam. *בְּיִתְהָ אֶרֶצָהּ*, *in that same land*. The Aethiopic uses *kīyā* with the pronominal suffixes exactly as the Arabic does *إِيَّا*, but whether the two words are radically connected is perhaps doubtful.

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

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

2) When the pronoun is, for the sake of emphasis, placed before the verb; as **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**, *thee (none but thee) we worship, and to thee we cry for help*. Compare in Heb. **הָאֱלֹהִים לֹא תִירָאוּ**, Jerem. V. 22.

Rem. a. The suffix attached to **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 **أَعْطَاهُ إِيَّايَ**, to distinguish it from **أَعْطَانِيَّ** *he gave him to me*; but it is euphony that requires **أَعْطَاهُ إِيَّاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

Rem. b. A very strong emphasis is expressed by prefixing the pronoun with **إِيَّا**, and at the same time appending the pronominal suffix to the verb; as **وَإِيَّايَ فَاتَّقُرُونِ**, *me therefore, fear me*.

II. The Noun.

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

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

2) The *nomen adjectivum*, or Adjective, الصِّفَةُ, *quality, descriptive epithet*.

3) The *nomen numerale*, or Numeral Adjective, اِسْمُ اَلْعَدَدِ, *the noun of number*.

4) The *nomen demonstrativum*, or Demonstrative Pronoun, اِسْمُ اَلْاِشَارَةِ, *the noun of indication*, that is, by which some object is pointed out.

5) The *nomen conjunctivum*, or Relative Pronoun, اَلْمَوْصُولُ اَلْاِسْمِيّ, *the noun that is united (with a relative clause)*.

6) The *pronomen*, or Personal Pronoun, اَلِاسْمُ اَلْمُضْمَرُ or اَلْضَمِيرُ, *the noun that is kept in mind*, also called اَلْكِنَايَةُ, ἀντωνυμία.

Rem. Of the pronouns we have already treated in part in §§. 84—89 and 185—9, 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 we have done with 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.

A. The Nouns Substantive and Adjective.

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

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or

adjectives, and are either *deverbal*, that is, derived from verbs, as ⁹تَقْسِيمٌ *division* (from قَسَمَ *to divide*), ⁹مِفْتَاحٌ *a key* (from فَتَحَ *to open*), ⁹مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as ⁹مَأْسَدَةٌ *a place that abounds in lions* (from ⁹أَسَدٌ *a lion*), ⁹إِنْسَانِيٌّ *human* (from ⁹إِنْسَانٌ *a human being*), ⁹كَلْبِيٌّ *a little dog* (from ⁹كَلْبٌ *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 ⁹أَنَانِيَّةٌ *egotism* (from أَنَا *I*), ⁹كَيْفِيٌّ *qualitative*, and ⁹كَيْفِيَّةٌ *quality* (from كَيْفَ *how?*).

Rem. 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 مَلَأَ, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَلَأَ is a denominative verb, formed from مَاءٌ.

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

- 1) *Nomina verbi*, ⁹أَسْمَاءُ الْفِعْلِ;
- 2) *Nomina agentis*, ⁹أَسْمَاءُ الْفَاعِلِ, and *nomina patientis*, ⁹أَسْمَاءُ الْمَفْعُولِ.

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

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

1) *Nomina vicis*, أَسْمَاءُ الْمَرَّةِ, nouns that express the doing of an action *once*.

2) *Nomina speciei*, أَسْمَاءُ النَّوْعِ, nouns of *kind* or *manner*.

3) *Nomina loci et temporis*, أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ, also called *nomina vasis*, أَسْمَاءُ الظَّرْفِ, nouns of *place* and *time*.

4) *Nomina instrumenti*, أَسْمَاءُ الْأَلَةِ, nouns denoting the *instrument*.

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

1) *Nomen unitatis vel individualitatis*, اِسْمُ الْوَحْدَةِ, the noun that denotes *the individual*.

2) *Nomen abundantiae vel multitudinis*, اِسْمُ الْكَثَرَةِ, the noun that denotes the place where anything is found in *abundance*.

3) *Nomen vasis*, اِسْمُ الْوَعَاءِ, the noun that expresses the *vessel* which contains anything.

4) *Nomen relativum*, اِلِاسْمُ الْمَنْسُوبِ or اِلِتَسْبِيَةِ (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

5) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see §. 191).

6) *Nomen deminutivum*, اِلِاسْمُ الْمَصْغَرِّ or اِلِتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the *diminutive*.

a. The Deverbal Nouns.

α) The Nomina Verbi.

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

196. The nomina verbi, which may be derived from the groundform of the ordinary trilateral verb, are:

1. <i>فَعْلٌ</i>	13. <i>فَعَلَى</i>	25. <i>فِعَالَةٌ</i>
2. <i>فُعِلٌ</i>	14. <i>فُعِلَى</i>	26. <i>فُعَالَةٌ</i>
3. <i>فَعِلٌ</i>	15. <i>فِعِلَى</i>	27. <i>فَعُولٌ</i>
4. <i>فِعلٌ</i>	16. <i>فُعِلَى</i>	28. <i>فُعُولٌ</i>
5. <i>فِعِلٌ</i>	17. <i>فَعْلَانٌ</i>	29. <i>فَعُولَةٌ</i>
6. <i>فُعِلٌ</i>	18. <i>فَعْلَانٌ</i>	30. <i>فُعُولَةٌ</i>
7. <i>فُعِلٌ</i>	19. <i>فِعْلَانٌ</i>	31. <i>فَعِيلٌ</i>
8. <i>فَعْلَةٌ</i>	20. <i>فُعْلَانٌ</i>	32. <i>فَعِيلَةٌ</i>
9. <i>فَعْلَةٌ</i>	21. <i>فَعَالٌ</i>	33. <i>مَفْعَلٌ</i>
10. <i>فِعْلَةٌ</i>	22. <i>فِعَالٌ</i>	34. <i>مَفْعِلٌ</i>
11. <i>فِعْلَةٌ</i>	23. <i>فُعَالٌ</i>	35. <i>مَفْعَلَةٌ</i>
12. <i>فُعْلَةٌ</i>	24. <i>فَعَالَةٌ</i>	36. <i>مَفْعِلَةٌ</i>

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

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

1. ^{فَعْلٌ}, 2. ^{فَعَلٌ}, 24. ^{فَعَالَةٌ}, 28. ^{فُعُولٌ}, 30. ^{فُعُولَةٌ}.

1) ^{فَعْلٌ} is the abstract noun from *transitive* verbs of the forms ^{فَعَلَ} and ^{فَعِلَ}; as ^{قَتَلَ} to kill, ^{قَتْلٌ} killing or being killed (§. 201); ^{فَهِمَ} to understand, ^{فَهْمٌ} understanding, insight.

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

3) ^{فَعَلٌ} is the abstract noun from *intransitive* verbs of the form ^{فَعِلَ} (§§. 38 and 92); as ^{فَرَحَ} to be glad, ^{فَرَحٌ} joy; ^{مَرَضَ} to be sick, ^{مَرَضٌ} sickness.

4) ^{فَعَالَةٌ} and ^{فُعُولَةٌ} are the abstract nouns from verbs of the form ^{فَعَلَ}; as ^{سَهَّلَ} to be smooth, ^{سَهَالَةٌ} and ^{سُهُولَةٌ} smoothness, ease; ^{خَشَنَ} to be rough, ^{خَشُونَةٌ} roughness; ^{سَرَوْا} to be generous, ^{سَرَاوَةٌ} generosity.

Rem. a. The noun ^{فَعْلٌ} is also derived from verbs of the form ^{فَعَلَ}, sometimes along with ^{فَعِلٌ}, sometimes alone; as ^{طَلَبَ} to seek, ^{طَلَبٌ} search; ^{هَرَبَ} to flee, ^{هَرَبٌ} flight.

Rem. b. The abstract nouns of verbs which express *flight*, or *refusal*, usually take the form ^{فِعَالٌ}; as ^{فَرَّ}, ^{نَفَرَ}, ^{شَرَدَ}, to flee, ^{فِرَارٌ}, ^{نِفَارٌ}, ^{شِرَادٌ}; ^{أَبَى} to refuse, ^{إِبَاءٌ}. Those that express

sickness or ailment of any kind have ⁹فُعَالٌ, as ⁹سَعَلَ to cough, ⁹سُعَالٌ; violent or continuous motion, ⁹فَعْلَانٌ, as ⁹طَارَ to fly, ⁹فَعِيلٌ, ⁹طَيَّرَانٌ, ⁹خَفَقَ to palpitate, ⁹خَفَقَانٌ; change of place, ⁹فَعِيلٌ, as ⁹رَحَلَ to travel, ⁹رَحِيلٌ; sound, ⁹فُعَالٌ and ⁹فَعِيلٌ, as ⁹نَعَبَ to croak, ⁹نُعَابٌ and ⁹نَعِيبٌ, ⁹شَهَقَ to sob, ⁹شَهِيْقٌ, ⁹صَهَلَ to neigh, ⁹صَهِيلٌ, ⁹نَهَقَ to bray, ⁹نُهَاقٌ and ⁹نَهِيْقٌ, ⁹نَهَتْ to roar, ⁹نُهَاتٌ and ⁹نَهِيْتٌ; office, trade, or handicraft, ⁹فَعَالَةٌ, as ⁹خَلَفَ to succeed, ⁹خِلَافَةٌ to be successor (⁹خَلِيْفَةٌ) or caliph, the caliphate, ⁹كَتَبَ to write, ⁹كِتَابَةٌ the office of secretary, ⁹خَاطَ to sew, ⁹خِيَاطَةٌ the trade of tailor.

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, ⁹رَفَعَ is the abstract noun from ⁹رَفَعَ to raise; ⁹رَفْعَةٌ and ⁹رَفْعَةٌ from ⁹رَفَعَ to be high, exalted; ⁹رَفَاعَةٌ, ⁹رَفَاعَةٌ, and ⁹رَفَاعَةٌ, from ⁹رَفَعَ to have a loud voice.

200. If a verb has only one form, but several different significations, it has often different abstract nouns, one peculiar to each of its meanings. E. g. ⁹حَكَمَ, to judge, makes ⁹حُكْمٌ, but when it signifies to bridle (a horse), ⁹حَكَمٌ; ⁹خَرَّ, to fall prostrate, has ⁹خَرٌّ or ⁹خُرُورٌ, but when it means the sound of rushing water, ⁹خَرِيرٌ.

201. The nomina verbi are used both in an active and a passive sense; as ⁹قَتَلَهُ his killing (another) or his being

killed himself; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after its having been well ordered; فِي هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ الْقُرْآنِ in this year el-Màmun publicly espoused the doctrine of the Kor'an's having been created.

Rem. There are also nomina verbi that have always a passive signification; as **وُجِدَ** *existence*, from **وَجَدَ** *to be found, to exist*. The noun from the active **وَجَدَ**, *to find*, is **وَجْدَانٌ**.

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

- | | |
|---|---------------------------|
| II. تَفْعِيلٌ , تَفْعِلَةٌ , تَفْعَالٌ , | VII. اِنْفِعَالٌ |
| فِعَالٌ , تِفْعَالٌ | VIII. اِفْتِعَالٌ |
| III. فِيْعَالٌ , فِعَالٌ , مُفَاعَلَةٌ | IX. اِفْعِلَالٌ |
| IV. اِفْعَالٌ | X. اِسْتِفْعَالٌ |
| V. تِفْعَالٌ , تَفْعُلٌ | XI. اِفْعِيْلَالٌ |
| VI. تَفَاعُلٌ | XII. اِفْعِيْعَالٌ |

Rem. Of the nouns belonging to II., **فِعَالٌ** is the original, **تَفْعِيلٌ** by far the most common; **تَفْعِلَةٌ** is chiefly used in verba tertiae rad. **و** et **ي**, but also occurs in the strong verb, as **تَذَكَّرَ**, **تَكْرَمَ**. In III., **مُفَاعَلَةٌ** is more common than **فِعَالٌ**; **فِيْعَالٌ** is very rare, and so also is **تِفْعَالٌ** in V.

203. The nouns formed from the quadrilateral verbs are:

- | | |
|---|-------------------------|
| I. فَعْلَالٌ , فَعْلَلَةٌ | III. اِفْعِنَالٌ |
| II. تَفَعُّلٌ | IV. اِفْعِلَالٌ |

204. The abstract nouns of the verba mediae rad. geminatae are formed according to the rules given in §. 120. Hence مَدٌّ for مَدَدٌ, مَرَدٌ for مَرَدَدٌ (from رَدَّ), تَغَرُّرٌ for تَغَرَّرَةٌ (from the second form of غَرَّ).

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

Rem. b. The nouns of the third and sixth forms may either be contracted or not; as مُبَادَدَةٌ or مُبَادَّةٌ, تَسَابُبٌ or تَسَابٌ.

205. The formation of nouns from the verba hêmzata takes place according to the rules laid down in §§. 131—6.

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

عِدَّةٌ	from وَعَدَ,	imperf. يَعِدُ,	imper. عِدْ
عِظَةٌ	وَعِظَ	يَعِظُ	عِظْ
دَعَةٌ	وَدَعَ	يَدَعُ	دَعْ
زِنَةٌ	وَزَنَ	يَزِنُ	زِنْ
دِيَّةٌ	وَدَى	يَدِي	دِ

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

Rem. a. Not a few verba primae rad. و, however, have nouns of the form فَعْلٌ, though they drop the first radical in the Imperf.; e. g. وَجَرٌ, يَجِرُ, وَجَرٌ, وَجَنَ, يَجِنُ, وَجْنٌ. Others have both

قِيلُولَةٌ from (غيب) غَابَ from غَيْبُوبَةٌ (شيخ) شَاخَ (قيل) قَالَ.

211. In nouns of the fourth and tenth forms of verba mediae rad. و et ي, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ة is appended to the noun by way of compensation (compare §. 206). E. g. إِقَامَةٌ and اسْتِقَامَةٌ for إِقْرَامٌ and اسْتِقْرَامٌ; إِفَادَةٌ and اسْتِفَادَةٌ for إِفْيَادٌ and اسْتِفْيَادٌ.

Rem. Nouns of the fourth form without the ة very rarely occur; e. g. إِقَامٌ in the Kor'an, ch. XXI. 73 (for إِقْرَامٌ, اسْتِقْرَامٌ).

212. In nouns formed from verba tertiae rad. و et ي, the third radical is retained, when the second immediately precedes it and is vowelless; as فَرَى, زَهْوٌ, رَمَى, غَزْوٌ, غَشِيَانٌ, رِضْوَانٌ.

213. In nouns from verba tertiae rad. و et ي of the forms فَعَلٌ, فَعِلٌ, and فُعِلٌ, the third radical (which in this case always assumes the form of ي) rejects its damma, throws back the tènwin upon the fèthā of the second radical, and becomes quiescent. E. g. لَظَى for لَظِي, رَضَى for رَضِي, هَدَى for هَدِي (compare §. 167, I. 2, and II. 2).

214. In nouns from verba tertiae rad. و of the form فَعَلَةٌ, the و is changed, after the elision of its fèthā, into èlif productionis; as صَلَاةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكَوَةٌ, شَكَاةٌ for شَكَوَةٌ.

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

Rem. *b.* In the same way as حَيَاةٌ for حَيَوَةٌ, we find مَرَضَاةٌ for مَرَضِيَّةٌ (مَرَضَوَةٌ), مَرْتَاةٌ for مَرْتَبِيَّةٌ, etc.

215. If the noun from a verb *tertia* rad. و be of the form فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into وّ; as دُنُوٌّ, عَلُوٌّ, for دُنُوٌّ, عَلُوٌّ. But, if these forms come from *verba tertia* rad. ي, the و productionis is changed, through the influence of the third radical, into ي, and combines with it into يّ, whilst, at the same time, the damma of the second radical becomes a kèsra; as رُقْيٌ, مُضْيٌ, for رُقْيٌ, مُضْيٌ (compare §. 170). A further assimilation of the vowel of the first syllable sometimes takes place, as اِنْيٌ for اُنْيٌ, عِنْيٌ for عُتْيٌ; just as in the plural of substantives we find قِسِيٌّ, عِصِيٌّ, دِلِيٌّ, for دَلُوٌّ, عَصَاٌ, قَوْسٌ, قِسِيٌّ, عِصِيٌّ, دِلِيٌّ, from قَوْسٌ, عَصَاٌ, قَوْسٌ, قِسِيٌّ, عِصِيٌّ, دِلِيٌّ.

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

217. In the *nomina verbi* of the forms فَعَالٌ, فَعَالٌ, and فُعَالٌ, the third radical of *verba tertia* rad. و et ي is changed into hèmza; as خَفَاءٌ, جَلَاءٌ, بُكَاءٌ. The same thing takes place in the verbal nouns of the fourth, seventh, eighth,

and tenth forms, as *إِسْتَدْعَاً*, *ارْتَجَاً*, *انْجَلَاً*, *إِعْطَاً*; and in that of the third, when it has the form *قَتَالٌ*, as *نَدَاً* from *نَادَى*. This change is caused by the preceding long fetha.

218. In the nomina verbi from the fifth and sixth forms of verba tertiae rad. *و* et *ي*, the influence of the third radical (always *ي*, §. 169) converts the damma of the penult syllable into kèsra, and the syllables *يَـ* are contracted into *ـ* (according to §. 167, II. 2). Hence *تَجَلَّى* for *تَجَلَّى* (*تَجَلَّى*), *تَوَالٍ* for *تَوَالِي* (*تَوَالِي*).

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

219. That an act has taken place *once* (*مَرَّةً*), the Arabs indicate by adding the feminine termination *ة* to the verbal noun. For this purpose the form *فَعْلٌ* is always selected in the first form of the trilateral verb, *تَفْعِيلٌ* in the second, and *فِعْلَالٌ* in the quadriliterals. E. g. *ضَرْبَةٌ*, *قُعْدَةٌ*, *نَصْرَةٌ*, *فِعْلَالٌ* in the quadriliterals. E. g. *فَرَّةٌ*, *دِحْرَاجَةٌ*, *إِحْرَانَةٌ*, *إِنْكِشَافَةٌ*, *الْتِفَافَةٌ*, *the act of helping, sitting down, striking, fleeing, rolling, vexing, being uncovered, turning round, once*. These nouns are called *أَسْمَاءُ الْمَرَّةِ*, *nomina vicis*, or nouns that express the doing of an action once.

Rem. α. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as *قَوْمَةٌ*, *وَعْدَةٌ*, *رَمِيَةٌ*, from *وَعَدَ*, *قَامَ*, *رَمَى*.

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 means of the adjective وَاحِدَةٌ *one*, as $\text{إِقَامَةٌ وَاحِدَةٌ}$, from أَقَامَ , IV. of قَامَ .

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. نَصَرَاتٌ .

γ) The Nomina Speciei or Nouns of Kind.

220. The إِسْمُ النَّوْعِ , or *noun of kind*, has always the form فِعْلَةٌ . It is placed after an adjective, to restrict the quality ascribed to a person or thing to the particular act indicated by the verb from which the noun is derived. E. g. $\text{هُوَ حَسَنٌ كِتَبَةً}$, *he is beautiful as to his manner of writing*, that is, he writes a good hand.

Rem. Nomina speciei are very rarely formed from derived forms of the trilateral verb or from the quadrilateral, and cannot be distinguished from their nomina vicis.

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

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

or *place for watering (camels)*, from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَضَرَعٌ* 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, conversation, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, aim, intention, from *قَصَدَ* to make for, aim at, intend, 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, *késra*; viz.

1. *مَجْزَرٌ* the place where a camel is slaughtered.
2. *مَرْفِقٌ* . . . where one rests his elbow, the elbow.
3. *مَسْجِدٌ* . . . of prayer, a mosque.
4. *مَسْقِطٌ* . . . where anything falls.
5. *مَسْكِنٌ* . . . where one dwells, habitation.
6. *مَشْرِقٌ* . . . where the sun rises, the east.
7. *مَطْلِعٌ* . . . of ascent or rising.
8. *مَغْرِبٌ* . . . where the sun sets, the west.

9. ⁹مَفْرَقٌ . . . of division, in particular, *where the hair divides in different directions, the crown of the head.*
10. ⁹مَنْبِتٌ . . . *where a plant grows.*
11. ⁹مَنْخَرٌ . . . *where the breath passes through the nose, the nostril.*
12. ⁹مَنْسِكٌ . . . *where a sacrifice is offered during a religious festival.*

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

Rem. c. The same class of nouns exists in the other Shemitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into — and — ; as מִצָּב, מִשָּׁבַב, מִקּוֹם, (מִבְּצָב), (מִבְּשָׁבַב), (מִבְּקוֹם), מִדְּבַר, (מִבְּחַלּוֹ), מִדְּרָבָר, (מִבְּרָבָר), (מִבְּקוֹם).

222. Nouns of time and place, formed from verba primæ rad. ו, et י, retain the first radical, even though it be rejected in the Imperfect of the verb (§§. 142, 144), and have invariably *kèsra* in the second syllable. E. g. מוֹעֵד *the time or place of a promise or appointment, fixed time or place*, from وَعَدَ *to promise*, imperf. יַעֲדُ; מוֹضֵעַ *the place where anything is put, a place*, from وَضَعَ *to put down, to place*, imperf. يَضَعُ; مَوْجِدٌ *a place that is dreaded*, from وَجَدَ *to be afraid*, imperf. يَوْجِدُ.

223. Those formed from verba mediæ rad. ו, et י, undergo changes analogous to those suffered by the Imperfect of the verb (§. 150); that is to say, after the second radical

has taken *fēṭha* or *kēsra*, 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 ی). E. g. مَقَامٌ (مَقُومٌ) *place of standing, place*, from قَامَ to *stand*, imperf. يَقُومُ (يَقُومُ); مَغَاصٌ (يَغُوصُ) *diving-place*, from غَاصَ to *dive*, imperf. يَغُوصُ (يَغُوصُ); مَخَافٌ (مَخُوفٌ) and مَهَابٌ (مَهَيْبٌ), *a place that is dreaded*, from خَافَ to *fear*, imperf. يَخَافُ (يَخُوفُ), and هَابَ to *fear*, imperf. يَهَابُ (يَهَيْبُ); مَقِيلٌ (مَقِيلٌ) *place of resting at mid-day*, from قَالَ to *sleep at mid-day*, imperf. يَقِيلُ (يَقِيلُ); مَغَارَةٌ (مَغُورَةٌ) *a hollow place, a cave*, from غَارَ to *be hollow*, to *sink*, imperf. يَغُورُ (يَغُورُ).

224. Those formed from verba tertiae rad. و et ی follow the analogy of the verbal nouns فَعْلٌ from the same verbs (§. 213). E. g. مَنَجَى (مَنْجُو) *place of refuge*, from نَجَا to *escape*, imperf. يَنْجُو; مَرْعَى (مَرْعَى) *pasture-ground*, from رَعَى, to *pasture or graze*, imperf. يَرْعَى; مَثْوَى (مَثْوَى) *the place where one stops*, from ثَوَى to *stop*, imperf. يَثْوَى; مَأْوَى (مَأْوَى) *do.*, from أَوَى to *go or resort to a place*, imperf. يَأْوَى; مَطْوَى (مَطْوَى) *a fold*, from طَوَى to *fold*, imperf. يَطْوَى; مَثْنَى (مَثْنَى) *a bend*, from ثَنَى to *bend*, imperf. يَثْنَى.

225. Nouns of time and place not unfrequently take the feminine form ة; as مَشْغَلَةٌ *time or place of occupation, business*; مَشْرَعَةٌ *the place where cattle, etc., are watered*; مَضْرِبَةٌ *the part of a sword with which the blow is struck*,

the edge; مَغَارَةٌ (مَغُورَةٌ) *a cave*; مَرْعَاءٌ (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. generally has in this case *damma* instead of *fetha*; as مَقْبَرَةٌ *cemetery*, مَشْرَبَةٌ *place for drinking, banqueting room*. Some nouns have even three forms; as مَهْلِكَةٌ *a place where people perish, a desert*. Peculiar is مِطْنَةٌ, *the place where a thing is supposed to be*, from ظَنَّ *to think, suppose*, imperf. يَظُنُّ.

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

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E. g. مُصَلًّى *a place of prayer* (صَلَّى *to pray*); مُدْخَلٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُلْتَقًى *place or time of meeting* (التَقَى *to meet*); مُسْتَهْدٌ *the first day of the month* (اُسْتُهِدَّ *the new moon appeared*).

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 اَسْمَاءُ اَلْاَلَةِ, *nomina instrumenti*. They have the

forms *مِفْعَلٌ*, *مِفْعَالٌ*, and *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time by the *kèsra* with which the prefixed *م* is pronounced. E. g. *مِفْتَحٌ* or *مِفْتَاحٌ*, a key, from *فَتَحَ* to open; *مِقْصٌ* (for *مِقْصَصٌ*) and *مِقْرَاضٌ*, a pair of scissors, from *قَصَّ* and *قَرَضَ* to cut; *مِقْوَدٌ*, a bridle or halter, from *قَادَ* to lead; *مِيزَانٌ* (for *مِوزَانٌ*), a balance or pair of scales, from *وَزَنَ* to weigh; *مِرْوَحٌ* and *مِرْوَحَةٌ*, a fan, from *رَاحَ* to blow (of the wind); *مِكْسَكَةٌ*, a broom, from *كَسَحَ* to sweep; *مِرْقَاةٌ* (for *مِرْقِيَّةٌ*), a staircase or ladder, from *رَقِيَ* to mount.

Rem. a. A very few have the form *مُفْعَلٌ* or *مُفْعَلَةٌ*; as *مُنْخَلٌ*, a sieve, from *نَخَلَ* to sift; *مُدْقٌ*, a threshing machine, a mallet, from *دَقَّ* to pound or crush.

Rem. b. The corresponding Hebrew nouns have — and —, as well as —, in the first syllable; e. g. מִזְרָק, מִלְקָחִים, מִזְלָג, מִדְקָה, מִדְמָח.

5) The Nomina Agentis et Patientis.

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*, *nomina agentis*, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are not *participles*, — since they do not of themselves express the idea of a fixed time, — but *verbal adjectives*, i. e. adjectives derived from verbs. They have their name, not from their own signification, or that of the verb from which they are derived, but from the voice from

which they are formed. For example, قَائِمٌ and مُنْتَظِمٌ are called *nomina agentis*, though the former comes from a neuter verb (*to stand*), and the latter from one that has a passive sense (*to be arranged*).

Rem. 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 secretary*, from كَتَبَ *to write*, مَكْتُوبٌ *written*, from كُتِبَ; خَادِمٌ *serving, a servant*, from خَدَمَ *to serve*, مُخَدَّمٌ *served, a master*, from خُدِمَ; حَاكِمٌ *judging, a judge*, from حَكَمَ *to judge*; كَائِنٌ *being*, from كَانَ *to be*; مَوْجُودٌ *found, existing*, from وَجَدَ; مَجْنُونٌ *mad*, from جَنَّ.

Rem. فَاعِلٌ is the Aram. קַטִּיל, قُتֵּל, and Heb. קָטִיל (with *ō* for *ā*). The form מַּפְעֻל does not occur in either of these languages, the Heb. using instead of it פְּעוּל = فَعُولٌ, and the Aram. קַטִּיל = فَعِيلٌ (see §. 232 rem. *b*).

231. Besides these, there are other verbal adjectives derived from the first form of the verb, of which the following are the principal.

فَعْلٌ

فَعْلٌ

فَعْلٌ

فَعْلٌ

فَعْلٌ

فَعْلٌ

فَعَالٌ	فَعْلَانٌ
فُعَالٌ	فُعْلَانٌ
فَعِيلٌ	فُعْلَانٌ
فُعُولٌ	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: صَعْبٌ *difficult*, from صَعَبَ; عَذْبٌ *sweet*, from عَذَبَ; حَسَنٌ *handsome*, from حَسَنَ; وَعِرٌ *rough*, from وَعَرَ; بِقِظٌ *glad*, from فَرِحَ; حَزِنٌ *sorry*, from حَزَنَ; يَقِظٌ or يَقِظٌ, *awake*, from يَقِظَ; نَدِيسٌ or نَدِيسٌ, *intelligent*, from نَدَسَ; جَدٌّ *large, coarse, fat*, from جَدَّ; دِقٌّ *fine, thin*, from دَقَّ; صُلْبٌ *hard*, from صَلَبَ; حَلْوٌ *sweet*, from حَلَوَ; مُرٌّ *bitter*, from مَرَّ; كَهَامٌ *blunt*, from كَهَمَ; جَبَانٌ *cowardly*, from جَبَنَ; شَجَاعٌ *brave*, from شَجَعَ; طَوَالٌ and طَوِيلٌ, *long, tall*, from طَالَ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ; خَفِيفٌ *light*, from خَفَّ; كَثِيرٌ *numerous*, from كَثَرَ; أَكُولٌ *gluttonous*, from أَكَلَ; قَوُولٌ or قَوُولٌ, *talkative*, from قَالَ; سَكْرَانٌ *drunk*, from سَكَرَ; غَضَبَانٌ *angry*, from غَضِبَ; نَدَمَانٌ *repentant*, from نَدِمَ; عُرْيَانٌ *naked*, from عَرَى;

أَحْدَبٌ *humpbacked*, from حَدَبٌ; أَصَمٌّ *deaf*, from صَمٌّ; أَحْمَرٌ *red*; أَسْوَدٌ *black*.

Rem. a. The forms فَعِلٌ and فَعْلَانُ, as also أَفْعَلٌ, when it denotes a colour or deformity, are chiefly derived from neuter verbs of the form فَعِلَ, يَفْعُلُ; whilst neuter verbs of the form فَعَلَ, يَفْعُلُ, generally give rise to the adjectives فَعْلٌ and فَعِيلٌ.

Rem. b. فَعِيلٌ, when derived from *transitive* verbs, has usually a *passive* sense; as قَتِيلٌ *slain* = مَقْتُولٌ, جَرِيحٌ *wounded* = مُجْرُوحٌ. The same is sometimes the case with فَعُولٌ, as رُكُوبٌ *ridden upon*, حَلُوبٌ *milked*, رَسُولٌ *sent, a messenger*.

Rem. c. The same adjectives, but more especially those of the form فَعُولٌ, often indicate 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 ائْتِنِيَّةُ اَلْمُبَالَغَةِ, *intensive forms*.

Rem. d. Many of these forms exist in Heb. and Aram. (see Gesenius' Heb. Gr. § 83, I.); e. g. קָמַל = فَعَلَ, קָמַל = فَعِلٌ, קָמַל = فَعُولٌ, קָמַל = فَعِيلٌ, etc.

233. From verbal adjectives of the form فَاعِلٌ, as well as from some others, is derived an adjective فَعَّالٌ, 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 اِسْمُ اَلْمُبَالَغَةِ, *the noun of intensiveness*. E. g. آكِلٌ *eating*, أَكَّالٌ *a glutton*

= أَكُولٌ; كَذِبٌ *lying*, كَذَّابٌ *a (habitual) liar* = كَذُوبٌ;
عَالِمٌ *knowing, learned*, عَلَّامٌ *very learned*.

Rem. a. The nouns which indicate professions and trades have usually this form; as خَبَّازٌ *a baker*, خَيَّاطٌ *a tailor*, نَجَّارٌ *a carpenter*, نَقَّاطٌ *a water-carrier*, حَمَّالٌ *a porter*. Compare in Heb. and Aram. נִבְרָא, נִבְרָב, נִבְרָח, נִבְרָל, etc. Gesenius' Heb. Gr. §. 83. I. 6.

Rem. b. To some adjectives of this form the termination عَالَمٌ is added, which gives still greater force to the meaning; as عَالَمَةٌ *exceedingly learned*, نَسَابَةٌ *a profound genealogist*, رَحَّالَةٌ *a great traveller*, فَهَامَةٌ *very quick of comprehension*, جَمَاعَةٌ *a great collector of books*. The same termination is more rarely appended to the adjective فَاعِلٌ, as رَاوٍ *one who hands down poems or historical facts by oral tradition*, رَاوِيَةٌ *crafty*, دَاهِيَةٌ *clever, crafty* (compare in Heb. קְהָלִים from קָהַל); or to فَعُولٌ, as مَنُونَةٌ *taunting another person with favours conferred*, كَذُوبَةٌ *lying*, مَلُوءَةٌ *tired of, disgusted with*.

Rem. c. Other intensive adjectives, less common than فَعَالٌ, are فَعَالٌ, فَعِيلٌ, فَعَلَةٌ, and فَعُولٌ or فُعُولٌ. E. g. حَسَانٌ *very handsome*, كُبَّارٌ *very large*, قَرَّاءٌ *one who devotes himself to the study of the sacred writings*; شَرِيبٌ and سَكِيرٌ *drunken*, ضَلِيلٌ *going astray, wandering*, عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صِدِّيقٌ *truthful*; حُطْمَةٌ *breaking in pieces, crushing to bits*, ضُحْكَةٌ, ذُومَةٌ, *prone to laughter, to sleep*, طَلَعَةٌ *always on the watch*; قَرُوقٌ *timid*, قَيُومٌ *everlasting*, قُدُوسٌ or قُدُوسٌ, *most holy*, سَبُوحٌ or سُبُوحٌ, *greatly to be praised*. On the other

hand, ^{مَفْعَلٌ}, ^{مِفْعَالٌ}, and ^{مُفْعِيلٌ}, are, strictly speaking, substantives (nomina instrumenti), but used metaphorically as adjectives to mean "doing something like a machine, mechanically, and therefore invariably (habitually)". E. g. ^{مِطْعَنٌ} or ^{مِطْعَانٌ}, *thrusting with the spear*, ^{مِهْدَرٌ} or ^{مِهْدَارٌ}, *talking nonsense*, ^{مِطْعَمٌ} or ^{مِطْعَامٌ}, *very hospitable*, ^{مِدْعَانٌ} *docile*, ^{مِقْدَامٌ} *bold, daring*, ^{مِكْثَارٌ} or ^{مِكْثِيرٌ}, *talkative*, ^{مِعْطَارٌ} or ^{مِعْطِيرٌ}, *using perfumes*, ^{مِسْكِينٌ} *poor* (מְסִכִּין, מְסִכִּינָא). Sometimes the intensive termination ^ة is added; as ^{مِهْدَارَةٌ}, ^{مِقْدَامَةٌ}.

234. From verbal adjectives with three radicals, or with three radicals and a letter of prolongation, are derived adjectives of the form ^{أَفْعَلٌ}, which have the signification of our comparative and superlative, and are therefore called ^{إِسْمُ التَّفْضِيلِ}, *the noun of preeminence*, or ^{أَفْعَلُ التَّفْضِيلِ}, *the form af'alu denoting preeminence*. E. g. ^{حَسَنٌ} *beautiful*, ^{أَحْسَنُ} *more or most beautiful*; ^{قَبِيحٌ} *ugly*, ^{أَقْبَحُ} *uglier, ugliest*.

Rem. Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: ^{אֲבָבָה} *lying, false* (of a stream that dries up in summer), from ^{בָּבָה} = ^{כָּזָב}; ^{אֲבָרָה} *fierce, cruel*, perhaps connected with ^{כָּסַר} *breaking in pieces*; ^{אֲיָרָה} (for ^{אֲיָרָן}) *lasting, perennial*, = ^{רֹאשִׁין}; and even these have lost their original signification as comparatives and superlatives. See Gesenius' Heb. Gr. §. 117, note *.

235. No ^{إِسْمُ التَّفْضِيلِ} can 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 أَفْعَلُ). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we must prefix to the corresponding abstract or verbal nouns the comparatives أَشَدُّ *stronger*, أَحْسَنُ *more beautiful or excellent*, أَقْبَحُ *uglier*, خَيْرُ *better*, شَرُّ *worse*, and the like. E. g. أَشَدُّ أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا *(stronger as to redness) redder; (more excellent as to teaching and training) a better teacher and trainer*. This form of expression is sometimes employed where a simple comparative might have been used; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً, *then, after that, your hearts became hard, like stones, or even harder (lit. stronger as to hardness)*, where أَشَدُّ قَسْوَةً = أَتْسَى (el-Kor'an II. 65).

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. مُفْعِلٌ	مُفْعَلٌ	VII. مُنْفَعِلٌ	مُنْفَعَلٌ
III. مُفَاعِلٌ	مُفَاعَلٌ	VIII. مُفْتَعِلٌ	مُفْتَعَلٌ
IV. مُفْعِلٌ	مُفْعَلٌ	IX. مُفْعَلٌ	....
V. مُتَفَعِّلٌ	مُتَفَعَّلٌ	X. مُسْتَفْعِلٌ	مُسْتَفْعَلٌ
VI. مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI. مُفْعَالٌ	....

Quadriliteral Verb.

I. مُفَعِّلٌ	مُفَعِّلٌ	III. مُفَعِّلٌ	مُفَعِّلٌ
II. مُتَفَعِّلٌ	مُتَفَعِّلٌ	IV. مُفَعِّلٌ	مُفَعِّلٌ

Rem. *a*. The characteristic vowel of the second radical is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active adjectives of the fifth and sixth forms of the trilateral verb and the second form of the quadriliteral, in which the second radical has َ instead of ِ.

Rem. *b*. The preformative *م* takes in Arabic the vowel ِ, in Heb. and Aram. — (e. g. מִקְטִיל, מִקְטִיל = מִקְטִיל, מִקְטִיל = "מִקְטִיל"), but the Aethiopic seems to have retained the original vowel in its prefix *ṣ*: *ma* (connected with *מִן* *who?*), as *ṣṣṣṣ*: *máámmez* (*oppressor* (חֲמִץ, חֲמִץ), *ṣṣṣṣ*: (*makwánnen*) *judge* (מְכַוֵּן), *ṣṣṣṣ*: (*manáfek*) *sceptic, heretic* (مُتَنَافِق), *ṣṣṣṣ*: (*maʿfed*) *causing to tremble, dreadful* (مُرْعِد, مِرْعِيد), *ṣṣṣṣ*: (*mafri*) *fruitful* (מְפַרֵּה), *ṣṣṣṣṣṣ*: (*mastámher*) *imploring mercy* (مُسْتَرْحِم), *ṣṣṣṣṣṣ*: (*matárgwem*) *an interpreter* (مُتَرْجِم).

237. In the formation of verbal adjectives from verba mediae rad. geminatae, the rules laid down in §. 120 are to be observed. Hence, *مَادِدٌ* becomes *مَادٌّ* (see §. 13 rem.); *أَشَدُّ*, *أَشَدُّ*; *مُضِلٌّ*, *مُضِلٌّ*; etc.

238. In the formation of verbal adjectives from the verba hémzata, the rules laid down regarding those verbs (§§. 131—6) are to be observed. Hence we write *آثِرٌ* for *أَثَرٌ* (§. 135), *سَائِلٌ* for *سَأَلَ* (§. 133), *رَوُوفٌ* or *رَوُوفٌ* for

مُوَثِّرٌ for مُوَثِّرٌ (§. 133), لَائِمٌ for لَائِمٌ, رَأُوفٌ for مُرَأٍفٌ (§. 131).

Rem. ا preceded by kèsra becomes ي; as هَانِيٌ for هَانِأٌ.

239. In the formation of verbal adjectives from verba primae rad. ي, the rule laid down in §. 147 must be observed; as مُوسِرٌ for مُوسِرٌ.

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

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

241. In the nomina patientis of the first form of verba mediae rad. و, the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as مَخُوفٌ, for مَخُوفٌ, from مَخُوفٌ. The same thing takes place in verba mediae rad. ي, with this difference, that (to indicate the elision of the radical ي) the damma is changed into kèsra, and, in consequence, the و productionis into a ي; as مَبِيعٌ, instead of مَبُوعٌ, from مَبِيعٌ.

Rem. In many of these verbs, however, the regular form of the nomen patientis is also admissible; e. g. مَصُونٌ and مَصُونٌ from مَكِيلٌ and مَكِيلٌ, خَاطٌ and مَكِيلٌ from مَكِيلٌ, مَخِيوطٌ and مَكِيلٌ from مَكِيلٌ.

242. Verbal adjectives of the form **فَعِيلٌ**, derived from verba mediae rad. **و** et **ي**, become by transposition **فَيَعِلُ**, and then pass into **فَيْلٌ**, which is in its turn frequently shortened into **فَيْلٌ**. E. g. **مَيِّتٌ** or **مَيْتٌ**, *dead*, for **مَيِّتٌ**, **لَيِّنٌ** or **لَيْنٌ**, *soft, easy*, for **لَيِّنٌ**, **نَيْفٌ** or **نَوِيفٌ**, *easy, contemptible* (**هَيِّنٌ** or **هَيْنٌ**); **نَيْفٌ**, *exceeding* (**نَوِيفٌ**); **نَيْرٌ**, *bright* (**نَوِيرٌ**); **سَيٌّ**, *wicked* (**سَوِيٌّ**); **خَيْرٌ**, *good* (**خَيْرٌ**); **بَيِّنٌ**, *clear* (**بَيِّنٌ**); **سَوِيٌّ**.

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

244. The nomina agentis et patientis of the first form of verba ultimae rad. **و** et **ي** have already been mentioned (§. 167, II. 2, and §. 170). Verbal adjectives of the forms **فَعُولٌ** and **فَعِيلٌ** are treated according to the same rules as the nomina patientis (§. 170); e. g. **عَدُوٌّ** *an enemy*, **بَغِيٌّ** *unjust*, **سَرِيٌّ** *generous, noble*, **صَبِيٌّ** *a boy*, **سَبِيٌّ** *captive*, for **سَبِيٌّ**. **صَبِيٌّ**, **سَرِيٌّ**, **بَغِيٌّ**, **عَدُوٌّ**.

245. In all adjectives derived from verba tertiae rad. **و** et **ي**, if the second radical be pronounced with fêthā, the **ي** and **و** (which is converted into **ي**) reject their vowel or tènwīn, and assume the nature of the ʿlif makṣūra (§. 7, rem. 6). If the form be one that admits of complete declension, the tènwīn is transferred to the second radical. According to this rule are formed: 1) the nomina patientis of the derived forms, as **مَوْتٌ** for **مَوْتٌ**, **مَرْمِيٌّ** for **مَرْمِيٌّ**, **مُعْطَى** for **مُعْطَى** (**مُعْطَى**); 2) adjectives of the form **أَفْعَلٌ**, as

(أَرْضُ) for أَرْضِي, أَرْضِي for أَرْضِي, أَرْضِي for أَرْضِي. Compare §. 190. I. 2, and II. 2.

b. The Denominative Nouns.

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

246. The *أَسْمَاءُ الْوَحْدَةِ*, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§. 219), by adding the termination *ة* to the nouns that express the genus or whole. E. g. *حَمَامَةٌ* a pigeon, from *حَمَامٌ* pigeons, with the article, *الْحَمَامُ*, the genus pigeon or the whole number of pigeons spoken of; *ذَهَبَةٌ* a bit of gold, a nugget, from *ذَهَبٌ* gold; *تَبْنَةٌ* a straw, from *تَبْنٌ* straw.

Rem. Similar forms in Heb. are: *שָׁעָרַי*, *בָּנֵי*; *בָּנֵי*, *בָּנֵי*; *בָּנֵי*, *בָּנֵי*. See Gesenius' Heb. Gr. §. 105, 3, c.

β) The Nomina Abundantiae vel Multitudinis.

247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *مَفْعَلَةٌ*, more rarely *مَفْعَلٌ*, and are, consequently, a mere variety of the nouns of place (§. 221). E. g. *مَأْسَدَةٌ*, *مَثْعَلٌ* or *مَثْعَلَةٌ*, *مَجْعَلٌ* or *مَجْعَلَةٌ*, *مَدْبَعَةٌ*, *مَسْبَعَةٌ*, a place abounding in lions (*أَسَدٌ*), foxes (*ثَعْلَبٌ*), beetles (*جَعَلٌ*), wolves (*ذِئْبٌ*), beasts of prey (*بَطِيحٌ*), cucumbers (*مَقْتَاةٌ*, *مَبْطَحَةٌ*); *سَبْعٌ* (*قَتَاةٌ*).

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

248. The nomina vasis, **أَسْمَاءُ الْوَعَاءِ**, have the same form as the nomina instrumenti (§. 228); e. g. **مِثْبَرٌ** *a needle-case*, from **إِبْرَةٌ** *a needle*; **مِجْلَبٌ** *a milkpail*, from **حَلَبٌ** or **حَلِيبٌ** *milk*; **مِلْبَنٌ** *a milkpail*, from **لَبَنٌ** *milk*, or *a brick-mould*, from **لَبْنَةٌ** *a brick*.

Rem. A very few take the form **مُفْعَلٌ** or **مُفْعَلَةٌ** (see §. 228 rem.); as **مُدْعَنٌ** *an oiljar*, from **دُهْنٌ** *oil*; **مُكْحَلَةٌ** *a phial for keeping kohl or eyesalve* (**كُحْلٌ**), to be carefully distinguished from **مِكَحَلٌ**, *the mil* (**مِيلٌ**) or *instrument with which it is applied to the eye*.

δ) The Nomina Relativa or Relative Adjectives.

249. The relative adjectives, **الْأَسْمَاءُ الْمَنْسُوبَةُ**, or simply **التَّسْبِيبَاتُ** (*relationes*), are formed by adding the termination **يٌّ** to the nouns from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E. g. **أَرْضِيٌّ** *earthly*, from **أَرْضٌ** *the earth*; **شَمْسِيٌّ** *solar*, from **شَمْسٌ** *the sun*; **حَسَنِيٌّ** *descended from Hasan* (**حَسَنٌ**); **تَمِيمِيٌّ** *belonging to the tribe of Tëmim* (**تَمِيمٌ**); **دِمَشْقِيٌّ** *born or living at Damascus* (**دِمَشْقٌ**); **مِصْرِيٌّ** *Egyptian*, from **مِصْرٌ** *Egypt*; **سَعْدِيٌّ** *a freedman of Sád* (**سَعْدٌ**); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حَنْفِيٌّ** *one who*

belongs to the sect of the Hanēfites, so called from their founder 'Abū Ḥanīfa (أَبُو حَنِيفَةَ); طَوِيلٌ from طَوِيلٌ, *long*; طَيِّبٌ from طَيِّبٌ, *good*.

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. (מִי, מִיָּה, and מִיָּהּ), as יִשְׂרָאֵלִי *Israelite*, עִבְרִי *Hebrew*, נֶכְדִּי *strange*. In Aethiopic, *i* is generally used to form certain adjectives which are derived from other adjectives; as ሐረሲ (ḥarrāsī) *a ploughman*, ሙሐረ (mahḥārī) *compassionate*, from the obsolete ሐረሰ (= حَرَّاتٌ, ሠጥ) and ሙሐር; whilst *āwī* and *āy* are the usual relative terminations; as መገራዊ (medrāwī) *terrestrial*, ክርስቲያን (kres-ti-yānāwī) *Christian*, አዋዊ (āyyāwī) or አዋይ (āyyāy) *like* (from አዋ: āy, *of what kind? which?*). The Aram. has the last of these forms, viz. מִי, מִיָּה, in general use; as מִצְרִי *Egyptian*, מִזְרָא *eastern*.

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

I. Changes of the Auxiliary Consonants.

251. The feminine termination *-ة*, *-ية*, and *-ية*, are rejected; as مَكَّة *Mekka*, مَكِّي; مَلَطِيَّة *Malatya*, مَلَطِي; صِقَلِيَّة *Sicily*, صِقَلِي; عِدَّة *a promise*, عِدِي.

Rem. In the case of nouns which, like ^{عِدَّةٌ}, have lost their first radical, if the third radical be a weak letter, the first must be restored and the second take fèthā; as ^{شِيَّةٌ} (from ^{وَشَى}), ^{وَشَرِيٌّ} (on the second, see §§. 258 and foll.).

252. 1) The feminine termination ^{يَـ} is rejected in nouns that have *four* or more letters, besides the ^{يَـ}; as ^{حُبَارِيٌّ} *a bustard*, ^{حُبَارِيٌّ}. But if the nouns ending in ^{يَـ} fem. have only *three* letters besides the ^{يَـ}, two cases are to be distinguished. *a)* If the second letter has a vowel, the ^{يَـ} is rejected; as ^{جَمَرِيٌّ} *a swift camel*, ^{جَمَرِيٌّ}. *b)* If the second letter is without a vowel, the ^{يَـ} may either be rejected (which is preferable), or changed into ^و; as ^{حُبَلِيٌّ} *pregnant*, ^{حُبَلِيٌّ} or ^{حُبَلَوِيٌّ}. — 2) The letter ^{يَـ} is likewise rejected in nouns that contain *four* or more letters besides the ^{يَـ}, if it belongs neither to the root nor the feminine termination, but is what the Arab grammarians call ^{أَلِفٌ} ^{الْإِلْحَاقِ} or *the appended 'elif* (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 ^{حَبْرَكِيٌّ} *a bug or tick*, ^{حَبْرَكِيٌّ}. But if such nouns have only *three* letters besides the ^{يَـ}, it may either be changed into ^و (which is preferable), or rejected altogether; as ^{عَلَقِيٌّ} *a sort of heath*, ^{عَلَقَرِيٌّ} or ^{عَلَقِيٌّ}.

Rem. Later and corrupt forms are ^{حُبَلَاوِيٌّ} and ^{عَلَقَاوِيٌّ}, with long *ā* before the ^و.

253. The termination ^{ِيٌّ} of a relative adjective falls away when a new relative adjective is to be formed from it;

as *شَافِعِيٌّ* a *Sāfi'ite*, one of the sect of *ʿs-Sāfi'ī* (الشَّافِعِيُّ);
إِفْرِيقِيٌّ *African*, from *إِفْرِيقَةُ* *Africa*.

254. The plural terminations *ونَ* and *اتَ*, and the dual termination *انَ*, are rejected in proper names; as *قَيْسِيٌّ*, *قَيْسَانِ*; *هِنْدِيٌّ*, *هِنْدَاتَ*; *زَيْدِيٌّ*, *زَيْدُونَ*.

Rem. a. Foreign names of towns, ending in *ينَ*, sometimes change this termination in Arabic into *ونَ*, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as *قَنْسَرُونِ* *Kinnèsrīn*, *قَنْسَرِيٌّ*, but *قَنْسَرِينِ*, *قَنْسَرِينِيٌّ*; *نَصِيبُونِ* *Nisibis*, *نَصِيبِيٌّ*, but *نَصِيبِينِ*, *نَصِيبِينِيٌّ*.

Rem. b. Some proper names, chiefly foreign, are very irregular in their formations; e. g. *الرِّيُّ*; *بَغْرِيٌّ*, *بَغْشُورُ*; *حَارِيٌّ*, *الْحَيْرَةُ*; *مَرْوَرِيٌّ*, *مَرْوُ* (الشَّاهْجَانِ); *إِصْطَخَرِيٌّ*, *إِصْطَخَرُ*; *رَارِيٌّ*; *طَبْرِئَةُ*; *طَبْرِيٌّ*, *طَبْرِسْتَانُ*; *لُرِّيٌّ*, *لُرْسْتَانُ*; *سُجْرِيٌّ*, *سُجْسْتَانُ* *Tiberias*, *أَذْرَبِيٌّ*, *أَذْرَبِجَانُ*; *طَبْرَانِيٌّ*. We may, however, use *سُجْسْتَانِيٌّ*, *مَرْوِيٌّ*, *إِصْطَخَرِيٌّ*, *حَبْرِيٌّ*. — *حَرَانُ* makes either *حَرَانِيٌّ* or *حَرَنَانِيٌّ*.

Rem. c. Quite peculiar are: *الشَّامِيٌّ* (with the art. *شَامٍ*), fem. *شَامِيَّةٌ*, from *الشَّامُ* *Syria*, and *يَمَانِيٌّ* (with the art. *يَمَانٍ*), fem. *يَمَانِيَّةٌ*, from *الْيَمَنُ* *Yemèn*; instead of *شَامِيٌّ* and *يَمِنِيٌّ*, which are also used.

255. The letter *ي* in the forms *فَعِيلَةٌ* and *فُعَيْلَةٌ*, when not derived from *verba mediae rad. geminatae* or *infirmæ*

(و or ي), is rejected, the kèsra of فَعِيلٌ being at the same time changed into fètha; as جَزْرِيٌّ *Mesopotamia*, الْجَزِيرَةُ; جُهَيْنَةُ; سَفِينِيٌّ *a ship*, سَفِينَةٌ; غُهَيْنِيٌّ *Guhaina* (a tribe), جُهَيْنِيٌّ. But, if they come from verba mediae rad. geminatae or mediae و vel ي, they remain unchanged; as حَقِيقَةٌ *reality*, حَقِيقِيٌّ; حَدِيدَةٌ *a piece of iron*, حَدِيدِيٌّ; طَوِيلَةٌ *a rope*, طَوِيلِيٌّ; قُلَيْلَةٌ *a small jug*, قُلَيْلِيٌّ. — In the forms فَعِيلٌ and فُعِيلٌ, the ي is rejected only when the third consonant of the radical is و or ي; as عَدِيٌّ (a tribe), عَدَوِيٌّ; غَنِيٌّ (a tribe), غَنَوِيٌّ; قُصِيٌّ (a man), قُصَوِيٌّ. Otherwise it remains unchanged, as عَقِيلٌ (a man), عَقِيلِيٌّ; عَقِيلٌ (a tribe), عُقَيْلِيٌّ.

Rem. a. There are, however, some exceptions to these rules. E. g. طَبِيعَةٌ *nature*, طَبِيعِيٌّ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from مَدَنِيٌّ, *belonging to el-Medina*); هُدَيْدٌ, قُرَيْشٌ, هُدَيْدِيٌّ, قُرَيْشِيٌّ, names of tribes, هُدَيْدِيٌّ, قُرَيْشِيٌّ; عَتِيكٌ (a tribe), عَتِيكِيٌّ. — نَبِيٌّ, *a prophet*, makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

Rem. b. Words of the form فَيْدٌ (for فَعِيلٌ, §. 242) from radicals mediae و et ي, reject the second ي along with its vowel kèsra, or in other words follow the shorter form فَيْدٌ; as طَيِّبِيٌّ from طَيِّبٌ *good*. But طَيِّ (a tribe) has طَيَّائِيٌّ.

256. The ي productionis of the nomen patientis in verba tertiae ي may be rejected, and the radical ي changed into

و, whilst the kèsra of the second radical becomes fèṭḥa; as مَرْمَى *thrown*, مَرْمَى. But the better mode of formation is to reject both the ي productionis and the radical ي, so that the relative adjective coincides in form with the nomen patientis, مَرْمَى.

257. Lastly, the و productionis in the forms فَعُولٌ and فَعُولَةٌ, derived from verba tertiae و (§. 244) is rejected, and the second radical takes fèṭḥa instead of ḍamma; as عَدُوٌّ (for عَدُوٌّ) *an enemy*, عَدُوٌّ.

II. Changes of the Final Radicals و and ي.

258. The *clif makṣūra* (I or ي, §. 7 rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination ي; as فَتَى *a youth*, فَتَوِي; عَصَا *a staff*, عَصَوِي; قَذَى *a mote*, قَذَوِي. But if the noun has *four* letters, the final ي (I does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as مِلْهَى *a musical instrument*, مِلْهَوِي or مِلْهِي; مَعْنَى *meaning*, مَعْنَوِي or مَعْنِي. If the noun contains *five* or more letters, the ي is always rejected; as مُصْطَفَى *chosen*, مُصْطَفِي. — The same rules apply to the final ي of radicals tertiae و et ي, which falls away in some nouns after kèsra (see §. 167. II. 2); 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. عَمِ

قَاصٍ : شَجَوِيٌّ (for شَجِيٌّ) *sorrowful*, عَمَوِيٌّ (for عَمِيٌّ) *blind*,
 (for قَاضِيٌّ) *a judge*, قَاضِرَوِيٌّ or قَاضِيٌّ; مُعْتَدِيٌّ (for مُعْتَدِيٌّ)
one who is hostile or unjust, مُعْتَدِيٌّ.

Rem. Such forms as مَعْنَاوِيٌّ, for مَعْنَوِيٌّ, are modern and corrupt.

259. The hèmza of the termination آء (the *clif mèm-dūda*, §. 23 rem. a), when it marks the feminine gender, is always changed into و; as عَذْرَاءٌ *a virgin*, عَذْرَاوِيٌّ; بَيْضَاءٌ (a town in Persia), بَيْضَاوِيٌّ. If the hèmza be neither the feminine termination, nor a radical letter, but the so-called هَمْزَةُ الْإِلْحَاقِ (see §. 252, 2), — or if it be a radical letter, but sprung from an original و or ي, — it may either be retained unaltered, or changed into و; as عِلْبَاءٌ *a large sinew in the neck*, عِلْبَاوِيٌّ or عِلْبَائِيٌّ; سَمَاءٌ (rad. سَمَا *to be high*) *heaven*, سَمَاوِيٌّ or سَمَائِيٌّ. If, on the contrary, the hèmza be an original أ, it always remains unaltered; as قُرَاءٌ (rad. قَرَأَ), قُرَائِيٌّ.

Rem. From بَهْرَاءٌ (a tribe) is formed بَهْرَانِيٌّ, and from الصَّنْعَاءُ (a city in Yèmen), صَنْعَانِيٌّ.

260. Primitive defective substantives, i. e. those which have lost their third weak radical, — as أَبٌ, أَخٌ, حَمٌ, 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. E. g. أَبٌ (rad. ابو, dual أَبَوَانِ) *a father*, أَبَوِي; أَخٌ (rad. اخو, du. أَخَوَانِ) *a brother*, أَخَوِي; لُغَةٌ (rad. لغو) *a dialect*, لُغَوِي; ابْنٌ (rad. بنى, du. ابْنَانِ) *a son*, ابْنِي or يَدَوِي; يَدٌ (rad. يدى, du. يَدَانِ) *a hand*, يَدِي or بَنَوِي; بَنِي.

Rem. أُخْتُ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتِي and بِنْتِي, as well as أَخَوِي and بَنَوِي.

261. The third radical ي of the form فَعَلٌ, and more frequently of the form فَعَلَةٌ, is retained unchanged in some nouns, as ظَبْيٌ *a gazelle*, ظَبْيِي; whilst in others it is changed into و, — in which case the second radical takes fêḥa, — as قَرْيَةٌ *a village*, قَرَوِي. If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fêḥa, and final ي is converted into و; as طَيٌّ (for طَوِي) *a fold*, طَوَوِي; حَيٌّ (for حَوِي) *an Arab village*, حَوَوِي; حَيٌّ (for حَيِي) *living*, حَيَوِي.

Rem. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فُعِيلٌ, فُعِيلَةٌ, etc. from verba tertiæ rad. و et ي, reject the وَي production and change a radical ي into و; as غَنَوِي, غَنِي. See §§. 255—6.

III. Changes in the Vocalisation.

262. In the form فَعِلٌ, the kèsra of the middle radical is changed into fêḥa; as مَلِكٌ *a king*, مَلَكِي. But in the form فَعِلٌ, the kèsra may be retained, for the sake of assonance with the preceding vowel; as إِبِلٌ *camels*, إِبِلِي or

إِبِلِي. In فَعْلٌ, the fèṭḥa may either be retained or changed into kèsra; as عِنَبٌ *grapes*, عِنِي or عِنِي.

Rem. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. — An exception is تَغْلِبُ (a tribe), which makes تَغْلِي in preference to تَغْلِي.

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 عَنِي, عَنِي, عَنِي; الْجَزِيرَةُ, الْجَزِيرَةُ. In nouns of the form فَعْلٌ, in which the last consonant is a و, the gèzma may either be retained, or replaced by fèṭḥa; as نَحْوُ *the desert*, نَحْوُ; نَحْوُ *grammar*, نَحْوُ.

264. If a relative adjective is to be formed from a proper name that is compounded of *two words*, the following points must be attended to. — I. If the two words form a proposition, as تَأْبَطَ شَرًّا (*he carried mischief under his arm*, the nickname of a celebrated poet and warrior), — or are contracted into one compound word (مُرْكَبٌ مَزْجِيٌّ, *mixed compound*) as بَعْلَبَكْ, قَالِيْقَلَا, the towns of *Ba'lbek* and *Kālikalā*, — then the second word is omitted, and the termination ي appended to the first; as بَعْلِي, تَأْبَطِي. — II. If the first word is in the status constructus, governing the second in the genitive, two cases arise. 1) If the governing word be one of the nouns أَبٌ *father*, ابْنٌ *son*, أُمٌّ *mother*, or بِنْتُ *daughter*, it is rejected, and ي appended to the governed word; as أَبُو بَكْرٍ *Abū-Bèkr*, بَكْرِي; ابْنُ الزُّبَيْرِ *Ibnu 'z-Zubèir*, زُبَيْرِي. 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 **عَلَامٌ حُسَيْنٍ**, *the slave of Hosèin*, — the first word is rejected, and the second takes **يَ**; as **حُسَيْنِيَّ**. *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, **يَ** is attached to the first word, and the second is omitted; as **أَنْفٌ؛ أَمْرِيَّ، أَمْرُ الْقَيْسِ** (Camel's-nose, nickname of a man), **تَقَى الدِّينِ؛ أَنْفِيَّ، عُبَيْدِيَّ، عُبَيْدُ اللَّهِ؛ تَقَرَّى**, but β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as **عَبْدُ مَنْافٍ؛ أَشْهَلِيَّ، عَبْدُ الْأَشْهَلِ، وَادِي الْحَجَارَةِ؛ مَنْافِيَّ**, *Guadalaxara* in Spain, **أَزْدُ شَنْوَةَ. حَجَارِيَّ**, (a tribe) makes **شَنْيَاً** or **شَنْوِيَّ** (from the assimilated form **شَنْوَةَ**).

Rem. In many cases, however, more especially such as fall under II. 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. **حَضْرَمِيَّ** from **حَضْرَمَوْتُ** *Hadramaut*; **عَبْدَرِيَّ** from **عَبْدُ الدَّارِ** (a family in Mèkka); **عَبْشَمِيَّ** from **عَبْدُ الْقَيْسِ** (a tribe); **عَبْدُ شَمْسٍ** (a tribe); **الطَّبْرَخَزِيَّ**, the name of a poet, whose mother was from **طَبْرِسْتَانُ**, and his father from **خَوَارَزْمُ**. — In later times we meet with such words as **مَرُورِيَّ** from **مَرُورُ** (a town), **دُونِيَّ** from **دُو النَّوْنِ** (a family in Spain), **بُوجَدِيَّ**, **أَبُو مَالِكٍ** from **بُومَالِكِيَّ**, **عَبْدُ الْمَلِكِ**, *an*

ignaramus (Fr. *abécédaire*), from **أَبْجَد** *abugéd*, the first four letters of the alphabet (§. 32).

265. A relative adjective is never formed from the plural, even where the sense might seem to demand it, but always from the singular; e. g. **شَرَعِيٌّ** *acquainted with the laws*, from **شَرِيعَةٌ** *a law*, plur. **شَرَائِعُ**; **حَصِيرِيٌّ** *a seller of mats*, from **حَصِيرٌ** *a mat*, plur. **حُصُرٌ**. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e. g. **أَنْمَارٌ** (plur. of **نَمِرٌ** *a leopard*) the tribe of 'Anmār, **أَنْبَارِيٌّ**; **الْمَدَائِنُ** (name of a city, properly the plur. of **مَدِينَةٌ**), **مَدَائِنِيٌّ**; **الْأَنْصَارُ** *the Helpers* (of Moḥammèd, epithet of the tribes of *Aus*, **الْأَوْسُ**, and *Hazraǵ*, **الْحَزْرَجُ**, at el-Medīna), **أَنْصَارِيٌّ**.

R e m. In more modern Arabic, many relative adjectives are formed from the plurals of nouns that indicate the objects with which a person usually occupies himself in his trade, studies, etc. E. g. **كُتُبٌ** (plur. of **كِتَابٌ**) *books*, **كُتُبِيٌّ** *a bookseller*; **سَاعَاتٌ** (plur. of **سَاعَةٌ**) *watches*, **سَاعَاتِيٌّ** *a watchmaker*; **جَرَائِمٌ** (pl. of **جَرِيْمَةٌ**) *wounds*, **جَرَائِمِيٌّ** *a surgeon*; **صِفَاتٌ** (pl. of **صِفَةٌ**) *qualities, attributes*, **صِفَاتِيٌّ** *one who recognises in God attributes distinct from his essential nature*.

266. Biliteral particles double their second consonant before adding **يَ**, provided it be a weak letter; but if it be a strong letter, this may be done, or not, at pleasure. E. g. **لَوْ** *if*, **لَوِيٌّ**; **كَمْ** *how much?*, **كَمِيٌّ** or **كَمِيٌّ** (for **لِمَا**) *why?* **لِمِيٌّ** or **لِمِيٌّ**. If the second letter be a quiescent *elīf*, there is inserted between it and the termination **يَ** a *hèmza*,

which may be changed at pleasure into a و; as لَا *not*, لَاوِي or لَاوِي. The pronoun مَا *what?* forms مَاهِي.

267. A younger relative termination, borrowed from the Aramaic, and used chiefly in scientific writings, is -إِنِّي, as جِسْم *body*, جِسْمَانِي (جِسْمَانِي); نَفْس *soul*, نَفْسَانِي (نَفْسَانِي); رُوح *spirit*, رُوحَانِي (رُوحَانِي); نُور *light*, نُورَانِي (نُورَانِي); external; جَوَانِي *internal*.

ε) The Abstract Nouns of Quality, أَسْمَاءُ الْكَيْفِيَّةِ.

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* and *keit*, or *schaft* and *thum*, and to English ones in *head*, *dom*, *ty*, etc. E. g. إِلَهِيَّةُ *the divine nature, the Godhead* (إِلَٰه *God*); الْوَصْفِيَّةُ, *substantivity, adjectivity*, from اِسْم *a substantive*, and وَصْف *an adjective*; الْمَاهِيَّةُ *the what, substance, quiddity* (مَا *what?*); الْمَائِيَّةُ *wateriness* (مَاء *water*); الْجَمْعِيَّةُ *totality*; الْكُتُبِيَّةُ *all that relates to books, the book-trade, etc.*; الْحَنَفِيَّةُ *what constitutes being a Hanefite, the sect of the Hanefites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism*.

Rem. In a few cases the termination -وْت, borrowed from the Aramaic ܐܘܬ, is similarly employed; as لَاهُوت *divinity*, (لَٰهَوْت), جَبَرُوت *humanity* (جَبَرُوت), مَلَكُوت *royalty* (مَلَكُوت), نَاسُوت *omnipotence*, etc.

٢) The Diminutive.

269. The diminutive, *الْأَسْمُ الْمَصْغَرُ* or *التَّصْغِيرُ*, when formed from a *trilateral* noun, takes the form *فُعَيْلٌ*; as *كَلْبٌ* a dog, *كُلَيْبٌ*; *جَبَلٌ* a hill, *جُبَيْلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* a scorpion, *عُقَيْرَبٌ*. When the noun is *quinqueliteral*, but the fourth letter a *weak* one, the diminutive is *فُعَيْعَيْلٌ*; as *عَصْفُورٌ* a sparrow, *عُصَيْفِيرٌ*.

Rem. a. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form *فُعَيْعِلٌ*; as *أَزْرَقٌ* blue, *أَزْرَيْقٌ*; *مِعْطَفٌ* a mantle, *مُعَيْطَفٌ*. See however §. 282.

Rem. b. The first syllable of the form *فُعَيْلٌ* seems to have been occasionally pronounced with *késra* instead of *damma*; at least the lexicographers mention such examples as *بَيْيْتُ* (*بَيْتِي*), *شَيْيٌ* (*شَيْتِي*), *شَيْيَحٌ*, for *بَيْتٌ*, etc. This may be owing to the proximity of the radical *ي* in these words.

Rem. c. There are no certain traces of this diminutive form in any of the other Shemitic dialects; unless we consider as such: *שָׂפָיִם* the *cerastes*, a sort of snake (*سَف*), *נַמְנָן* (from *נָמַן*, a contemptuous diminutive, like *חַמְנָן* a youth, *חַמְנָן* from *חָמַן*), and *זַמְלָא* a fawn, (*זַמְלָא* from *זָמַל*). In the case of the two Hebrew words, the vowel *י* must be regarded as a weakening of *י* (orig. *י*), like *זַמְלָא* for *זַמְלָא*.

270. When the noun contains *five* letters, of which the fourth is a *strong* one, — or more than five, — the

diminutive ^{فُعَيْلٌ} is formed from the first four, and the rest are rejected; as ^{سَفَرَجَلٌ} *a quince*, ^{سُقَيْرِجٌ}; ^{عَنْدَلِيبٌ} *a nightingale*, ^{عُنَيْدَلٌ}. But if there be among the consonants several servile letters, these are rejected, or some of them; as ^{مُتَدَخِّرٌ} *rolling oneself*, ^{دُحَيْرِجٌ}; ^{مُسْتَكِمِلٌ} *striving to perfect oneself*, ^{مُكَيْمِلٌ}; ^{مُخْتَارٌ} *chosen*, ^{مُخَيَّرٌ} (for ^{مُخَيِّرٌ}), and not ^{مُخَيَّرٌ}.

Rem. a. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained. In ^{مُسْتَكِمِلٌ}, 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 ^{عَلَنْدَى}, *a sort of thorn*, is either ^{عَلَيْنِدٌ} or ^{عَلِيدٌ} (for ^{عَلِيدَى}).

Rem. b. 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*, ^{زُعَيْفَرَانٌ}.

Rem. c. Nouns containing five or more consonants do not exceed the form ^{فُعَيْلٌ}; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the case specified in §. 269).

Rem. d. In place of the rejected consonants, a ^ي may be inserted immediately before the last letter; as ^{سَفَرَجَلٌ}, ^{سُقَيْرِجٌ}.

271. The feminine terminations ^ة, ^ى, and ^{اء}; the relative termination ^ى; the ending ^{أَن} in adjectives of

which the feminine is ^{فَعْلَى}; the dual and plural terminations ^{اَنِ}, ^{وَنَ}, and ^{اَتَ}; and the second syllable of the plural form ^{اَفْعَالُ}; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E. g. ^{قَلْعَةٌ} a castle, ^{قُلَيْعَةٌ}; ^{حُبْلَى} pregnant, ^{حُبَيْلَى}; ^{مَرْثَا} Martha, ^{مُرَيْثَا}; ^{حُمْرَاءَ} red, ^{حُمَيْرَاءَ}; ^{عَبْقَرَى} (from a place called ^{عَبْقَرُ}, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, ^{عُبَيْقَرَى}; ^{سُكْرَانُ} (fem. ^{سُكْرَى}) drunken, ^{سُكَيْرَانُ}; ^{مُسْلِمَانِ} two Muslims, ^{مُسْلِمَانِ}; ^{مُسْلِمُونَ} Muslims, ^{مُسْلِمَاتُ} Muslim women, ^{مُسْلِمَاتُ}; ^{أَجْمَالُ} camels, ^{أَجَيْمَالُ}.

Rem. a. The fem. ^ى is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as ^{قَرَقَرَى} the back, ^{قُرَيْقَرَى}; ^{لُغَيْغَرَى} a riddle, ^{لُغَيْغَرَى}. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ^ى, may be omitted; as ^{حُبَارَى} a bustard, ^{حُبَيْرَى} or ^{حُبَيْرَى} (for ^{حُبَيْرَى}).

Rem. b. All diminutives ending in these terminations (excepting those of the dual, plural, and relative adjective) have *fètha* over the consonant that follows the syllable ^ى.

272. The termination ^{اَنِ} in *triliteral* nouns, of which the feminine is ^{فَعْلَى}, is regarded as radical, and consequently the diminutive takes the form ^{فُعَيْعِيدُ}; as ^{سُلْطَانُ} power, a sultan, ^{سُلَيْطِينُ}; ^{شَيْطَانُ} a devil, ^{شَيْطِينُ}.

273. Proper names, consisting of two words (see §. 264), form their diminutives from the *first* word, the second

remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obèidu 'llāh; بَعْلَبَكْ, بُعَيْلَبَكْ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§. 246). E. g. شَمْسٌ *sun*, شَمَيْسَةٌ; دَارٌ *house*, دَوِيرَةٌ; سِنٌ *tooth*, سُنَيْنَةٌ. But if the primitive has a *nomen unitatis*, ة is not appended to the diminutive, in order to avoid ambiguity. E. g. شَجَرٌ *trees*, شَجِيرٌ, but شَجَرَةٌ *a tree*, شَجِيرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقَرَةٌ *an ox or cow*, بُقَيْرَةٌ.

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.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ.

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 حَرْيَبٌ; دَوْدٌ, *a herd of camels*, دَوِيدٌ; قَوْسٌ, *a bow*, قَوَيْسٌ; whilst قَدَامٌ, *the front*, and وَرَاءٌ, *the back*, have قَدَايِمَةٌ and وَرَائِيَّةٌ (for وَرَيْيَّةٌ).

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

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*, بُوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth*, نُيَيْبٌ.

(مِوزَان) مِيزَان; مُمِيسِر, (مِيسِر) مُوسِر; قُويِمَة, (قُومَة) قِيمَة a pair of scales, موزِين.

Rem. شَيْءٌ, a thing, commonly makes شُيُوءٌ, instead of شَيْءٌ (for شَيْءٌ). From بَيْتٌ, a house, and شَيْخٌ, an old man, may be formed بُيُوتٌ and شُويُوخٌ, but the regular forms are better.

277. If the second letter be either a servile élif, or an élif, the origin of which is unknown, it is changed into و; as فَارَسٌ a horseman, فُويَسٌ; خَاتَمٌ a signet-ring, خُويَتِمٌ; دَابَّةٌ an animal, دُويِبَة; عَاجٌ ivory, عُويجٌ.

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong يَ into ي; as غُلامٌ a youth, a slave, غُلَيْمٌ; أَكُولٌ a glutton, أَكَيْلٌ; ظَلِيمٌ a male ostrich, عَصَا; فُتًى a youth, فُتًى; جَدُولٌ a brook, جُدَيْلٌ; ظَلِيمٌ a staff, عَصِيَّةٌ.

Rem. 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 a fold, (طَوًى), طَوًى; حَيَّةٌ a snake, (حَيَّةٌ), حَيَّةٌ.

279 A quadriliteral, of which the third and fourth letters are weak, rejects one of them; as يَحْيَى John, يُحْيَى (for يُحْيَى); أَحْوًى black, أَحَى (for أَحْيَى); صَبًى a boy, صَبًى (for صَبْيَى); عَدُوٌّ an enemy, عُدًى (for عُدْيَى).

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 وَعِيدَةٌ *a promise*, جِدَّةٌ *affluence*, وَجِيدَةٌ.

Rem. They are distinguished by the ة from the diminutives of the form فَعْلٌ 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 only when they consist of but *two* letters besides the ة. E. g. أَبٌ *father*, (أَبُو), أَبِي; أَخٌ *brother*, (أَخُو), أَخِي; دَمٌ *blood*, دُمِي; مَاءٌ *water*, مَوِي and مَوِي, شَفَةٌ *a lip*, شَفِيَّةٌ; أَمَةٌ *a maidservant*, أَمِيَّةٌ; سَنَةٌ *a year*, سَنِيَّةٌ and سَنِيَّةٌ; هَنَةٌ *a thing*, هَنِيَّةٌ, هَنِيَّةٌ, and هَنِيَّةٌ. But if they consist of three or more letters, exclusive of ة, the third radical does not reappear. E. g. قَاضٍ *a judge*, قُوزِيصٌ; مُسْتَدْعٍ *calling for help*, مُدَدِيْعٌ.

Rem. فَمٌ, *mouth*, of which the radical is فَوَةٌ, forms its diminutive accordingly, فَوِيَّةٌ.

282. Those nouns which, after having lost their third radical, take a prosthetic êlif, reject the êlif, and recover their original letter. E. g. إِسْمٌ *a name*, سُمِي; ابْنٌ *a son*, بَنِي; اِسْتٌ *the anus*, سَتِيَّةٌ.

Rem. The diminutives of أُخْتُ, *sister*, and بِنْتُ, *daughter*, are formed like those of أَخٌ and ابْنٌ, and distinguished by the fem. termination; أُخِيَّةٌ, بَنِيَّةٌ.

283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see §. 269 rem. a).

E. g. ^{قَصِي}قَصِي, ^{عُطِي}عُطِي; ^{حَارِي}حَارِي, ^{حُرِي}حُرِي; ^{قَاص}قَاص, ^{قُصِي}قُصِي; ^{أَسَوْد}أَسَوْد, ^{قُصِي}قُصِي; ^{عُصِي}عُصِي, ^{عُصْفُوْر}عُصْفُوْر; ^{سُوِيْد}سُوِيْد. This sort of diminutive is called ^{تَصْغِيْر}تَصْغِيْر, *the softened or curtailed diminutive*.

284. With regard to this sort of diminutive the following rules are to be observed. 1) If a masc. noun ends in ^ةة, this termination falls away; e. g. ^{حَارِثَة}حَارِثَة (a name), ^{حُرِيْث}حُرِيْث. 2) Fem. nouns in ^ىى and ^{آء}آء reject these terminations and take ^ةة; as ^{حُبَيْلَة}حُبَيْلَة, ^{حُنَى}حُنَى; ^{حَمِيْرَة}حَمِيْرَة, ^{حَمْرَاء}حَمْرَاء.

Rem. Very irregular diminutives are: ^{رَجُل}رَجُل a man, ^{رُؤْيُجُل}رُؤْيُجُل; ^{مَغْرِب}مَغْرِب sunset, ^{مُغِيْرَبَان}مُغِيْرَبَان; ^{عَشِيَّة}عَشِيَّة night/fall, ^{عُشِيْشِيَّة}عُشِيْشِيَّة and ^{عُشِيَّان}عُشِيَّان; ^{اِنْسَان}اِنْسَان a human being, ^{اُنَيْسِيَّان}اُنَيْسِيَّان; ^{لَيْلَة}لَيْلَة a night, ^{لَيْلِيَّة}لَيْلِيَّة (compare the plur. ^{لَيَالٍ}لَيَالٍ for ^{لَيَالِي}لَيَالِي); ^{بَنُوْن}بَنُوْن sons (plur. of ^{اِبْن}اِبْن), ^{اُبَيْنُوْن}اُبَيْنُوْن.

η) Some other Nominal Forms.

285. The form ^{فَعْلَة}فَعْلَة frequently means a *small piece* of anything; as ^{قِطْعَة}قِطْعَة a piece, ^{كِسْرَة}كِسْرَة a fragment, ^{جِدْوَة}جِدْوَة a spark, ^{خِرْقَة}خِرْقَة a rag, ^{فِرْقَة}فِرْقَة a sect.

286. The form ^{فَعْلَة}فَعْلَة is often used to signify a *small quantity*, such as can be contained in a place at once. E. g. ^{قُبْضَة}قُبْضَة a handful; ^{اُكْلَة}اُكْلَة, ^{لُقْمَة}لُقْمَة, ^{مُضْغَة}مُضْغَة, a morsel, a mouthful; ^{شُرْبَة}شُرْبَة a draught of water. It also denotes colour; as ^{حُمْرَة}حُمْرَة redness, ^{صُفْرَة}صُفْرَة yellowness.

287. The form ^{فَعَال}فَعَال denotes *diseases*; as ^{حُمَام}حُمَام a fever, ^{زُكَام}زُكَام a cold, ^{سُعَال}سُعَال a cough, ^{صُدَاع}صُدَاع a headache, ^{طَحَال}طَحَال, ^{كَبَاد}كَبَاد, disease of the spleen (^{طَحَال}طَحَال), of the liver (^{كَبِد}كَبِد).

288. The form *فَعَالَةٌ* denotes *small portions* that are broken off or thrown away; as *بُرَادَةٌ*, *فُرَاصَةٌ*, *filings*; *بُرَايَةٌ*, *shavings*; *قُلَامَةٌ*, *فُصَاصَةٌ*, *parings*; *كُنَاسَةٌ*, *كُسَاحَةٌ*, *قُبَامَةٌ*, *sweepings*; *عُجَالَةٌ* a little food got ready in haste; *عُقَاوَةٌ* a small quantity of broth (left in a borrowed pot, when it is returned).

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into *three* classes; 1) those which are only *masculine* (*مَذَكَّرٌ*); 2) those which are only *feminine* (*مُؤَنَّثٌ*); 3) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

Rem. None of the Shemitic languages have what we call the *neuter* gender.

290. That a noun is of the *fem.* gender may be ascertained either 1) from its *signification*, or 2) from its *form*.

1. Feminine by signification are:

a) All common nouns and proper names that denote females; as *أُمٌّ* a mother, *عَرُوسٌ* a bride, *عَجُوزٌ* an old woman; *مَرْيَمٌ* Mary, *هِنْدٌ* Hind, *سُعَادٌ* Suād.

b) Proper names of countries and towns, because the common nouns *أَرْضٌ*, *مَدِينَةٌ*, and *قَرْيَةٌ*, regarded as the mothers and nourishers of their inhabitants, are fem. E. g. *مِصْرٌ* Egypt, *مُحَا* Mocha.

c) The names of the winds and different kinds of fire, because the common nouns *رِيحٌ*, *wind*, and *نَارٌ*, *fire*, are fem. E. g. *قَبُولٌ* the east wind, *دَبُورٌ* the west wind,

شَمَالٌ *the north wind*, جَنُوبٌ *the south wind*; سَعِيرٌ, حَيِّمٌ, *blazing fire*, سَقَرٌ, لَطَى, *hell-fire*.

d) The names of many parts of the body, especially those that are double; as يَدٌ *hand*, رِجْلٌ *foot*, عَيْنٌ *eye*, سِنَّةٌ *tooth*, كَتِفٌ *shoulder*, كَبِدٌ *liver*.

Rem. رَأْسٌ *head*, وَجْهٌ *face*, أَنْفٌ *nose*, فَمٌ *mouth*, صَدْرٌ *breast*, بَطْنٌ *belly*, ظَهْرٌ *back*, and the names of the blood, muscles, sinews, and bones, are masc.

e) Collective nouns (شِبْهُ الْجَمْعِ, *resembling the plur.*), which denote living objects that are destitute of reason, and which do not form a nomen unitatis; as إِبِلٌ *camels*, ذُوْدٌ *a herd of camels*, غَنَمٌ *sheep*.

2. Feminine by form are:

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

b) Nouns ending in يَ or اَ (ʿelif makṣūra, §. 7 rem. b), when that termination does not belong to the root; as ذِكْرَى *memory*, بُهْمَى *a kind of plant*, دُنْيَا *the world*, رُؤْيَا *a vision or dream*.

c) Nouns ending in آَ, when that termination does not belong to the root; as صَحْرَاءٌ *a plain or desert*, قَاصِعَاءٌ *a mouse's hole*, كِبْرِيَاءٌ *glory (of God), pride (of man)*, خَيْلَاءٌ *vainglory, arrogance*.

Rem. a. A few nouns ending in ة, and those verbal adjectives to which ة is added to intensify their signification (§. 233 rem. b, c), are masc., because they apply to males; e. g. خَلِيفَةٌ *a deputy* or

caliph (compare in Italian, *il podestà*), عَلَامَةٌ *very learned*, رَاوِيَةٌ *a traditional*.

Rem. *b.* With the above rules compare the usage of the other dialects. Gesenius' Heb. Gr. §. 105, 1. 3. 4. Cowper's Syr. Gr. §. 132, 2.

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

أَرْضٌ <i>earth.</i>	ضَبُعٌ <i>hyaena.</i>
أَفْعَى <i>viper.</i>	عَرُوضٌ <i>metre.</i>
بَيْتٌ <i>well.</i>	عَصَا <i>staff.</i>
جَهَنَّمُ <i>Hell.</i>	فَأْسٌ <i>axe.</i>
حَرْبٌ <i>war.</i>	فِرْدَوْسٌ <i>Paradise.</i>
خَمْرٌ <i>wine.</i>	كَأْسٌ <i>cup.</i>
دَارٌ <i>house.</i>	مَنْجُنُونٌ <i>waterwheel.</i>
دِرْعٌ <i>coat of mail.*</i>	مَنْجَنِيْقٌ <i>catapult.</i>
دَلْوٌ <i>bucket.</i>	مُوسَى <i>razor.</i>
رَحَى <i>mill.</i>	نَارٌ <i>fire.</i>
رِيحٌ <i>wind.</i>	نَعْلٌ <i>shoe.</i>
شَمْسٌ <i>sun.</i>	نَفْسٌ <i>soul.</i>

292. Masculine or feminine are:

1) Collective nouns (شَبَهُ الْجَمْعِ), denoting animals and plants, which form a *nomén unitatis*. E. g. حَمَامٌ *pigeons*, جَرَادٌ *grasshoppers*, locusts, نَحْلٌ *bees*, نَخْلٌ *palm trees*.

* When it means *a woman's dress*, it is masc.

These are masc. by form, fem. by signification (جَمَاعَةً *totality*).

2) The names of the letters of the alphabet, and words regarded merely as such; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this elif*; مَاءٌ هَذِهِ, or مَاءٌ هَذَا, *this word* مَاءٌ (*water*). The fem. gender is the more usual in these cases. A word, regarded merely as such, is treated like a proper name, and therefore does not take the article.

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

أَرْنَبٌ hare (generally fem.).	سَّمَاءٌ heaven.
إِزَارٌ a sort of robe.	سُوقٌ market.
إِصْبَعٌ finger.	شَعِيرٌ barley.
ثَدْيٌ breast.	صِرَاطٌ way, road (via strata).
جَنَاحٌ wing.	صُلْحٌ peace.
حَالٌ state, condition.	صَلِيفٌ one side of the neck.
حَانُوتٌ booth, shop.	صَاعٌ a kind of dry measure.
سَبِيلٌ path.	ضَحَى forenoon.
سُرى journey by night.	ضَرْبٌ white honey.
سِكِّينٌ knife.	طَرِيقٌ road.
سِلَاحٌ weapon.	عَجْزٌ hinder part.
سُلْطَانٌ emperor, empress.	عُرْسٌ wedding.
سِلْمٌ peace.	عَسَلٌ honey.
سُلَّمٌ ladder.	عُقَابٌ eagle.

عُنُقُ neck.	كُرَاعُ tibia or shin-bone.
عَنْكَبُوتُ spider (gen. fem.)	لَيْلٌ night.
فَرَسٌ horse.	مِسْكٌ musk.
فُلٌّ ship.	مَعَى intestines.
قَفَا back of the neck.	مِنْحٌ salt (gen. fem.).
قَوْسٌ bow (gen. fem.)	

293. From most adjectives and some substantives of the masc. gender, feminines are formed by adding the terminations ة , ى , or آ (§. 290, 2).

Rem. Only ة is appended to the masc. without farther affecting the form of the word; ى and آ have forms distinct from the masc., which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masc. feminines are formed, is ة ; as عَظِيمٌ great, عَظِيمَةٌ; جَدٌّ a grandfather, جَدَّةٌ a grandmother; فَتًى a young man, فَتَاَةٌ a young woman.

Rem. ة is a compromise in orthography between the ancient ت , *at*, and the modern ة , *a*; a view which is confirmed by the comparison of the verbal form قَتَلَتْ (3. p. sing. fem. Perf.) with the Heb. קָטְלָהּ (see §. 90, general remarks). The original ت appears in the dual, in the words بِنْتٌ and أُخْتُ, and in some other instances in the Kor'ān (such as رَحِمْتُ for رَحِمَةٌ). The Hebrew generally has, like the modern Arabic, ת in the absolute state of the noun, but also תִּ , and more rarely תֵּ , תֶּ (Gesenius' Heb. Gr. §. 79). In the construct state the ancient תִּ , תֵּ , has everywhere maintained itself (Heb. Gr. §. 87, 2 b); and the ת is found in Phoenician even in the absolute. In Aramaic, ס is usually substituted for ת , as סַדֵּ = סִדֵּ , but the original ת appears in the construct and emphatic states,

ṣḍḥḍḥ, ṣḍḥḍḥ. The Aethiopic has preserved the ancient ገ, as
ገገገገ: (gannat) *a garden* (ገገገገ; ገገገገ; ገገገገ, ገገገገ, ገገገገ).

295. Feminines in ^ḥ are formed:

1) From adjectives of the form ^ḥفَعْلَانُ, the fem. of which is ^ḥفَعْلَى; as ^ḥعُضْبَانُ *angry*, ^ḥعُضْبَى; ^ḥسَكْرَانُ *drunk*, ^ḥسَكْرَى; ^ḥشَبْعَانُ *sated*, ^ḥشَبْعَى.

2) From adjectives of the form ^ḥأَفْعَلُ, when they have the *superlative* signification, in which case the fem. is ^ḥفَعْلَى; as ^ḥالْأَكْبَرُ *the largest*, ^ḥالْكُبْرَى; ^ḥالْأَصْغَرُ *the smallest*, ^ḥالصُّغْرَى; ^ḥالْعَظْمَى *the greatest*, ^ḥالصُّغْرَى.

Rem. a. Adjectives of the forms ^ḥفَعْلَانُ and ^ḥفَعْلَانُ form their fem. by adding ^ḥة; as ^ḥنَدَمَانُ *repentant*, ^ḥنَدَمَانَةٌ; ^ḥعُرْيَانُ *naked*, ^ḥعُرْيَانَةٌ.

Rem. b. The fem. of ^ḥأَوَّلُ (for ^ḥأَوَّلُ or ^ḥأَوَّلُ), *first*, and ^ḥآخِرُ (for ^ḥآخِرُ), *last*, are ^ḥأُولَى and ^ḥآخِرَى. The numeral adjective ^ḥأَحَدٌ, *one*, has ^ḥإِحْدَى.

296. Feminines in ^ḥآء are formed from adjectives of the form ^ḥأَفْعَلُ, which have not the comparative signification; as ^ḥأَصْفَرُ *yellow*, ^ḥصَفْرَاءُ; ^ḥأَجْهَرُ *having a handsome person*, ^ḥجَهْرَاءُ; ^ḥأَحْدَبُ *humpbacked*, ^ḥحَدْبَاءُ. Many of these adjectives are not in actual use in the masc.; as ^ḥهَظْلَاءُ *discharging heavy and continuous rain*, ^ḥحَسَنَاءُ *beautiful*.

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

1) ^ḥفَعُولُ, when it has the same meaning as ^ḥفَاعِلُ; as ^ḥرَجُلٌ صَبُورٌ *a patient man*, ^ḥإِمْرَأَةٌ صَبُورٌ *a patient woman*,

كَذُوبٌ *lying*, شُكُورٌ *grateful*. But if فَعُولٌ has the meaning of مَفْعُولٌ, or is a substantive, it makes a fem. in ىَ; as حَلُوبٌ; رَكُوبَةٌ (= مَرْكُوبٌ) *a camel for riding upon*, رَكُوبٌ *a camel or sheep kept for its milk*, حَلُوبَةٌ; رَسُولٌ *a messenger*, رَسُولَةٌ.

2) فَعِيلٌ, when it has the same meaning as مَفْعُولٌ, and is joined to a substantive; as رَجُلٌ قَتِيلٌ *a murdered man*, امْرَأَةٌ قَتِيلَةٌ *a murdered woman*. But if the substantive be not expressed, it makes a fem. in ىَ; as هَذِهِ فَعِيلَةٌ *this is one that has been butted*. If فَعِيلٌ has the meaning of فَاعِلٌ, it always forms a fem. in ىَ; as نَصِيرٌ *a helper*, نَصِيرَةٌ; شَفِيعٌ *an intercessor*, شَفِيعَةٌ; عَفِيفٌ *temperate, chaste*, عَفِيفَةٌ.

3) مَفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, which were originally nomina instrumenti (§. 228), but afterwards became intensive adjectives (§. 233, rem. c); as امْرَأَةٌ مِغْشَمٌ *an obstinate, selfwilled woman*; نَاقَةٌ مِدْعَانٌ *a docile she-camel*; جَارِيَةٌ مِعْطِيرٌ *a woman who uses a great deal of perfume*.

Rem. a. عَدُوٌّ *hostile*, مَسْكِينٌ *poor*, and مِيقَانٌ *speaking the truth*, form feminines in ىَ.

Rem. b. Adjectives which are, by their signification, applicable to females only, do not usually form a fem. in ىَ, but are used in the masc. form; as حَامِلٌ *pregnant* (but حَامِلَةٌ, *carrying a load*), طَالِقٌ *divorced*, مُرْضِعٌ *giving suck*, كَاعِبٌ, نَاهِدٌ, *having swelling breasts*, مُعْصِرٌ, طَامِثٌ, حَائِضٌ, *menstruating*.

3. The Numbers of Nouns.

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural.

299. The *dual* is formed by adding *ان* to the singular (omitting, of course, the *tènwin*); as *كِتَابٌ* *a book*, *كِتَابَانِ*.

Rem. *a*. If the sing. ends in *ة*, *ة* is changed into *ت* (see §. 294 rem.); as *أُمَّةٌ* *a nation*, *أُمَّتَانِ*.

Rem. *b*. If the sing. ends in a quiescent *ي* (*يَ* or *يِ*), which was originally *ي* *mobile* (compare §. 167, I. 2. *a*), it becomes so again in the dual; as *فَتًى* *a youth*, for *فَتَيَانِ*; *ذِكْرَى* *memory*, for *ذِكْرَيَانِ*. If the sing. ends in a quiescent *ا* (*أَ* or *إِ*), which was originally *و* *mobile* (compare §. 167, I. 2. *a*), the *و* is restored in the dual; as *عَصَا* *a staff*, *عَصَوَانِ*; *أَغَا* *an Aga*, *أَغَوَانِ*. — If the sing. 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 *مِلهَى* *a musical instrument* (from *لَهَا* for *لَهُوَ*), *مِرْضِيَانِ* (from *رَضِيَ* for *رَضُو*), *مِرْضِيَانِ*.

Rem. *c*. The *hèmza* of the termination *اء*, denoting the fem. (§. 296), becomes *و*; as *صَفْرَاءُ* *yellow*, *صَفْرَاوَانِ*. — In the termination *اء*, when sprung from a radical *و* or *ي*, the *hèmza* may either be retained or changed into *و*, though the former is preferable; as *رِدَاءُ* *a mantle* (for *رِدَائِي*), *رِدَاءَانِ* or *رِدَاوَانِ*; *كِسَاءُ* *a dress* (for *كِسَاوُ*), *كِسَاءَانِ* or *كِسَاوَانِ*. In the case of an *أَلِفٌ لَّحَاقِي* (see §. 259), the latter is preferable; as *عِلْبَاءُ* or *عِلْبَاوَانِ*, *عِلْبَاءَانِ*. If the *hèmza* of *اء* be radical, it cannot be changed into *و*; as *قُرْآنُ* (from *قَرَأَ*), *قُرْآنَانِ*.

formed by changing اَتَ into اِ , as سَارِقَاتٌ , سَارِقَةٌ ; of those that do not end in اَتَ , by adding اَتَ to the sing., as مَرِيَمٌ *Mary*, مَرِيَمَاتٌ .

Rem. a. If the sing. ends in clif maksūra , with or without tênwîn (اِ or اِى), — or in kèsra with tênwîn (اِ), arising out of اِى (§. 167, II. 2), — or in a quiescent اِ preceded by kèsra (اِى), arising out of اِى , — then the rules laid down in §. 166. II. 1. 2, and §. 167. I. 2. c, are to be observed. E. g. مُصْطَفًى , for مُصْطَفًى (§. 245), *chosen*, مُصْطَفُونَ for مُصْطَفِيُونَ , and in the oblique cases مُصْطَفِينَ for مُصْطَفِيِينَ ; مُوسًى *Moses*, مُوسُونَ for مُوسِيُونَ ; قَاضٍ , for قَاضِي , *a judge*, قَاضُونَ for قَاضِيُونَ , and in the oblique cases قَاضِينَ for قَاضِيِينَ ; أَلْحَافٍ , for أَلْحَافِي , *barefooted*, أَلْحَافُونَ for أَلْحَافِيُونَ .

Rem. b. The gézma of the middle radical in fem. substantives of the forms فَعْلَةٌ and فَعْلَةٌ , فِعْلَةٌ and فِعْلَةٌ , فُعْلَةٌ and فُعْلَةٌ , derived from strong roots (i. e. those of which the second radical is not و or ي), passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha . E. g. دَعْدٌ *Dád*, دَعْدَاتٌ ; قَصْعَةٌ , جَفْنَةٌ , *a dish*, قَصَعَاتٌ , جَفَنَاتٌ ; هِنْدٌ *Hind*, هِنْدَاتٌ or هِنْدَاتٌ ; كِسْرَةٌ *a fragment*, كِسْرَاتٌ or كِسْرَاتٌ ; جُمْلٌ *Guml*, جُمَلَاتٌ or جُمَلَاتٌ ; ظُلْمَةٌ , ظُلُمَاتٌ or ظُلُمَاتٌ . In the forms فُعْلَةٌ and فُعْلَةٌ , the gézma may also be retained, as ظُلُمَاتٌ , كِسْرَاتٌ . — If the third radical be و , the form فِعْلَاتٌ is not admissible; nor, if it be ي , the form فُعْلَاتٌ . E. g. ذِرْوَةٌ *summit*, ذِرْوَاتٌ or ذِرْوَاتٌ .

(but not ذِرْوَاتٌ); زُبْيَةٌ a pitfall, زُبْيَاتٌ or زُبَيَّاتٌ (but not زُبَيَّاتٌ). — If the middle radical be و or ي, the *gézma* is always retained; as جَوْزَةٌ a nut, جَوَزَاتٌ; بَيْضَةٌ an egg, a helmet, بَيْضَاتٌ.

Rem. c. If و and ي, as third radicals, reject their *sêtha* in the fem. sing., and become quiescent before ة, or pass into ا (§. 214, and §. 7 rem. c and d), they are restored in the plur. along with the vowel. E. g. صَلَوَةٌ or صَلَاةٌ, prayer (for صَلَوَةٌ), صَلَوَاتٌ, قَنَاةٌ, a cane, spear, tube, (for قَنَوَةٌ), قَنَوَاتٌ; فَتَاةٌ, a girl, (for فَتْيَةٌ), فَتَيَاتٌ; مُرْمَاةٌ, thrown, (for مُرْمِيَةٌ), مُرْمِيَّاتٌ (compare §. 167, 1. 2. a, with §. 166, 1).

Rem. d. If the third radical has been elided in the sing. before ة, it may be restored in the plur. or not. E. g. عِصَّةٌ (for عِصْرَةٌ or عِصْهَةٌ), a thorny tree, عِصَوَاتٌ and عِصْهَاتٌ; سَنَةٌ (for سَنَوَةٌ or سَنَهَةٌ), a year, سَنَوَاتٌ and سَنَهَاتٌ; طُبَّةٌ (for طُبْوَةٌ), the point of a weapon, طُبَّاتٌ; بُرَّةٌ (for بُرْوَةٌ), an armlet, a ring, بُرَّاتٌ; لُتَّةٌ (for لُتْيَةٌ), the gums, لُتَّاتٌ. — ابْنَةٌ or ابْنَةٌ (for ابْنِيَّةٌ), a daughter, makes بَنَاتٌ; and أُخْتُ (for أُخْوَةٌ), a sister, أَخَوَاتٌ. — أُمٌّ, a mother, has أُمَّهَاتٌ (Syr. اُمَّهَات).

Rem. e. The *hémza* in the terminations آء and آء is subject to the same rules in the plur. as in the dual (§. 299 rem. c). Hence from صَحْرَاءٌ, سَقَاءَةٌ, سَمَاءٌ, قِرَاءَةٌ, are formed صَحْرَاوَاتٌ, قِرَاءَاتٌ or سَقَاوَاتٌ, سَمَوَاتٌ, قِرَاءَاتٌ.

302. The pluralis sanus masc. is formed from:

1) Proper names of men (excepting those that end in ة, as طَلْحَةُ), their diminutives, and the diminutives of common nouns that denote rational beings; as عَشْمُنٌ

'*Othmān*, عُثْمَانُونَ; عُبَيْدٌ 'Obèid (dimin. of عَبْدٌ 'Abd), رُجَيْلُونَ (dimin. of رَجُلٌ a man), رُجَيْلُونَ; عُبَيْدُونَ.

2) Verbal adjectives which form their fem. by adding َۚ.

3) Adjectives of the form أَفْعَلٌ, which have the comparative or superlative signification.

4) The relative adjectives in ِۚ.

5) The words ابْنٌ (for بَنَى) a son, عَالَمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ a family, ذُو the possessor (of a thing); which make بَنُونَ, ذَوُونَ, أَهْلُونَ, أَرْضُونَ, and عَالَمُونَ (used only in the construct state ذَوُو).

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

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

Rem. c. To the words enumerated under 5) may be added عِلِّيُّونَ, the highest heavens, and أُولُو or أَلُو (construct form of أُولُونَ), possessors, which have no singular; as also the numerals denoting the tens, from 20 up to 90 (§. 323).

Rem. d. Some fem. nouns, especially those of which the third radical (و, ي, ه) has been elided, have a plur. sanus masc.; as سَنَةٌ a year, سُنُونَ; عَصَةٌ a thorny tree, عَصُونَ; كُرَةٌ a ball, كُرُونَ. In such cases the termination َۚ disappears entirely.

303. The pluralis sanus fem. is formed from:

1) Proper names of women, and such names of men as end in َۚ; as زَيْنَبٌ Zèinab, زَيْنَبَاتٌ; طَلْحَةٌ Talḥa, طَلْحَاتٌ (§. 301 rem. b).

2) Feminine adjectives, the masc. gender of which has the plur. sanus.

3) Feminine nouns in *يَ* and *آءَ*; as *ذِكْرَى* *memory*, *ضَرَّاءَ* *distress*, *ضَرَّاءَاتُ* (§. 301 rem. e).

4) The names of the letters, which are generally fem. (§. 292, 2); as *مِيمٌ* *an m*, *مِيمَاتٌ*.

5) The names of the months; as *الْحَرَمُ* *the Moharram*, *رَمَضَانُ* *Ramadan*, *رَمَضَانَاتٌ*.

6) The feminine nomina verbi (§. 196), and all nomina verbi of the derived forms (§. 202); as *تَعْرِيفٌ* *a definition*, *تَعْرِيفَاتٌ*; *إِطْعَامٌ* *a scot*, *إِطْعَامَاتٌ*; *إِصْطِلَاحٌ* *a technical term*, *إِصْطِلَاحَاتٌ*.

Rem. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفٌ*, *تَأْلِيفٌ*, *a composition*, *تَصَانِيفٌ*, *تَوَالِيفٌ*; *تَأْرِيفٌ* *a date*, *a chronicle*, *تَوَارِيفٌ*; *إِرْجَافٌ* *a rumour*, *أَرَاكِيفٌ*.

7) Nouns of foreign origin, even when they denote persons; as *سُرَادِقٌ* *a tent*, *سُرَادِقَاتٌ*; *بِيمَارِسْتَانٌ* *an hospital*, *بِيمَارِسْتَانَاتٌ*; *شَادُرْوَانٌ* *a jet d'eau*, *شَادُرْوَانَاتٌ*; *أَغَا* *an Aga*, *أَغَوَاتٌ*; *بَاشَا* *a Pasha*, *بَاشَوَاتٌ*.

8) A good many masc. nouns, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as *حَمَّامٌ* *a warm bath*, *حَمَّامَاتٌ*; *أَرْضٌ* *the earth*, *أَرْضَاتٌ*; *سَمَاءٌ* *the heavens*, *سَمَآوَاتٌ* (though this word is also masc.).

9) 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*).

10) Diminutives, even when masculine; as جَبِيلٌ *a hillock*, جَبِيلَاتٌ.

304. The more usual 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 corresponding singulars, and examples.

Plur. Fract.

Sing.

I. فُعْلٌ

1. فُعْلَةٌ, فُعْلَةٌ (rare); as قَرْيَةٌ *a town*, قُرَى (for قُرَى, §. 213); دَوْلَةٌ *a dynasty*, دَوْلٌ; نَوْبَةٌ *a turn*, نَوْبٌ; حِلْيَةٌ *the beard*, حُلَى (for حُلَى); حَلِيَّةٌ *a trinket*, حُلَى (for حُلَى).
2. فُعْلَةٌ; as تُحْفَةٌ *a present*, تُحَفٌ; قُبَّةٌ *a dome*, قُبَبٌ; صُورَةٌ *a form*, صُورٌ; جُذْوَةٌ *a spark*, جُذَى (for جُذَى or جُذْوٌ, §. 213).
3. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§. 234 and §. 295, 2); as كُبْرَى *greatest*, كُبْرٌ; صُغْرَى *smallest*, صُغْرٌ.

Plur. Fract.

Sing.

II. فُعْلٌ

1. أَفْعَلٌ, not comparative and superlative (§. 232 and 235); as أَحْمَرٌ *red*, حُمْرٌ; أَسْوَدٌ *black*, بَيْضٌ (for بُيْضٌ); أَحْدَبٌ *hump-backed*, حُدْبٌ.
2. فَعْلَاءٌ, fem. of أَفْعَلٌ, not comparative and superlative (§. 296); as صَفْرَاءٌ *yellow*, صُفْرٌ; عَرَجَاءٌ *lame*, عُرْجٌ.

III. فُعْلٌ

1. فَعْلٌ (rare); as أَسَدٌ *a lion*, أُسْدٌ; نَمْرٌ *a leopard*, نَمْرٌ; وَثْنٌ *an idol*, وَثْنٌ.
2. فُعَالٌ, فُعَالٌ, فُعَالٌ, not derived either from verba mediae rad. geminatae or verba tertiae rad. و et ي; as قَدَالٌ *the neck*, قُدْلٌ; سَيْالٌ *a thorny tree*, سَيْلٌ; فُرْشٌ *a bed*, فَرَّاشٌ; كُتُبٌ *a book*, كَتَبٌ; شُورٌ *furniture*, شَوَارٌ; كُرَاعٌ *the shinbone of an animal*, كُرْعٌ.
3. فُعُولٌ, فُعَيْلَةٌ, فُعَيْلٌ, not derived from verba tertiae rad. و et ي; as قَضِيبٌ *a twig or rod*, قُضْبٌ; سَرِيرٌ *a seat, throne, bier*, سُرُرٌ; سَفِينَةٌ *a ship*, سُفُنٌ; صَحِيفَةٌ *a leaf or page*, صُحُفٌ; عَمُدٌ *a pillar*, عُمْدٌ.

*Plur. Fract.**Sing.*

4. ^{فَعِيلٌ}, ^{فَعُولٌ}, verbal adjectives not having a passive signification, and not derived from verba tertiae rad. ^و et ^ي; as ^{صَبُورٌ}; ^{نَذِيرٌ} *one who warns*, ^{ذُلٌّ}; ^{ذُلُولٌ} *docile*, ^{صَبْرٌ} *patient*.

Rem. a. An exception to no. 2. is ^{عَنَانٌ} *reins*, ^{عُنُنٌ}.

Rem. b. Some verbal adjectives of the forms ^{فَعِيلٌ} and ^{فَعُولٌ} with a passive signification have likewise the plur. ^{فُعُلٌ}; as ^{رَسُولٌ} *a messenger*, ^{رُسُلٌ}.

Rem. c. The form ^{فُعُلٌ} is admissible in all these cases, unless the word comes from a radical mediae geminatae; e. g. ^{قُضِبٌ}, ^{أُسْدٌ}, ^{رُسْدٌ}, ^{نَيْبٌ} *fullgrown she-camels* (for ^{نَيْبٌ}), from ^{نَابٌ} (for ^{نَيْبٌ}).

- IV. ^{فَعْلٌ} ^{فُعْلَةٌ}; as ^{قُطِعَتْ} *a piece*, ^{حِكْمَةٌ} *a maxim*, ^{قُطِعَ}; ^{لَمَّةٌ} *a lock of hair*, ^{حِكْمٌ}; ^{سَيْرَةٌ} *mode of walking, manner of living, character*, ^{سَيْرٌ}.

1. ^{فَعْلٌ}, ^{فُعْلٌ}, ^{فُعْلٌ}; as ^{بَحْرٌ} *the sea*, ^{بَحَارٌ}; ^{ثَوْبٌ} *a piece of cloth, a dress*, ^{ثِيَابٌ}; ^{قَدَحٌ} *an arrow*, ^{قِدَاحٌ}; ^{ذئبٌ} *a wolf*, ^{رَمَاحٌ} *a spear*, ^{رَمَحٌ}.

Plur. Fract.

Sing.

V. فَعَالٌ

2. فَعْلَةٌ, فُعْلَةٌ; as قَصْعَةٌ *a dish*, قِصَاعٌ *an occasion, a time*, مَرَارٌ *a farm*, ضِيَاعٌ *a scrap of cloth or paper, a note*, رِقَاعٌ *a low-lying, level district*, بَقَاعٌ.
3. فَعْلٌ, فُعْلٌ, not derived from verba mediae rad. geminatae or tertiae rad. و et ي; as جَبَلٌ *a hill*, جِبَالٌ *a he-camel*, جَمَلٌ *the neck*, رِقَابٌ *a fruit*, ثِمَارٌ.
4. فَعْلٌ; as رَجُلٌ *a man*, رِجَالٌ *a beast of prey*, سَبَاعٌ.
5. فُعْلٌ, fem. فُعْلَةٌ, verbal adjectives; as عَدْبٌ, f. صَعْبَةٌ, *difficult*, صِعَابٌ; عَذْبٌ, f. صُلْبَةٌ, *sweet*, عِذَابٌ; صُلْبٌ, f. صَلْبَةٌ, *hard*, صَلَابٌ.
6. فُعْلَانٌ, fem. فُعْلَانَةٌ, verbal adjectives; as نَدَمَانٌ, f. نَدَمَانَةٌ, *repentant*, نِدَامٌ; خُمْصَانٌ, f. خُمْصَانَةٌ, *lean, slim*, خِمَاصٌ.
7. فَعْلَانٌ, fem. فَعْلَانِي, verbal adjectives; as عَطْشَانٌ, f. عَطَشِي, *thirsty*, عِطَاشٌ; غَضَبَانٌ, f. غَضَبِي, *angry*, غِضَابٌ.
8. فَعِيلٌ, fem. فَعِيلَةٌ, verbal adjectives, not having a passive signification; as

Plur. Fract.

Sing.

مَرِيضٌ, f. شَرِيفَةٌ, noble, شَرِيفٌ; مَرِيضَةٌ, f. مَرِاضٌ, sick, طَوِيلٌ, f. طَوِيلَةٌ, long, طَوَالٌ.

9. فَاعِلٌ, verbal adjectives; as صَاحِبٌ a companion, صَاحِبٌ; تَاجِرٌ a merchant, تَاجِرٌ; نَهَّالٌ drinking, thirsty, نَهَّالٌ; قَائِمٌ standing, قَائِمٌ; نَائِمٌ sleeping, نَائِمٌ; رَاعٍ (for رَاعِي) a shepherd, رَاعٍ.

VI. فُعُولٌ

1. فَعْلٌ, فَعْلٌ, فَعْلٌ; as بَحْرٌ the sea, بَحْرٌ; نَفْسٌ the soul, نَفْسٌ; نَمْسٌ an ichneumon, نَمْسٌ; ضَرْسٌ a grinder, ضَرْسٌ; جُنْدٌ a legion, جُنْدٌ; بُرْدٌ a robe, بُرْدٌ.

2. فَعْلٌ, فَعْلٌ; as أَسَدٌ a lion, أَسَدٌ; كَبِدٌ the liver, كَبِدٌ; وَعِلٌ a mountain-goat, وَعِلٌ; وَغُولٌ.

3. فَاعِلٌ, verbal adjectives (rare); as وَقِفٌ standing, وَقِفٌ; جَالِسٌ sitting, جَالِسٌ; شَهِيدٌ a witness, شَهِيدٌ.

VII. فُعُولٌ

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as حَاكِمٌ a judge, حَاكِمٌ; نَائِمٌ sleeping, نَائِمٌ; غَائِبٌ absent, غَائِبٌ; غَازٍ a soldier, غَازٍ (for غَزِي or غَزُو, §. 213).

Plur. Fract.

Sing.

2. ^{فَاعِلَةٌ}, fem. of the preceding; as ^{صَائِمَةٌ} *fasting*, ^{صَوْمٌ}; ^{بَاهِلَةٌ} *a female camel that is turned loose*, ^{بُهْلٌ}.

VIII. ^{فُعَالٌ} ^{فَاعِلٌ}, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as ^{حَاكِمٌ} *a judge*, ^{كَافِرٌ} *an unbeliever*, ^{حُكَّامٌ} *sleeping*, ^{نَوَامٌ}; ^{غَازٍ} *a soldier*, ^{غُرَآءٌ}.

IX. ^{فَعَلَةٌ} ^{فَاعِلٌ}, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as ^{فَاعِلٌ} *a workman*, ^{فَعْلَةٌ}; ^{كَامِلٌ} *perfect*, ^{كَمَلَةٌ}; ^{سَاحِرٌ} *a conjuror*, ^{سَحَرَةٌ}; ^{بَآئِعٌ} *selling*, ^{بَاعَةٌ} (for ^{بَيْعَةٌ}).

X. ^{فُعَلَةٌ} ^{فَاعِلٌ}, verbal adjectives, denoting rational beings, and derived from verba tertiae rad. و et ي; as ^{غَازٍ} *a soldier*, ^{غُرَآءٌ} (for ^{غُرَوَةٌ}); ^{قَاضٍ} *a judge*, ^{قُضَاةٌ} (for ^{قُضَيَّةٌ}); ^{رَاوٍ} *one who hands down by tradition*, ^{رَوَاةٌ} (for ^{رَوِيَّةٌ}).

XI. ^{فَعْلَةٌ} { 1. ^{فَعْلٌ}, ^{فَعْلٌ} (rare); as ^{ثَوْرٌ} *an ox*, ^{ثَوْرَةٌ} or ^{ثَيْرَةٌ}; ^{زَوْجٌ} *a husband or wife*, ^{زَوْجَةٌ}; ^{غُرْدٌ} *a truffle*, ^{غُرْدَةٌ}; ^{قِرْدٌ} *an ape*, ^{قِرْدَةٌ}; ^{دِيكٌ} *a cock*, ^{دِيكَةٌ}; ^{فِيلٌ} *an elephant*, ^{فَيْلَةٌ}.

Plur. Fract.

Sing.

XII. فَعْلَةٌ

2. فَعْلٌ, not derived from verba tertiae rad. و et ي; as قُرْطٌ *an earring*, قِرْطَةٌ; دُرْجٌ *a case or casket*, دِرْجَةٌ; دُبٌّ *a bear*, دِبْبَةٌ; كُوزٌ *a jug*, كَوِزَةٌ.

1. فَعْلٌ, فَعْلٌ; as ثَوْرٌ *an ox*, ثَيْرَةٌ; غُصْنٌ *a branch*, غُصْنَةٌ.

2. فَعْلٌ, as أَخٌ (for أَخَوٌ) *a brother*, إِخْوَةٌ; فَتًى (for فَتًى) *a youth*, فَتَيَةٌ.

3. فَعَالٌ, فَعَالٌ; as غَرَالٌ *a gazelle*, غِرَالَةٌ; غُلَامٌ *a youth, a slave*, غِلْمَةٌ.

4. فَعِيلٌ; as صَبِيٌّ (for صَبِيوٌ) *a boy*, صَبِيَّةٌ.

1. فَعْلٌ, not derived from verba mediae rad. و et ي; as بَحْرٌ *the sea*, أَبْحَرٌ; نَفْسٌ *the soul*, أَنْفَسٌ; وَجْهٌ *the face*, أَوْجَةٌ; دَلْوٌ *a bucket*, أَدَلٌ (for أَدَلِيٌّ or أَدَلُو); يَدٌ *an antelope*, أَظَبٌ (for أَظَبِيٌّ); (for يَدِيٌّ) *the hand*, أَيَدٍ (for أَيَدِيٌّ).

XIII. أَفْعَلٌ

2. فَعْلٌ, فَعْلٌ, فَعْلٌ, not derived from verba mediae rad. و et ي (rare); as جَبَلٌ *a hill*, أَجْبَلٌ; عَصَاٌ (for عَصَوٌ) *a staff*, أَعَصَاٌ; رَجُلٌ *the foot*, أَرْجُلٌ; شَبْلٌ *a lion's cub*, أَشْبَلٌ; أَقْفَلٌ *a bolt*, أَقْفَلٌ.

Plur. Fract.

Sing.

3. Feminine quadrilaterals, not ending in ة, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاعٌ *the arm*, اَذْرُعُ; عَنَاقٌ *a female kid*, اَعْنُقُ; يَمِينٌ *an oath*, اَيْمِنُ.

Rem. اَفْعُلُ occurs in a few other forms, and in some of the above even when derived from radicals mediae و et ي; as سَبْعٌ *a beast of prey*, اَسْبَعُ; نَهَارٌ *day*, اَنْهَرُ; اَعْرَبٌ *a raven*, غَرَابٌ; عَيْنٌ *the eye*, اَعْرَبُ; اَثَوْبٌ *a dress*, ثَوْبٌ; اَعَيْنُ; دَارٌ (for دَوْرٌ) *a house*, اَدْوَرُ or اَدْوَرُ.

1. Trilaterals of all forms, but rarely فَعْلٌ and فُعْلٌ; as مَطَرٌ *rain*, اَمْطَارُ; بَابٌ (for بَوْبٌ) *a door*, اَبْوَابٌ; نَابٌ (for نَيْبٌ) *an old she-camel*, اَنْيَابٌ; اَبْنٌ (for اَبْنَى) *a son*, اَبْنَاءٌ; اَبٌ (for اَبُو) *a father*, اَبَاءٌ; اَبَارٌ or اَبَارٌ *a well*, اَبَارٌ; اَحْمَالٌ *a load*, اَحْمَالٌ; قُفْلٌ *a bolt*, اَقْفَالٌ; اَسْمَاءٌ (for اِسْمٌ) *a name*, اَسْمَاءٌ; اَعْضَادٌ *the arm*, اَعْضَادٌ; عَنَبٌ *grapes*, اَعْنَابٌ; اَبَالٌ *camels*, اَبَالٌ; اَنْمَارٌ *the young of a bird*, اَنْمَارٌ; اَرَطَابٌ *fresh dates*, اَرَطَابٌ.

XIV. اَفْعَالٌ

Plur. Fract.

Sing.

2. ^{فَعْلٌ}, from verba mediae rad. و et ي, and primae rad. و; as ^{ثَوْبٌ} a dress, ^{يَوْمٌ} a day, ^{أَوْقَاتٌ} time, ^{أَيَّامٌ} (for ^{أَيَّامٌ}); ^{سَيْفٌ} a sword, ^{أَثْرَابٌ} day, ^{وَقْتُ} time, ^{أَيَّامٌ} (for ^{أَيَّامٌ}); ^{أَوْقَاتٌ} time, ^{أَيَّامٌ} (for ^{أَيَّامٌ}).

Rem. ^{شَيْءٌ}, a thing, makes ^{أَشْيَاءٌ}, and not (as one would naturally expect) ^{أَشْيَاءٌ}.

3. ^{فَاعِلٌ} (rare); as ^{طَاهِرٌ} clean, pure, ^{أَطْهَارٌ}; ^{أَنْصَارٌ} a helper, ^{نَاصِرٌ}.

4. ^{فَعِيلٌ}, verbal adjectives, not having a passive signification (rare); as ^{شَرِيفٌ} noble, ^{أَشْرَافٌ}; ^{مَيِّتٌ} or ^{مَيِّتٌ} (for ^{مَوْتٌ}, §. 242), dead, ^{أَمْوَاتٌ}.

1. ^{فَعْلٌ}, ^{فُعْلٌ}, ^{فُعْلٌ} (rare); as ^{فَرْخٌ} the young of a bird, ^{أَفْرَحَةٌ}; ^{نَعْلٌ} a shoe, ^{أَنْعَلَةٌ}; ^{زِرٌّ} a button, ^{أَزْرَةٌ} (for ^{أَزْرَةٌ}); ^{بَرْجٌ} a tower, ^{أَبْرَجَةٌ}; ^{جُحْرٌ} the hole of a reptile, ^{أَجْحَرَةٌ}.

2. ^{فَعْلٌ} (rare); as ^{زَادٌ} (for ^{زَادٌ}) provisions, ^{أَزُودَةٌ}; ^{خَالَ} (for ^{خَوْلٌ}) an uncle (by the mother's side), ^{أَخُولَةٌ}; ^{قَفَا} (for ^{قَفَى} or ^{قَفُو}) the back of the neck, ^{أَقْفِيَّةٌ}.

3. Quadriliterals, of which the antepenult letter is quiescent (a long vowel), espe-

Plur. Fract.

Sing.

XV. أَفْعَلَةٌ

cially nouns of the forms فَعَالٌ and فِعَالٌ; as جَنَاحٌ *a wing*, أَجْنَحَةٌ; طَعَامٌ *food*, أَطْعَمَةٌ; دَوَاءٌ *physic*, أَدْوِيَةٌ; لِسَانٌ *the tongue*, أَلْسِنَةٌ; إِلَهٌ *a god*, آلِهَةٌ (for إِلِهَةٌ); إِمَامٌ *an 'imām or priest*, أَيْمَةٌ (for أَيْمَةٌ); فَنَاءٌ *a courtyard*, أَفْنِيَةٌ; قُرْآنٌ *the heart*, أَقْنَدَةٌ; عُمُودٌ *a pillar*, أَعْمِدَةٌ; رَغِيفٌ *a cake of bread*, أَرْغَفَةٌ.

4. فَعِيلٌ, verbal adjectives, derived from verba mediae rad. geminatae or ultimae rad. و et ي; as عَزِيزٌ *mighty, glorious*, أَعَزَّةٌ; عَفِيفٌ *temperate, chaste*, أَعْفَفَةٌ; حَبِيبٌ *dear*, أَحَبَّةٌ; صَبِيٌّ *a boy*, (for أَصْبِيَّةٌ), أَصْبِيَّةٌ.

1. فَاعِلٌ; as خَاتَمٌ *a signet-ring*, خَوَاتِمٌ; طَابَعٌ *a seal*, طَوَابِعٌ; طَابِقٌ *a pot, a crucible*, طَوَابِقُ.

2. فَعَالٌ, substantives; as قَالِبٌ *a mould*, قَوَالِبُ; كَاهِلٌ *the space between the shoulders*, كَوَاهِلُ; غَارِبٌ *the top of a*

Plur. Fract.

Sing.

XVI. فَوَاعِلُ

camel's hump, of a wave, etc., غَوَارِبُ;
 the seashore, سَوَاحِلُ.

3. فَاعِلٌ, masc. verbal adjectives (rare);
 as قَارِسٌ a horseman, فَوَارِسٌ a
 follower, قَوَائِعُ.

4. فَاعِلٌ, verbal adjectives, applicable by
 their signification only to females (§. 297
 rem. b); as حَامِلٌ pregnant, حَوَامِلُ;
 حَوَائِضُ menstruating, حَوَائِضُ.

5. فَاعِلَةٌ, substantives and fem. verbal
 adjectives; as صَاعِقَةٌ a thunderbolt,
 نَادِرَةٌ a rarity, a witticism,
 صَوَائِقُ; صَاحِبَةٌ a companion, نَوَادِرُ;
 جَارِيَةٌ a girl, جَوَارٍ (for جَوَارِي, see no.
 XXIII. rem.).

6. فَاعِلَاءُ; as قَاصِعَاءُ, نَافِقَاءُ, the hole
 of a mouse, قَوَاصِعُ, نَوَافِقُ.

XVII. فَعَائِلُ Fem. quadriliterals, 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,
 رِسَالَةٌ an embassy, letter, short
 treatise, رَسَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ;

Plur. Fract.

Sing.

عُجُوزٌ ^عشَمَائِلُ the north wind, ^عشَمَائِلُ
an old woman, ^ععَجَائِزُ; ^عحَلُوبَةٌ a milch-
camel, ^عحَلَائِبُ.

XVIII. ^عفُعْلَانُ

1. ^عفُعْلٌ, from radicals mediae ^و; as ^عحُوتٌ
a fish, ^عحِيتَانُ; ^عسُورٌ a wall, ^عسِيرَانُ;
^ععُودٌ a piece of wood, a branch, ^ععِيدَانُ.
2. ^عفُعْلٌ; as ^عخَرَبٌ a male bustard, ^عخَرَبَانُ;
^عوَصْعٌ a kind of small bird, ^عوَصْعَانُ;
^عوَرَلٌ a lizard, ^عوَرَلَانُ; ^عتَاجٌ (for ^عتَوَجٌ) a
crown, ^عتَاجَانُ; ^عبَابٌ a door, ^عبَيَّابَانُ;
^عنَارٌ fire, ^عنِيرَانُ; ^عفَتًى (for ^عفَتًى) a youth,
^عفَتَيَانُ.
3. ^عفُعْلٌ; as ^عصُرْدٌ a kind of bird, ^عصُرْدَانُ;
^عجُرْدٌ a fieldmouse, ^عجِرْدَانُ; ^عنُغْرٌ a
nightingale, ^عنِغْرَانُ.
4. ^عفُعَالٌ, and more rarely ^عفُعَالٌ; as ^عغُلَامٌ
a boy, a slave, ^عغُلَمَانُ; ^عغُرَابٌ a raven,
^عغَزَالٌ; ^ععُقَابٌ an eagle, ^ععُقْبَانُ;
a gazelle, ^عغَزَلَانُ.
5. ^عفَاعِلٌ (rare); as ^عحَائِطٌ a wall, ^عحِيطَانُ.

Rem. ^عأَخٌ (for ^عأَخُو), a brother, has
^عإِخْوَانُ; ^عأَمَةٌ (for ^عأَمَوَةٌ), a maidservant,
^عصَبِيٌّ a boy, ^عصَبِيَّانُ.

Plur. Fract.

Sing.

XIX. فُعْلَانُ

1. فَعْلٌ; as سَقْفٌ a roof, سُقْفَانُ; ظَهْرٌ the back, the short side of a wing-feather, ظُهُرَانُ; بَطْنٌ the belly, the long side of a wing-feather, بُطْنَانُ.

2. فَعْلٌ; as بَلَدٌ a town, بُلْدَانُ; بَرَقٌ, a lamb, بُرْقَانُ; حَمَلٌ a male, دُكْرَانُ.

3. فَعِيلٌ; as رَغِيفٌ a cake of bread, رُغْفَانُ; قَضِيبٌ a twig or rod, قُضْبَانُ; خَلِيلٌ a male ostrich, ظُلْمَانُ; خُلَانٌ a friend.

4. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediae rad. و et ي; as فَارِسٌ a horseman, فُرْسَانُ; شَابٌ a youth, شُبَّانُ.

5. أَفْعَلٌ, fem. فُعْلَاءُ; as أَحْمَرٌ red, حُمْرَانُ; أَصْلَعٌ bald, صُلْعَانُ; أَصَمٌ deaf, صُمَّانُ; أَعْمَى blind, عُمَيَّانُ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, nor are derived from verba mediae rad. geminatae or tertiae rad. و et ي; as فَقِيرٌ poor,

Plur. Fract.

Sing.

XX. فُعْلَاءُ

رَئِيسٌ; أَمْرَاءُ an *emir*, فُقَرَاءُ a chief, بُخْلَاءُ; رُسَّاءُ stingy, بَخِيلٌ.

Rem. خَلِيفَةٌ, a deputy, a caliph, makes خُلَفَاءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as شَاعِرٌ a poet, شُعْرَاءُ; عَاقِلٌ wise, عُقْلَاءُ; صَالِحٌ upright, صُلَحَاءُ.

XXI. أَفْعَلَاءُ

..... فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediae rad. geminatae or tertiae rad. و et ي; as صَدِيقٌ a friend, أَصْدِقَاءُ; هَيِّنٌ (for هَوِينٌ) light, easy, أَحِبَّاءُ, خَلِيلٌ, حَبِيبٌ; أَهْوَنَاءُ, شَدِيدٌ (أَخِلَّاءُ, أَحِبَّاءُ); أَخِلَاءُ strong, وَلِيٌّ; أَغْنِيَاءُ rich, غَنِيٌّ; أَشَدَّاءُ a friend, a *veli* or saint, أَوْلِيَاءُ.

XXII. فَعْلَى

1. فَعْلٌ, فَعِيلٌ, فَاعِلٌ, أَفْعَلٌ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتَلٌ slain, قَتْلَى; جَرَحٌ wounded, جَرْحَى; مَيِّتٌ (for مَوِيَّتٌ) dead, مَوْتَى; أُسِيرٌ a prisoner, أُسْرَى.

XXIII. فَعَالٍ

- عَائِدٌ *poor*, هَالِكٌ *perishing*,
 حَمِيقٌ *or* زَمْنِي *paralytic*; عَيْلِي *or*
 حَمَقِي *silly*, أَحْمَقُ.
 2. كَسْلَانُ *verbal adjectives*; as كَسْلَانُ *lazy*,
 غَضَبَانُ *angry*, كَسَلِي *or* غَضَبِي;
 غَرَثَانُ *hungry*, غَرَثِي.
 1. فَعْلَاءُ *as* عَذْرَاءُ *a virgin*, عَدَارٍ *a field or plain*,
 صَحَارٍ.
 2. فَعْلَى *as* فَتْوَى *a judicial reply*,
 ذِفْرَى *the elevated part of the skull behind the ear*,
 دَفَارٍ.
 3. فُعْلَى *fem. adjectives*; as حُبْلَى *pregnant*,
 حَبَالٍ.

Rem. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. اَلْفَعَالِي. In the same way لَيْلٌ, *night*, makes لَيْالٍ (acc. لَيْالِي); أَهْلٌ, *people*, أَهَالٍ (acc. أَهَالِي); and أَرْضٌ, *the earth*, أَرَاِصِي (acc. أَرَاِصِي).

1. The same substantives and adjectives as no. XXIII. 1, 2, 3; e. g. عَدَارِي, صَحَارِي; دَفَارِي, فَتَوَارِي; حَبَالِي.

Plur. Fract.

Sing.

XXIV. فَعَالَى

2. فَعِيلٌ, verbal adjectives; as
سَكْرَانٌ *drunken*, سَكَارَى; غَضَبَانٌ *angry*,
أَسِيرٌ; غَرَاثَى *hungry*, غَرَّثَانٌ; غَضَابَى
a prisoner, أَسَارَى; يَتِيمٌ *an orphan*,
نَدَامَى *a boon-companion*, يَتَامَى

Rem. Instead of فَعَالَى we also find
كُسَالَى, سُكَارَى; فُعَالَى and فُعَالَى; as
أُسَارَى, كِسَالَى.

3. فَعِيلَةٌ, fem. substantives from verba
tertia rad. و et ي; as هَدِيَّةٌ *a present*,
رَعِيَّةٌ *subjects*, مَنَايَا; مَنِيَّةٌ *fate*; هَدَايَا
خَطَايَا (for خَطِيئَةٌ) *a sin*, رَعَايَا

Rem. We write هَدَايَا instead of هَدَايَى,
etc., to prevent the repetition of the letter ي
(see §. 179 rem. a).

XXV. فَعِيلٌ
(rare)

1. كَلْبٌ; عَبِيدٌ *a slave*, عَبْدٌ; كَلِبٌ
a dog, كَلِيبٌ.
2. حَمِيرٌ *an ass*, حِمَارٌ; فِعَالٌ.
3. غَازٍ; حَاجٍ *a pilgrim*, حَاجٌ; غَازٍ
(for غَزِيوٌ) *a soldier*, غَزِيٌ (for غَزِيوٌ);
مَاعِزٌ *a goat*, مَعِيزٌ; ضَائِنٌ *a sheep*,
ضَائِنٌ.

*Plur. Fract.**Sing.*

XXVI. ^{فُعُولَةٌ} (rare) ^{فَعُلَ}; as ^{بَعْلٌ} a husband, ^{بُعُولَةٌ}; ^{عَمٌّ} an uncle (by the father's side), ^{عُمُومَةٌ}; ^{خَالَ} an uncle (by the mother's side), ^{عُيُورَةٌ} a wild ass, ^{عَيْرٌ}.

XXVII. ^{فَعَالَةٌ} (rare) { 1. ^{فَعَلٌ}; as ^{حَجَرٌ} a stone, ^{حِجَارَةٌ}.
2. ^{فَاعِلٌ}; as ^{نَاهِبٌ} a plunderer, ^{نِهَابَةٌ}; ^{صَاحِبٌ} a companion, ^{صَحَابَةٌ} (also ^{صَحَابَةٌ}).

XXVIII. ^{فَعَلٌ} (rare) { 1. ^{فَعَلَةٌ}, ^{فَعَلَةٌ}; as ^{حَلَقَةٌ} a circle or ring, ^{حَلَقٌ}; ^{بَكَرَةٌ} a windlass, ^{بَكْرٌ}.
2. ^{فَاعِلٌ}, as ^{نَاهِلٌ} drinking, thirsty, ^{نَهْلٌ}; ^{طَالِبٌ} seeking, ^{طَلَبٌ}; ^{خَادِمٌ} a servant, ^{تَبِعٌ} a follower, an attendant, ^{خَدَمٌ}.

XXIX. ^{فَعُلٌ} (rare) ^{فَاعِلٌ}; as ^{شَارِبٌ} drinking, ^{شَرَبٌ}; ^{نَاصِرٌ} a helper, ^{نَصْرٌ}; ^{تَاجِرٌ} a merchant, ^{تَجَرٌ}; ^{صَاحِبٌ} a companion, ^{صَحْبٌ}; ^{رَاكِبٌ} a rider, ^{رَكَبٌ}.

Rem. a. The above rules regarding the correspondence of certain forms of the plur. fractus and of the sing., are subject to many exceptions. The dictionaries also give many forms which we have not thought it necessary to notice; e. g. ^{شَيْخٌ} an old man, a chief, ^{مَشِيخَةٌ} and ^{مَشِيخَاءٌ}; ^{عَبْدٌ} a slave, ^{عِبْدِي}, ^{عِبْدَانٌ}, ^{مَعْبُدَةٌ}, ^{مَعْبُودَةٌ}; and the like.

Rem. b. Many forms of the plur. fractus seem to be derived, not from the sing. forms in actual use, but from others, which are obsolete

or of rare occurrence. E. g. فَاعِلٌ, pl. فُعَلَاءٌ, (as شَاعِرٌ *a poet*,
(شُعْرَاءُ) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى,
(as هَالِكٌ *perishing*, هَلَكَى) also from an obsolete فَعِيلٌ (هَلِيكٌ).

Rem. c. From the preceding table it is obvious that one sing.
may have several forms of the plur. fractus; e. g. بَحْرٌ *the sea*, بَحَارٌ,
عَبْدَانٌ, أَعْبَدٌ, عَبِيدٌ, عِبَادٌ, عَبْدٌ; أَبْحَرٌ, أَبْحُورٌ,
أَصْحَابٌ, صَحَابٌ, صَحْبٌ, صَاحِبٌ *a companion*, صُحْبَانٌ, صَحَابَةٌ.
Or one sing. may have several plurales fracti
and a plur. sanus besides; e. g. شَاهِدٌ *one who is present, a witness*,
عَايِدٌ, شَوَاعِدٌ, شَاهِدَاتٌ, شُهُودٌ, شُهُودٌ, شَاهِدُونَ,
عَبَدَةٌ, عِبَادٌ, عَابِدُونَ, عَابِدُونَ. In such cases, if the
sing. has several meanings, it often happens that each of them has
one or more forms of the plur. which are peculiar to it, or used in
preference to the rest. For example: بَيْتٌ means: 1) *a house*,
2) *a verse of poetry*; in the former sense the plur. fract. is more
usually بُيُوتٌ than أَبْيَاتٌ, in the latter always أَبْيَاتٌ. Again,
عَيْنٌ signifies: 1) *an eye*, 2) *a fountain*, 3) *peculiar nature or essence*,
4) *a distinguished man*; its plur. fract. in the first sense is عَيْنُونَ or
أَعْيَانٌ, rarely أَعْيَانٌ; in the second, عَيْنُونَ or أَعْيَانٌ; in the
third and fourth, أَعْيَانٌ. Or, to take another example, بَطْنٌ means:
1) *the belly*, 2) *a valley*, 3) *a tribe*, 4) *the interior*, 5) *the long side
of a wing-feather*; the plur. fract. in the first and second significations,
according to the lexicon el-Kāmūs, is بَطُونٌ or أَبْطُنٌ, rarely
بُطْنَانٌ; in the third, بَطُونٌ or أَبْطُنٌ; in the fourth and fifth,
بُطْنَانٌ.

305. The forms of the plur. fract. of substantives and
adjectives, which consist of *four* or more consonants, are

exhibited, along with the corresponding singulars, in the following table.

Plur. Fract. '

Sing.

I. فَعَالِلُ
(أَفَاعِلُ)
(تَفَاعِلُ)
(مَفَاعِلُ)

1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ضَفْدَعٌ *a frog*, ضَفَادِعُ; قَنْطَرَةٌ *a bridge*, قَنْطَاطِرُ; جَوْهَرٌ *a gem*, جَوَاهِرُ.
2. Quadriliterals (ة not included), formed from trilateral roots by prefixing أ, ت, or م; as أَصْبَعٌ *a finger*, إَصْبَعٌ; أَفْعَى *a viper*, أَفَاعٍ (for أَفَاعِي; compare §. 304, no. XXIII. rem.); تَجْرِبَةٌ *experience*, تَجَارِبُ; مَعِيشَةٌ *means of subsistence*, مَعَارِبُ; مَعْنَى *meaning*, مَعَانٍ (for مَعَانِي; compare §. 304, no. XXIII. rem.).

Rem. a. In the plur. fract. of the form مَفَاعِلُ from verba mediae rad. ي, the ي is not converted after the 'clif productionis into hémza (ة), — as happens, for instance, in form XVII. of the triliterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, §. 240), — but it remains unchanged; e. g. مَسَاحَةٌ, مَسَاحٌ, *an open space for walking* (from سَاح for سَاحَ), مَسَائِحُ; whereas مَسَائِحُ is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In

Plur. Fract.

Sing.

the same form from verba mediae rad. و, the و is usually retained, as مَقْرَسٌ *a bowcase*, مَقَارِئُ; مَقَارِئُ (from قَارَ for قَوَزَ) *a desert*, مَقَارِئُ; 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 instance into hêmza (ة), viz. مُصِيبَةٌ (from صَابَ for صَوَبَ) *a misfortune*, مَصَاوِبُ, مَصَايِبُ, and مَصَائِبُ.

Rem. b. Adjectives of the form أَفْعَلٌ, which have the superlative meaning, form, when used as substantives, a plur. أَفْعَالٌ; e. g. أَكْبَرُ *greatest*, أَكَابِرُ.

II. فَعَالِيلُ
(أَفْعَالِيلُ)
(تَفْعَالِيلُ)
(مَفْعَالِيلُ)
(يَفْعَالِيلُ)
(فَوَاعِيلُ)

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ي); as سُلْطَانٌ *a sultan*, سَلَاطِينُ; سَكِينٌ *a knife*, سَكَائِينُ; كُرْسِيٌّ *a seat*, كُرَاسِيٌّ (for كَرَّاسِيٌّ); بَرِّيَّةٌ *a desert*, بَرَارِيٌّ (for بَرَارِيٌّ); حَظِيَّةٌ *a favourite* (wife or concubine), حَاطِيٌّ (for حَاطِيٌّ); تَصْوِيرٌ *a picture*, تَصَاوِيرُ; تَأْرِيخٌ *a chronicle*, تَوَارِيخُ (compare §. 136); مِفْتَاحٌ *a key*,

*Plur. Fract.**Sing.*

إِكْلِيلٌ; مَسَاكِينُ *poor*, مَفَاتِيحُ *a garland or crown*, يَنْبُوعٌ *a spring*, يَنْابِيعُ *a buffalo*, جَامُوسٌ *a spy*, جَوَاسِيسُ *a spy*.

Rem. a. The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَاتَمٌ *signet-rings*, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمُ); دِرْهَمٌ *dirhems*, from دِرْهَمٌ = دِرْهَمٌ (pl. دِرَاهِمُ).

Rem. b. دِينَارٌ *a dinār*, قِيرَاطٌ *a carat*, and دِيَوَانٌ *the council of state, a public office, a collection of poems*, make دَنَانِيرُ, قَرَارِيطُ, and دَوَاوِينُ (as if from sing. forms دِنَارٌ, قِرَاطٌ, and دِيَوَانٌ). دِيْبَاجٌ *brocade*, has دِيْمَاسٌ or دِيْبَاسٌ; دَبَابِيحُ or دَبَابِيحُ *a bath*, دِيَامِيسُ or دَمَامِيسُ; and أَثُونٌ *a furnace*, أَتَانِينُ or أَتَاتِينُ.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أَسَاتِيدُ *a master, a teacher*, أَسَاتِيدُ and أَسَاتِدَةٌ; تَلْمِيذٌ *a disciple, a pupil*,

Plur. Fract.

Sing.

III. فَعَالِلَةٌ

فَيْلَسُوفٌ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ.

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. مَلَأَنٌ *an angel*, مَلَأَكَةٌ; صَيَّقَلَ *one who polishes swords*, صَيَّقِلَةٌ; صَيَّقِلَةٌ and صَيَّقِلٌ; أَسْقَفَ (ἐπίσκοπος) *a bishop*, أَسَاقِفٌ and أَسَاقِفَةٌ; قَيْصَرَ (Caesar) *the Byzantine emperor*, قَيْصَارَةٌ; مَغْرَبِيٌّ; فَرَاعَنَةٌ (פֶּרַעֲנִי) *Pharaoh*, فِرْعَوْنُ; مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, بَغَادِدَةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Maṣmūda*, مَصَامِدَةٌ; مُهَلَّبِيٌّ *a descendant of 'l-Muhallèb*, مَهَالِبَةٌ.

Rem. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; as جَبَّارٌ, *a tyrant, a giant*, جَبَابِرَةٌ.

Rem. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E. g. عَنَكَبُوتٌ *a spider*,

عَنَاكِبُ; عَنَدَلِيبُ *a nightingale*; عَنَادِلُ; قَلَنْسُوءَةٌ *a sort of cap*,
 قَلَانِسُ; قَلَانِسُ (for قَلَانِسِي), or قَلَانِسِي; أَسطُوانَةٌ *a pillar*,
 أَسطَاطِينُ.

Rem. c. The forms of the plur. fract. of quadrilaterals and quin-
 queliterals are also used in forming plurals from other plurals (جَمْعُ
 أَجْمَعِ the plur. of the plur., or secondary plural). E. g. ظُفْرٌ *a nail*
 or *claw*, pl. أَظْفَارٌ, pl. pl. أَظْفَانِيرُ; يَدٌ *a hand, a benefit*, pl. أَيَدٍ
 (for أَيَدِي), pl. pl. أَيَادٍ (for أَيَادِي). From the plur. fract. may
 also be formed a plur. sanus by adding اَت; as بَيْتٌ *a house*, pl.
 بُيُوتٌ, pl. pl. بُيُوتَاتٌ *houses, families*; طَرِيقٌ *a road*, pl. طُرُقٌ,
 pl. pl. طُرُقَاتٌ. Such secondary plurals can be properly used only
 when the 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 شَافِعِيٌّ *a follower*
 of *é's-Sāfi* (الشَّافِعِيُّ), الشَّافِعِيَّةُ *the whole sect*; صُوفِيٌّ *a Sūfī*,
 الصُّوفِيَّةُ; عُثْمَانِيٌّ *a member or client of the family of 'Othmān*,
 الْعُثْمَانِيَّةُ. See §. 268.

Rem. e. The plural of some nouns is anomalous, or derived
 from other forms or roots than the sing. in use; as أُمٌّ *a mother*,
 أُمَّهَاتٌ (Syr. اِمْهَات, اِمْهَات); فَمٌّ *the mouth*, أَفْوَاهٌ (from a sing.
 فَوْه); مَاءٌ *water, a spring*, مِيَاهٌ, أَمْوَاهٌ (from a sing. مَاه);
 اِمْرَأَةٌ *a woman*, نِسَاءٌ, نِسْوَةٌ, نِسْوَانٌ (from the rad. أَنَس, whence
 Heb. אִנְשָׁא, אִנְשָׁה, for אִנְשָׁה, אִנְשָׁה). إِنْسَانٌ *a human being* (Heb.
 אִנְשָׁא, for אִנְשָׁא, אִנְשָׁא), has usually نَاسٌ, instead of the older
 and poetic أَنْاسٌ (Heb. אִנְשָׁא, Aram. اِنْمَا, اِنْمَا).

306. As regards their meaning, the *plurales fracti* are totally different 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*, i. e. several individuals who are slaves, عِبِيدُ *slaves* collectively; شَبَّانُ *young men, youth* (juventus), = شَبَابٌ; مَشِيخَةٌ *old men* in general; الْعُثْمَانِيَّةُ *the whole race of 'Othmān*. 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 *fem.* 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, 1. 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 *people*, عَسْكَرٌ *an army*. These differ from the أَشْبَاهُ الْجَمْعِ in not admitting of the formation of *nomina unitatis* (§. 246).

307. The plur. sanus and the *plurales fracti* of the forms XII., XIII., XIV., and XV., are used only of persons and things that do not exceed *ten* in number (3 to 10), and are therefore called جُمُوعُ الْقِلَّةِ, *plurals of paucity*, whilst the rest are named جُمُوعُ الْكَثَرَةِ, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

a) 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. ⁹ (Nom.), ₉ (Gen., Dat., Abl.), and ⁹ (Acc., see §. 8 rem.). Diptotes are those which have only *two* terminations; viz. ⁹ (Nom.) and ₉ (Gen. Dat., Abl., Acc.). The former are called by the Arab grammarians *مُنْصَرَفٌ*, *declinable*, and the latter *غَيْرُ مُنْصَرَفٍ*, *indeclinable*. — 2) The *dual* number has only *two* case-endings, which are common to both genders; viz. _{ان} (Nom.) and _{ين} (Gen., Dat., Abl., Acc.). — 3) The *pluralis sanus* has likewise only *two* case-endings for each gender; viz. for the *masc.*, _{ون} (Nom.) and _{ين} (Gen. Dat., Abl., Acc.); for the *fem.*, _{ات} (Nom.) and _{ات} (Gen., Dat., Abl., Acc.). — 4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see §. 309, 1). — The following is the paradigm of the declension of undefined substantives and adjectives.

Triptotes.

Substantives.

Masc.		Fem.	
Proper.	Common.	Proper.	Common.
Sing.		Sing.	
N. زَيْدٌ <i>Zèid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G. زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac. زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً

Triptotes.
Substantives.

Masc.		Fem.	
Proper.	Common.	Proper.	Common.
Dual.		Dual.	
N.	زَيْدَانِ رَجُلَانِ	هِنْدَانِ جَنَّتَانِ	
G. Ac.	زَيْدَيْنِ رَجُلَيْنِ	هِنْدَيْنِ جَنَّتَيْنِ	
Plur. sanus.		Plur. sanus.	
N.	زَيْدُونَ	هِنْدَاتُ جَنَّاتُ	
G. Ac.	زَيْدِينَ	هِنْدَاتِ جَنَّاتِ	
Plur. fract.		Plur. fract.	
N.	 رَجَالٌ	جِنَانٌ أَهْنَدُ	
G.	 رَجَالٍ	جِنَانٍ أَهْنَدِ	
Ac.	 رَجَالًا	جِنَانًا أَهْنَدًا	

Adjectives.

Masc.		Fem.
Sing.		
N.	جَالِسٌ <i>sitting.</i>	نَائِكَةٌ <i>mourning.</i>
G.	جَالِسٍ	نَائِكَةٍ
Ac.	جَالِسًا	نَائِكَةً
Dual.		
N.	جَالِسَانِ	نَائِكَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِكَتَيْنِ

Triptotes.**Adjectives.**

	Masc.	Fem.
	Plur. sanus.	
N.	جَالِسُونَ	نَائِكَاتٌ
G. Ac.	جَالِسِينَ	نَائِكَاتٍ
	Plur. fract.	
N.	جُلَّاسٌ	نُوحٌ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

Diptotes.**Substantives.**

	Masc.	Fem.
	Sing.	
N.	عُثْمَانُ <i>Othmān.</i>	زَيْنَبُ <i>Zèinab.</i>
G. Ac.	عُثْمَانَ	زَيْنَبَ
	Dual.	
N.	عُثْمَانَانِ	زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ	زَيْنَبَيْنِ
	Plur. sanus.	
N.	عُثْمَانُونَ	زَيْنَبَاتٌ
G. Ac.	عُثْمَانِينَ	زَيْنَبَاتٍ
	Plur. fract.	
	(of دِرْهَمٌ <i>a dirhèm</i>)	
N.	دَرَاهِمٌ	
G. Ac.	دَرَاهِمَ	

Diptotes.		
Adjectives.		
	Masc.	Fem.
	Sing.	
N.	أَسْوَدٌ <i>black.</i>	سَوْدَاءٌ <i>black.</i>
G. Ac.	أَسْوَدَ	سَوْدَاءَ
	Dual.	
N.	أَسْوَدَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	سَوْدَاوَيْنِ
	Plur. sanus.	
N.	....	....
G. Ac.	....	....
	Plur. fract.	
	(of نَائِكَةٌ <i>mourning</i>)	
N.	....	نَوَائِكُ
G. Ac.	....	نَوَائِكَ

Rem. There are two words in Arabic, in which the final flexional vowel of the sing. affects the last vowel of the radical part of the substantive; viz. ^{مُ}أَمْرُو, *a man*, and ^{مُ}ابْنُم, *a son*, for ^{مُ}أَمْرَا and ^{مُ}ابْنِم, which are also used.

Sing. Nom.	^{مُ} أَمْرُو	^{مُ} ابْنُم
Gen.	^{مُ} أَمْرِي	^{مُ} ابْنِمِ
Acc.	^{مُ} أَمْرًا	^{مُ} ابْنَمًا

General Remarks on the Arabic Declension as compared with that of the other Semitic Languages. — In the other Semitic languages, as also in modern Arabic, the case-endings of the *singular* have almost wholly disappeared.* In Aethiopic, the old *accusative* in *ā* is retained, both as an accus., and to mark the construct state of nouns; as *'emna marēta meder*, "from the dust of the ground"; *takala gannata*, "he planted a garden". In Hebrew, traces of all three cases are discernible, viz. $\text{ָ} = \text{ַ}$, $\text{ִ} = \text{ַ}$, and $\text{ֵ} = \text{ַ}$ or ִ (compare §. 97 rem. b), though the first two have lost their peculiar force, and are chiefly used by the poets as archaistic forms (see Gesenius' Heb. Gr. §. 88).† The Aramaic has lost them completely, for the status emphaticus in ָ (as ܢܒܪܐܢ *the man*) seems rather to be a post-positive article‡ than the remnant of a case (the accus.). — The *dual* does not exist in Aethiopic. In Aramaic, the nom. early fell into disuse, and its place was supplied by the *oblique* form $\text{ִן} = \text{ִ}$; as רַגְלִין *the two feet*. In Syriac, however, the dual has maintained itself in but three words, in the form *ēn* (contracted for *áyin*); viz. ܐܢܝܢ , fem. ܐܢܝܢܐ , *two*; ܐܢܝܢܐܝܢ *two hundred*; and ܐܢܝܢܐܝܢܐ *Egypt*. In Hebrew, the corresponding termination is ִין (with ם for ן , as in אִם *if* =

* They are still used in some parts of Arabia and Mesopotamia, though, as in Hebrew, with but little regard to grammatical correctness. See 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.

† The adverbial termination ִין has been explained in two different ways, some regarding it as an accus. = ִין , with ם for ן (as in the dual and plur.); others as an obsolete plur. = ִין , on which see a subsequent note. I prefer the former view. Examples are: אֱמֵן , or אֱמֵן , *truly* (אֱמֵן), בְּחֵן *gratis* (חֵן), בְּיוֹם *by day* (יוֹם), בְּרֵיקָם *in vain* (רֵיקָן), and, with ו for א , פִּתְאֻם , *instantly* (for פִּתְעֻם , from פָּתַע). See Gesenius' Heb. Gr. §. 98, 3.

‡ Compare, for instance, in Swedish, *mann-en*, "the man", as distinguished from *en man*, "a man".

§ Very rarely ִין , as in מֵאֵין , for the common מֵאֵין , *two hundred*; and ִין , as מֵאֵין , fem. מֵאֵין , *two* (for מֵאֵין , מֵאֵין).

אֶן, thumb = אֶבְהָם, pistachio-nuts = בְּטָם, to be fat = דְּסִים. In these cases, the — is merely an auxiliary vowel, to lighten the pronunciation; as בֵּית = בֵּית, so יֵין or יֵם = יֵין; compare שְׁנַיִם with אֶחָדִים, יָדַיִם with יָדַיִם, שְׁנַיִם (שְׁנָה) with שְׁנַיִם (שְׁנָה).* It is farther to be noticed, that in 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. See Gesenius' Heb. Gr. §. 86 b. In modern Arabic, the dual is but little employed except in the substantive, and then in the oblique form יֵין. — In regard to the plur. *sanus* of the Arabic, we must first observe that as وَن, اَت, are dynamical developments of وَ, اَ, and يֵין, اַת, of وَ, اَ; we should naturally expect a form اَن, اَتَا, to correspond to اَ, اَ. This *ān* (acc. *āna*) has been actually preserved in Aethiopic as the plural of various classes of adjectives; e. g. ርክክ: *rehhuk*, "distant", ርክክኡ: *rehhukān*. † In Aramaic (as in modern Arabic), the oblique termination י — is alone in use, as גְּבָרִין *men*, אֲוֵנִין *oxen*; and in Hebrew, ם is substituted for י (as in the dual), whence אֲנָשִׁים *men*, פָּרִים *steers*. For the *fem.* the other dialects have, in exact accordance with the Arabic: Aeth. *at* (acc. *āta*); Aram. אַת, אַת (in the construct; the absolute form אַת, אַת, is difficult to account for); Heb. אֶת — (*ō* for *ā*). See Gesenius' Heb. Gr. §. 86. — Of the Arabic *plurales fracti* there are no certain vestiges in Heb. or Aram. The Aethiopic, on the contrary, has plurals of this sort exactly corresponding to some of the

* Very rare forms are: 1) יֵין (like Aram. *en*), in the combination אֲנָשִׁים, fem. אֲנָשִׁים, *twelve*; 2) יֵין, in the proper name עֵינִים = עֵינִים; and 3) יֵין (for יֵין, see last note), in the proper name דָּתִין = דָּתִין. It may be, however, that יֵין and יֵין are not contractions of יֵין and יֵין, but the actual nom. = אֶן.

† Hence, perhaps, may be explained the very rare Hebrew form אַת, in גְּבָרִים, *gnats*, = גְּבָרִים, with אַת for יֵין.

Arabic forms. See Dillmann's *Grammatik d. Aethiopischen Sprache*, § 136 and foll.

309. The following nouns are diptotes.

1. Several forms of the pluralis fractus; viz.

a) Quadrisyllabic plurales fracti, the first and second syllables of which have fêṭḥa and the third kèsra, that is to say, the forms فَوَاعِلُ (XVI.), فَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns that have more than three radicals letters); as قَوَائِمُ *followers*, عَجَائِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans*.

b) Plurales fracti that end in hêmza preceded by êlif mêmḍûda (آء), viz. فُعَلَاءُ (XX.) and أَفْعَلَاءُ (XXI.); as حُكَمَاءُ *wise men*, أَوْلِيَاءُ *friends* (compare 2. a and 3. b).

c) Plurales fracti that end in ـى and ـي, viz. فَعَالٍ (XXIII.), فَعَالِي (XXII.), and فَعَالِي (XXIV.); as عَذَارٍ *virgins*, جَرْحَى *wounded men*, نَصَارَى *Christians* (compare 2. b and 3. b).

2. Various common nouns and adjectives; viz.

a) Common nouns and adjectives which end in hêmza preceded by êlif mêmḍûda (آء); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§. 296). Compare 1. b and 3. b.

Rem. This rule does not apply to cases in which the hêmza is radical, as قَرَأَ from قَرَأَ (compare §. 299 rem. c, and §. 301 rem. c).

b) Common nouns and adjectives ending in êlif makṣûra (ـى); as ذِكْرَى *memory*, دُنْيَا *the world* (§. 295, 2), سَكْرَى *drunken* (§. 295, 1), صَغْرَى *smallest* (§. 295, 2), أُولَى *first* (§. 295, 2 rem. b). Compare 1. c and 3. b.

Rem. Excepting those in which the êlif makṣûra is radical; as

هُدَى *guidance* (for هُدًى, §. 213).

c) Adjectives of the form **أَفْعَل** (§. 234—5), of which the fem. is **فُعْلَى** and **فَعْلَاءَ** (§. 295, 2, and §. 296); as **أَعْجَبُ** *most wonderful*, f. **عُجْبَى**; **أَحْمَرُ** *red*, f. **حَمْرَاءَ**. — But adjectives of the form **أَفْعَل**, f. **أَفْعَلَةٌ**, are triptotes; as **أَرْمَلُ** *poor*, f. **أَرْمَلَةٌ**. Common nouns of this form are usually regarded as triptotes; e. g. **أَجْدَلُ** *a hawk*, **أَخِيلُ** *a woodpecker*, **أَزْمَلُ** *a humming*; but the diptote form is admissible, as **أَجْدَلُ**, **أَخِيلُ**.

Rem. Adjectives of the form **أَفْعَل**, when used as nouns, always retain the diptote inflexion; e. g. **أَذْهَمُ** *a fetter* (properly *dun*), **أَسْوَدُ** *a serpent* (prop. *black*).

d) Adjectives of the form **فَعْلَان**, of which the fem. is **فُعْلَى** (§. 295, 1); as **سَكْرَانُ**, f. **سَكْرَى**, *drunken*. — But those of which the fem. is **فَعْلَانَةٌ** (§. 295 rem. a) are triptotes; as **ذَنْمَانُ**, f. **ذَنْمَانَةٌ**, *repentant*. — Adjectives of the form **فَعْلَان** are all triptote, their fem. being formed by adding **ة** (§. 295 rem. a); as **عُرْيَانُ**, f. **عُرْيَانَةٌ**, *naked*.

e) Distributive numerals of the forms **فُعَال** and **مَفْعَل** (§. 333); as **ثَنَاءٌ** and **مَثْنَى**, *two by two*, **ثَلَاثُ** and **مَثَلَثُ**, *three by three*. And likewise **أَخَرُ**, the plur. fract. of **آخَرُ**, and of its fem. **أُخْرَى**, *another*.

3. Many proper names; viz.

a) Foreign names of men, as **آدَمُ** *Adam*, **إِبْرَاهِيمُ** *Abraham*, **إِسْحَاقُ** *Isaac*, **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*.

b) Proper names that end in *ʿelif maḵṣūra* (compare 1. c and 2. b) and *ʿelif mēmūdā* (compare 1. b and 2. a), whether Arabic or foreign; as *يَحْيَى* *John*, *زَكَرِيَّا* *Zachariah*, *يَعْلَى* *Yāʿlā*, *لَيْلَى* *Lèilā*.

c) Proper names in *ـان*, whether Arabic or foreign; as *غَطَفَانُ* *Gatafān* (a tribe), *عُثْمَانُ* *Othmān*, *سُفْيَانُ* *Sufyān*, *سُلَيْمَانُ* *Solomon*.

d) Proper names that resemble in form the verbal forms *فَعَلَ* and *فُعِلَ*, or any of the persons of the Imperfect; as *شَمَّرُ* *Šammar*, *شَلَّمَ* *Jerusalem*, *ضَرَبُ* *Dorib*, *أَحْمَدُ* *Ahmèd*, *يَزِيدُ* *Yèzid*, *تَدْمُرُ* *Tadmur* (Palmyra), *تُمَادِيرُ* *Tumādīr*.

e) Common nouns of the fem. gender, consisting of more than three letters, when used as proper names; e. g. *عَقْرَبٌ* *a scorpion*, *عَقْرَبٌ* *Akrab* (a man's name).

f) Proper names that end in *ـة*, whether masc. or fem.; as *مَكَّةُ* *Mekka*, *فَاطِمَةُ* *Fāṭima* (a woman), *دُجَّةُ* *Doja* (a woman), *طَلْحَةُ* *Talḥa*, *كَتَادَةُ* *Katāda* (men).

g) Fem. proper names, which do not end in *ـة*, 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*, *زَيْنَبُ* *Zèinab*, *سُعَادُ* *Suʿād*, *سَقَرُ* *Hellfire* (as the name of a particular part of hell). — But fem. proper names that consist of only three letters, the second of which has *gèzma*, may be either diptote or triptote (though the former is preferred); as *هِنْدُ* or *هِنْدٌ* *Hind*, *دَعْدُ* or *دَعْدٌ* *Dād*.

h) Proper names of men and women, which are actually or seemingly derived from common nouns or adjectives; especially names of men of the form فَعْل (from فَاعِلٌ); as عَمْرُ 'Omar, زُفَرُ 'Zufar, جُشَمُ 'Gusem; and names of women of the form فَعَال (from فَاعِلَةٌ), as قَطَامُ 'Katām, رَقَاشُ 'Raḳāš, حَدَامُ 'Hadām. These latter, however, have more usually and correctly the form فَعَالِ, and are wholly indeclinable; as قَطَامِ, رَقَاشِ, حَدَامِ.

Rem. a. Besides being used as proper names, the forms فَعْل and فَعَال are often employed as vocatives, in terms of abuse; e. g. يَا لَكَاعِ 'O improbe! f. يَا خَبَاتِ; يَا لُكُعُ 'O vilis! f. يَا لَكَاعِ.

Rem. b. In compound proper names of the class called مُرَكَّبٌ (§. 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. بَعْلَبَكُ, حَضْرَمَوْتُ, gen. and acc. بَعْلَبَكِ, حَضْرَمَوْتُ. Both words may, however, follow the triptote declension, the second being in the genitive, and the first losing the tēnwīn because it is defined by the second (see §. 313 and foll.); nom. حَضْرَمَوْتُ, gen. حَضْرَمَوْتُ, acc. حَضْرَمَوْتُ. The proper name مَعْدِي كَرِبُ admits of a third form, for we may say مَعْدِي كَرِبِ (like حَضْرَمَوْتُ); or مَعْدِي كَرِبُ, gen. and acc. مَعْدِي كَرِبِ (like حَضْرَمَوْتُ, حَضْرَمَوْتُ); or مَعْدِي كَرِبِ in all three cases. — Proper names of men ending in وَيْ are wholly indeclinable; as بُوَيْيْ, نَفْطُوَيْيْ, سَيْبُوَيْيْ.

319. Nouns ending in يَ for يَ or وَ (§. 213 and §. 245), which follow the first declension, and those in يَ and اِ, for يَ, which follow the second (§. 309, 1. c, 2. b,

3. b), retain in the oblique cases the termination of the nom., so that their declension is only *virtual* (تَقْدِيرِيّ), not expressed (لَفْظِيّ) or external (ظَاهِر). E. g. عَصَا for عَصَوُ, بُشْرَى for بُشْرَى, and رَحِيًا for رَحَى, رَحِي, and رَحِيًا; عَصَوُ, and عَصَا; رَحَى for رَحِي, رَحِي, and رَحِيًا; بُشْرَى for بُشْرَى and بُشْرَى.

311. Nouns ending in ـِي, for ـِي and ـُو (§. 167. II. 2, and the Paradigms of the Verb, Tab. XVIII.), or ـِي and ـُو, (see the same Tab.), have the same termination in the nom. and gen. (dat. abl.), but in the acc. ـِيَا (according to §. 166, 1). E. g. غَاوُ for غَاوُ, acc. غَاوِيَا; رَامُ for رَامِي, acc. رَامِيَا; مُغَزُّ for مُغَزُّ, acc. مُغَزِيَا; مُزْمُ for مُزْمِي, acc. مُزْمِيَا; تَمَنِّي for تَمَنِّي, acc. تَمَنِيَا; تَغَزُّ for تَغَزُّ, acc. تَغَزِيَا; شَجَرُ (verbal adj.) for شَجَرُ, acc. شَجَرِيَا; عَمِ (verbal adj.) for عَمِي, acc. عَمِيَا.

312. All plurals of the second declension, which ought regularly to end in ـِي, for ـِي, follow in the nom. the first declension instead of the second, and substitute ـِي (for ـِي). 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 ـِي. E. g. جَارِيَّةٌ, pl. nom. and gen. جَوَارِ, for جَوَارِي (instead of جَوَارِي), acc. جَوَارِيَا; مَعْنَى, pl. nom. and gen. مَعَانِ, for مَعَانِي (instead of مَعَانِي), acc. مَعَانِيَا; صَحْرَاءُ, pl. nom. and gen. صَحَارِ, for صَحَارِي (instead of صَحَارِي), acc. صَحَارِيَا.

b) The Declension of Defined Nouns.

313. Undefined nouns become defined: 1. by prefixing the article **الْ**; 2. a) by adding a noun in the genitive; b) by adding a pronominal suffix.

314. If an undefined noun be defined by the article, the following cases arise.

1) If it belongs to the first declension, it loses the *tênwîn*.

Nom.	الرِّجَالُ	الْحَصَنَةُ	الْمَدِينَةُ	الْحَسَنُ	الرَّجُلُ
	<i>the men.</i>	<i>the chaste (woman).</i>	<i>the city.</i>	<i>Hasan.</i>	<i>the man.</i>
Gen.	الرِّجَالِ	الْحَصَنَةِ	الْمَدِينَةِ	الْحَسَنِ	الرَّجُلِ
Acc.	الرِّجَالَ	الْحَصَنَةَ	الْمَدِينَةَ	الْحَسَنَ	الرَّجُلَ

Rem. The final **ل** of the acc. disappears along with the *tênwîn*.

2) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السَّوْدَاءُ	الْأَكَابِرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the chief men.</i>
Gen.	الْأَسْوَدِ	السَّوْدَاءِ	الْأَكَابِرِ
Acc.	الْأَسْوَدَ	السَّوْدَاءَ	الْأَكَابِرَ

3) If it be a plur. sanus fem., it loses the *tênwîn*.

Nom.	الْمَخْلُوقَاتُ	الظُّلُمَاتُ
	<i>the creatures.</i>	<i>the darkness.</i>
Gen. Acc.	الْمَخْلُوقَاتِ	الظُّلُمَاتِ

Rem. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as **الرَّجُلَانِ** *the two men*, **الضَّارِبُونَ** *those who beat*.

Rem. *b.* Nouns ending in ـ drop the *tênwîn* and resume their original ى ; as الرَّامِي from رَامٍ , المُعَانِي from مَعَانٍ , الْتَّمَنِي from تَمَنٍّ , الجَّوَارِي from جَوَارٍ (see §§. 311—2).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

1) 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	$\text{أَسْفَلُ الْأَرْضِ}$	$\text{رَجَالُ الْمَدِينَةِ}$
	<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
Gen.	كِتَابِ اللَّهِ	$\text{أَسْفَلِ الْأَرْضِ}$	$\text{رَجَالِ الْمَدِينَةِ}$
Acc.	كِتَابَ اللَّهِ	$\text{أَسْفَلَ الْأَرْضِ}$	$\text{رَجَالَ الْمَدِينَةِ}$

Nom.	$\text{عَجَائِبُ الْمَخْلُوقَاتِ}$	كُلُّ يَوْمٍ
	<i>the wonders of creation.</i>	<i>every day.</i>
Gen.	$\text{عَجَائِبِ الْمَخْلُوقَاتِ}$	كُلِّ يَوْمٍ
Acc.	$\text{عَجَائِبَ الْمَخْلُوقَاتِ}$	كُلَّ يَوْمٍ

Rem. *a.* The words أَبٌ a father, أَخٌ a brother, حَمٌ a father-in-law, and هَنٌ a trifling thing, after rejecting the *tênwîn*, lengthen the preceding vowel.

Nom.	أَبُو , أَخُو , حَمُو , هَنُو ; for أَبٌ , etc.
Gen.	أَبِي , أَخِي , حَمِي , هَنِي ; for أَبٍ , etc.
Acc.	أَبَا , أَخَا , حَمَا , هَنَا ; for أَبَ , etc. *

* The same thing is the case in the other Shemitic languages; e. g. Heb. אָבִי , אָחִי , with suffixes אָבִיךָ , אָחִיךָ ; Aram. אָבִיךָ , אָחִיךָ , חָמִיךָ ; Aeth. አቡኣ : *abūka*, acc. አባኣ : *abāka*.

The word ذُو, *the owner* or *possessor* of a thing, which is always connected with a following genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَم, *the mouth* (Aram. פִּי), which is used instead of فُوه, makes either: Nom. فَم, Gen. فَم, Acc. فَم;

or: فُو, فِي, فَا.*

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, *Mohammed, the son of Gáfar, the son of Hálid, the son of Mohammed*. On the elision of the *h* in the ابْن, see §. 21, 2.

Rem. c. Instead of بِنْت, *a daughter*, we may use, when a genitive follows, the form ابْنَة.

2) The dual loses the termination ن.

Nom. جَاءَ عَبْدَا السُّلْطَانِ *the two slaves of the sultan came*.

Acc. رَأَيْتُ جَارِيَتَيْ أَبِي *I saw the two female slaves of my father*.

Rem. If an *clif* conjunctionis follows the oblique cases of the dual, the final ي takes a kèsra instead of a gèzma; as مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ, *I passed by the two female slaves of the king* (see §. 19 and §. 20, 3).

3) The pluralis sanus loses the termination ن.

Nom. جَاءَ بَنُو الْمَلِكِ *the sons of the king came*.

Acc. رَأَيْتُ بَنِي الْمَلِكِ *I saw the king's sons*.

Rem. If the plur. ends in -ون, acc. -َيْن (for -يُون, -يَيْن), these terminations become, before a following gen., -و, -َى; and if

* With these latter forms compare in Heb. פִּי, constr. פִּי, with suffix פִּי.

the genit. begins with an *ʿlif* conjunct., the final *و* takes damma, and the final *ي* kèsra, instead of the *gʿezma*; as *مُصْطَفَى اللَّهِ*, *مُصْطَفَى اللَّهِ* (§ 20, 3). — Regarding the *l* 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.

1) Triptotes and the plur. sanus fem. lose the *tènwin*, the dual and plur. sanus masc. the terminations *ن* and *ن*; as *كِتَابٌ* *a book*, *كِتَابُهُ* *his book*; *ظُلُمَاتٌ* *darkness*, *ظُلُمَاتُهَا* *its darkness*; *كِتَابَانِ* *two books*, *كِتَابَاكَ* *thy two books*; *بَنُونَ* *sons*, *بَنُوكَ* *thy sons*.

2) Before the pronominal suffix of the 1. p. sing. *ي* (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*.

3) If the noun ends in *ة*, this letter is changed into (or rather, resumes its original form of) *ت*; as *نِعْمَتِي* *a favour or benefit*, *نِعْمَتِي*.

4) If the noun ends in *ʿlif* mobile or *hèmza*, this letter passes before the suffixes into *و*, when it has damma (Nom.), and into *ي*, when it has kèsra (Gen.); as *نِسَاءٌ* *women*, nom. with suffix *و*, *نِسَاؤُهُ* *his women*, gen. *نِسَائِهِ*. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. *نِسَاءَهُ*.

Appendix.

The Pronominal Suffixes that denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§. 185), with the single exception of the suffix of the 1. p. sing., which is **ـِي**, and not **ـِني**.

Rem. a. The suffix of the 1. p. sing. **ـِي**, when attached to a word ending in *ʿlif maḵṣūra* (**ـِ**), in the long vowels **ـَا**, **ـِ**, **ـُو**, or in the diphthongs **ـَايَ** and **ـَوَ**, becomes **ـِي**, the *kèsra* of the original form **ـِي** (see §. 20, 2) being simply elided. Further, when the word ends in **ـِي** or **ـَايَ**, the final **ي** unites with the **ي** of the suffix into **ـِي**; and when it ends in **ـُو** or **ـَوَ**, the **و** is changed into **ي**, and likewise forms **ـِي**. E. g. **هَوَايَ** *my love*, for **هَوَاءِي**, from **هَوَى**; **خَطَايَايَ** *my sins*, for **خَطَايَاءِي**, from **خَطَايَا**, plur. of **خَطِيئَةٌ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَاءِي**, from **غُلَامَانِ**, nom. dual of **غُلَامٌ**; **قَاضِيِي** *my judge*, for **قَاضِيِي**, from **قَاضِيِي** (**قَاضِيِي**), from **قَاضٍ**; **مُسْلِمِيِي** *my Muslims*, for **مُسْلِمُوِي** (**مُسْلِمُوِي**) or **مُسْلِمِيِي** (**مُسْلِمِيِي**), from **مُسْلِمُونَ**, plur. of **مُسْلِمٌ**; **غُلَامِيِي** *my two slaves*, for **غُلَامِيِي** (**غُلَامِيِي**), from **غُلَامَيْنِ**, genit. dual of **غُلَامٌ**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَوِي** (**مُصْطَفَوِي**), from **مُصْطَفَوْنَ**, plur. of **مُصْطَفَى**.

Rem. b. Just as the verbal suffix **نِي** is sometimes shortened into **نِ** (§. 185 rem. c), so the nominal suffix **يَ** occasionally becomes **ِ**, particularly when the noun to which it is attached is in the vocative; as **يَا قَوْمِ** *my Lord!* **يَا قَوْمِ** *O my people!*

Rem. c. What has been said in §. 185, rem. b, of the change of the damma in **هُمَا**, **هُمَّ**, **هُنَّ**, into kèsra after **يَ**, **يِ**, or **يِ**, applies to the nominal as well as the verbal suffixes. E. g. **كِتَابِهِ** *of his book*, **جَارِيَّتَيْهِ** *his two female slaves*, **قَاتِلِيهِ** *his murderers*, **كِتَابَيْهِمَا**, **كِتَابَيْهِمْ**, etc.

B. The Numerals.

1. The Cardinal Numbers.

318. The cardinal numbers from *one* to *ten* are:

	Masc.	Fem.		Masc.	Fem.
1.	{ أَحَدٌ	إِحْدَى	5.	خَمْسَةٌ	خَمْسٌ
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتَّةٌ	سِتٌّ
2.	اِثْنَانِ	{ اِثْنَتَانِ	7.	سَبْعَةٌ	سَبْعٌ
		ثِنْتَانِ	8.	ثَمَانِيَةٌ	ثَمَانٍ
3.	ثَلَاثَةٌ	ثَلَاثٌ	9.	تِسْعَةٌ	تِسْعٌ
4.	أَرْبَعَةٌ	أَرْبَعٌ	10.	عَشْرَةٌ	عَشْرٌ

Rem. a. On **إِحْدَى** see §. 295 rem. b. — For **ثَلَاثٌ**, **ثَلَاثَةٌ**, we may also write **ثَلَاثٌ**, **ثَلَاثَةٌ** (§. 6 rem. a). — **سِتٌّ** stands, according to the Arab lexicographers, for **سِدَّتٌ** (compare §. 14, 3). and that for **سِدْسٌ**. The correctness of this view is proved by the

diminutive سُدَيْسَة , the fraction سُدُس , *a sixth*, and the ordinal adj. سادِس , *sixth*.

Rem. *b*. If we compare the above numerals with those of the Hebrew (Gesenius' Gr. §. 95), Aramaic (Cowper's Syr. Gr. §. 165), and Aethiopic (Dillmann's Gr. §. 158), it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here. — The Aram. ܦܪܝܢ , *f*. ܦܪܝܢ , is a contraction for ܦܪܝܢ , the exact equivalent of the Heb. שְׁנַיִם (ה becoming ש , as in תִּלְגָּא , *snow*, = שֶׁלֶג ; and ן exchanging with ר , as in רָגַח , *to rise*, = וָרַח). The daghesh in the Heb. fem. שְׁתַּיִם indicates the loss of the *n* in שְׁתַּנַּיִם . — The Heb. שֶׁשׁ , שֵׁשׁ , stand for שֶׁשׁ , שֵׁשׁ (see rem. *a*, and compare the Aeth. *sedestū* and *sessū*, for *sedṣū*). The Chaldee form שֵׁשׁ (ש) is identical with the Arabic; whilst in the Syriac masc. ܫܬܐ or ܫܬܐ , the original doubling has left its trace in the hard sound of the *t* (compare שְׁתַּיִם).

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 رَجَالٍ , or رَجَالٌ عَشْرَةٌ , *ten men* (lit. *men, a decade, and a decade of men*); عَشْرُ نِسَاءٍ , or نِسَاءٌ عَشْرٌ , *ten women*.

Rem. The cause of this phenomenon, which also occurs in the other Shemitic languages (see Gesenius' Heb. Gr. §. 95, 1), 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.

320. The cardinal numbers from 1 to 10 are triptotes, with the exception of the duals إِثْنَانِ and إِثْنَتَانِ or ثِنْتَانِ . —

ثَمَانٍ stands for ثَمَانِي, and has in the genit. ثَمَانِ, acc. ثَمَانِيَا (according to §. 311).

321. The cardinal numbers from 3 to 10 are always *substantives*. They either follow the objects numbered, in which case they are put in apposition with them, as رَجَالٍ ثَلَاثَةٌ, *of three men* (lit. *of men, a triad*); or they precede them, in which case the numeral governs the other substantive in the genit. of the broken plural, as ثَلَاثَةُ رَجَالٍ, *three men* (lit. *a triad of men*).

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 *tênwîn* (§. 314).

Rem. c. اِثْنَانِ and اِثْنَتَانِ are sometimes construed with the genit. sing. of the objects numbered, and then of course drop their final ن (§. 315, 2); as اِثْنَا رَجُلٍ, *two men*, instead of رَجُلَانِ, or simply رَجُلَانِ.

322. The cardinal numbers from 11 to 19 are:

Masc.	Fem.	Masc.	Fem.
11. أَحَدٌ عَشَرَ	إِحْدَى عَشْرَةَ	16. سِتَّةٌ عَشَرَ	سِتٌّ عَشْرَةَ
12. اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ	17. سَبْعَةٌ عَشَرَ	سَبْعٌ عَشْرَةَ
13. ثَلَاثَةٌ عَشَرَ	ثَلَاثَ عَشْرَةَ	18. ثَمَانِيَّةٌ عَشَرَ	ثَمَانِيٌ عَشْرَةَ
14. أَرْبَعَةٌ عَشَرَ	أَرْبَعَ عَشْرَةَ	19. تِسْعَةٌ عَشَرَ	تِسْعٌ عَشْرَةَ
15. خَمْسَةٌ عَشَرَ	خَمْسَ عَشْرَةَ		

Rem. *a.* For ثَمَانِي عَشْرَةَ we also find ثَمَانِ عَشْرَةَ, ثَمَانِ عَشْرَةَ, and ثَمَانِي عَشْرَةَ.

Rem. *b.* The cardinal numbers that 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 عَشَرَ with masc., and عَشْرَةَ with fem. nouns.

Rem. *c.* These numerals are indeclinable, even when they take the article, with the exception of اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ, which have in the oblique cases اِثْنِي عَشَرَ and اِثْنَتِي عَشْرَةَ.

323. The cardinal numbers from 20 to 90 are:

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُّونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

Rem. *a.* ثَلَاثُونَ may also be written ثَلْثُونَ.

Rem. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., -ُونَ in the nom., and -ِينَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. -ُو, in the genit. and acc. -ِي.

324. The numerals that 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 اِحْدَ وَعِشْرُونَ *one and twenty, twenty-one*. Both are declined; as gen. اِحْدِ وَعِشْرِينَ, acc. اِحْدَا وَعِشْرِينَ.

325. The numerals from 100 to 900 are:

100. مِائَةٌ	600. سِتُّ مِائَةٍ
200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
300. ثَلَاثُ مِائَةٍ	800. } ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	800. } ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

Rem. *a.* For مِائَةٌ (Aeth. 𐩌𐩨𐩣: *me'et*, Heb. מֵאָה, Aram. ܡܝܐ, ܡܝܐ) we also find مِئَةٌ. The plur. is مِئَاتٌ, مِئُونَ, or مِائِي.

Rem. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word; as أَرْبَعُمِائَةٍ.

326. The numerals from 1000 upwards are:

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ	300,000. ثَلَاثِيَّةُ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ	400,000. أَرْبَعِيَّةُ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ آلَافِ أَلْفٍ
etc.	etc.

327. The numerals that 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
 3721; or *b*) the order is reversed, and becomes units, tens, hundreds, thousands, as

2. The Ordinal Numbers.

328. The ordinal adjectives from *first* to *tenth* are:

Masc.	Fem.	Masc.	Fem.
أَوَّلٌ	أُولَى <i>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*. أَوَّلٌ stands for أَوَّلٌ or أَوَّلٌ, أُولَى for أُولَى or أُولَى, according to the form أَفْعَلٌ, f. فُعْلَى, from the rad. أَوَّلٌ or أَوَّلٌ. Its plurals are: أَوَّلُونَ, أَوَائِلٌ, and أَوَّلٌ, for the masc.; أَوَّلٌ for the fem.

Rem. *b*. ثَانٍ makes, of course, in the construct state and with the art. الثَّانِي, ثَانِيًا; in the acc. ثَانِيًا, construct state and with the art. الثَّانِي, ثَانِيًا.

329. The ordinals from *eleventh* to *nineteenth* are:

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ <i>eleventh</i> .
ثَانِي عَشَرَ	ثَانِيَّةٌ عَشْرَةٌ <i>twelfth</i> .

Masc.	Fem.
ثَالِثَ عَشَرَ	ثَالِثَةَ عَشْرَةٍ <i>thirteenth.</i>
رَابِعَ عَشَرَ	رَابِعَةَ عَشْرَةٍ <i>fourteenth.</i>
etc.	etc.

Rem. These numerals are not declined, when they are undefined; but if defined by the article, the unit becomes declinable, whilst the ten remains unchanged; e. g. *الثَّالِثُ عَشَرَ*, gen. *الثَّالِثِ عَشَرَ*, acc. *الثَّالِثَ عَشَرَ*. If the art. is prefixed to *حَادِي* and *ثَانِي*, they become in the nom. and gen. *الْحَادِي* and *الثَّانِي*, in the acc. *الْحَادِي* and *الثَّانِي*.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as *عِشْرُونَ* *twentieth*, *الْعِشْرُونَ* *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by *وَ*; as *حَادٍ وَعِشْرُونَ* *one and twentieth, twentyfirst* (gen. *حَادٍ وَعِشْرِينَ*, acc. *حَادِيًّا وَعِشْرِينَ*), fem. *حَادِيَّةٌ وَعِشْرُونَ*. If a compound of this sort be defined, both its parts take the article; as *الرَّابِعُ وَالْعِشْرُونَ* *the twenty-fourth*.

3. The remaining Classes of Numerals.

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. 1) By the accusative of the nomen vicis (§. 219), or, if this should be wanting, of the nomen verbi; as *قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ*, *he rose up once or twice*; *قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ*, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood;

as *أَمَتْنَا أَثْنَتَيْنِ وَأَحْيَيْنَا أَثْنَتَيْنِ*, *thou hast given us death twice, and thou hast given us life twice*, i. e. *إِمَاتَتَيْنِ* and *إِحْيَاءَتَيْنِ*. 2) By the noun *مَرَّةٌ*, and similar words in the accus.; as *مَرَّةً* *once*, *مَرَّتَيْنِ* *twice*, *ثَلَاثَ مَرَّاتٍ*, or *ثَلَاثَ*, or *مِرَارٍ*, or *ثَلَاثَ دَفْعَاتٍ*, *thrice*; *عِشْرِينَ كَرَّةً* *twenty times*; *وَأُخْرَى* *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding *nomen verbi* is understood); or by means of one of the words *مَرَّةً*, *دَفْعَةً*, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E. g. *جَاءَ ثَالِثًا* (i. e. *جَاءَ مَحِيًّا ثَالِثًا*), or *جَاءَ مَرَّةً ثَالِثَةً*, *he came a third time*; *جَاءَ الثَّالِثَ* (i. e. *جَاءَ الْهَاجِءَ الثَّالِثَ*), or *جَاءَ الْمَرَّةَ 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 *مَفْعَلٌ*, either singly or repeated. E. g. *جَاءَ الْقَوْمُ أَثْنَيْنِ أَثْنَيْنِ*, or *جَاءَ الْقَوْمُ مَثْنِي*, *the people came two by two*; *جَاءُوا ثَلَاثَ ثَلَاثَ*, or *جَاءُوا مَثَلَتَ مَثَلَتَ*, *they came three by three*. The most common words of the forms *فَعَالٌ* and *مَفْعَلٌ* are: *أَحَادٌ*, *وَحَادٌ*, *مَوْحَدٌ*; *ثَنَاءٌ*, *مَثْنِي* (for *مَثْنِي*); *ثَلَاثٌ*, *مَثَلَتٌ*; and *رُبَاعٌ*, *مَثَلَتٌ*.

334. The *multiplicative* adjectives are expressed by *nomina patientis* of the second form, derived from the cardinal numbers. E. g. *مُثْنِي* *double*; *مُثَلَّثٌ* *threefold, triple*;

مَرْبَعٌ *fourfold, square*. *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 فُعَالِيٌّ; as ثُنَائِيٌّ *biliteral*; ثَلَاثِيٌّ *triliteral*; رُبَاعِيٌّ *quadriliteral, a tetrastich*; etc.

336. The *fractions*, from *a third* up to *a tenth*, are expressed by words of the forms فُعُلٌ, فُعُلٌ, and فَعِيلٌ; as ثُلُثٌ, ثُلُثٌ, or ثَلِيثٌ, *a third*; سُدُسٌ, or سُدُسٌ, *a sixth*; ثَمَنٌ, or ثَمِينٌ, *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 نِصْفٌ.

Rem. The form فُعُلٌ occurs in the same sense in Heb. and Aram. (see Gesenius' Heb. Gr. §. 96); e. g. חֲמִישׁ *a fifth*, רִבְעִי *a fourth*, שְׁלִישִׁי *a third*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فُعُلٌ, in the accus., either with or without the article; as ثُلَاثًا, or اَلثَّلَاثَ, *every third* (day, month, year, etc.).

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, ذَائِئِهْ).	(ذِيْهِي, ذِيْه, ذِيْهْ) ذِي; (تِيْهِي, تِيْه, تِيْهْ) تِي; (ذَاتُ) تَا.
Dual. Nom.	ذَانِ	تَانِ
Gen. Acc.	ذَيْنِ	تَيْنِ
Plur. comm. gen.	أُولَءِ, أُولَى .	

This simple form of the demonstrative pronoun is used to indicate a person or thing that is *near* to the speaker.

Rem. *a.* The *u* in **أُولَى** and **أُولَءِ** is *short*, **و** being merely *scriptio plena*. In this way **أُولَى** can be distinguished in poetry from **أُولَى**, the fem. of **أَوَّل**, *first*, in which the *u* is long.

Rem. *b.* Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זֶה**), which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (זֶה)	ذَاتُ (זֵה)
Gen.	ذِي	ذَاتِ
Acc.	ذَا	ذَاتَ
Du. Nom.	ذَوَا	ذَوَاتَا

	Masc.	Fem.
Gen. Acc.	ذَوِي	ذَوَاتِي
Plur. Nom.	أُولُو (أُولُو), ذَوُو	أُولَاتُ, ذَوَاتُ
Gen. Acc.	أُولِي, ذَوِي	أُولَاتِ, ذَوَاتِ

The *u* in أُولُو and أُولَاتُ is *short*, as in أُولِي and أُولَاءُ.

341. From the simple demonstrative pronoun are formed compounds:

1) By adding the pronominal suffix of the second person (كَ, كِ, كُهَا, كُنَّ, كُنَّ), either *a*) alone, or *b*) with the interposition of the demonstrative syllable ل.

2) 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 *several men*, ذَآئِكَ; etc. But the form ذَاكَ may also be — and in fact usually is — employed, whatever be the sex and number of the persons spoken to. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ <i>that</i> .	تِيكَ, تَاكَ
Du. Nom.	ذَانِكَ	تَانِكَ
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ
Plur. comm. gen.	أُولَآئِكَ, أُولَآئِكَ.	

Rem. The *u* is *short* in **أُولَٰئِكَ** and **أُولَٰئِكَ**, just as in **أُولَىٰ**, **أُولَٰئِ**, and **أُولُو** (§. 340 rem. *a, b*). All these forms may also be written defectively, **أَلَىٰ**, **أَلَاءَ**, **أَلُو**, **أَلَاكَ**, **أَلَايَكَ** (or **أُولَيْكَ**).

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَٰلِكَ** or **ذِٰلِكَ** (often written **ذَلِكْ**, §. 6 rem.).

	Masc.	Fem.
Sing.	ذَٰلِكَ <i>that</i> .	تَٰلِكَ
Du. Nom.	ذَٰئِكَ	تَٰئِكَ
Gen. Acc.	ذَٰئِكَ	تَٰئِكَ
Plur. comm. gen.	أُولَٰئِكَ or أَلَايِكَ .	

Rem. *a*. **تَٰلِكَ** is a contraction for **تَٰلَيْكَ**. In the dual, **ذَٰئِكَ**, **تَٰئِكَ**, stand for **ذَٰئَيْكَ**, **تَٰئَيْكَ**; and **ذَٰئِكَ**, **تَٰئِكَ**, for **ذَٰئَيْكَ**, **تَٰئَيْكَ**. The plur. is very rare, **أُولَٰئِكَ** (§. 342) being generally used instead.

Rem. *b*. Some grammarians assert that there is a slight difference of meaning between **ذَٰكَ** and **ذِٰكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

Rem. *c*. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §. 345 and §. 347.

Rem. *d*. From **ذَا**, **ذَاكَ**, and **ذِٰكَ**, are formed the diminutives **ذَٰيَا**, f. **ذَٰيَاكَ**, **ذَٰيَاكَ**, etc.

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 never to ذَلِكَ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَذَاكَ.

	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِي, هَذِهِ (هَاتَا, هَاتِي, هَاتِيه)
Du. Nom.	هَذَانِ	هَاتَانِ, هَاتَانِ
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ, هَاتَيْنِ
Plur. comm. gen.	هَؤُلَاءِ, هَؤُلَاءِ.	

In like manner, هَذَاكَ, fem. هَاتَاكَ, etc.

Rem. هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, *lo!*

345. The article اَلْ — called by the Arabs اَدَاةُ اَلْاَلْفِ وَاللَّامِ *the instrument of definition*, اَلْاَلْفِ *the elif* and *lām*, اَللَّامِ *the lām of definition*, or simply اَللَّام *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. Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *today*, اَلْآنَ *now*, etc.

Rem. *a*. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, §. 347). Compare, for example, in German, *der* = *welcher*, "who".

Rem. *b.* **أَل**, or, as it is pronounced in some parts of Arabia, *hal*, is identical with the Hebrew art. **הָ**, for **הַ**. See Gesenius' Heb. Gr. §. 35, rem. 1.

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*.
- 4) **أَيُّمَنْ** *every one who, whosoever*;
أَيُّمَا *everything that, whatsoever*.

Rem. **أَيُّمَنْ**, **أَيَّة**, **أَيُّ**, **مَا**, **مَنْ**, and their compounds, **أَيُّمَا**, are also interrogatives, which indeed is their original signification (see §. 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, in order to connect the relatives with the demonstratives.

347. The conjunctive **الَّذِي** is compounded of the art. **أَل**, the demonstrative letter **ل** (see §. 343 and §. 345), and the demonstrative pron. **ذَا**, or rather **ذُو** (§. 340 rem. *b.*). When used substantively, it has the same meaning as **مَنْ**, **مَا**, viz. *he who, that which, whoever, whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows.

	Masc.	Fem.
Sing.	الَّذِي (الَّذِ)	الَّتِي (الَّتِ)
Du. Nom.	الَّذَانِ	الَّتَانِ
Gen. Acc.	الَّذَيْنِ	الَّتَيْنِ
Plur.	الَّذِينَ, الْأُولَى	الَّتَاتِي, اللَّاتِي, اللَّاتِ; الَّلَاتِي, اللَّاتِي, اللَّاتِ.

Rem. *a.* الَّذِي, الَّتِي, and الَّذِينَ, are written defectively, because of their frequent occurrence, instead of اللَّذِي, اللَّتِي, and اللَّذِينَ. The other forms, which are not in such constant use, retain the double ل of the article and the demonstrative.

Rem. *b.* The tribe of Hudail (هُذَيْلٌ), according to the Arab grammarians, used الذُّونَ in the nom. plur. masc., الَّذِينَ in the gen. and acc. This الذُّونَ must, of course, at one time have been universally employed as the nom., الَّذِينَ being the form that belongs to the oblique cases; but gradually the latter supplanted the former, just as in modern Arabic the oblique form of the plur. sanus, يِن, has everywhere usurped the place of the direct form سُون. Even the sing. الَّذِي is an oblique form, the nom. of which ought properly to be الذُّو.

Rem. *c.* الَّذِي was originally, as its derivation shows, a demonstrative pron., and finds its precise Hebrew equivalent in הַזֶּה, fem. הַזֵּה, comm. הַזֶּה (= الذَّ). See Gesenius' Heb. Gr. §. 34, rem. 1.

Rem. *d.* From الَّذِي are formed the diminutives اللَّذِيَّا, اللَّتِيَّا, etc.

Rem. *e.* Instead of الَّذِي, some of the Arabs, especially the tribe of Tayyi' (طَيِّي), employ ذُو (Heb. זֶה, Aram. זֶה, זֶה,

Aeth. H: za). It is then either wholly *indeclinable*, or else declined as follows.

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَيْ	ذَوَاتِي
Plur. Nom.	ذَوُر	ذَوَاتُ
Gen. Acc.	ذَوِي	ذَوَاتِ (ذَوَاتِ)

348. The conjunctive pronouns مَن and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quae, id quod*, Gr. *ὅστις, ἡτις, ὅ,τι*. The former (مَن) is used of beings endowed with reason, the latter (مَا) of all other objects.

Rem. The corresponding forms in the other Shemitic languages are: of persons, Aeth. **ጳጵ:** *manū* (acc. **ጳጵ:** *mana*), Aram. **ܡܢ**, **ܡܢܐ**, Heb. **מִן**; of things, Aeth. **ጳጵ:** *mū*, or **ጳጵጵ:** *ment* (acc. **ጳጵጵ:** *menta*), Aram. **ܡܢ**, **ܡܢܐ**, Heb. **מִן**.

349. The conjunctive pronoun **أَيَّ**, fem. **أَيَّة**, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

Rem. The Aeth. 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** (Gesenius' Heb. Gr. §. 150, 1),

which appears in Aeth. in ሕይወት: ('aytē) *where?* ክረ: ('efō) *how?*
Syr. اَيْنَ *where?* مَنْ *who?* اِصْدَب *how long?* etc.

350. Of أَيُّ and مَنْ, مَا, are compounded أَيُّمَنْ *he who, she who, whosoever*, أَيُّمَا *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. أَيُّمَنْ, أَيُّمَا; acc. أَيُّمَنْ, أَيُّمَا.

b. The Interrogative Pronouns.

351. It has been already stated, in §. 346 rem., that the conjunctive pronouns (with the exception of الَّذِي) are also interrogative, which is indeed their original signification. To them may be added كَمْ, *how much*, which is 1) interrogative, 2) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (لِلْإِخْبَارِ); but never conjunctive.

Rem. The interrogative مَا may be shortened after prepositions into مَ, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not (though, in the latter case, it is better to keep them apart); e. g. لِمَ, بِمَ, (حَتَّى مَ, عَلَى مَ, إِلَى مَ, better حَتَّامَ, عَلَّامَ, إِلَّامَ, (عَنْ مَ عَمَ). In such cases, the accent is transferred from مَ to the preceding syllable (as *bima*, 'ilā ma, etc.); whence it happens that لِمَ and بِمَ are sometimes shortened in poetry into لِمِ, and بِمِ. This is also the origin of كَمْ, for كَمْ or كَمَا (lit. *the like of what? the worth of what?*), Heb. כִּמָּה, כִּמָּה, Aram. כִּמָּה, כִּמָּה.

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.	مَنْوُ	
Gen.	مَنْيْ	مَنْتْ (مَنْة)
Acc.	مَنَا	
Du. Nom.	مَنَانْ	مَنْتَانْ (مَنْتَانْ)
Gen. Acc.	مَنْيْنِ	مَنْتَيْنِ (مَنْتَيْنِ)
Plur. Nom.	مَنْوُنْ	مَنْاتْ
Gen. Acc.	مَنْيْنِ	

The interrogative pronoun مَا, *what?* is never declined under any circumstances.

353. The interrogative pronoun أَيُّ, fem. أَيَّةٌ, *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* (§. 331, 1), and has no dual or plur.; as أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيُّ كِتَابٍ, acc. أَيُّ كِتَابٍ; أَيَّةٌ عَيْنٍ *which eye or fountain?* أَيُّهُنَّ, *which of them?* When standing alone, or used like مَنْ in §. 352, it forms all the numbers and cases.

Rem. a. أَيُّ is often used even before fem. nouns; as أَيُّ عَيْنٍ *which eye or fountain* (lit. *quid oculi, fontis*)?

Rem. b. Instead of أَيُّ with a suffix, the more general and indefinite أَيُّمَا is sometimes used; as أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا *which is dearer to you, he or I?* in which example أَيُّمَا stands for أَيُّنَا, *which of us?*

III. The Particles.

354. There are *four* sorts of particles, **الْحُرُوفُ**; viz. Prepositions, Adverbs, Conjunctions, and Interjections.

A. The Prepositions.

355. The prepositions are called by the Arabs **حُرُوفُ** **الْجَرِّ**, *the particles of attraction*, or **الْجَوَارُ** (from the sing. **الْجَارَةُ**), *the attractives*, i. e. the particles that govern the genitive. They are also named **حُرُوفُ الْخَفْضِ**, *the particles of depression*, and **حُرُوفُ الْإِضَافَةِ**, *the particles of connection*, because the distinctive vowel of the genitive (*i*), and consequently the genitive itself, is called **الْخَفْضُ**, *the depression*, 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:

- 1) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Aeth. **በ**: *ba*).
- 2) **بِ** *by*, in swearing, as **بِتَالَلَّهِ** *by God*.

3) **لِ** *to* (sign of the Dative), *for, on account of* (Heb. **לְ**, Aeth. **ለ**: *la*).

4) **و** *by*, in swearing, as **وَاللّٰه** *by God!*

Rem. *a*. The damma of the suffixed pronouns of the 3. pers. **هُمَا**, **هُنَّ**, **هُمْ**, is changed after **بِ** into kèsra; as **بِهِمَا**, **بِهِنَّ**. See §. 185 rem. *b*, and §. 317 rem. *c*. The ancient and poetic form **هُمْ** changes either both vowels, or the first only; **بِهِم** or **بِهِمْ**.

Rem. *b*. The kèsra of the prep. **لِ** passes before the pronominal suffixes into fèthā; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1. pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*.

Rem. *c*. **كَ**, *as, like* (Heb. **כִּ**, Aram. **ܟܝ**), which is commonly reckoned a preposition, is really not so, but is merely 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 in reality nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in fèthā without tènwīn (ـَ).

358. The separable prepositions of the first class are:

- 1) **إِلَى** *to* (Heb. **אֶל**, **עַד**).
- 2) **حَتَّى** *till, up to, as far as*.
- 3) **عَنْ** *from, away from, after, for*.
- 4) **فِي** *in, into, between, among, about*.

5) لَدُن, or لَدَى (لَدَا), *with* (penes, apud).

6) مِنْ *of, from, on account of* (Heb. Aram. מִן, מֵ, Aeth. ከ: 'emna, or ከ: 'em).

7) مُنْذُ, or مُذُ, *from a certain time, since* (compounded of مِنْ and ذُو, *ex quo*).

Rem. *a.* إِلَى, لَدَى, and also عَلَى (§. 359), preserve before the suffixes their original pronunciation إِلَى, لَدَى, and عَلَى (compare يَلِي and يَلِي); as لَدَيْهَا, إِلَيْكُمْ, عَلَيْه, إِلَيْهِ. The damma of the suffixes of the 3. pers. passes after the diphthong into kèsra, according to §. 185 rem. *b*, and §. 317 rem. *c*. The suffix of the 1. pers. sing., يَ (orig. يَ), combines with إِلَى, لَدَى, and عَلَى, into إِلَيَّ, لَدَيَّ, عَلَيَّ; with فِي into فِيَّ. See §. 317, rem. *a*.

Rem. *b.* The ن of عَنْ, مِنْ, and لَدُن, is doubled in connection with the suffixes of the 1. pers.; عَنِّي, عَنَّا, مَنِّي, لَدُنَّا, لَدُنِّي, مِّنَّا. 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; عَمَّن, عَمَّا, مِمَّن, مِمَّا, for عَنْ مَنْ or عَنْ مَن, etc.

Rem. *c.* When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلَ being contracted into مِلْ, and عَلَى آلَ into عِلْ; as مِلْمَالٍ, or مَالٍ, for مِنَ الْمَالِ; عَلَيَّ أَلْمَاءَ for عَلَى أَلْمَاءَ.

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (بَيْنَ); بَعْدَ *after* (بَعْدَ); تَحْتَ *under, beneath* (تَحْتَ); حَوْلَ *round, about*; دُونَ *under, beneath, on this side of*; عَلَى *over, above, upon*,

against, to, on account of, notwithstanding (עַל-, עָלַי);
 עִנְדָּא with, in possession of (apud, penes, Fr. chez; עִנְדָּא);
 עִוְזָא instead of, for; עִוְזָא above; עִבְדָּא before (of time,
 עִבְדָּא); עִבְדָּא before (of place, עִבְדָּא); עִבְדָּא, also עִבְדָּא, with (עִבְדָּא);
 עִבְדָּא behind, after, beyond; עִבְדָּא in the middle, among.
 These are all, as before said, the construct accusatives of
 nouns; such as עִבְדָּא interval, עִבְדָּא 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:

1) א, interrogative, חֲרַף אֲלֵאִסְתִּפְהֵם, the particle of questioning (num? utrum? an? Heb. א).

2) ס, prefixed to the Imperfect of the verb to express real futurity, as סֵיכְפִּיכֶם אֱלֹהִים, God will suffice thee against them. It is an abbreviation of סֹפ, in the end (Heb. Aram. סוף, end).

3) ל, affirmative, certainly, surely.

362. The most common separable adverbial particles are the following.

1) אַגְלָא yes, certainly.

2) אִדָּן, or אִדָּא, well then, in that case.

3) ^فأَلَا *nonne?* Compounded of ^فأ (§. 361, 1) and ^{لَا} *not* (Heb. ^{לֹא}לֹא).

4) ^فأَمْ, interrogative, *an?* ^فأَمْ ^فأ (Heb. ^{אִם}אִם ^{אִם}אִם), *utrum an?*

5) ^فأَمَا *nonne?* Compounded of ^فأ and ^{مَا}مَا *not*.

6) ^فإِنَّ *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. ^{הִנֵּה}הִנֵּה, ^{הִנֵּה}הִנֵּה, Syr. ^{هَـ}هَـ). It is joined to the *accus.* of a following noun or pronominal suffix. — ^فإِنَّ introduces the subject, and is often followed by ^{لَ}لَ with the predicate; as ^فإِنَّ ^{اللَّهَ}اللَّهَ ^{لَكَبِيرٌ}لَكَبِيرٌ, *verily God is great*.

7) ^فإِنَّمَا, restrictive, *only (dumtaxat)*. Compounded of ^فإِنَّ and ^{مَا}مَا.

8) ^فأَنَّى *how?*

9) ^فأَيَّ, explicative, frequently used by commentators, *that is*.

10) ^فإِي, *yes, surely*; as in ^فإِي ^{وَاللَّهِ}وَاللَّهِ, *yes, by God!*

11) ^فأَيْنَ *where?* ^فأَيْنَ ^{مِنْ}مِنْ *whence?* ^فإِلَى ^{أَيْنَ}أَيْنَ *whither?* ^فأَيْنَمَا *wherever* (Heb. ^{אֵינָם}אֵינָם in ^{אֵינָם}אֵינָם, ^{אֵינָם}אֵינָם).

12) ^فبَلَى, *nay, on the contrary, rather* (Heb. ^{בָּלַי}בָּלַי, ^{בָּלַי}בָּלַי).

13) ^فبَيْنَا *whilst* (connected with the prep. ^فبَيْنَ *between, among*).

14) ^فثَمَّ, *there* (Heb. ^{שָׁמָּה}שָׁמָּה, ^{שָׁמָּה}שָׁמָּה, Syr. ^{هَـ}هَـ).

15) ^ففَقَطْ *only, solely, merely* (lit. *and enough*).

16) ^فقَدْ, 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 أَزْجُو هَيْئَةً 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*.

17) قَطُّ *ever*; always with the *Perfect* and a negative, as مَا رَأَيْتُهُ قَطُّ, *I have never seen him*.

18) كَلَّا *not at all, by no means*.

19) لَا, used a) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; b) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. ܠܐ, ܠܐ) the signification of the Heb. לֹא and לֹא־.

20) لَمْ, negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

21) لَبَّأُ *not yet*, joined to the *Jussive*.

22) لَنْ, a contraction for لَا أَنْ, *not, it will not be that* —, joined to the *Subjunctive*.

23) مَا, negative of the definite or absolute present and of the perfect, *not*.

24) مَتَى *when?* Heb. מתי.

25) نَعَمْ (نَعِمَ) *yes*; abbreviated for نَعَمَ, *it is agreeable*.

26) هَلْ, interrogative, *num? utrum?*

27) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.

28) هُنَا (هَئِنَّا), demonstrative, *here* (compare Heb. הֵנָּה); whence are derived هُنَاكَ, هُنَالِكَ and هَآمְنَا or هُهْنَا *here* (see §§. 342—4).

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 بَعْدُ, *afterwards*; تَحْتُ, *underneath*; مِنْ قَبْلُ, *before*; مِنْ قَوْقُ, *above*; قَبْلُ, *before*; إِلَى حَيْثُ *whither*, مِنْ حَيْثُ *whence*, حَيْثُ *where*, حَيْثُمَا *wherever*; عَوْضُ *ever*, joined to the Imperf. Indic., but always preceded by a *negative*, as لَا أَفَارُكَ عَوْضُ, *I will never leave you*; غَيْرُ, in لَا غَيْرُ *nothing else, only this*.

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. Amongst the most common examples of it are the following: أَبَدًا *for ever*, with a negative, *never*; جَدًّا *very*, 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*; الْيَوْمَ *today* (Aeth. ዮም: *yōm*), غَدًا *tomorrow*; مَجَانًا *gratis* (Aram. מְכַנָּן); مَعًا *together*; etc. To the same class belong the following adverbs.

1) حِينَ *when*.

2) رُبَّمَا *sometimes*; lit. *O the quantity of that which* — (رُبَّ = Heb. רַב).

3) رَيْثًا, رَيْثَ, *whilst*.

4) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see §. 361, 2); lit. *in the end*.

5) لَا سِيَّامَا, and, with the omission of the negative, سِيَّامَا, *especially, particularly*; lit. *there is nothing equal or like*.

6) كَيْفَ *how?*

7) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = יָחַד, but in sense = בַּד in לְבַדוֹ, לְבָדָם.

Rem. a. In أَمْسٍ, *yesterday*, Heb. אֶמְשׁ, the kèsra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy.

Rem. b. لَيْتَ, *utinam, would that* — ! and لَعَلَّ, *perhaps*, which both take pronominal suffixes (as لَيْتَنِي *would that I* — !; لَيْتَهُ; لَعَلَّنِي, or لَعَلِّي, *perhaps I* — , لَعَلَّهُ), seem to be not nouns in the accus., but *verbs*.

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:

1) وَ (حَرْفُ عَطْفٍ), which connects words and clauses as a simple coordinative, *and* (Aeth. Ⲙ: *na*, Heb. Aram. וְ).

2) حَرْفُ تَرْتِيبٍ (حَرْفُ عَطْفٍ) فَ, or more exactly حَرْفُ تَرْتِيبٍ, *particle of gradation*), which sometimes unites single words, indicating that the objects enumerated succeed or are behind one another; but more usually connects two clauses, showing either that the latter is subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered: *and so, and thereupon, and consequently, for*, although in this last sense فَإِنَّ is more usually employed. In conditional sentences, فَ is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle أَمَّا.

367. The most common separable conjunctions are:

1) إِذْ *when, since*.

2) إِذَا *when*. Both of these conjunctions, as well as إِذَّا (§. 362, 2), are connected with the obsolete noun إِذٌّ, *time*, the genitive of which occurs, for example, in حِينَئِذٍ *then*. Compare Heb. אֲזַי and אֲזַי, Chald. ܐܝܢܐ, Aeth. ጀክ: *now*, ጀክ: *when*?

3) أَمَّا, followed by فَ; أَمَّا فَ, *as regards* —. Used twice or oftener, it corresponds to the Greek *μεν—δε*.

4) أَنْ *that, in order that (ut), that (quod)*. Compounds: كَأَنَّ *as it were, as if*; لِأَنَّ *because*; see no. 6. Further: أَلَّا *that not (ut non, ne, quod non)*, comp. of أَنْ and لَا; لِيَلَّا *in order that not (ideo ne)*.

5) **إِنْ** (**حَرْفُ شَرْطٍ**) *if*; **وَإِنْ** *although (etsi)*; compounded with **لَ** (§. 361, 3), **لَئِنْ** *truly if*. Aram. ܢܝܢ, ܢܝܢܐ; Aeth. አማ: *ema*; Heb. אם. — **إِلَّا**, compounded of **إِنْ** and **لَا**, 1) *if not*, in which case it stands for a whole clause; 2) **حَرْفُ اسْتِثْنَاءٍ** (exceptive particle), *unless, except*, with a preceding negative, *only*. Heb. אם-ל, Aram. ܢܝܢܐ, ܢܝܢܐ; Aeth. አለ: (*'alla*) *but*. — **إِمَّا**, compounded of **إِنْ** and **مَا**; **إِمَّا . . . أَوْ** or **وَأِمَّا . . . أَوْ**, *either . . . or*.

6) **أَنَّ** *that (quod)*. It is followed by a noun or suffixed pronoun in the *accus.* The pronominal suffix **ئ**, when attached to **أَنَّ**, often represents and anticipates a whole subsequent clause (**صَبِيرُ الْقِصَّةِ**, or **صَبِيرُ الشَّأْنِ**, *the pronoun of the story or fact*). — Compounds: **كَأَنَّ** *as it were, as if*; **لِأَنَّ** *because*. See no. 4.

7) **أَوْ** *or (vel, sive)*. Heb. או, Syr. أَو.

8) **ثُمَّ**, *then, thereupon*. This word is rightly reckoned by the Arab grammarians among the conjunctions, because it always stands before verbs and clauses, and does not admit of another conjunction being placed before it. Connected with it is the adverb **ثُمَّ** (§. 362, 14).

9) **كَیْ** (**حَرْفُ تَعْلِيلٍ**), *a particle assigning the motive or reason* in *order that*, with the *Subjunctive*. — Compounds: **لِکَيِّ** *in order that*, **کَيْلَا** *in order that not*.

10) **لَکِنْ**, **لَکِنْ**, often with **وَ** prefixed, *but, yet*. **لَکِنْ** is placed only before nouns and pronominal suffixes in the *accusative*.

whence we can say, for example, *وَيْحًا لِرَيْدٍ*, *وَيْحٌ لِرَيْدٍ*, *وَيْدٌ لَهُ*, *وَيْحُهُ*, *زَيْدٌ*, etc.

Rem. c. *هَلُمَّ* admits of being declined like an Imperative; e. g. sing. fem. *هَلِّمِي*, dual *هَلِّمَا*, plur. masc. *هَلِّمُوا*. — *هَآ* may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of *أَخَذَ*; as *هَآكِهَا* *take her!* Or a hêmza may be substituted for the *ك*, and the word declined as follows: sing. m. *هَآء*, f. *هَآء*; dual *هَآؤُمَا*, plur. m. *هَآؤُمْ*, f. *هَآؤُنَّ*; as *هَآؤُمْ أَقْرَأُوا كِتَابِيَّهٖ*, *take, read my book*.

Rem. d. *يَا* is occasionally written defectively; as *يَاخِي* *O my brother!* *يَا بَنَ عَمِّي* *O son of my uncle!* *يَرْسُولَ اللَّهِ* *O apostle of God!* — *أَيُّهَا* has a fem. *أَيَّتُهَا*, but the masc. form is generally used even with fem. nouns.

Rem. e. *إِذَا* and *إِنْ* are often employed in the sense of *lo! see!* *إِذَا* is then called by the grammarians *إِذَا الْمَفَاجَأَةِ*, or *إِذَا الْفُجْأَتِيَّةِ*, that is to say *'idā indicating something unexpected*.

PARADIGMS
OF THE
V E R B S.

First or Simple Form

Tab. I. Active.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلْنِ
f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنِ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنِ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِنَّ	تَقْتُلْنِي
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلَ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنِ
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	....
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	....
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	....
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	....
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلَ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلْنِ

N. Ag.

N. Verbi.

Imperative.

			Simple.	Energ. I.	Energ. II.
Sing. m.	قَاتِلْ	قَتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنِ
f.	قَاتِلِي		أَقْتُلِي	أَقْتُلِنَّ	أَقْتُلْنِي
			Dual. 2. c.	أَقْتُلَانِ	....
			Plur. 2. m.	أَقْتُلُوا	أَقْتُلُونَ
			f.	أَقْتُلْنَ	أَقْتُلْنَ

of the Strong Verb.

		Tab. II. Passive.				
Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.	قُتِلَ	يُقْتَلُ	يُقْتَلْ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلَنَّ
3. m.						
f.	قُتِلَتْ	تُقْتَلُ	تُقْتَلْ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنَّ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلْ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنَّ
f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِينَ	تُقْتَلِينَ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلْ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual.						
3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	....
f.	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	....
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	....
Plur.						
3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	يُقْتَلُونَ
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	....
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	تُقْتَلُونَ
f.	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	....
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلْ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلَنَّ
		Nom. Pat. Sing. m.	مَقْتُولٌ	f.	مَقْتُولَةٌ	

Other Forms of the Perf., Impf., and Imperat. Act., and the N. Verbi.

	Perf.	Imperf.	Imperat.	N. Verbi.
Sing.				
3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرِقُ	افْرِقْ	فَرَقٌ
	حَسَنَ (2. m. حَسَنْتَ)	يَحْسُنُ	احْسَنْ	حَسَانَةٌ
				حُسُونَةٌ

Tab. III. Derived Forms

	II.	III.	IV.	V.	VI.
Active.					
Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقَتُّلٌ	تَقَاتُلٌ
	تَقْتِيلَةٌ	مُقَاتِلَةٌ			
Passive.					
Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَاتَلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Nom. Pat.	مُقْتَلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

Tab. IV. The Quadri-

	Active.			
	I.	II.	III.	IV.
Perf.	قَمَطَرَ	تَقَمَطَرَ	اِقْمِنَطَرَ	اِقْمَطَرَ
Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقْمِنَطِرُ	يَقْمَطِرُ
Imper.	قَمِطِرْ	تَقَمِطِرْ	اِقْمِنَطِرْ	اِقْمَطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقْمِنَطِرٌ	مُقْمَطِرٌ
N. Verbi.	قِمَطَارٌ	تَقَمِطَرٌ	اِقْمِنَطَارٌ	اِقْمِطَارٌ

of the Strong Verb.

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتِلْ	اِقْتَتِلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالَ
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌّ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقِتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيَالٌ
اُنْقَتِلْ	اُقْتَتِلْ		اُسْتَقْتِلْ	
يُنْقَتِلُ	يُقْتَتِلُ		يُسْتَقْتِلُ	
مُنْقَتِلٌ	مُقْتَتِلٌ		مُسْتَقْتِلٌ	

literal Verb.

	Passive.			
	I.	II.	III.	IV.
Perf.	قُبِطِرَ	تُقْبِطِرَ	اُقْبِطِرَ	اُقْبِطِرَ
Imperf.	يُقْبِطِرُ	يَتَقْبِطِرُ	يُقْبِطِرُ	يُقْبِطِرُ
N. Pat.	مُقْبِطِرٌ	مُتَقْبِطِرٌ	مُقْبِطِرٌ	مُقْبِطِرٌ

Tab. V. *a*. First Form of the
Active.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
3. m.						
f.	مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
2. m.	مَدَدْتَ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
f.	مَدَدْتِ	تَمُدِّينَ	تَمُدِّي	تَمُدِّي	تَمُدِّن	تَمُدِّن
1. c.	مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
Dual.						
3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	....
f.	مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	يَمُدَّانِ	....
2. c.	مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	....
Plur.						
3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّن	يَمُدِّن
f.	مَدَدْنَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّنَّانِ	....
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّن	تَمُدِّن
f.	مَدَدْتُنَّ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّنَّانِ	....
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّن	نَمُدِّن
N. Ag. N. Verbi.		Imperative.				
		Simple. Energ. I. Energ. II.				
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m.	أَمُدُّ	أَمُدِّن	أَمُدِّن
f.	مَادَّةٌ		f.	أَمُدِّي	أَمُدِّن	أَمُدِّن
			Dual. 2. c.	أَمُدَّا	أَمُدَّانِ	....
			Plur. 2. m.	أَمُدُّوا	أَمُدِّن	أَمُدِّن
			f.	أَمُدُّونَ	أَمُدُّنَّانِ	....

Tab. V. *b*. Derived forms of the Verbum Mediae
Rad. Geminatae.

	III.	IV.	VI.	VII.	VIII.	X.
Active.	مَادَّ	أَمَدَّ	تَمَادَّ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
Perf.						
Imperf.	يُمَادُّ	يُمَدُّ	يَتَمَادُّ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
Imperat.	مَادِدْ	أَمِدْ or أَمِدْ	تَمَادِدْ	انْفَلِّ	اِمْتَدِدْ	اِسْتَمَدِدْ or اِسْتَمِدْ
N. Ag.	مُمَادُّ	مُمَدُّ	مُتَمَادُّ	مُنْفَلُّ	مُمْتَدُّ	مُسْتَمَدُّ
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	إِنْفِلَالٌ	إِمْتِدَادٌ	إِسْتِمْدَادٌ
	مُمَادَّةٌ					
Passive.						
Perf.	مُودِدَ	أُمِدَّ	نُودِدَ	أُنْفَلَّ	أُمْتَدَّ	أُسْتَمِدَّ
Imperf.	يُمَادُّ	يُمَدُّ	يُتَمَادُّ	يُنْفَلُّ	يُمْتَدُّ	يُسْتَمَدُّ
N. Pat.	مُمَادُّ	مُمَدُّ	مُتَمَادُّ	مُنْفَلُّ	مُمْتَدُّ	مُسْتَمَدُّ

The remaining Forms present no irregularity; e. g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	تَمْدِيدٌ
Pass.	مُدِّدَ	يُمَدِّدُ		مُمَدِّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدِّدٌ	تَمَدُّدٌ
Pass.	تُمَدِّدَ	يُتَمَدَّدُ		مُتَمَدِّدٌ	

Tab. VI. Verbum Primae Rad. Hèmzatae.

	I.	II.	III.	IV.	V.	VI.
Active.	أَثَرَ	أَثَرَ	أَثَرَ	أَثَرَ	قَثَرَ	قَثَرَ or تَوَثَرَ
Perf.	أَثَرَ	أَثَرَ	أَثَرَ	أَثَرَ	قَثَرَ	قَثَرَ or تَوَثَرَ
Imperf.	يَأْثُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَأَثَّرُ or يَتَوَثَّرُ
Imperat.	أُؤْثِرْ	أُؤْثِرْ	أُؤْثِرْ	أُؤْثِرْ	قُؤْثِرْ	قُؤْثِرْ or تَوُؤْثِرْ
N. Ag.	أَثَرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَأَثِّرٌ or مُتَوَثِّرٌ
N. Verbi.	أَثَرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأْثِيرٌ	تَأْثِيرٌ or تَوَثِيرٌ
Passive.	أُؤْثِرُ	أُؤْثِرُ	أُؤْثِرُ	أُؤْثِرُ	نُؤْثَرُ	نُؤْثَرُ or تَوُؤْثَرُ
Perf.	أُؤْثِرُ	أُؤْثِرُ	أُؤْثِرُ	أُؤْثِرُ	نُؤْثَرُ	نُؤْثَرُ or تَوُؤْثَرُ
Imperf.	يُؤْثَرُ	يُؤْثَرُ	يُؤْثَرُ	يُؤْثَرُ	يُتَأْثَرُ	يُتَأْثَرُ or يَتَوُؤْثَرُ
N. Pat.	مَأْثُورٌ	مُؤْثَرٌ	مُؤْثَرٌ	مُؤْثَرٌ	مُتَأْثَرٌ	مُتَأْثَرٌ or مُتَوُؤْثَرٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	إِثْتَرُ	يَأْتِثِرُ	إِثْتِرْ	مُؤْتِثِرٌ	إِثْتَارٌ
Pass.	أُؤْتِثِرُ	يُؤْتِثِرُ		مُؤْتِثَرٌ	
X. Act.	إِسْتَأْثَرُ	يَسْتَأْثِرُ	إِسْتَأْثِرْ	مُسْتَأْثِرٌ	إِسْتِثَارٌ
Pass.	أُسْتَأْثَرُ	يُسْتَأْثِرُ		مُسْتَأْثَرٌ	

The VII. form is wanting in all verbs of this class, according to §. 113.

Tab. VII. Verbum Mediae Rad. Hènzatae.

	I.			II.	III.	IV.
Active.	سَال	سَئِر	بَوَس	لَام	لَاءَم	الَام
Perf.	سَال	سَئِر	بَوَس	لَام	لَاءَم	الَام
Imperf.	يَسَال	يَسَار	يَبُوس	يَلِم	يَلَام	يَلِم
	يَسَال	يَسَار				
Imperat.	اسَال	اسَار	ابُوس	لِم	لَام	الِم
	اسَال	اسَار				
N. Ag.	سَائِل	سَائِر	بَائِس	مَلِم	مَلَام	مَلِم
N. Verbi.	سَوَال	سَار	بَاس	تَلِم	مَلَامَة	الَام
Passive.	سُئِل			لِم	لُوم	الِم
Perf.	سُئِل			لِم	لُوم	الِم
Imperf.	يُسَال			يَلَام	يَلَام	يَلَام
	يُسَال					
N. Pat.	مَسْئُول			مَلَام	مَلَام	مَلَام
	V.	VI.	VII.	VIII.	X.	
Active.	تَلَام	تَلَاءَم	اِجَّات	اِتَّام	اِسْتَلَام	
Perf.	تَلَام	تَلَاءَم	اِجَّات	اِتَّام	اِسْتَلَام	
Imperf.	يَتَلَام	يَتَلَاءَم	يَنْجِث	يَلْتَم	يَسْتَلِم	
Imperat.	تَلَام	تَلَاءَم	اِجْث	اِتْنِم	اِسْتَلِم	
N. Ag.	مُتَلِم	مُتَلَام	مُنْجِث	مُلْتَم	مُسْتَلِم	
N. Verbi.	تَلُوم	تَلَاوم	اِجْثَات	اِتْنَام	اِسْتَلَام	
Passive.	تُلِم	تُلُوم	اُجْث	اُتْنِم	اُسْتَلِم	
Perf.	تُلِم	تُلُوم	اُجْث	اُتْنِم	اُسْتَلِم	
Imperf.	يَتَلَام	يَتَلَاءَم	يُنْجِث	يَلْتَام	يَسْتَلَام	
N. Pat.	مُتَلَام	مُتَلَاءَم	مُنْجِث	مُلْتَام	مُسْتَلَام	

Tab. VIII. Verbum Tertiae Rad. Hènzatae.

	I.			II.	III.
Active.	بَرَأَ	هَنَأَ	خَطَى	بَرَأَ	بَارَأَ
Perf. 3. s. m.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	بَرَأَتْ	بَارَأَتْ
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	بَرَأَتْ	بَارَأَتْ
2. s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطِئُ	يَبْرَأُ	يُبَارِئُ
Imperat.	اِبْرَأْ	اهْنِئْ	اخْطِئْ	بَرِئْ	بَارِئْ
N. Ag.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	مُبْرِئٌ	مُبَارِئٌ
N. Verbi.	بَرِئٌ	هَنْئٌ	خِطَاءٌ	تَبْرِئَةٌ	مُبَارَئَةٌ
Passive.	بُرِئَ	هُنِئَ	خُطِئَ	بُرِئَ	بُورِئَ
Perf.	بُرِئَ	هُنِئَ	خُطِئَ	بُرِئَ	بُورِئَ
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطَأُ	يُبْرَأُ	يُبَارَأُ
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ	مَبْرَأٌ	مُبَارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active.	اِبْرَأَ	تَبْرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبْرَأَ
Perf.	اِبْرَأَ	تَبْرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبْرَأَ
Imperf.	يَبْرِئُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
Imperat.	اِبْرِئْ	تَبْرَأْ	تَبَارَأْ	اِنْسِئْ	اِهْتَنِئْ	اِسْتَبْرِئْ
N. Ag.	مُبْرِئٌ	مُتَبْرِئٌ	مُتَبَارِئٌ	مُنْسِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ
N. Verbi.	اِبْرَئٌ	تَبْرَئٌ	تَبَارَئٌ	اِنْسَبَئٌ	اِهْتِنَئٌ	اِسْتَبْرَئٌ
Passive.	اُبْرِئَ	تُبْرِئَ	تُبُورِئَ	اُنْسِئَ	اُهْتَنِئَ	اُسْتَبْرِئَ
Perf.	اُبْرِئَ	تُبْرِئَ	تُبُورِئَ	اُنْسِئَ	اُهْتَنِئَ	اُسْتَبْرِئَ
Imperf.	يُبْرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبْرَأُ
N. Pat.	مَبْرَأٌ	مُتَبْرَأٌ	مُتَبَارَأٌ	مُنْسَبَأٌ	مُهْتَنَأٌ	مُسْتَبْرَأٌ

Tab. IX. Verba Primae Rad. و et ی.

	I.					
Active.	وَعَدَ	وَرَّثَ	وَضَعَ	وَجَدَ	وَدَّ	يَسَرَ
Perf.	وَعَدَ	وَرَّثَ	وَضَعَ	وَجَدَ	وَدَّ	يَسَرَ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يَجِدُ	يُودُّ	يُسِرُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اجِدْ	اِدَدْ	اِسِرْ
N. Verbi.	وَعْدٌ	وَرْثٌ	وَضْعٌ	وَجْدٌ	وَدٌّ	يَسَرٌ
	عِدَّةٌ	رِثَّةٌ	ضَعَّةٌ			
Passive.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسِرُّ
Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسِرُّ
Imperf.	يُوعَدُ	يُورَثُ	يُوضَعُ		يُودُّ	يُسِرُّ
N. Pat.	مَوْعِدٌ	مَوْرُوثٌ	مَوْضِعٌ		مَوْدٌ	مَيْسُورٌ

	IV.		VIII.		X.	
Active.	أَوْجَبَ	أَيَسَرَ	اتَّعَدَ	اتَّسَرَ	اسْتَوْعَدَ	اسْتَيْسَرَ
Perf.	أَوْجَبَ	أَيَسَرَ	اتَّعَدَ	اتَّسَرَ	اسْتَوْعَدَ	اسْتَيْسَرَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
Imperat.	أَوْجِبْ	أَيَسِرْ	اتَّعِدْ	اتَّسِرْ	اسْتَوْعِدْ	اسْتَيْسِرْ
N. Ag.	مُوجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ
N. Verbi.	إِجَابٌ	إِيْسَارٌ	إِتِّعَادٌ	إِتِّسَارٌ	إِسْتِيعَادٌ	إِسْتِيسَارٌ
Passive.	أُوجِبَ	أُوسِرَ	أُتَّعِدَ	أُتَّسِرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ
Perf.	أُوجِبَ	أُوسِرَ	أُتَّعِدَ	أُتَّسِرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
N. Pat.	مُوجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ

Tab. X. Verbum Mediae Rad. و.

Active Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يَقُولَنْ
f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولَنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أَقُولَنْ
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	يَقُولَنَّ	يَقُولَنْ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَانِ	....
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولَنَّ	تَقُولَنْ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَانِ	....
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نَقُولَنْ
N. Ag. N. Verbi.		Imperative.				
		Simple. Energ. I. Energ. II.				
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولَنْ
f.	قَائِلَةٌ		f.	قُولِي	قُولِينَ	قُولِينَ
			Dual. 2. c.	قُولَا	قُولَانِ	....
			Plur. 2. m.	قُولُوا	قُولَنَّ	قُولَنْ
			f.	قُلْنَ	قُلْنَانِ	....

Tab. XI. Verbum Mediae Rad. ی.

Active Voice of the First Form.

		Perfect.	Imperfect.				
			Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.							
3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنَّ	يَسِيرَنَّ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنَّ	تَسِيرَنَّ
2. m.	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنَّ	تَسِيرَنَّ
f.	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرَنَّ	تَسِيرَنَّ
1. c.	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنَّ	أَسِيرَنَّ
Dual.							
3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	يَسِيرَانَّ	....
f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	تَسِيرَانَّ	....
2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	تَسِيرَانَّ	....
Plur.							
3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَّ	يَسِيرُونَّ	....
f.	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	....
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَّ	تَسِيرُونَّ	....
f.	سِرْنَنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	....
1. c.	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنَّ	....

N. Ag. N. Verbi.

Imperative.

		Imperative.		
		Simple.	Energ. I.	Energ. II.
Sing. m.	سَائِرْ	سِيرْ	سِيرَنَّ	سِيرَنَّ
f.	سَائِرَةٌ	سِيرِي	سِيرَنَّ	سِيرَنَّ
Dual. 2. c.		سِيرَا	سِيرَانَّ	....
Plur. 2. m.		سِيرُوا	سِيرُونَّ	....
f.		سِرْنَ	سِرْنَ	....

Tab. XII. Verba Mediae Rad. و et ی.

Passive Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَدْ	يُقَالَنَّ	يُقَالَنَّ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَدْ	تُقَالَنَّ	تُقَالَنَّ
2. m.	قِلْتَ	تُقَالُ	تُقَالَ	تُقَدْ	تُقَالَنَّ	تُقَالَنَّ
f.	قِلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالَنَّ
1. c.	قِلْتُ	أُقَالُ	أُقَالَ	أُقَدْ	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	....
f.	قِيلْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	....
2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	....
f.	قِلْتُنَّ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	....
1. c.	قِلْنَا	نُقَالُ	نُقَالَ	نُقَدْ	نُقَالَنَّ	نُقَالَنَّ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعٌ, مَبِيعَةٌ

Tab. XIII. Verba Mediae Rad. و et ی.

The Derived Forms.

	IV.	VII.	VIII.	X.
Active.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
Perfect. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتَ	اِنْشَلْتَ	اِقْتَلْتَ	اِسْتَقَمْتَ
Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive.	أُقِيلُ	اُنْشِيَلُ	اُقْتِيَلُ	اُسْتَقِيمُ
Perf.	أُقِيلُ	اُنْشِيَلُ	اُقْتِيَلُ	اُسْتَقِيمُ
Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active.	تَسَايَرَ	تَسَايَرَ	تَسَايَرَ	تَسَايَرَ
Perf.	تَسَايَرَ	تَسَايَرَ	تَسَايَرَ	تَسَايَرَ
Imperf.	يَتَسَايَرُ	يَتَسَايَرُ	يَتَسَايَرُ	يَتَسَايَرُ
N. Verbi.	تَسَايَرٌ	تَسَايَرٌ	تَسَايَرٌ	تَسَايَرٌ
Passive.	تُسَوَّرُ	تُسَوَّرُ	تُسَوَّرُ	تُسَوَّرُ
Perf.	تُسَوَّرُ	تُسَوَّرُ	تُسَوَّرُ	تُسَوَّرُ
IX. Perf.	اِسْوَدَّ	Imperf.	يَسْوَدُّ	N. Verbi.
XI.	اِسْوَادٌ	يَسْوَادٌ	اِسْوِدَادٌ	

Tab. XIV. Verbum Tertiae Rad. و, Mediae Rad. Fèthatae.

Active Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	فَعَدَا	يَعْدُو	يَعْدُو	يَعْدُ	يَعْدُوَنَّ	يَعْدُونُ
f.	فَعَدَتْ	تَعْدُو	تَعْدُو	تَعْدُ	تَعْدُوَنَّ	تَعْدُونُ
2. m.	فَعَدَوْتَ	تَعْدُو	تَعْدُو	تَعْدُ	تَعْدُوَنَّ	تَعْدُونُ
f.	فَعَدَوْتَ	تَعْدِينَ	تَعْدِي	تَعْدِي	تَعْدِينَ	تَعْدِينَ
1. c.	فَعَدَوْتُ	أَعْدُو	أَعْدُو	أَعْدُ	أَعْدُوَنَّ	أَعْدُونُ
Dual.						
3. m.	فَعَدَا	يَعْدُوَانِ	يَعْدُوَا	يَعْدُوا	يَعْدُوَانِ	....
f.	فَعَدَتَا	تَعْدُوَانِ	تَعْدُوَا	تَعْدُوا	تَعْدُوَانِ	....
2. c.	فَعَدَوْتُمَا	تَعْدُوَانِ	تَعْدُوَا	تَعْدُوا	تَعْدُوَانِ	....
Plur.						
3. m.	فَعَدُوا	يَعْدُونَ	يَعْدُوا	يَعْدُوا	يَعْدُونَ	يَعْدُونَ
f.	فَعَدَوْنَ	يَعْدُونَ	يَعْدُونَ	يَعْدُونَ	يَعْدُونَانِ	....
2. m.	فَعَدَوْتُمْ	تَعْدُونَ	تَعْدُوا	تَعْدُوا	تَعْدُونَ	تَعْدُونَ
f.	فَعَدَوْتُنَّ	تَعْدُونَ	تَعْدُونَ	تَعْدُونَ	تَعْدُونَانِ	....
1. c.	فَعَدَوْنَا	نَعْدُو	نَعْدُو	نَعْدُ	نَعْدُوَنَّ	نَعْدُونُ

N. Ag. N. Verbi.

Imperative.

			Simple.	Energ. I.	Energ. II.
Sing. m.	فَاعِدِ	نَعْدُ	Sing. 2. m.	أَعْدُ	أَعْدُوَنَّ
f.	فَاعِدِيْ		f.	أَعْدِي	أَعْدِينَ
			Dual. 2. c.	أَعْدُوا	أَعْدُوَانِ
			Plur. 2. m.	أَعْدُوا	أَعْدُونَ
			f.	أَعْدُونِ	أَعْدُونَانِ

Tab. XV. Verbum Tertiae Rad. ی, Mediae Rad.
Fèthatae.

Active Voice of the First Form.

		Imperfect.				
Perfect.		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنَّ
f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنَّ
f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	تَرْمَنَّ	تَرْمَنَّ
1. c.	رَمَيْتُ	أَرْمِي	أَرْمِي	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنَّ
Dual.						
3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	....
f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	....
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	....
Plur.						
3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنَّ
f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِيْنَانِ	....
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنَّ
f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِيْنَانِ	....
1. c.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنَّ

N. Ag. N. Verbi.

		Imperative.

		Imperative.		
		Simple.	Energ. I.	Energ. II.
Sing. m.	رَامِ	Sing. 2. m.	أَرْمِيَنَّ	أَرْمِيَنَّ
f.	رَامِيَّةُ		أَرْمَنَّ	أَرْمَنَّ
		Dual. 2. c.	أَرْمِيَانِ	....
		Plur. 2. m.	أَرْمُونِ	أَرْمُونِ
		f.	أَرْمِيْنَانِ	....

Tab. XVI. Verba Tertiae Rad. و et ی, Mediae Rad.
Kèsratae.

		Active Voice of the First Form.				
		Perfect.	Imperfect.			
			Indic.	Subj.	Jussive.	Energ. I. Energ. II.
Sing.						
3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضَ	يَرْضِيَنَّ يَرْضِيَنَّ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَ	تَرْضِيَنَّ تَرْضِيَنَّ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَ	تَرْضِيَنَّ تَرْضِيَنَّ
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضَى	تَرْضِيَنَّ تَرْضِيَنَّ
1. c.	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضَ	أَرْضِيَنَّ أَرْضِيَنَّ
Dual.						
3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَا	....
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَا	....
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَا	....
Plur.						
3. m.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ يَرْضَوْنَ
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	....
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ تَرْضَوْنَ
f.	رَضِيتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	....
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضَ	نَرْضِيَنَّ نَرْضِيَنَّ
		N. Ag. N. Verbi.	Imperative.			
			Simple.	Energ. I.	Energ. II.	
Sing. m.	رَضَا رَاضٍ	Sing. 2. m.	اَرْضَ	اَرْضِيَنَّ	اَرْضِيَنَّ	
f.	رَضَوْنَ رَاضِيَةٌ	f.	اَرْضَى	اَرْضِيَنَّ	اَرْضِيَنَّ	
		Dual. 2. c.	اَرْضِيَا	اَرْضِيَانِ	....	
		Plur. 2. m.	اَرْضُوا	اَرْضَوْنَ	اَرْضَوْنَ	
		f.	اَرْضِيَنَّ	اَرْضِيَنَّ	....	

Tab. XVII. Verba Tertiae Rad. و et ی.

Passive Voice of the First Form.

Perfect.		Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing.						
3. m.	نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيْنَ	يُنْدَيْنَ
f.	نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
2. m.	نُدِيْتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
f.	نُدِيْتِ	تُنْدَيْنَ	تُنْدَى	تُنْدَى	تُنْدَيْنَ	تُنْدَيْنَ
1. c.	نُدِيْتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيْنَ	أُنْدَيْنَ
Dual.						
3. m.	نُدِيَا	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	....
f.	نُدِيَتَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	....
2. c.	نُدِيْتُمَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	....
Plur.						
3. m.	نُدُوا	يُنْدَوْنَ	يُنْدُوا	يُنْدُوا	يُنْدَوْنَ	يُنْدَوْنَ
f.	نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِ	....
2. m.	نُدَيْتُمْ	تُنْدَوْنَ	تُنْدُوا	تُنْدُوا	تُنْدَوْنَ	تُنْدَوْنَ
f.	نُدَيْتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِ	....
1. c.	نُدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيْنَ	نُنْدَيْنَ

Nom. Pat. Sing. m. مَندُورٌ f. مَندُورَةٌ
مَرْمِيٌّ مَرْمِيَّةٌ

Tab. XVIII. Verba Tertiae Rad. و et ی.

The Derived Forms.

	II.	III.	IV.	V.	VI.
Active.					
Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ
N. Ag. m.	مُقَضٍّ	مُقَاضٍ	مُقْضٍ	مُتَقَضِّ	مُتَقَاضٍ
f.	مُقْضِيَّةٌ	مُقَاضِيَّةٌ	مُقْضِيَّةٌ	مُتَقَضِّيَّةٌ	مُتَقَاضِيَّةٌ
N. Verbi.	تَقْضِيَّةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقْضٍ	تَقَاضٍ
Passive.					
Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقْضَى	تُقْضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
N. Pat. m.	مُقْضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى	مُتَقَاضًى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَاةٌ	مُتَقَاضَاةٌ
	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	انْقَضَى	يَنْقَضَى	انْقَضِ	مُنْقَضٍ	انْقِضَاءٌ
Pass.	أُنْقَضِيَ	يُنْقَضَى		مُنْقَضًى	
VIII. Act.	اِقْتَضَى	يَقْتَضَى	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	أُقْتَضِيَ	يُقْتَضَى		مُقْتَضًى	
X. Act.	اسْتَقْضَى	يَسْتَقْضَى	اسْتَقْضِ	مُسْتَقْضٍ	اسْتِقْضَاءٌ
Pass.	أُسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضًى	

PART THIRD.

S y n t a x.

I. The Several Component Parts of a Sentence.

A. The Verb.

1. The States or Tenses.

1. The *Perfect*, الْمَاضِي (Vol. I. §. 77 — 9), indicates:

a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as: زَيْدٌ جَاءَ, *then came Zèid*; جَلَسُوا عَلَى الْبَابِ, *they sat down at the door*.

b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as: اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ, *be mindful of my favours, which I have conferred upon you*.

c) A past act, of which it can be said that it often took place or still takes place — a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as: رَوَتْ الرِّوَاةُ, *historians say (have handed it down by oral tradition from one to another)*; اِتَّفَقَ الْمُفَسِّرُونَ, *commentators are agreed (have agreed and still agree)*.

d) An act which is just completed at the moment, and by the very act, of speaking; as: **أَنْشَدْتُكَ اللَّهَ**, *I conjure you by God*; **بِعْتُكَ هَذَا**, *I sell you this*.

Rem. On the similar uses of the perfect in Hebrew, see Gesenius' Gr. §. 124, 1 and 3.

e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle **لَا**, *not*, especially in oaths or asseverations; as: **فَاعْطِنَا الْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنْكَ قَبِلْتَ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَأَمْسَكْتَ عَنْ أَدَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ**, *grant us, therefore, quarter on one of two conditions, either that you will accept (lit. have accepted) what we have proposed to you, or that you will keep it secret and refrain (lit. have kept it secret and refrained) from doing us any injury, till we get out of your country*; **وَاللَّهِ لَا أَقْمْتُ بِمَكَّةَ**, *by God, I shall certainly not remain in Mèkka*; **أَلَيْتُ لَا خَامَرْتَنِي الْخَمْرُ مَا عَلِقْتُ رُوحِي بِجِسْمِي**, *I swear that wine shall not make me intoxicated, as long as my soul remains in my body*.

Rem. a. Compare the Hebrew usage, Gesenius' Gr. §. 124, 4.

Rem. b. When a clause commencing with **لَا** is connected with a previous clause beginning with **مَا** followed by the perfect, or **لَمْ** followed by the jussive, in that case **لَا** does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as: **بَلَوْتُ مِنَ الْجَبَائِبِ مَا لَمْ يَرَهُ**

أَلَرَأَوْنَ وَلَا رَوَاهُ أَلَرَأَوْنَ, *I have experienced wonderful things, such as neither those who see have seen, nor those who narrate have narrated.*

f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as: رَحِمَهُ اللَّهُ تَعَالَى, *may God (be he exalted!) have mercy on him!* دَامَ مُلْكُهُ, *may his reign be long!* جُعِلْتُ فِدَاكَ, *may I be made thy ransom!* أَبَيْتَ اللَّعْنَ, *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! لَعَنَكَ اللَّهُ, *God curse thee!* The proper signification of the perfect in this case is: "if it be as I wish, God has already had mercy on him, &c." The perfect has this sense also after لَا; as: لَا لَقِيْنِمَ مَا بَقِيْتِمَ ضَرًّا, *may you never meet with injury, as long as you live!* لَا فُضَّ فُوكَ, *may thy teeth (lit. mouth) not be broken!* — When a conditional clause precedes the optative, the particle فَ must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as: إِنْ كُنْتَ ابْنُ هَمَّامٍ فَحَيِّتْ بِإِكْرَامٍ, *if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be saluted with honour!*

Rem. On the optative use of the perfect in Hebrew, see Gesenius Gr. §. 124, 4, note *.

2. The perfect is often preceded by the particle قَدْ, *already* (Vol. I. §. 362, 16). When this is the case, if the perfect has either of the meanings mentioned in §. 1, *b* or *d*, it now implies that the act is really finished and completed

just at the moment of speaking. Its completeness may consist either *a)* in the removal of all doubt regarding it, — in its perfect certainty as opposed to uncertainty; or *b)* in its having taken place in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, — or just a little before the time of speaking. For example: قَدْ ذَكَّرْنَا وَزَارَةَ جَدِّهِمْ, خَالِدُ بْنُ بَرْمَكٍ فِي أَيَّامِ الْمَنْصُورِ وَنَذْكُرُ هَاهُنَا وَزَارَةَ الْبَاقِينَ, *we have already spoken of the vizirate of their ancestor Halid 'ibn Bèrmèk in the reign of 'el-Manşūr, and we will now speak of the vizirates of the rest* (in this example the just completed act is contrasted with the future one); إِنَّ ابْنَتَكَ قَدْ مَاتَتْ, *thy daughter is, as was expected, dead, or thy daughter is just dead*; وَأَمَّا الْوَلَايَةُ فَقَدْ وَلَّيْتُ ابْنَكَ مِصْرَ, *as regards the post of governor, I appoint thy son governor of Egypt* (§. 1, *d*); قَالَ لَهُ وَعَدْتَ هَذَا فَقَالَ قَدْ وَفَّيْتُ الْمَوْعُودَ, *he said to him, You promised this, and he replied, I now really fulfil what I promised.*

3. The *Pluperfect* is expressed:

a) By the *simple perfect*, in relative or conjunctive clauses*), that depend upon clauses in which the verbs are in the perfect; as: عَرَضَ عَلَيْهِمْ مَا أَمَرَهُ الْمَأْمُونُ, *he laid before them what 'el-Māmūn had ordered*; جَلَسَ حَيْثُ جَلَسَ أَبُوهُ, *he sat where his father had sat*; فَلَمَّا وَصَلَ الثَّوْرُ إِلَى الْمَوْضِعِ, *and after the ox had come to the place, he turn-*

*) By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

ed his back in flight; *انْهَزَمَ لَمَّا قُتِلَ أَهْلُ بَيْتِهِ*, he fled after his kinsmen had been killed.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 124, 2.

b) By the *perfect* along with the particle *قَدْ*, preceded by *وَ* or without it, provided the preceding clause is one which has its verb in the perfect; as: *أَخْرَجَهُ وَقَدْ عُمِيَ*, he led him out blinded (lit. and he had been blinded); *بَكَرَ إِلَى الْفَضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ الرَّشِيدِ*, he went early to *ʿl-Fadl*, and found that he had gone still earlier to the palace of *ʿar-Rašid* (lit. and found him, he had already gone early). These clauses with *قَدْ* and *وَقَدْ* are clauses expressing a state or condition (*حَالٌ*).

c) By the verb *كَانَ*, *to be*, prefixed to the *perfect*; as: *مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُكَارَبَةِ رَافِعِ*, *ʿar-Rašid* died at *Tūs*, after he had set out (lit. and he had set out) for *Horāsān* to combat *Rāfiʿ ibn ʿl-Lèit*. These clauses also express the state (*الْحَالُ*).

d) By *كَانَ* and the *perfect*, with the particle *قَدْ* interposed; as: *كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى الْفَضْلِ*, I had brought up and educated a female slave; I then presented her to *ʿl-Fadl*. Sometimes the particle *قَدْ* is placed before both verbs, instead of between them; as: *يُرْوَى أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ لِعَائِشَةَ رَحْمَتُهَا وَقَدْ نَذَرْتُ أَنْ تَعْتَقَ قَوْمًا مِنْ وَلَدِ إِسْمَاعِيلَ الْخ*, there is a tradition that the apostle of God (God bless him and grant him peace!) ...

said to *Ā'isā* (God have mercy on her!), after she had vowed (lit. and she already had vowed) to set free some persons of the children of Ishmael, &c.

Re m. *a*. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle *قَدْ*, the others having merely *كَانَ*; as: *مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ وَكَانَ هَذَا الرَّافِعُ قَدْ خَرَجَ وَخَلَعَ الطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ*, *ar-Rasīd* died at *Tūs*, after he had set out for *Horāsān* to combat *Rāfi' ibn ʿl-Lēit*, who had rebelled (lit. and this *Rāfi'* had already rebelled), and cast off his allegiance, and taken forcible possession of *Samar-kand*.

Re m. *b*. A conjunctive clause may be introduced between *كَانَ* and the following perfect; as: *كَانَ لَمَّا بَلَغَ صَلَاحَ الدِّينِ خَبْرُ الْعَدُوِّ وَقَصْدُهُ عَا جَمَعَ الْأُمَرَاءَ*, after the news of the enemy's making for *Akkā* (Acre) had reached *Salāhu 'd-dīn* (Saladin), he had assembled the commanders.

4. *a*) If two *correlative* clauses follow the hypothetical particles *لَوْ*, *if*, *لَوْ أَنَّ*, *if that*, and *لَوْلَا*, *if not* (vol. I. §. 367, 12),* the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: *لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً*, *if thy*

*) The protasis of the sentence, when introduced by *لَوْلَا*, although it has not a verb actually expressed, includes a verbal idea, viz. that of the verb *كَانَ*.

Lord had chosen, he would have made (all) mankind one people; لَوْلَا عَلَيَّ لَهْلَكَ عُمَرُ, had it not been for 'Alī, 'Omar would have perished; وَاتَّقُوا لَفَتَحْنَا وَآمَنُوا الْقُرَى آمَنُوا, and if the people of those towns had believed and feared (God), we would have bestowed upon them blessings from heaven and earth; وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ, and let those fear (God), who, if they should leave (or were to leave) behind them helpless children, would have fears for them (or would be afraid on their account). — b) Occasionally كَانَ is placed between لَوْ and the perfect in the protasis of the sentence, and sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verb in both clauses is always and necessarily that of the pluperfect; as: لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَضَرَبْتُكَ, if I had known this, I would have beaten you; لَوْ كَانُوا عَرَفُوهَا لَمَا كَانُوا صَلَبُوا رَبَّ الْمَجْدِ, if they had known this, they would not have crucified the Lord of glory. — c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as: لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ, if we wished it, we would punish them for their sins.

Rem. Compare the use of the Hebrew perfect, Gesenius' Gr. §. 124, 5, a and b.

5. After إِذَا, *when, as often as* (Vol. I. §. 367, 2), the perfect takes the meaning of the imperfect, the future act being

represented as having already taken place; e. g. **اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ**, *respond to God and to the apostle, when he calls you to that which can give you life*. — Consequently, if the particle **إِذَا** be followed by two correlative clauses, the first of which extends its converse influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: **إِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا**, *when the promised term of the future life comes (or is come, or shall have come), we will collect you together*. In such cases the Latin and German require the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the protasis; as: **وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا آخِ**, *and when our verses are read to them, they say, &c.* — If a clause dependent on **إِذَا** is introduced by such a perfect as **كَانَ** or **صَارَ**, or stands in the middle of a narrative of past events, the verb governed in the perfect by **إِذَا** is likewise a historical perfect; e. g. **كَانَ إِذَا تَكَلَّمَ أَبْلَغَ**, *when he spoke, he spoke eloquently*.

Rem. a. What has been said of **إِذَا**, applies equally to **مَا**, *as often as, when*; as: **أَنتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ**, *will you (only) then believe it, when it (the punishment) is come (upon you)?*

Rem. b. When **إِذَا** or **مَا** is immediately preceded by the particle **حَتَّى**, *until*, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state that closes the action of a previous per-

fect. For instance: **فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرَّجُوا بِمَا أَوْتُوا أَخَذْنَاَهُمْ بَغْتَةً** *we opened for them the doors to everything (opened to them the road to everything, permitted them to obtain and enjoy everything), until, when they rejoiced over what they had obtained, we swept them away suddenly.*

6. a) After the conditional particle **إِنْ**, *if* (Vol. I. §. 367, 5), and after many words which imply the conditional meaning of **إِنْ** (**مَعْنَى الشَّرْطِ** or **مَعْنَى إِنْ**), the perfect takes a future sense, the condition being represented as already fulfilled; but it may be rendered in English by the present. Such words, for instance, are: **أَيُّ** and **مَنْ**, *who, whoever*, **أَيُّمَنْ** *whosoever*, **مَا** *what*, **أَيُّمَا** *whatever*, **مَهْمَا** *whatever*, **كُلَّمَا** *as often as*, **حَيْثُ** *where*, **حَيْثُمَا** *wherever*, **مَتَى** *when*, **مَتَمَّا** *whenever*, **أَيْنَ** *where*, **أَيْنَمَا** *wherever*, **كَيْفَ** *how*, **كَيْفَمَا** *however*, **أَنَّى** *in whatever way*, **أَيَّانَ** and **مَا أَيَّانَ** *as often as, whenever*, **إِذَا** *whenever*. Examples: **إِنِّي أَخَافُ** *I fear*, **إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** *if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i. e. terrible) day*; **أَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ** *slay them wherever you find them (lit. have found them)*; **هُوَ مَعَكُمْ أَيْنَمَا** *he is with you wherever you are*. The same remark applies to the perfects before and after **أَوْ**, *or*, in such phrases as: **سَوَاءٌ غَابُوا أَوْ حَضَرُوا** *it is all the same whether they are absent or present*; **أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا** *show honour to a guest, whether he be rich or poor*. —

b) If the words **إِنْ**, **أَيُّ**, **مَنْ**, &c., be followed by two clauses,

the first of which expresses the condition, and the second the result depending upon it, then the verb in both clauses is put in the *perfect*, both the condition and the result being represented as having already taken place. For example: *إِنْ فَعَلْتَ ذَلِكَ هَلِكْتَ*, *if you do this, you will perish*, lit. *if you shall have done this, you have perished or will perish* (§. 1, e); *مَنْ كَتَمَ سِرَّهُ بَلَغَ مَرَادَهُ*, *he who (= if one) keeps (has kept) his own secret, attains his object*; *الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا*, *wisdom is the strayed camel of the believer; wherever he finds it (= if he shall have found it anywhere), he lays hold of it (will lay hold of it)*. — c) If the perfect after *إِنْ*, *أَيَّ*, *مَنْ*, &c., is to retain its original meaning, then *كَانَ* or one of the *أَخَوَاتُ كَانَ*, the sisters of the verb *kāna* (such as *صَارَ* to become, *ظَلَّ* to be by day, *بَاتَ* to be by night, *أَصْبَحَ* to be in the morning, *أَمْسَى* to be in the evening), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle *فَ*. For example: *إِنْ كَانَ قَبِيضُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ*, *if his shirt is (has been) torn in front, she has spoken the truth*; *إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا*, *if ye have believed in God, place your trust in him*; *فَمَهْدٍ أَوْ الْعُدْرَ أَوْ فَسَامِحْ إِنْ كُنْتُ أَجْرَمْتُ أَوْ جَنَيْتُ*, *accept my excuse or (at least) be indulgent, if I have committed a crime or a fault*. — d) But if the perfect after these words is to have the historical sense (English past tense, §. 1, a), the verb *كَانَ*, or one of its “sisters”, must be prefixed to the correlative clauses; e. g. *كَانُوا إِنْ بَالِغُوا بَلَغُوا*, *if they*

exerted themselves to attain an object, they attained it; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as: **إِنَّمَا أَذْرَكْتُ**, **أَلْعِلَمَ بِأَلْحَمْدِ فَكُلَّمَا فُهِمْتُ قُلْتُ أَلْحَمْدُ لِلَّهِ**, *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise be to God!*

Rem. a. Where **أَيَّ**, **مَنْ**, and **مَا** are interrogatives or simple relatives, **مَتَى**, **أَنَّى**, **أَيْنَ**, and **كَيْفَ**, interrogatives, and **حَيْثُ** a simple relative adverb, without any admixture of the conditional signification of **إِنْ**, perfects dependent upon them retain their original sense.

Rem. b. On the Hebrew perfect after **וְ** and other conditional particles, see Gesenius' Gr. §. 124, 5, c.

7. After the particle **مَا**, *as long as, whilst* (Vol. I. §. 367, 13), the perfect takes the meaning of the imperfect (present or future); as: **لَا لَقَيْتُمْ مَا بَقَيْتُمْ ضَرًّا**, *may you never meet with injury (§. 1, f) as long as you live!* **النَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ**, *men are careless, as long as they live in this world* (lit. *remain in the life of this world*). If this imperfect is to be historical, the rule laid down in §. 6, d, must be observed. The negative *as long as not* is always expressed by **مَا لَمْ** with the jussive (see §. 11).

8. The *Imperfect Indicative* (**الْمُضَارِعُ الْمَرْفُوعُ**) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past or future time*. Hence it signifies:

a) An act that does not take place at any one particular time, to the exclusion of any other time, but that takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as: *الْإِنْسَانُ يُدَبِّرُ وَاللَّهُ يَقْدَرُ*, *man forms plans and God directs them (man proposes, God disposes)*; *يَأْتِي الْخُرُّ يُسْتَعْبَدُ الْخُرُّ*, *the free man is enslaved by benefits (conferred upon him)*.

b) An act which, though commenced at the time of speaking, is not yet completed, — which continues during the present time (the *definite present*); as: *اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ*, *God knows what ye are doing*.

c) An act that is to take place hereafter (the *simple future*); as: *كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَبُرِيكُمْ آيَاتِهِ*, *thus will God bring to life the dead, and show you his miracles*; *فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ*, *but God will judge between them on the day of the resurrection*. — To render the futurity of the act still more distinct, the adverb *سَوْفَ* (Vol. I. §. 364, 4), or its abbreviated form *سَ* (Vol. I. §. 361, 2)*, *in the end*, is prefixed to the verb; as: *مَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا*, *if any one does this maliciously and wickedly, we will burn him with hell-fire*; *سَنُبَيِّنُ فِي سَتُكْفَى مِنْ مَوْضِعِهِ*, *we will explain it in its (proper) place*; *عَدْوِكَ كُلِّ كَيْدٍ*, *thou shalt be protected (through God's grace) from every machination of thy enemy*.

*) Very rare abbreviations are *سَو* and *سَف*.

Rem. On corresponding uses of the Hebrew imperfect, see Gesenius' Gr. §. 125, 1, 2.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, along with its complement,* a secondary, subordinate clause, expressing the state (الْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as: جَاءَ إِلَيْهِ يَعُودُهُ, *he came to him to visit him*; أَتَى إِلَى عَيْنِ مَاءٍ يَشْرَبُ, *he came to a spring of water to drink*.

e) An act which continues during the past time. When this is the case, the imperfect may be appended to the perfect without the interposition of any connective particle, or it may be joined to it by the particle وَ. In either case, it forms, along with its complement, a secondary, subordinate clause, indicating the state (الْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses; as: جَاءَ زَيْدٌ يَضْحَكُ, *Zeid came laughing*; اِنْكَفَأَ يَحْمَدُ مَغْدَاهُ, *he returned, congratulating himself on* (lit. *praising*) *his morning-walk*; جَعَلَ يُلَوِّمُهُ, *he began to scold him*; أَقْبَلَتِ الْحَمَامَةُ تَحُومُ فِي طَلَبِ الْمَاءِ, *the pigeon began to fly about in search of water*; إِنَّا نَرَاكَ مَا خَرَجْتَ الْيَوْمَ

*) That is to say, any word or words governed by, or otherwise connected with, it.

تَدْرِي كَيْفَ الطَّرِيقِ, *you seem to us to have come out to-day without exactly knowing how* (lit. *we think or see you, you have come out today without knowing how was the road*). As the above examples show, the imperfect is in this case generally expressed in English by the infinitive or the participle.

Rem. a. Compare, as regards Hebrew, Gesenius' Gr. §. 139, 3, c.

Rem. b. After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as: كَانَ لَا يَفْعَلُ, *he was wont not to do* (lit. *he was not doing, non faciebat*); خَرَجَ لَا يَعْلَمُ, *he went out, not knowing, or without knowing, where he was*; لَا يُكْرِمُ السَّخِيَّ الْبَخِيلُ, *the liberal (man) does not respect the stingy*. — After the negative particle مَا it takes the meaning of the present; as: مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا مَا يَوَدُّ الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ, *it is not the wish of those who are unbelievers, whether among those who possess a (revealed) book or among the polytheists, that any good should be sent down unto you from your Lord*; إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ, *they who conceal the book that God has revealed, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment*.

9. To express the imperfect of the Greek and Latin languages, كَانَ is frequently prefixed to the imperfect; as:

كَانَ يُحِبُّ الشَّعْرَ وَالشُّعْرَاءَ, *he was fond of poetry and poets*;
 كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مَرَّارٍ, *he used to ride out every day several times*. If this signification is to be attached to several imperfects, it is sufficient to prefix كَانَ to the first alone. — If one or two perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, كَانَ need not be prefixed to it; as: وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ, *and they followed the doctrines which (lit. that which) the evil spirits taught (mankind) in the reign of Solomon*; قُلْ قَتَلْتُمُوهُمْ فَاسْتَخْلَفْتُمْ أَنبِيَاءَ اللَّهِ مِن قَبْلُ, *Say, Why then did ye kill the prophets of God before?* Here تَتْلُو and تَقْتُلُونَ stand for كُنْتُمْ تَقْتُلُونَ and كَانَتْ تَتْلُو.

Rem. In this sense the Hebrew uses the simple imperf.; Gesenius' Gr. §. 125, 4, b.

10. To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example: وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَىٰ مَنزِلِي وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِيَ وَرَائِي شَيْءٌ يُشْغِلُ فِكْرِي بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدْ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدَنِي عَنِ الْكَدِّ بِيَسِيرِ أَجْرَةٍ أُعْطِيهَا لَهُمْ, *and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay*

I give them, I shall have provided help for myself (so as) to spare my own body all the labour.

11. The *Subjunctive* of the imperfect (الْمُضَارِعُ الْمَنْصُوبُ) has always a future sense after the adverb لَنْ, *not* (Vol. I. §. 362, 22), and the conjunctions أَنْ, *that*, لَا أَنْ or أَلَا, *that not*, حَتَّى, *till*, لَيْكَيْلًا and كَيْلًا, *that*, لَيْكَيْلًا and كَيْلًا, *that not*, حَتَّى, *till*, until, and لِ, *that*; as: لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, *none shall enter Paradise except those who are Jews or Christians*; أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ, *do ye think that ye shall enter Paradise?* See §. 15.

12. The *Jussive* of the imperfect (الْمُضَارِعُ الْمَجْزُومُ), when dependent upon the adverbs لَمْ, *not*, and لَمَّا, *not yet* (Vol. I. §. 362, 20—1), has invariably the meaning of the perfect; or, to speak more accurately, it has that meaning which the imperfect preceded by كَانَ would have (§. 9), if the proposition were an affirmative one. For example: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ, *hast thou not learned (or dost thou not know) that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ, *do ye think that ye shall enter Paradise, before there shall have come (lit. and there has not yet come) upon you what came upon those who passed away before you?* أَرَأَيْتُمْ أَتَتَّخِذُوا غَيْرَ أَنْ يَنْزِلَ سَكَنٌ, *our departure is close at hand, save that our camels have not yet moved off with our saddles (i. e. we have all but started);* إِنْ لَمْ تَفْعَلْ ذَلِكَ هَلَكَتُمْ, *if you do*

not do this, you will perish (§. 6, b); *لَمْ يَكُنْ يُحِبُّ الشَّعْرَ*; *he was not fond of poetry and poets.*

13. After *إِنْ* and the various words that have the sense of *إِنْ*, the jussive has the same meaning as the perfect (§. 6); as: *إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ*, *whether you conceal what is in your breasts, or disclose it, God will know it*; *إِنْ تَعْمَلْ فِي إِسْلَامِكَ عَمَلًا صَالِحًا تُثَبِّتْ عَلَيْهِ*, *if, now that you have become a Muslim, you do a good work, you will be rewarded for it*; *إِنْ تَنْصِفُونَا يَا آلَ مَرْوَانَ نَقْتَرِبَ إِلَيْكُمْ*, *if you do us justice, O family of Merwin, we will draw near to you*; *مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ*, *whatever good you do, God will know it*; *أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ*, *wherever you are, death will overtake you*; *مَتَى أَضَعَ الْعِمَامَةَ تَعْرِفُونِي*, *when I lay aside my turban, you recognise me.* — When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by *إِنْ*; as: *قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا*, *they said, Become Jews or Christians, (and) you will be guided aright.* Here *كُونُوا* is equivalent to *إِنْ تَكُونُوا*, *if you become Jews or Christians, you will be &c.*

14. The *Energetic* forms of the imperfect have always a future sense; as: *لَنْ أَجِيتَنَّا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ*, *if thou deliverest us from this (danger), verily we shall be of (the number of) the grateful*; *وَاللَّهُ لَأَضْرِبَنَّ*

عُنُقَكَ, *by God! I will cut thy head off* (lit. *strike thy neck*).

2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time; and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

1) *a.* By أَنْ, *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.; لَا أَنْ or أَلَّا, *that not*; and لَنْ (for لَا أَنْ, i. e. لَا يَكُونُ أَنْ, *it will not be or happen that*), *certainly not, not at all*. For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ, *I wished and desired to make plain to them the path of learning*; لَا يَأْبَى كَاتِبٌ أَنْ يَكْتُبَ, *let no one who can write, refuse to write*; يَنْبَغِي أَنْ يَنْتَوِيَ الْمُتَعَلِّمُ بِطَلَبِ الْعِلْمِ رِضَا اللَّهِ, *it behoves the learner to strive by his search for knowledge to please God*; يَجُوزُ أَنْ يَكُونَ النَّصَبُ, *it may be the accusative*; قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا, *He (God) said, Get thee down then from it (Paradise), for it is not allowed thee to behave with pride in it*; إِنِّي أَخَافُ أَلَّا يَتْرُكَنِي, *I am afraid he will not leave me*, or, in accordance with a particular idiom of the language, *I am afraid he will leave me*; مَا مَنَعَكَ أَلَّا تَسْجُدَ,

what has prevented thee from worshipping (him)? لَنْ تَمَسَّنَا, the fire (of hell) will certainly not touch us save for (will certainly touch us only for) a certain number of days; لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, no one shall enter Paradise save those who are Jews or Christians.

b) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like; and the verb which is governed by أَنْ has the meaning of the perfect or present; in that case the indicative of the perfect or imperfect is used after أَنْ; as: أَعْلَمُ أَنْ قَالَ, *I know that he has said*; أَعْلَمُ أَنْ يَنَامُ, *I know that he is asleep*. As أَنْ, quod, ὅτι, is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as أَنْ and governs the indicative, by the name of أَنْ الْمَخْفَفَةُ مِنَ التَّقْيِيلَةِ, *the an that is lightened from the heavy form*, or, more shortly, أَنْ الْمَخْفَفَةُ, *the lightened an*; but when it is equivalent to the Latin *ut*, they call it أَنْ النَّاصِبَةُ, *the an that governs the subjunctive* (الْمُضَارِعُ الْمَنْصُوبُ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as ظَنَنْتُ أَنْ يَفْعَلَ, or the subjunctive, as ظَنَنْتُ أَنْ يَفْعَلَ; e. g. ظَنَنْتُ أَنْ يَقُومَ, *I think he will get up*.

2) By لَ, *that, in order that* (originally a preposition, Vol. I. §. 356, 3); لِكَيْ, and لَئِنْ, *id.*; كَيْلَا, and لَيْلَا, *that not, in order that not*; particles which indicate the

intention of the agent and the object of the act. For example:
 يَنْبَغِي أَنْ يَسْأَلَ الْمُسْلِمُ اللَّهَ تَعَالَى الْعَافِيَةَ لِيَصُونَهُ عَنِ الْبَلَايَا,
it behoves the Muslim to ask God (may he be exalted!) to keep him in health, that he preserve him from misfortunes;
 إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَيْ تَعُودَ إِلَيْهِ عَلَى التَّائِيدِ,
when you have learned anything, write it down, so that you may constantly refer to it;
 لَمْ نَشْتَغِلْ بِذِكْرِ ذَلِكَ كَيْلًا يَطُولَ الْكِتَابُ,
we have not occupied ourselves with giving an account of this, in order that the book might not become too long;
 إِنَّمَا قَالَ ذَلِكَ لِيَلَّا يُسْتَخَفَّ بِالْعِلْمِ,
he said this only in order that learning might not be disparaged.

3) a. By حَتَّى (also originally a preposition, Vol. I. §. 358, 2), *until, until that, that, in order that*, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: لَا بُدَّ مِنَ التَّنَاسُلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا,
we must meditate before we speak, in order that our words may be appropriate;
 يَنْبَغِي أَنْ لَا يُضْعِفَ النَّفْسَ حَتَّى يَنْقَطِعَ عَنِ الْعَمَلِ,
he must not weaken the spirit so that it is hindered from acting;
 قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ وَلْيُعْطِنِي يَدَهُ حَتَّى أُقِيمَهُ أَوْ يُقْعِدَنِي
tell him, if he chooses, to sit down and give me his hand, that I may force him to rise or he force me to sit down. — b. But if حَتَّى expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the

imperfect. For example: سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ, *they journeyed till the sun was up*; فَيَهْرُبُ حَتَّى أَبْعَدَ, *and so he fled till he got a great way off*; مَرَضَ حَتَّى لَا يَرْجُونَ, *he is so ill that they have no hope of his living*; فَلِذَلِكَ وَفَقُوا لِلْعِلْمِ وَالنَّشْرِ حَتَّى بَقِيَ أَسْمُهُمْ إِلَى يَوْمِ الْقِيَمَةِ, *and on this account they were enabled by God's help to acquire and diffuse knowledge to such an extent, that their name will maintain itself till the day of the resurrection.*

Rem. With حَتَّى compare the Latin *donec*.

4) By فَ, when this particle introduces a clause that expresses the result or effect of a preceding clause. The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause. The signification of فَ in all these cases is equivalent to that of حَتَّى. For example: اغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ, *pardon me, O my Lord, so that I may enter Paradise*; لَا تُؤَاخِذْنِي فَأَهْلِكَ, *do not punish me, so that (or lest) I perish*; اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا, *O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish*; لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ, *would that I had money, that I might give part of it away in alms*; هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ إِلَيْهِ, *is Zeid at home, that I can go to him (= tell me whether Z. is at home, so that*

&c.)? يَا أَبْنِ الْكَرَامِ أَلَا تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ, *O son of the noble, wilt thou not draw near, that thou mayest see what they have told thee?* لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا, *sentence is not passed upon them, so that they die;* مَا تَأْتِينَا فَتُحَدِّثُنَا, *thou dost not come to us to tell us something;* تَقْدَمُ إِلَيْهِ, *go up to him that he may sew it.*

5) By وَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as: لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِيَ مِثْلَهُ, *do not restrain (others) from any habit, whilst you yourself practise one like it;* هَلْ تَأْكُلُ السَّمَكَ وَتَشْرَبُ اللَّبَنَ, *do you eat fish and drink milk at the same time?* The Arab grammarians call وَ, thus used, وَאוُ الْمَعِيَّةِ or وَاوُ الْجَمْعِ, *the wāw of simultaneousness*, and explain it by مَعَ أَنَّ.

6) By أَوْ, when it is equivalent either to إِلَّا أَنَّ, *unless that*, or to إِلَى أَنَّ or حَتَّى, *until that*; as: لَا أَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ, *I will certainly kill the unbeliever, unless he becomes a Muslim;* لَا أَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي, *I will stick to you till you give me my due;* لَا أَسْتَسهِّلَنَّ الْأَصْغَبَ أَوْ أَذْرِكَ أَلْمَنَى, *I will deem everything difficult easy, until I attain my wishes.* In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

7) By إِذَا or إِذَنْ, *in that case, well then*, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate

clause refers to a really future time, and that it is in immediate juxtaposition to **إِذَنْ**, or, at least, separated from it only by the negative **لَا** or by an asseveration. For example, one may say: **أَنَا آتِيكَ غَدًا**, *I will come to you tomorrow*, and the reply may be: **إِذَنْ أَكْرَمَكَ**, *well then, I will treat you with respect*, or, **إِذَنْ وَاللَّهِ أَكْرَمَكَ**, *well then, by God, I will &c.*, or **إِذَنْ لَا أَهْيَبُكَ**, *well then, I will not insult you*. — If the particle **وَ** be prefixed to **إِذَنْ**, the verb may be put in the indicative as well as the subjunctive, e. g. **وَإِذَنْ أَكْرَمَكَ**; but if any of the other conditions specified above be violated, the indicative alone can be used: e. g. **أُحِبُّكَ**, *I am fond of you*, **إِذَنْ أَظُنُّكَ صَادِقًا**, *well, I think you speak the truth* (where the verb refers to present, and not to future, time); or **إِذَنْ زَيْدٌ يُكْرِمُكَ**, *I shall visit Zeid, I shall visit Zeid*, *well then, Zeid will treat you with respect* (where **زَيْدٌ** separates **إِذَنْ** from the verb).

Rem. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as **כִּי**, **אֲשֶׁר**, **וְיֵעַן**, **אֲשֶׁר**, **לִמַּעַן**, **כִּי**, &c., can no longer be distinguished from that which expresses the indicative. See Gesenius' Gr. §. 125, 3, a. The same remark applies to the Syriac; but the Ethiopic makes a distinction, using, for example, the form **የነገረ**: *yēnāḡēr* (root **ነገረ**: *nagāra*, to speak) for the indicative, and **የነገረ**: *yēngēr* for the subjunctive. See Dillmann's Gr. §. 90.

16. Since, in Arabic, the subjunctive is governed only by the conjunction **أَنَّ**, *that*, and other conjunctions that have

the meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or simply annexed to an undefined substantive; as: أَعْطَانِي مَا أَكُلُ, *he gave me what I was to eat*; لَا يَدْرِي أَيْنَ يَذْهَبُ, *he does not know where he is to go*; سَيُدْخِلُهُمْ جَنَّاتٍ يَخْلُدُونَ فِيهَا, *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the *intention* from the *effect*. Hence the first example may also be translated: *he gave me what I ate (at that time), or what I am (now) eating, or what I shall (hereafter) eat*; the second: *where he is going or will go*; the third: *in which they shall dwell for ever*.

17. The *Jussive*, — connected with the imperative both in form and signification, — implies an *order*. It is used:

1) With the particle لَ prefixed (which is very rarely omitted, except perhaps in poetry), instead of the imperative; as: لِيُنْفِقْ ذُو سَعَةٍ, *let the possessor of wealth lay out (money)*; لِيَقُمْ الْمُتَّقُونَ, *let those that fear God, arise*. If the particle وَ or فَ be prefixed to لَ, as is often the case, then لَ loses its vowel; as: إِنْ حَدَثَ بِي حَادِثٌ فَلْتَبِعْ وَلْتَقَسِّمْ, *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; مَنْ أَرَادَ أَنْ يَتْرِكَ عَلِمْنَا هَذَا سَاعَةً فَلْيَتْرِكْهُ السَّاعَةَ, *whoever wishes to give up (the study of) this science of ours for a time,*

let him do so now. It is the *third* person of the jussive that is most used in this way.

2) After the particle *لَا*, *not*, in connection with which it expresses a prohibition or a wish that something may not be done; as: *لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا*, *be not grieved, for God is with us*; *لَا تَنْقُضْ مَا فَعَلَ سَعْدٌ*, *do not break through what Sád has done.*

3) In the protasis and apodosis of correlative conditional clauses, that depend upon *إِنْ* or any particle having the sense of *إِنْ* (§. 6). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by *كَانَ*, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction *فَ* (for if this latter be the case, the indicative must be used). For example: *إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ*, *whether you conceal what is in your breasts, or disclose it, God will know it*; *أَوْ تَبْدُوهُ يَعْلَمُهُ اللَّهُ*, *whatever good you do, God will know it*; *أَيْنَمَا أَتَيْتُمَا*, *wherever you are, death will overtake you*; *إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ*, *if ye do it, it is a trespass (against God's law) of which ye make yourselves guilty*; *مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ*, *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage*; *إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ*, *if he steals, (why,) a brother of his has stolen before*; *مَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ تَحْشَا*, *whosoever believes in his Lord, will dread no evil.* — The jussive also stands

in the apodosis, when the protasis contains a verb in the imperative; as: *عِشْ قَنِعًا تَكُنْ مَلِكًا*, *live contented and you will be a king*; *أَوْفُوا بِعَهْدِكُمْ أُوفِ بِعَهْدِي*, *be faithful to your engagement, and I will be faithful to mine*. — The jussive is used in a protasis that is dependent upon *إِنْ*, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

Rem. The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in all the above cases. See Gesenius' Gr. §. 126, 2. It has, however, no particle corresponding to *J*, and uses *לֹא* in certain cases instead of *לֹא* (*לֹא*); see Gesenius' Gr. §. 125, 3, c. — The Ethiopic employs the shorter form of the imperfect, *የጎጆ*: *yēngēr*, to express the jussive as well as the subjunctive (see §. 15, rem.), and often prefixes to it the particle *ላ*: *lā* = *J*. See Dillmann's Gr. §. 90, §. 169, 7, and §. 197, a (the second paragraph).

18. The jussive is also used after the particles *لَمْ*, *not*, and *لَمَّا*, *not yet* (compounded of *لَمْ* and the *مَا* *الْدَّيْمَةِ*),

§. 7); e. g. *أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ*, dost thou not know, that God's is the sovereignty over the heavens and the earth? *لَمَّا يَذُوقُوا عَذَابِ*, they have not yet tasted my punishment; *وَلَمَّا تَمْضِ لِلْبَيْتِ سَاعَةٌ*, is this so, and we have not yet been (or ere we have been) parted an hour? The verb after *لَمْ* and *لَمَّا* has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wām consecutivum* (.) exercises upon the imperfect annexed to it.

Rem. If the particle *لَمْ* be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e. g. *لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ*, he did not know (how) to swim. See §. 12 and §. 8, c.

19. The *Energetic* of the imperfect is used:

1) With the particle *لَئِنْ*, *truly, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as: *الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا*, those who have fought in our (holy) cause, we will surely guide in our paths; *لَتَرَوُنَّ الْجَحِيمَ*, they shall surely see hell-fire; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ*, verily within a short time they shall repent it; *وَاللَّهِ لَا أُؤَدَّبُكُمْ غَيْرَ هَذَا الْآدَابِ*, by God! I will teach you manners different from these; *فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ*, then, by thy glory, I will surely lead them all astray.

2) In commands or prohibitions, wishes and questions; as: *لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ*, *do not die before you have become (or without having become) Muslims*; *لَيْتَكَ تَرْجِعَنَّ*, *would that you would come back!* *أَلَّا تَنْزِلَنَّ*, *why did you not come down?*

3) In the apodosis of correlative conditional clauses, in which case *لَ* is prefixed to the protasis as well as to the apodosis; as: *وَلَيَنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ لَيْنَ لَمْ يَنْتَهَ*, *and if thou askest them, Who created the heavens and the earth and obliged the sun and moon to serve him? verily they will say, God*; *لَنْ نَسْفَعًا بِالنَّاصِيَةِ*, *verily, if he does not refrain, we will seize and drag him by the forelock.*

4) In the protasis of a sentence after *إِمَّا (= مَا)* *if*; as: *اَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ*, *get ye down from it (Paradise), all of you; and if there shall (hereafter) come unto you a direction from me, then whosoever shall follow my direction, on them no fear shall come*; *فَإِمَّا تَثَقَفَتْهُمْ فِي الْحَرْبِ*, *and if you capture them in battle, put to flight, by (making an example of) them, those who are behind them.*

Rem. On corresponding uses of the Hebrew energetic or cohortative, see Gesenius' Gr. §. 126.

20. No negative particle can be placed before the imperative, and, consequently, when a prohibition is uttered,

the jussive must be used; as: *أَمْكُتْ شَهْرَيْنِ وَلَا تَعْجَلْ فِي الْإِخْتِلَافِ إِلَى الْأَئِمَّةِ*, *remain two months, and be not in a haste to run from one 'imām to another.* — The energetic forms of the imperative serve to increase its force; as: *تَعَلَّمَنَّ أَنَّ طَوْلَ الْعَيْشِ تَعْذِيبٌ*, *strike, by God! learn that length of life is a punishment or torment* (*تَعْذِيبٌ* in rhyme for *تَعْذِيبٌ*); *الْكِبْرِيَاءُ لِرَبِّنَا صِفَةٌ لَهُ تَخْصُوصَةٌ*; *glory belongs to God (alone), as an attribute peculiar to him; therefore keep thyself afar from it, and fear him.*

Rem. The same remarks apply to the imperative and its lengthened form in Hebrew.

3. The Government of the Verb.

21. The verb may govern either *a) the accusative* of a noun, or *b) a preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb. — The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

a. The Accusative.

22. The verb governs the *accusative* of the noun — which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. I. §. 364) — either

1) as an *objective complement* (determinans), i. e. as that which, by assigning its object, limits and restricts the act; or

2) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Shemitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental' case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of signification, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e. g. دَعَا, *he called him*; دَعَا لَهُ بِكَذَا, *he prayed that he might receive something as a blessing*; دَعَا عَلَيْهِ, *he cursed him*. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e. g. عَلِقَ, *to adhere to, to attach oneself to*, and لَحِقَ, *to adhere to, to overtake*, are construed indifferently with the accusative of the person or with بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ, *to have finished, to be done*

with, is construed with مِنْ, and اِحْتَاَجَ, *to have need of*, *to be in want of*, with اِلَى, whereas in modern Arabic both take the accusative.

Rem. a. Transitive verbs are called by the Arab grammarians **الْأَفْعَالُ الْمُتَعَدِّيَّةُ**, and they designate by this name not only those verbs that govern their object in the accusative, but also those that connect themselves with it by means of a preposition. The former are distinguished as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا**, *the verbs that pass on (to an object) through themselves* (and not by help of a preposition), and the latter as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا**, *the verbs that pass on (to an object) through something else than themselves* (viz. *through a preposition*). For example, **بَلَغَ**, *to reach, to arrive* (of a message, &c.), is a **فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ**, because we say **بَلَغَنِي الْخَبَرُ**, *the news reached me*; but **قَدَرَ**, *to have power, to be able*, is a **فِعْلٌ مُتَعَدٍّ بِغَيْرِهَا**, because it is construed with عَلَى and we say **قَدَرَ عَلَى شَيْءٍ**, *he was able to do something*.

Rem. b. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as: **جَاءَنَا عَامِرٌ**, *Amir came to us*; **إِنَّ الْغُرَبَاءَ وَالْأَوْلَادَ**, *strangers and the sons of noblemen come to me from (all) quarters of the earth* (compare in Hebrew נָצַח with the accusative; e. g. Ps. 100, 4; Prov. 2, 19; Lament.

1, 10). Hence these verbs have in Arabic a *personal passive*, so that we may say أَتَى بِشَيْءٍ, lit. *he was come to with a thing*, i. e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ, *he came to him with a thing*, i. e. he brought it to him.

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the person and the other of the thing. — These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate. — *a)* To the *first* class belong all causatives of the second and fourth verbal forms (Vol. I. §. 41 and 45), whose ground-form is transitive and governs an accusative, as also verbs that signify *to fill or satisfy, give, deprive, forbid, ask, entreat*, and the like, the most of which have likewise a causative meaning. For example: أَعْلَمَنِي الْأَمْرَ, *he informed me of the thing* (lit. *he made me know it*); عَلَّمَهُ عِلْمَ الْهَيْئَةِ, *he taught him the science of astronomy*; زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي, *I gave Zeid my brother's daughter in marriage*; أَشْبَعَهُ خُبْرًا, *he filled the bucket with water*; سَبَّعَ خُبْرًا, *he let him eat as much bread as he could* (سَبَّعَ خُبْرًا, *he ate as much bread as he could*); أَطْعَمَهُ السَّيْفَ, *he let him taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً, *they gave Zeid poisoned wine to drink*; أَعْطَاهُ الْكِتَابَ, *he gave him the book*; رَزَقَهُ اللَّهُ الْعَمَرَ, *God gave*

him his life; وَقَاهُ اللَّبَنَ, he gave him milk in abundance;
 وَعَدَنَا اللَّهُ الْحَيَاةَ, he recited a poem to me; أَنْشَدَنِي شِعْرًا
 حَرَمَهُ اللَّهُ, God has promised us everlasting life; الْأَبَدِيَّةَ
 بَرَكَةَ الْعِلْمِ, God has deprived him of the blessing of learning;
 قِنَا عَذَابَ النَّارِ, preserve us from the punishment of hell-fire
 (imperative of وَقَى, Vol. I. §. 178); اسْأَلِ اللَّهَ الْعَفْوَ,
 ask pardon of God. — b) To the second class belong 1)
 verbs that mean to make, appoint, call, name, and the like;
 and 2) those verbs which are called by the Arab gram-
 marians أَفْعَالُ الْقَلْبِ, verbs of the heart, i. e. which signify
 an act that takes place in the mind, or أَلْفَعَالُ الشَّكِّ وَالْيَقِينِ,
 verbs of certainty and doubt (such as رَأَى, to think, عَلِمَ,
 to know, وَجَدَ, to find, to perceive, دَرَى, to know; خَالَ,
 to think, to imagine, ظَنَّ, to think, to believe, حَسِبَ, to
 think, to reckon, زَعَمَ, to think, to deem, عَدَّ, to count,
 to reckon, and حَاجَّ, to think, to imagine). For example:
 جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا, he hath made the earth a bed for you;
 صَيَّرْتُ الطِّينَ إِبْرِيْقًا, I have made the clay into a jug;
 اخْتَرَهُ اللَّهُ إِبْرَاهِيمَ خَلِيلًا, God chose Abraham for a friend;
 سَمَّيْتُ كِتَابِي تَعْلِيمَ, I called him Mohammedi; دَعَوْتُهُ مُحَمَّدًا
 أَلْمُتَعَلِّمَ طَرِيقَ التَّعَلُّمِ, I named my book, The Instruction
 of the Learner in the Path of Learning; عَلِمْتُ زَيْدًا جَاهِلًا,
 I know Zèid is a fool; رَأَيْتُ أَحَقَّ الْحَقِّ حَقَّ الْمُعَلِّمِ,
 I think the duty we owe to a teacher the greatest of
 duties; لَا تَحْسِبَنَّ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا,

those dead who have been slain in the path of God (i. e. for the sake of their religion); وَجَدْتُهُ شَيْخًا حَلِيمًا, I found him a mild (or gentle) old man; مَا أَظُنُّ السَّاعَةَ قَائِمَةً, I do not think that the hour (of judgment) is at hand.

Rem. a. Of the two objective complements, that which is the subject is called **الْمَفْعُولُ الْأَوَّلُ**, *the first object*, and the other, or predicate, **الْمَفْعُولُ الثَّانِي**, *the second object*.

Rem. b. When verbs like **رَأَى** and **وَجَدَ** are mere **أَفْعَالُ الْحِسِّ** or *verbs of sense*, — i. e. express nothing but acts of the external organs of sense, — they may still be connected with two accusatives, but the second accusative is no longer a **مَفْعُولٌ ثَانٍ** or *second object*, but a **حَالٌ** or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. **رَأَيْتُكَ نَائِمًا**, *I saw you sleeping*; **وَجَدْتُهُ مَرِيضًا**, *I found him sick* (in a state of sleep, of sickness). The learner will observe that, in these and similar phrases, **رَأَى** and **وَجَدَ** may often be translated by the very same words, whether they are **أَفْعَالُ الْقَلْبِ** or **أَفْعَالُ الْحِسِّ**; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

Rem. c. The fourth form of the **أَفْعَالُ الْقَلْبِ** governs three accusatives; e. g. **يُرِيكُمْ أَعْمَالَكُمْ خَيْرًا**, *he will*

first division of the second class, §. 136, 2, the second paragraph.

25. If the verbs of the two classes mentioned in §. 24. are put in the *passive* voice, one of the two accusatives becomes the nominative. — In the case of the *first* class, it is the accusative of the person; e. g. عَلَّمَ عِلْمَ الْهَيْئَةِ, *he was taught the science of astronomy*; أَطْعِمَ السَّيْفَ, *he was made to taste the sword* (was stabbed with it); سَقَى الرَّزِيزُ مَاءً مَسْمُومًا, *poisoned water was given to the vizir to drink*; رَزَقَ الْعَمَرَ, *life was granted him*; أَنْشَدْتُ شِعْرًا لِغَيْرِهِ, *a poem by another (author) was recited to me*; حُرِمَ بَرَكَةَ الْعِلْمِ, *he was deprived of the blessing of knowledge*. Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as: زَوَّجَ زَيْدٌ ابْنَةَ أَخِي, *my brother's daughter was given in marriage to Zèid*. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as: مُلِئَتِ الدَّلْوُ مَاءً, *the bucket was filled with water*. — In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e. g. جُعِلَتْ لَكُمْ الْأَرْضُ فِرَاشًا, *the earth has been made a bed for you*; صُيِّرَ الطِّينُ إِبْرِيقًا, *the clay has been made into a jug*; حُسِبُوا أَمْوَاتًا, *they are deemed dead*.

Rem. a. As the verb أَتَى, *to come*, is construed with the

accusative of the person (§. 23, rem. b), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. آتَى مُوسَى بَنِي إِسْرَائِيلَ الْكِتَابَ, *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of آتَى, we should expect it to become the nominative when the verb passes into the passive (أُوتِيَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore أُوتِيَ بَنُو إِسْرَائِيلَ الْكِتَابَ, *the (holy) book was brought to the children of Israel*, and not أُوتِيَ الْكِتَابُ بَنِي إِسْرَائِيلَ.

Rem. b. If the verb should happen to govern three accusatives in the active voice (§. 24, rem. c), that which is next to the verb becomes the nominative to the passive; e. g. نُتِبْتُ لَيْلَى بِالْعِرَاقِ مَرِيضَةً, *I was informed (that) Lèila is sick in el-'Irāk*; إِذَا أُخْبِرْتَنِي دَنِفًا, *when thou art told (that) I am sick*.

Rem. c. On the Hebrew construction, see Gesenius' Gr. §. 140, 1.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi, vol. I. §. 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (vol. I. §§. 193, 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have

one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا, lit. *he struck a striking*; نَامَ نَوْمًا, *he slept a sleep*; سَارَ سَيْرًا, *he journeyed a journey*; ضُرِبَ ضَرْبًا, lit. *he was struck (with) a striking*, or, impersonally, *there was struck a striking*; ضَرَبْتُ ضَرْبًا, lit. *I was struck (with) a striking*; سِيرَ سَيْرًا, lit. *there was journeyed a journey*; ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ, *I struck him one stroke and he struck me two* (ضَرَبَنِي ضَرْبَتَيْنِ would mean *he struck me on two different occasions*, without specifying the number of blows he gave); ضَرَبْتُهُ ضَرْبَةً, *I gave him a particular sort of stroke and he gave me a particular kind of thrust*; ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا, lit. *he struck Zèid (as to) his head (with) a striking*; ضَرَبَ شَدِيدًا ضَرْبًا ضَرَبْتُهُ, or, omitting the nomen verbi, ضَرَبْتُهُ شَدِيدًا, *I gave him a violent beating*;^{*} مَشَى مَشْيَةً حَسَنَةً, *he walked (with) a graceful gait*; ضَرَبَنِي هَذَا الضَّرْبَ, *he beat me in this manner*, lit. *(with) this beating*; ضَرَبَهُ ضَرْبُ الْمَوْتِ, *he beat him to death*; ضَرَبَنِي خَافَ خَوْفَ الْجَبَانَ, *he feared as a coward fears*;

^{*}) The undetermined object in such phrases as ضَرَبْتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of time; e.g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

أَوْجَعَنِي ضَرْبًا, *he beat me so as to hurt me much*, lit. *he beat me a beating that pained me*; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ, *he gave me a good beating, as you know well*, lit. *he beat me the beating which is not concealed from you*.—This objective complement, which is called by the Arab grammarians الْمَفْعُولُ الْبَاطِلُ, *the absolute object*,* or الْمَصْدَرُ (see Vol. I. §. 195, rem.), is used in the two following ways.

1) When it stands alone and undefined, it is used لِلتَّأْكِيدِ, *for strengthening*, or لِلتَّعْظِيمِ, *for magnifying*, i. e. to add greater force to the verb; e. g. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالًا, *when the earth shall tremble a trembling* (but what a trembling!), i. e. *shall tremble violently*; إِذَا رُجَّتِ الْأَرْضُ رَجًّا, *when the earth shall be shaken with a shaking* (i. e. *shaken violently*), and the mountains shattered with a shattering (i. e. *shattered to atoms*); رَضَّ عِظَامَهُ رَضًّا, *he crushed his bones with a crushing* (i. e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

2) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is expressed in our

* Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

family of languages by means of an adverb or a relative clause.

If the **الْبَفْعُولُ الْبُطْلَقُ** be a *nomen vicis*, it is used **لِلتَّعْدَادِ**, *for enumeration*; and if it be a *nomen speciei*, or have an adjective, &c., connected with it, it is used **لِلنَّوْعِ**, *to indicate the kind, for specification*, or **لِلتَّمْيِيزِ**, *for distinction*.

Rem. *a*. Instead of the *nomen verbi* of the same finite verb, that of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as: **جَلَسَ قُعُودًا**, lit. *he sat a sitting*; **انْهَرَمُوا هَزِيمَةً شَنِيعَةً**, *they fled a shameful flight*.

Rem. *b*. The accusative of the *nomen verbi* remains, as we have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, as **ضُرِبَ ضَرْبٌ**, *a striking was struck*, a form of expression that corresponds to the impersonal passive of our languages. When the accusative is employed, the verb is impersonal; when the nominative, it is personal.

Rem. *c*. Compare the uses of the Hebrew infinitives **קָטַל** and **קָטַלָּהּ** as explained in Gesenius' Gr. §§. 128, 129, and see also §. 135, 1, rem. 1.

27. It has been mentioned above (§. 21), that the *nomina verbi* derived from verbs that govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

1) If only the objective complement of the act, (and not likewise its subject,) be expressed, it is put after the nomen actionis in the genitive*; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be parted from the word that governs it. For example: *لَا يَسَامُ الْإِنْسَانُ مِنْ دُعَاءِ اللَّهِ*, *let a human being never get tired of calling upon (or praying to) God*; *إِطْعَامُ فِي يَوْمِ ذِي مَسْغَبَةٍ يَتِيمًا*, *to give an orphan food in time of famine*; *بِضَرْبِ السُّيُوفِ رُؤُوسَ قَوْمٍ*, *by cutting off with swords the heads of some people*. In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as: *ضَعِيفُ التَّكَايَةِ أَعْدَاءُهُ*, *feeble in harming his enemies*; *لَمْ أَكْذِبْ عَنِ الضَّرْبِ مِسْمَاً*, *I did not desist from striking Mismā*.

Rem. On the Hebrew construction, see Gesenius' Gr. §. 130,

1, along with the note †.

2) If both the subject and the objective complement of the act be expressed, three constructions are permitted. a) The subject may be put in the genitive, and the objective complement in the accusative; as: *كَانَ قَتْلُ الْخَلِيفَةِ جَعْفَرًا*, *in this year the chalif put G'afar to death* (lit. *the chalif's killing G. was in this year*); *أَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ*, *think on God as ye think on your fathers*. b) The

*) This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

objective complement may be put in the genitive and the subject in the nominative; as: *سَفَتَهُمْ رِيحُ الْفَنَاءِ سَفَى الرَّمَالِ*, *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands*; *تَنْفِي يَدَاهَا*, *her forefeet scatter the gravel every midday, as the money-changers scatter the dirhems whilst selecting them*; *مَنْعَ النَّاسِ كَافَّةً*, *he gave orders to the entire people against any one's addressing him by the title of „our Lord“ (el nuestro Cid)*. c) The subject may be put in the nominative and the objective complement in the accusative; as: *بَلَّغَنِي تَطْلِيْقُ الْيَوْمِ زَيْدٌ هِنْدًا*, *I have heard that Zeïd has today divorced Hind*; *بَلَّغَنِي الْقَتْلُ مَحْمُودٌ أَخَاهُ*, *I have heard that Mahmūd has murdered his brother*; *أَعْجَبَنِي أَنْتِظَارُ*, *I am surprised at Mohammedi's expecting Amr on Friday*. The first of these three constructions is the most usual. The second is pretty common, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. a. If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e. g. *حُبِّيهِ عَلَّمَنِي التَّنَسُّكَ*, *my love of him has taught me to be religious*. Here the suffix of the first person is the subject, and that of the third person the accusative.*

*) *حُبٌّ* is, strictly speaking, an *إِسْمٌ مَصْدَرٌ*, and not an actual

Rem. b. Not only the nomina actionis, but also those nouns that are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *يَعِشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ*, *through thy associating with the noble, thou art reckoned one of them* (عِشْرَةٌ = مُعَاشَرَةٌ); *مِنْ قُبْلَةِ الرَّجُلِ زَوْجَتَهُ الْوَضُوءُ*, *ablution is (rendered necessary) by a man's kissing his wife* (قُبْلَةٌ = تَقْبِيلٌ); *وَبَعْدَ عَطَائِكَ الْيَأَنَةِ*, *and after thy giving the hundred grazing (camels)* (الرِّقَاعَا, and after thy giving the hundred grazing (camels) (الرِّقَاعُ = عَطَاءٌ; الرِّقَاعَا in rhyme for الرِّقَاعُ).

Rem. c. What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تَعْلِيمُ الْمُتَعَلِّمِ طَرِيقَ التَّعَلُّمِ*, *the instruction of the learner in the path of learning*; *تَعْلِيمُ الْمُعَلِّمِ الْمُتَعَلِّمِ*, *the teacher's instructing the learner &c.*; *إِنَّ النَّاسَ طَرِيقَ التَّعَلُّمِ*, *the people have condemned Mohammed's giving Amr poisoned bread to eat.*

Rem. d. The complement in the genitive may also be expressed, when it represents the subject of the act, by *مِنْ*; when it represents the object, by *لِ* (see §. 29); and when it indicates time or place, by *فِي*; e. g. *حَبَّيْهِ*, in rem. a, by *مِنْ* *لَهُ*, *الْحَبُّ (الْحَاصِلُ) مِنْ*

مَصْدَرٌ (see §. 26); but it is used, instead of *إِحْبَابٌ*, as the *masdar* of *أَحَبَّ* (IV. of *حَبَّ*), *to love*. See rem. b.

the love (that accrues) from me to him; سَفَى الرِّمَالِ يَدُ الدُّبُورِ,
in §. 27, 2, by السَّفَى مِنْ يَدِ الدُّبُورِ لِلرِّمَالِ; and اِنْتَظَارُ
الْاِنْتَظَارِ فِي يَوْمِ الْجُمُعَةِ, *ibid.*, by يَوْمِ الْجُمُعَةِ.

Rem. *e.* On the corresponding constructions in Hebrew, see Gesenius' Gr. §. 130.

28. In the case of verbs that govern their objective complement by means of a preposition, the nomen actionis retains that preposition; e. g. مَا لِي قُدْرَةٌ عَلَى ذَلِكَ, *I have no power to do this*, from قَدَرْتُ عَلَى شَيْءٍ. — The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e. g. تَرْفِيقُ الْاِنْسَانِ لِلطَّاعَةِ, *man's being helped (by God) to obey (him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e. g. مَيْلُ الْاِسْلَامِ, *inclination (of the mind) towards 'el-'islām*, for اِلَى الْاِسْلَامِ.

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ الْعَامِلِ, *the lām that strengthens the regent* (the nomen actionis or the verbal power that it possesses); for, since the verbal force that dwells in the nomen actionis

is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with **لِ** is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, 1); as: **مِنْ غَيْرِ تَأَمُّلٍ**, *without considering what was false and what true in it*, instead of **خَطَاؤهْ وَصَوَابُهْ**. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as: **أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي**, *I stand up in his presence to shew respect to my teacher*, instead of **تَعْظِيمًا**; **إِنَّمَا قَالَ ذَلِكَ إِكْرَامًا لَهُ**; **أُسْتَاذِي**, *he said this only to do him honour*, instead of **إِكْرَامًا إِيَّاهُ**.

b) When the nomen actionis immediately precedes the object, and is defined by the article (see §. 27, 1); as: **تَرْكُ الْمُطَالَبَةِ لِلنَّاسِ**, *the giving up of persecuting the people*.

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, 2); as: **فَبَقِيَ أَنَّ تَسْحِينَ الشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ الْإِضَاءَةِ**, *it results, therefore, that the sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for **الْمُطَالَبَةُ أَعْدَائِي لِي**; **الْأَرْضُ**; **رُؤْيَتُهُ لِلَّهِ**; **إِيَّايَ**, *because of my enemies' persecuting me*, for **تَبْلِيغِي لَكَ إِلَى مُنَاكَ**, *my enabling you to attain your wishes*.

In such clauses the choice between the older and closer construction with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

Rem. *a.* In more modern Arabic إِلَى is often used لِنَقْوِيَةٍ instead of لَ ; as: إِدَّكَارِي إِيَّاهُ, *my bearing him in mind*; رَدِّي إِلَى الْجَوَابِ, *my returning an answer*.

Rem. *b.* This use of لَ to designate the objective complement of the verb is common in Chaldee and Syriac, rare in Hebrew (see Gesenius' Gr. §. 151, 3, *e*) and Aethiopic (see Dillmann's Gr. §. 179). See §. 31, rem.

30. The nomina agentis, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

1) If the nomen agentis has but *one* objective complement, this may be put either in the accusative or in the genitive; as: سَارِعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْكَاطِبِينَ الْغَيْظَ, *hasten to a garden (Paradise) that is prepared for those who restrain (their) wrath*; كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ, *every soul is a taster of death (tastes or shall taste death)*; رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ, *our Lord! thou shalt be an assembler of (shalt assemble) mankind*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ, *who think that they shall be meeters of (shall meet) their Lord*. — The no-

nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *المُضَارِعُ* or *imperfect* (historical imperfect, present, future). As the genitive connexion is in this case *غَيْرُ الْحَقِيقِيَّةِ*, improper or representative (see §. 75, rem.), the governing word may be defined by the article; as: *الْقَاتِلُ النَّاسِ* or *قَاتِلُ النَّاسِ*, *one who kills people*; *الَّذِي يَقْتُلُ النَّاسَ* or *الْقَاتِلُ النَّاسِ*, *he who kills people*, = *الَّذِي يَقْتُلُ*. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future perfect), they approach more nearly to the nature of the noun that originates from them (as *كَاتِبٌ*, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is *حَقِيقِيَّةٌ* or proper (see §. 75, rem.), the governing word cannot be defined by the article; as: *قَاتِلُ النَّاسِ* (and not *الْقَاتِلُ النَّاسِ* or *الْقَاتِلُ النَّاسِ*), *one who killed, has killed, had killed, or shall have killed people*, = *الَّذِي قَتَلَ*, or *الَّذِي كَانَ قَتَلَ*, or *الَّذِي يَكُونُ قَتَلَ*. The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive; as: *لَا تَلِيَّ* = *أَحَدٌ يَلُومُنِي*, *one who reproaches me*, and *لَا تَلِيَّ* = *الَّذِي يَلُومُنِي*, *he who reproaches me*; but *الَّذِي يَلُومُنِي*, *he who reproached or has reproached me*, is *لَا تَلِيَّ*, not *لَا تَلِيَّ*. — If the nomen agentis be undefined, it go-

governs the accusative only in the following cases. a) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see §. 40); e. g. *زَيْدٌ ضَارِبٌ أَبُوهُ*, *Zèid's father* (lit. *Zèid, his father*) *is beating* (or *will beat*) *a brother of mine*; *مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَارَ أَبِيهِ*, *I passed by a horseman (who was) seeking revenge for the murder of his father*; *جَاءَنِي عَمْرٌو طَالِبًا أَدَبًا*, *Amr came to me seeking instruction*. b) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e. g. *هَلْ مُكْرِمٌ أَنْتَ زَيْدًا*, *wilt thou treat Zèid with respect?* *مَا أَنْتَ بِتَابِعٍ قِبَلَتَهُمْ*, *thou dost not follow their kïbla*; *مَا يُجِيرُ أَحَدٌ عَدُوَّ أَحِبَّائِهِ*, *no one gives protection to the enemy of his friends*. c) After the interjection *يَا*, as the predicate of a suppressed subject; e. g. *يَا طَالِعًا جَبَلًا*, *O thou that art climbing a hill!*

Rem. a. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e. g. *الضَّارِبُ الْعَبْدُ*, *he who beats the slave*; *الضَّارِبُ رَأْسُ الْعَبْدِ*, *he who beats the slave on the head* (lit. *beats the head of the slave*); but we cannot say *الضَّارِبُ عَبْدٌ*, nor *الضَّارِبُ زَيْدٌ*, nor even *الضَّارِبُ عَبْدٌ زَيْدٌ* or *الضَّارِبُ عَبْدُهُ*. The reason of this seems to be that a certain equivoque may be preserved between the *الْبُضَافُ*, or governing word, and the

الْمُضَافُ إِلَيْهِ, or governed word. On the other hand, the article may be prefixed to the dual or to the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations ن and ن (vol. I. §. 315, 2, 3), the الْمُضَافُ and the الْمُضَافُ إِلَيْهِ become more closely connected, and grow, as it were, into one word, just like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say الضَّارِبَا عَبْدٌ, الضَّارِبِي عَبْدُهُ, الضَّارِبُو عَبْدٌ زَيْدٌ, الضَّارِبِي زَيْدٌ, as well as الضَّارِبِينَ, الضَّارِبُونَ عَبْدٌ زَيْدٌ, الضَّارِبِينَ زَيْدًا, الضَّارِبَانِ عَبْدًا عَبْدُهُ. There is even a third form of expression admissible, arising out of a combination of these two, viz. الضَّارِبِي زَيْدًا, الضَّارِبَا عَبْدًا, الضَّارِبِي عَبْدُهُ, الضَّارِبُو عَبْدٌ زَيْدٌ; in which examples the rejection of the terminations ن and ن serves only to indicate the close logical connection, as in the phrase الْأَمِيرُ الْقَاتِلَا أَخَوَاهُ مُحَمَّدًا, *the emir whose two brothers killed Mohammed*, in which another noun (أَخَوَاهُ) is actually inserted between the nomen agentis in the dual (الْقَاتِلَا) and its accusative (مُحَمَّدًا). — When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis that is defined by the article, three forms of expression are likewise admissible; viz. 1) الضَّارِبَاهُ, الضَّارِبُوهُ; 2) الضَّارِبَانِ إِيَّاهُ or الضَّارِبُونَ إِيَّاهُ or الضَّارِبُونَ لَهُ; and 3) الضَّارِبُونَهُ, الضَّارِبَانِيَهُ. In the last case the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, the Arabs regard the

pronominal object as an accusative, and not as a genitive, using *نِي* instead of *يَ* for the 1st pers. sing.; e. g. *الْمُرَافِئِي*, *he who comes to me*; *لَيْسَ بِمُعِينِي*, *he is not a too heavy burden for me*; *هُمْ أَلَامِرُونَ الْخَيْرَ وَالْفَاعِلُونَ*, *it is they who order what is right, and who do it themselves*.

Rem. *b*. When the nomen agentis is followed by two or more objects connected by *وَ*, it not rarely happens that the first alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis being converted, because of the distance of the complements, into the verbal; as: *مُبْتَغِي جَاهٍ وَمَالًا مِّنْ نَّهَضَ*, *a seeker after rank and wealth is he who rises up (to travel)*; *جَاعِلُ اللَّيْلِ سَكْنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا*, *he who appoints the night for rest, and the sun and moon for the reckoning (of time)*; *الرَّاهِبِ الْبَائِةِ الْهَجَانِ وَعَبْدَهَا*, *of him who gives a hundred fine white (camels) and their attendant (either *وَعَبْدَهَا* or *وَعَبْدَهَا*)*.

Rem. *c*. On the government of the participle in Hebrew, see Gesenius' Gr. §. 132.

2) If the nomen agentis be derived from a verb that governs two objective complements (§. 24), it takes the second in the accusative, and the first either in the accusative (which is by far the more usual) or in the genitive; e. g. *أَنَاكَائِي زَيْدًا ثَوْبًا فَاحِرًا*, *I will dress Zèid in a splendid robe*; *ظَانٌ عَمْرٍو عَاقِلًا*, or *هَلْ أَنتَ ظَانٌّ عَمْرًا عَاقِلًا*, *dost thou think 'Amr intelligent?*

Rem. *a*. If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. *مُعْطِيكَهُ*, *he who gives it to you*; *مُطْعِنِيهَا*, *he who gives me it to eat*.

Rem. *b*. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e. g. *وَسِوَاكَ مَانِعُ فَضْلَهُ الْمُحْتَاجُ*, whilst others than you withhold their benefits from the needy; *لَا تَحْسِبَنَّ اللَّهُ مُخْلِفَ وَعْدِهِ رُسُلِهِ*, do not think that God deceives his apostles by withholding what he has promised. In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word *الْمُحْتَاجُ* into the rhyme; in the latter, which is taken from the Kor'an, ch. 14, v. 48, the preferable reading is *مُخْلِفَ وَعْدِهِ رُسُلَهُ*.

31. What has been said in §. 29 regarding the use of the preposition *لِ* after nomina verbi is equally applicable to nomina agentis. *a*) *لِ* is used when the nomen agentis immediately precedes the object and is undefined; as: *مُحِبٌّ لَكَ*, making thee wonder; *وَهِيَ مُجَانِبَةٌ لَهُ*, whilst she avoided him (in which example the undefined nomen agentis is the predicate of a *جُمْلَةٌ حَالِيَّةٌ* or circumstantial clause); *وَالْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ الْخَصْمُ مُتَعَنِّتًا لَا طَالِبًا لِلْحَقِّ*, and artifice is not allowable (in argument), except when the opponent is a dogmatical sophist, and not one who seeks after the truth. This is especially the case when the nomen agentis is in the adverbial accusative; as: *نَزَلَ عَلَى الْمَدِينَةِ*, he halted before the city to besiege it; *وَكَفَى بِلَذَّةٍ*, the sweetness of knowledge is a sufficient inducement and enticement to the intelligent.

b) *li* is also used when the nomen agentis immediately precedes the object, and is defined by the article; as: *الْمُفَسِّرُونَ لِهَذِهِ الْأَبْيَاتِ*, *the expounders of these verses*; *أَقْرَى الْأَسْبَابِ الْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعَظِيمِ*, *to perform one's devotions properly with reverence is the surest means of procuring one's daily bread*; *وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ الشَّيْءِ*, *and he continued meditating about that thing which governs the body*. c) Finally, *li* is used when a genitive is interposed between the nomen agentis and the accusative; as: *مُطْعِمَهَا لِي*, *he who gave it to me to eat*.

Rem. *li* must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as: *وَكَانُوا لَنَا عَابِدِينَ*, *and they worshipped us*; *مَا كُنَّا إِثْنَا لَهُ لِحَافِظُونَ*, *we did not keep the secret*; *الْمَرْءُ مَا لَمْ تَرْزُهُ لَكَ مُكْرَمٌ*, *verily we will take care of him*; *اِنَّمَا تَرْزُهُ لَكَ مُكْرَمٌ*, *a man, as long as you do not deprive him of any thing (by asking for it), treats you with respect*. So also with the finite verb: *إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ*, *if ye can explain the vision*. If the transposed object be a pronominal suffix, *إِيَّا* (vol. I. §. 188, 189) may be employed instead of *li*; as: *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ*, *thee we worship and to thee we cry for help* (compare §. 29, rem. b, and vol. I. §. 189, 2).

32. If the verb, from which a nomen patientis is derived, governs two accusatives in the active voice, its nomen patientis retains one of them, the other having passed into the nominative; as: *زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا*, *Zèid's*

servant (lit. *Zèid, his servant*) is presented with a *dirhèm*. See §. 25.

33. Verbal adjectives of those forms that differ in meaning from the *nomina agentis* only in being *intensive*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms *فَعَّالٌ* and *فَعُولٌ* (vol. I. §. 232 and rem. c, §. 233); more rarely to other forms, such as *فَعِيلٌ* (§. 232), *فَعِلٌ* (id.), and *مِفْعَالٌ* (§. 233, rem c). Examples with the accusative: *أَخَا الْحَرْبِ لَبَّاسًا إِلَيْهَا جَلَالَهَا*, *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; *مُقَدِّمًا إِلَى الْمَوْتِ خَوَاضًا إِلَيْهِ الْكِنَافَتَا*, *rushing upon death, wading in search of it through the ranks* (*الْكِنَافَتَا* in rhyme for *الْكِنَافَتَا*); *ضُرُوبٌ بِذَصْلِ السَّيْفِ*, *smiting with the edge of the sword the heads of men*; *فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا*, *two maidens, (one) of them resembling a new moon* (in beauty); *إِنَّ اللَّهَ سَمِيعٌ*, *God hears the prayer of him who calls upon him*; *حَذَرُ أُمُورًا لَا تَضِيرُ*, *taking precautions against things that cannot injure (him)*; *مَرْفُوقٌ عَرَضِي*, *defaming* (lit. *tearing in pieces*) *my character*; *إِنَّهُ لِمَنْحَارٌ بَوَاقِكْهَا*, *he is a slaughterer of the fat ones among them* (the she-camels). Examples with *لِ*: *سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ*, *hearers of falsehood, eaters of what is unlawful*; *مَنَاعٌ لِلْخَيْرِ*,

constantly striving to hinder good; جَمَاعَةٌ لِلْكَتُبِ, a great collector of books; &c.

34. Verbal adjectives of the form أَفْعَلُ, corresponding to our comparative and superlative (vol. I. §. 234), when derived from *transitive* verbs, generally take their object in the genitive with لِ, very rarely in the accusative; e. g. هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ, *he seeks after knowledge more than you do*; اللَّهُ أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ, *the believer loves God more than himself*; أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمَقَّتُهُمُ لِلشَّرْعِ, *the most ignorant of men, and the most opposed among them to learning, and the most inimical among them to the law.*

Rem. a. Verbal adjectives of the form أَفْعَلُ, derived from verbs signifying *love* or *hatred*, take the object with لِ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with إِلَى, as: اللَّهُ أَحَبُّ إِلَى اللَّهِ مِنْ غَيْرِهِ, *the believer is more loved of God than any one else*; هُوَ أَبْغَضُ إِلَيَّ مِنْهَا, *he is more hateful to me than she.*

Rem. b. Verbal adjectives of the form أَفْعَلُ, derived from *intransitive* verbs, require the same preposition after them as the verbs

*) As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e. g. أَحَبُّ from مُحِبٌّ, *loving*, or from حَبِيبٌ, *beloved, dear*.

from which they are derived. For example : **هُوَ أَزْهَدُ فِي الدُّنْيَا**, *he abstains more from worldly pleasures, and is more zealous for good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God)*. They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); e. g. **ذَلِكَ أَقْوَمُ لِلشَّهَادَةِ**, *this confirms the evidence more* (from **أَقَامَ**, IV. of **قَامَ**, *to stand*); **خُمُولُ الْمَرْءِ لِلدِّينِ أَسْلَمُ**, *humility on the part of a man preserves his religion more (than pride)* (from **سَلِمَ** or **أَسْلَمَ**, II. and IV. of **سَلِمَ**, *to be safe*); **غَيْرُ الدَّجَالِ**, *there is another besides the anti-Christ that fills me with still greater fear on your account than he does* (from **خَوَّفَ** or **أَخَافَ**, II. and IV. of **خَافَ**, *to be afraid*); **هُوَ أَخْوَجُ**, *he has more need of me than I have of him* (from **أَحْتَاجَ**, VIII. of the radical **حَوَجَ**, *to be in need of*).

35. The accusative not unfrequently depends upon a verb that is understood. This happens:

1) In forms of praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as the **الْمَفْعُولُ الْمَبْتُقَى** (§. 26). For example: **سُبْحَانَ اللَّهِ**, *the glory of God!* or **سُبْحَانَهُ**, *His glory!* scil. **أُسَبِّحُ**, *I praise* (which is an **إِخْبَارٌ** or *statement of fact*), or **سَبِّحْ**, &c., *praise thou*, &c. (which is an **إِنْشَاءٌ**, *a command or wish*, lit. *a production or creation*); **سَمْعًا وَطَاعَةً**, *hearing and*

obeying, to hear is to obey, i. e. **مَعَاذَ اللَّهِ; أَسْمِعْ سَمْعًا وَأَطِيعُ طَاعَةً**, i. e. **أَعُوذُ مَعَاذَ اللَّهِ**, *I seek refuge with God.*

2) In various other cases, in all of which the verb to be supplied is not that from which the noun in the accusative is derived, but may be easily guessed from the manner in which that noun is uttered and the circumstances of the speaker. Such are:

a) Forms of salutation and the like; as: **مَرْحَبًا وَأَهْلًا**, scil. **أَتَيْتَ**, *thou art come (O guest) to a roomy (convenient) place, and to friendly people, and to a smooth (comfortable) place*; **أَتَيْتَ مَكَانًا يَرْحُبُ بِكَ**, i. e. **مَرْحَبًا بِكَ**, *thou art come to a place where there is plenty of room for thee, to a comfortable place*; **مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا**, scil. **جَعَلَ** or some similar word, *God has given thee a roomy and smooth place*; all phrases equivalent to *welcome!* **هَنِيئًا مَرِيئًا**, scil. **كُلِّ**, &c., *(eat) with easy digestion, may it agree with you*, Germ. *wohl bekomm' es*.

b) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (**التَّحْذِيرُ**); or in which one or more individuals are urged to begin something or attack some object (**الْإِغْرَاءُ**). In the former case the speaker may mention α) either the person who is to be on his guard, or β) the person or thing he is to guard against, repeating the word or not, at his pleasure, or lastly γ) both together, connecting them by the conjunction **وَ**. In the latter case he mentions only the

object to be attacked, repeating the word or not, as he pleases. Examples: *إِيَّاكَ*, *إِيَّاكُمْ*, &c., or *إِيَّاكَ*, &c., scil. *بَعِدْ*, *keep off!* or *احْذَرْ*, *guard thyself! take care!* *رَأْسُكَ* or *رَأْسَكَ*, *thy head!* scil. *نَحْمِ*, *bend aside*; *أَمَامَكَ*, *before thee!* scil. *انْظُرْ*, *look*; *الْأَسَدَ* or *الْأَسَدَ الْأَسَدَ*, *the lion!* scil. *احْذَرْ*, *guard against, take care of*; *إِيَّاكَ وَالْمُعَادَاةَ*, *guard thyself against enmity*; *إِيَّاكَ وَالْمُحَدَّثَاتِ*, *keep clear of innovations*; *إِيَّاكَ وَأَنْ تَشْتَغِلَ بِهَذَا الْجَدَلِ*, *take care not to meddle with this sort of contention* (where *أَنْ*, followed by the imperfect subjunctive, is put instead of the accusative of a noun); *رَأْسُكَ وَالْحَائِطَ*, *thy head and the wall!* scil. *الْعَدُوَّ الْعَدُوَّ*, *the foe!* *نَحْمِ رَأْسَكَ وَاحْذَرْ الْحَائِطَ*, *the foe!* scil. *خُذُوا*, *seize, attack*; *أَخَاكَ وَالْإِحْسَانَ إِلَيَّ*, *be always kind to your brother*, scil. *الرِّمَّ*, *adhere to*; *شَأْنُكَ بِإِبِلِكَ*, *do as you like with your camels*, scil. *افْعَلْ*, *do*.*)

c) Phrases in which a pronoun — generally of the first, rarely of the second person — is followed by the noun to which it refers in the accusative, without any verb intervening. The object of this construction — named by the Arab grammarians *الْإِخْتِصَاصُ*, *the special relation* (of the pronoun to some person or thing) — is to show that

*) If a single accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by *وَ*, the verb is never expressed.

this accusative is the noun which the pronoun represents and to which the statement made refers. Being especially used in forms of praise and blame, it is also called *نَصْبُ الْمَدْحِ وَالذَّمِّ*, *the accusative of praise and blame*. It is to be explained by an ellipsis of *أَعْنِي*, *I mean*, or *أَخْصُ*, *I specify*. Examples: *نَحْنُ الْعَرَبُ أَكْثَرُ مِنْ بَدَلٍ*, *we Arabs — lit. we, (I mean) the Arabs, — are the most liberal among the generous*; *نَحْنُ الصَّعَالِيكُ لَا طَاقَةَ بِنَا عَلَى الْمُرُوءَةِ*, *we, the miserably poor, have not the ability to be generous as becomes men*; *نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ*, *we, the band of prophets, have no heirs (among men)*; *إِنَّا بَنِي مَنَقَرٍ قَوْمٌ ذَوُو حَسَبٍ*, *we, the Bènu Minkar, are a people of high worth*; *أَلَمْ تَرَ أَنَا بَنِي دَارِمٍ زُرَّارَةٌ مِّنَّا أَبُو مَعْبَدٍ*, *seest thou not that Zurâra, the father of Mâbèd, is one of us, the Bènu Dârim?* (*مَعْبَدٍ* in rhyme for *مَعْبَدٍ*).

Rem. In such phrases as *هَآكَ يَدِي إِلَيْكَهَا*, *there it is for you!*, *هَآكَ يَدِي إِلَيْكَ*, *there's my hand for you!* the accusative is used, because *هَآكَ* and *إِلَيْكَ* (vol. I. §. 368, rem. c) are in point of sense equivalent to *خُذْ*, *take* (*خُذْ يَدِي*, *خُذْهَا إِلَيْكَ*, or *خُذْهَا*). Similarly, in the phrases *دُونَكَ زَيْدًا*, *seize Zèid!*, *دُونَكَ زَيْدًا*, *seize him!* the accusative does not depend upon *أَنْ تَأْخُذَ* (*that thou shouldest seize*), to be supplied after the preposition, but upon an imperative, such as *خُذْ* or *الزَّمْ*, implied in the preposition itself. The literal meaning is: *seize Zèid, who is in front of, beside or close by you*. So also in *رُؤْيِدَ زَيْدًا*, or, with the genitive, *رُؤْيِدَ زَيْدٍ*, *treat Zèid gently!* where *رُؤْيِدَ* is explained by

the grammarians as equivalent to *أَمَهِّلْ*, *grant him respite*. In the first case, the fêḥa of *رَوَيْدٌ* is a *بِنَاءٌ* or indeclinable ending (as in *أَيْنَ*, *where?*); in the second, it is the termination of the construct accusative of *رَوَيْدٌ*, the diminutive of *رُودٌ*, *slow and gentle motion*. We may also say *رَوَيْدَكَ*, *softly!* and *رَوَيْدَكَ زَيْدًا*, *gently with Zèid!* *رَوَيْدَكَنِي*, *gently with me!* the agent (كَ) being in the genitive.

36. The adverb *إِنَّ*, *truly, certainly*, and the conjunction *أَنَّ*, *that*, as likewise the conjunctions compounded with these two words, such as *لَكِنَّ* or *وَلَكِنَّ*, *but, yet*, *كَأَنَّ*, *as if, as though*, and *لِأَنَّ*, *because* (see vol. I. §. 362, 6, and §. 367, 6, 10), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (رَأَى) is embodied in these particles.*) This takes place both when the subject immediately follows *إِنَّ*, &c., and when it is separated from them by a portion of the predicate of *إِنَّ*, &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle *لَ* may be prefixed to the predicate of *إِنَّ*; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by *قَدْ*, the particle *لَ* ought not to be prefixed to it. Examples: *إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*, *God*

*) Compare *en* and *ecce* in Latin, as *en eum*, *ecce eum* or *eccum*.

Rem. *b*. If the predicate is placed between **إِنَّ** or **أَنَّ** and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example; **إِنَّ مَعَكَ صَاحِبَكَ** means: *your friend is with you*; but **صَاحِبَكَ مَعَكَ إِنَّ**, *your friend is with you*.

Rem. *c*. When **مَا** is appended to **إِنَّ**, **كَأَنَّ**, and **لَكِنَّ**, their governing power does not extend beyond it, and consequently their **إِسْم** or noun is no longer put in the accusative, but in the nominative. Hence the word **مَا** is called in this case **مَا الْكَافَّةُ**, *the hindering mā*, because it hinders the government of these particles.

Rem. *d*. The words **لَيْتَ**, *utinam, would that —!* and **عَلَّ** or **لَعَلَّ**, *perhaps*, are construed in the same way as **إِنَّ**, &c.; e. g. **يَا لَيْتَ بَيْنَكَ وَبَيْنِي بُعْدَ الْمَشْرِقَيْنِ**, *O that there were between thee and me as great a distance as there is between east and west!* **وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ**, *and what lets thee know (whether) perchance the hour (of the resurrection) is near?* If **مَا** be added (see rem. *c*), the government of **عَلَّ** or **لَعَلَّ** is hindered; but the noun of **لَيْتَ** may be put either in the nominative or in the accusative. These words seem, as has been already remarked in vol. I. §. 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb.

Rem. *e*. The corresponding Hebrew particle to **إِنَّ**, viz. **הִנֵּה**, also governs the accusative, as appears from the forms **הִנֵּנִי** and **הִנֵּנִי**, *ecce me*.

37. If the conjunction **وَ** connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as: **مَا لَكَ وَزَيْدًا**, *what have you to do with Zèid?* **سِرْتُ وَزَيْدًا**, *I went along with Zèid*; **مَا لَكَ وَالتَّلَدُّدَ حَوْلَ نَجْدٍ**, *what have you to do with loitering about Nègd?* **فَأَجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ**, *agree on what you are to do along with your associates*. This **وَ** is called by the grammarians **وَاوُ الْمَصَاحَبَةِ**, *the wāw of association or concomitance*, and also, like the **وَ** that governs the subjunctive (§. 15, 5), **وَاوُ الْمَبْعِيَةِ** or **وَاوُ الْجَمْعِ**, *the wāw of simultaneousness*.*)

Rem. This use of **وَ** also occurs, though but rarely, in Hebrew; e. g. Esther, IV. 16, **אֲנִי וְנַעֲרָתַי אֲצִיּוּם בֵּין**, *I too, along with my maidens, will fast so*.

38. The person or thing called, **الْمُنَادَى**, is generally preceded by one or other of the **حُرُوفُ الْمُنَادَاةِ**, or **حُرُوفُ التَّيْدَاءِ**, *interjections*. The principal of these are: **أَيَّ**, **أَيَّا**, **يَا**, **أَيَّهَا**, **وَا**. The principal of these are: **أَيَّ**, **أَيَّا**, **يَا**, **أَيَّهَا** (fem. **أَيَّتُهَا**), to which **يَا** may also be prefixed; and **وَا**.

1) Of the first five of these particles the most common are **أَيَّ**, **يَا**, and **أَيَّا**. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

a) The *nominative* — in the singular always with-

*) Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act.

out the *tênwîn* — is used when the person or thing called is present, or imagined to be present, to the speaker, and no explanatory term of any description is appended to it; as: *يَا مُحَمَّدُ*, *O Mohammedi* (nom. *مُحَمَّدٌ*); *أَعْمَارُ*, *O 'Ammâr* (nom. *عَمَّارٌ*); *يَا عَمْرُو*, *O 'Amr* (nom. *عَمْرُو*, vol. I. §. 8, rem. *b*); *يَا ضَبَّةُ*, *O man of the tribe of Dabba* (*ضَبَّةٌ*); *يَا سَيِّدُ*, *O sir*; *يَا عَيْنُ*, *O eye*; *يَا جَارِيَةُ مَا أَسْمُكِ*, *what is your name, girl?*; *يَا رَجُلَانِ*, *ho you two men*; *يَا هَؤُلَاءِ*, *O prophets*; *يَا هَذَا*, *you there!*

b) The *accusative* is used *α*) when the person or thing called is absent; *β*) when it is present to the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term. Examples: *يَا رَاكِبًا*, *O rider*; *يَا رَاغِبًا إِلَى تَائِبَةَ*, *O traveller that wishest to visit Taiba* (*el-Medina*); *يَا سَيِّدَ الْوَحُوشِ*, *O Abdu-llâh*; *يَا أَبَا الْخَصِينِ*, *O lord of the wild beasts*; *يَا أَبَا الْخَصِينِ*, *O father of the little fortress* (an epithet of the fox); *يَا إِخْوَانَنَا*, *O brethren of ours*; *يَا طَالِعًا الْجَبَلَ*, *O thou that art ascending the hill*; *يَا مُعْطَى كُلِّ خَيْرٍ*, *O thou that art gifted with every good thing*; *يَا خَيْرًا*, *O thou that art kind towards men*; *يَا خَيْرًا مِنْ زَيْدٍ*, *O thou that art better than Zèid*; *يَا حَسَنًا وَجْهًا*, *O thou that art handsome in face*; *يَا صَاحِبَيَّ*, *O ye two companions of mine*; *يَا بَنِي إِسْرَائِيلَ*, *O children of Israel*.

The simple *النَّادَى*, when the accusative is used,

is properly an exclamation of joy, sorrow, astonishment, &c., regarding one who is absent (which may be expressed in German, for example, by *O über den und den!*); but when the nominative is used, it is a real address, **خَطَابٌ**, to one who is present or supposed to be so. In the compound **الْمُنَادَى** no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tənwin* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *a*).

Rem. *a*. When no interjection is expressed, the same rules apply as above; e. g. **عِثْبَانُ**, *O 'Itbān*; **أَحْبَابَ أَنْفُسِنَا**, *beloved of our souls*; **أَحِبَّتَنَا**, *O friends of ours*! With pronouns this omission is very rare; as: **ذَا أَرْعَوَاءَ**, *you there, refrain (from folly)*, for **يَا ذَا** or **يَاهَذَا**; **مَنْ لَا يَمُوتُ أَرْحَمَ مَنْ يَمُوتُ**, *O thou that diest not, have mercy on him who is dying*.

Rem. *b*. The suffix of the first person singular **ـِي**, is generally shortened in the vocative into *kēsra*, **ـَ** (see above, at the end of the section); as: **رَبِّ** or **يَا رَبِّ**, *O my lord*; **يَا نَفْسِ**, *O my soul*; **أَخِلَّاءَ**, *my friends*! **يَا بُنَيَّ**, *O my dear son*. Other forms, however, are admissible, such as, from **عَبْدٌ**, *a slave*, **عَبْدِي**, **عَبْدَا** or **عَبْدَى**, **عَبْدَ**, and in pause **عَبْدِيَّةَ** or **عَبْدَاةَ**.

Accordingly we read ^كإِبْنِ أُمِّ in the Kor'an, ch. 7, v. 149, and ^كيَا بَنِّ عَمِّ, ^كيَا بُنَيَّ in ch. 25, v. 30, and find in Mss. ^كيَا بُنَيَّ, instead of ^كيَا بُنَيَّ and ^كعَمِّ. — The words ^كأَب, *father*, and ^كأُم, *mother*, admit of the peculiar forms ^كيَا أَبَتِ and ^كيَا أُمَّتِ, with either fèthā or kèsra.

Rem. c. On the principle alluded to at the end of the section, as well as in rem. a, several classes of words admit of being shortened in the vocative by the rejection of one or more of their final letters. Namely: 1) All substantives, whether proper or common, masculine or feminine, that end in ^كة; as: ^كيَا مُعَوِيَّ, ^كأَجَارِيَّةُ for ^كأَجَارِي, ^كيَا مُعَوِيَّةُ (names of men); ^كيَا أُسَيَّةُ, ^كأُمَيَّةُ for ^كأُمَيَّة, ^كيَا أُسَيَّةُ (names of women); ^كيَا مُسْلِمَةَ, ^كأَعَاذِلْ for ^كأَعَاذِلْ, *O thou (woman) that reproachest (me)*, ^كيَا مُسْلِمَةَ, ^كيَا مُسْلِمَةَ, *O Muslim woman*; ^كيَا شَاةُ, ^كيَا شَاةُ, *stand still, sheep!* for ^كيَا شَاةُ. 2) Simple proper names, not ending in ^كة, that contain at least *four* letters; as: ^كيَا سَعَادُ, ^كيَا سَعَا, ^كأَمَالِكُ for ^كأَمَالِكُ, ^كأَعَامِرُ for ^كأَعَامِرُ (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter; as: ^كيَا عُثْمَانُ, ^كيَا مَنصُورُ, ^كيَا مَسْكُ, ^كيَا عُثْمَ, ^كيَا عُثْمَ. Words not ending in ^كة may also be inflected without regard to the portion dropped; as: ^كيَا ثَمِي, ^كيَا جَعْفُ, ^كيَا حَارُ, instead of ^كيَا ثَمِي, ^كيَا جَعْفُ, ^كيَا حَارُ; and the same thing is admissible when the termination ^كة is not of the fem. gender, as: ^كيَا مَسْلَمُ, instead of ^كيَا مَسْلَمَ, for ^كيَا مَسْلَمَةَ (a man's name). Proper names compounded with a genitive (as ^كعَبْدُ شَمْسٍ), or forming a complete proposition (as ^كتَأَبَّطُ شَرًّا), do not admit of any

abbreviation ; but if they belong to the class called مُرَكَّبٌ مَزْجِيٌّ (vol. I. §. 264), they are shortened by the rejection of the second word ; as: مَعْدِي كَرَبَ for يَا مَعْدِي. 3) To these two classes may be added the common noun يَا صَاحِبَ, *O companion*, for صَاحِبُ, and the pronoun فُلُ, for فُلَانُ, *un tel*, as in يَا فُلُ = يَا رَجُلٌ. — This abbreviation is called by the grammarians اَلْتَّرْخِيمُ, *the softening* of the voice (compare vol. I. §. 283).

Rem. *d*. We have said above that the noun which follows these interjections does not admit the article. One exception is the name of *God*, اَللّٰهُ, from which we may say يَا اَللّٰهُ or, irregularly retaining the hêmza, يَا اَللّٰهُ.* Another is produced by the insertion of the pronoun هَذَا between the interjection and the vocative ; as: يَا هَذَا الرَّجُلُ, instead of يَا رَجُلٌ.

Rem. *e*. A noun in apposition to a vocative expressed by the nominative, may be put either in the nominative or the accusative ; as: يَا مُحَمَّدُ النَّبِيُّ or اَلنَّبِيُّ, *O Mohammedi the prophet* ; unless it has a genitive after it, when it must be in the accusative ; as: يَا اِبْرٰهِيْمُ خَلِيْلَ اَللّٰهِ, *O Abraham, the friend of God* ; يَا زَيْدُ اَخِي, *O Zèid, the crafty* ; يَا زَيْدُ ابْنِ اَخِي, *O Zèid, my brother's son*. — If the word ابْنُ stands between the names of son and father, it loses its prosthetic ا (vol. I. §. 21, 2), and the person addressed may be put either in the nominative or the

*) The more usual form, however, is اَللّٰهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا اَللّٰهُمَّ. The origin of the termination مٌ is uncertain.

accusative; as: *يَا زَيْدُ بْنُ عَمْرٍو* or *يَا زَيْدُ بْنُ عَمْرٍو*, *O Zèid, son of 'Amr.*

Rem. *f.* An adjective in connection with a vocative expressed by the nominative, may likewise be put either in the nominative or the accusative; as: *يَا زَيْدُ الْعَاقِلُ* or *يَا زَيْدُ الْعَاقِلُ*, *O Zèid, the intelligent*; *يَا زَيْدُ الْكَرِيمِ* or *يَا زَيْدُ الْكَرِيمِ*, *O Zèid, whose father is noble.*

Rem. *g.* In Hebrew, we must look upon the governing noun in such phrases as *הוּא הַשָּׁבִי אֶחָד וְיָעֲלֵי רָע* (Micha, ch. 2, v. 1), or *אֲשֶׁרִי הָאִישׁ* (Ps. 1, v. 1), as being in the construct accusative; whilst *בְּנָה* in *הוּא בְּנָה עֵיר בְּרָמִים* (Habak., ch. 2, v. 12) is in the simple accusative, governing *עֵיר* as its objective complement. See above, *b, β.* In *שָׁמַעְנָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל* (Zachar., 3, 8), the construction is the same as in rem. *e.*

2) *يَا أَيُّهَا* and *يَا أَيُّهَا* (or *يَا أَيُّهَا*) require after them a noun defined by the article in the nominative case; as: *يَا أَيُّهَا النَّاسُ*, *O people*; *يَا أَيُّهَا الْمَلِكُ*, *O king*; *يَا أَيُّهَا الَّذِي*, *O thou that hast done so and so.* The demonstrative *ذَا* is also admissible; as: *يَا أَيُّهَاذَا أَتَيْدُ*, *you there, come forward!*

3) *وَ*, which is used to express sorrow or pain, and hence called *حَرْفُ التَّدْبَةِ*, *the particle of lamentation*, follows the same rules as *يَا*; e. g. *وَ مُحَمَّدٌ*, *alas Moham-mèd!* *وَ عَبْدُ اللَّهِ*, *alas 'Abdu-'llāh!* More generally, however, the termination *ا*, in pause *اه*, is added, which effaces the final vowels; as: *وَ زَيْدًا* or *وَ زَيْدَاهُ*, *alas Zèid!*

If a genitive follows, this termination is annexed to it, and not to the governing word; as: *وَا أَمِيرَ الْمُؤْمِنِينَ*, *alas for the commander of the faithful!*

Rem. a. Words ending in the *clif maksūra* (ـى) usually reject that termination before adding *ـَا*; as: *وَا مُوسَا*, from *مُوسَى*, *Moses*. — The suffix pronoun of the first person singular may be either retained or rejected; as: *وَا عَبْدِيَا* or *وَا عَبْدَا*, from *عَبْدِي*, *my servant*.

Rem. b. In verse, the form *ـَا* is occasionally used; as: *يَا هَنَاهُ*, *you fellow!**

39. 1) When the negative *لَا* is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the loss of the *tènwin*. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: *لَا رَجُلَ فِي الدَّارِ*, *there is no man in the house*; *لَا إِلَهَ إِلَّا اللَّهُ*, *there is no god but God*; *لَا رَجُلَ قَائِمٌ*, *there is no man standing*; *لَا إِلَهَيْنِ*, *there are not two Gods*; *لَا مُسْلِمِينَ فِي الْمَدِينَةِ*, *there are no Muslims in the city*; *لَا مُسْلِمَاتٍ عِنْدَنَا*, *there are no Muslim women in our possession*. But if the negative

*) See the *Dīwān* of Imru'ū 'l-Kais, ed. de Slane, p. ۴۳, l. 11 (where the word is misprinted *هَنَاهُ*).

be separated from its object, it is put in the nominative; as: *لَا فِيهَا غَوْلٌ*, in which (viz. the wine) there is no injurious force.

2) If a genitive be attached to the substantive after *لَا* the accusative must of course be used in its construct form, as: *لَا غُلَامَ رَجُلٍ حَاضِرٌ*, there is no slave of any man present; but if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the *tènwin* must be retained (compare §. 38, 1, b, β); as: *لَا طَالِعًا جَبَلًا ظَاهِرٌ*, there is no one ascending a hill visible; *لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا*, there is no better (man) than Zeid in our opinion; *لَا حَسَنًا فَعْلُهُ مَذْمُومٌ*, no one whose deeds are good is blame-worthy.

3) If an adjective be immediately annexed to the accusative after *لَا*, it may either take the same form without the *tènwin*, or it may retain the *tènwin*, or, lastly, it may be put in the nominative with the *tènwin*; as: *لَا رَجُلٌ ظَرِيفٌ*, or *لَا رَجُلٌ ظَرِيفًا*, or *لَا رَجُلٌ ظَرِيفٌ*, there is no witty man. But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as: *لَا رَجُلٌ فِيهَا ظَرِيفٌ* or *ظَرِيفًا*, there is no witty man in it (the house), but not *ظَرِيفٌ*.

4) If another substantive be connected with this accusative by the conjunction *وَ*, the particle *لَا* may be repeated or not. a) If *لَا* be repeated, the first substantive may

be put in the accusative without the *tènwin*, and the second either in the accusative, with or without the *tènwin*, or in the nominative; as: *لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ, قُوَّةٌ) إِلَّا بِاللَّهِ*, *there is no power and no strength save in God*; or the first substantive may be put in the nominative, and the second either in the accusative without the *tènwin* or in the nominative; as: *لَا رَجُلٌ وَلَا أَمْرَأَةٌ (أَمْرَأَةٌ) فِي الدَّارِ*, *there is neither man nor woman in the house*. b) If *لَا* be not repeated, the first substantive is put in the accusative without the *tènwin*, and the second either in the nominative or in the accusative with the *tènwin*; as: *لَا رَجُلٌ وَأَمْرَأَةٌ (وَأَمْرَأَةٌ) فِي الدَّارِ*.

Rem. a. The particle *لَا*, when thus used, is called by the grammarians *لَا نَافِيَةُ الْجِنْسِ*, or *لَا لِنَفْيِ الْجِنْسِ*, *the lā that denies the whole genus*. The substantive in the accusative is called *لَا اسْمُ*, *the noun of lā*, and the predicate, *لَا خَبَرٌ*, *the predicate of lā*.

Rem b. The rule regarding the retention of the terminations *ن* and *ن* in the dual and plural may seem to be contradicted by such examples as: *لَا يَدَيَّ لَكَ بِالْظُلْمِ*, *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); *لَا أُذُنَيَّ لَهَا*, *she has no ears*; *لَا عَبْدَيَّ لَكَ*, *you have not got two slaves*; but in these cases the Arab grammarians say that the preposition *لِ* is *مُقْتَضِيَةٌ*, *inserted without necessity*, and that the preceding noun is in reality in the construct state. In the same way too they explain the phrase *لَا أَبَا لَكَ*, lit. *thou*

has no father, which is generally used instead of the regular
لَا أَبَاكَ.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see §. 22, 2). This depends

I. On the idea of *being* or *existence*, when expressed
a) by the substantive verb كَانَ, or b) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as: كُونُوا هُودًا أَوْ نَصَارَى, *be (lit. exist as) Jews or Christians*; إِنَّ كَانَ الْبَلَاءُ مُقَدَّرًا يُصِيبُهُ لَا حَالَةَ, *if the calamity is decreed (or fated), it will befall him without doubt*; مَنْ أَرَادَ أَنْ يَكُونَ أَبْنَاهُ عَالِمًا يَنْبَغِي أَنْ يَرَاعِيَ الْفُقَرَاءَ, *whoever wishes his son to be learned, must provide for the poor among the learned*; كَانَ هُوَ وَآخُوهُ مُعَلِّمَيْنِ, *he and his brother were teachers in 'et-Ta'if*. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as: كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلَاثَةٌ, *there was (or lived) a merchant, and he had (lit. there were to him) three sons*

(*كَانَ تَاجِرًا* would mean *he was a merchant*); *فَمَنْ كَانَ لَهُ* *مَالٌ كَثِيرٌ*, *but he who has* (lit. *to whom there is*) *much property*. In the former case, the substantive verb is called by the grammarians *كَانَ النَّاقِصَةُ*, *the incomplete or defective, relative k̄ana*, because it requires an attribute to complete the sense; in the latter, *كَانَ التَّامَّةُ*, *the complete, absolute k̄ana*, because it contains the attribute in itself and does not require any other.

Rem. The verb *كَانَ*, Aethiop. *ነ፡፡ kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phoenician. The construction of the Aethiopic verb is the same as that of the Arabic; in the other Shemitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative. — In Hebrew the radical *ק* retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of *كَانَ* is supplied by *הָיָה* or *יָהָיָה*, Aram. *הָיָה*, *הָיָה*, *to fall* (*הָוָה*), *happen, be* (compare *وَقَعَ*, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians *أَخَوَاتُ كَانَ*, *the sisters of k̄ana*. These are either 1) similar in signification to *كَانَ*, as *صَارَ*, *to become*; or 2) they add some circumstantial or modifying idea to the simple one of existence. This may be: a) the idea of *duration or continuity*, as in *دَامَ*, *to continue, to*

last, construed with the مَا الدَّيُّومَةِ (vol. I. §, 367, 13),
 رَزَا, اِنْفَكَ, فَتَى, بَرَحَ, رَزَا, *to cease*, construed with a negative
 particle; or *b*) the idea of *repetition*, as in عَادَ and آصَ, *to*
return, do again, take place again; or *c*) the idea of *time*, as
 in ظَلَّ, *to be or do during the whole day*, بَاتَ, *during*
the whole night, أَصْفَرَ, *at daybreak*, أَصْبَحَ, *in the morning*,
 أَصْحَى, *in the forenoon*, أَمَسَى, *in the evening*, all of which
 verbs are often used as simple synonyms of كَانَ and صَارَ,
 without any regard to the secondary idea of time; or,
 lastly, *d*) the idea of *negation*, by which that of exis-
 tence itself is absolutely denied, as in لَيْسَ, *not to be*.
 Examples: وَكَانَ يَرَى الْمَاءَ يَصِيرُ بُخَارًا وَالْبُخَارَ يَصِيرُ مَاءً, *and he*
was beholding the water becoming vapour, and the vapour be-
coming water; لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ, *do not*
count thyself among men, as long as anger has the
mastery over thee; لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ, *may God never*
cease being beneficent to you; لَا تَزَلْ ذَاكِرَ الْمَوْتِ, *never cease*
bearing death in mind; إِنَّكَ قَدْ شَرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ, *thou*
hast been sold and hast become a slave in Mèkka;
 أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا, *through the grace of God ye*
have become brethren; تَمَنَّيْتَ أَنْ تُمِسِّيَ فَقِيهًا مُنَاطِرًا, *you wish*
to become a scholar skilled in controversy;
 لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا, *do not say to*
any one who gives you a salutation, Thou art not a
believer.

Rem. a. The verbs رَزَا, اِنْفَكَ, فَتَى, بَرَحَ, and the like,

must always be accompanied by a negative, expressed (as in the above examples with *زَالَ*) or implied, as: *وَأَبْرَحُ مَا أَدَامَ اللَّهُ قَوْمِي*, and *I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed* (*أَبْرَحُ* for *لَا أَبْرَحُ*, and *مُجِيدًا* in rhyme for *مُجِيدًا*).

Rem. b. The verb *وُجِدَ*, *to be found, be extant, exist*, is often reckoned one of the *أَخَوَاتُ كَانَ*, but erroneously; for it is either = *كَانَ التَّامَّةُ*, and has no predicate, or it is the passive of *وَجَدَ*, which governs two accusatives, and so naturally retains the second object (*الْمَفْعُولُ الثَّانِي*); as: *لَا يُوجَدُ مِنْهَا شَيْءٌ صِرْفًا*, *not one of them is found pure (in a pure state)*, where *صِرْفًا* is a *حَالٌ* or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *find that not one of them is pure*, where *صِرْفًا* is the second object.

Rem. c. The negative particles *مَا* and *لَا*, when used, as the grammarians say, *بِعَنَى لَيْسَ*, *in the signification of lèisa*, are also construed with the accusative of the predicate, provided 1) that the predicate is placed after the subject, 2) that the exceptive particle *إِلَّا* is not interposed between them, 3) that the corroborative particle *إِنْ* is not added to *مَا*, and 4) that the subject of *لَا* is an undefined common noun; e. g. *مَا هَذَا بَشَرًا*, *this is not a human being*, *مَا هُنَّ أُمَّهَاتِهِمْ*, *they are not their mothers*; *لَا شَيْءٌ عَلَى الْأَرْضِ*, *there is nothing on earth enduring*; *نَصَرْتُكَ إِذْ لَا صَاحِبٌ*, *I aided you when you had no companion that was not faithless*. If *مَا* has a second predicate, connected with the first by an adversative particle, such as *بَلْ* or *لَكِنْ*, then the second must be

put in the nominative; but, in any other case, the accusative is preferable to the nominative; as: *مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ*, *Zéid is not standing, but sitting*, i. e. *بَلْ هُوَ قَاعِدٌ*. This government of *مَا* and *لَا* is peculiar to the dialect of *el-Hig'āz*, and hence they are called *الْجَارِيَّةُ مَا* and *الْجَارِيَّةُ لَا*. — The same construction is also extended to *لَا تَ* (vol. I. §. 182, rem. *b*) and to *إِنْ التَّافِيَّةُ* or the negative 'in; as: *إِنْ هُوَ مُسْتَوَلِيًّا عَلَى أَحَدٍ*, *he rules over nobody*; *لَا تَ حِينَ مَنَاصٍ*, *there was no time for escape*; *لَا تَ سَاعَةً مِّنْ دَمٍ*, *it is not an hour for repentance*. The government of *لَا تَ* seems to be restricted to nouns denoting *time*, and either its subject or predicate must be omitted, usually the former (*لَا تَ الْحَيْنُ حِينَ مَنَاصٍ = لَا تَ حِينَ مَنَاصٍ*).

43. The adverbial accusative depends

II. On any verbal idea that determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:

1. The *time in or during which* an act takes place; as: *فَرَأَاهُ الْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ*, *the chalif saw him one day washing his feet*; *لَا يَذَرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ*, *he knows not how he shall die on his dying day*; *لَمْ أَذَرِ الْأَمْسَ جَاءَ إِلَى*, *I did not know whether he came here yes-*

terday or today; سَكَنَ فِي بَعْضِ الْأَيَّامِ, *he stopped a few days in a village*; اسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا, *implore God night and day to protect you from it*; سَيُعْطِيكَ الْكِتَابَ غَدًا, *he will give you the book tomorrow*; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ, *reflect two months upon the choice of a teacher*; الْأُسْتَاذِ, *reflect two months upon the choice of a teacher*; لَمْ يَمِثْ عَلَى الْفِرَاشِ أَرْبَعِينَ سَنَةً, *he did not pass the night on a bed for forty years*; قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ, *I killed him last year*; قَالَ حِينَ لَقِيَهُ, *he said at the time of his meeting him (or when he met him)*; عَصَرَ, *at the time when old age is drawing near*; حَانَ مَشِيبٌ, *at the time when old age is drawing near*; قَامَ فِي خِلَالِ الدَّرْسِ أحيانًا, *he stood up at times whilst lecturing*; وَكُنْتُ بَرَهَةً مِنَ الزَّمَانِ أَتَفَكَّرُ, *and I continued reflecting for a considerable time.*

Rem. On the same construction in Hebrew, see Gesenius' Gr. §. 116, 2.

2. The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as: نَظَرَ يَمِينًا, *they travelled four miles*; سَارُوا أَرْبَعَةَ أَمْيَالٍ, *they travelled four miles*; أَنْتَصَرَ عَلَى الْعَدُوِّ بَرًّا, *he looked right and left*; وَيَسَارًا (وَشِمَالًا), *he looked right and left*; وَبَحْرًا, *he conquered the enemy by land and sea*; أَمَامَ, *before*; وَرَاءَ, *behind*; وَسَطًا, *in the middle*; حَوْلَ, *around*; فَوْقَ, *above*; تَحْتَ, *under*; &c.

Rem. a. When the place of the act is definitely specified, the *nomen loci* (vol. I. §. 221) is used with the preposition فِي; as:

صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ, *I prayed in the mosque of the prophet* ;
 أَقَمْتُ فِي مَقْتَلِ حُسَيْنٍ, *I stopped at the place where Hosèin*
was killed ; not صَلَّيْتُ مَسْجِدَ and أَقَمْتُ مَقْتَلَ. Excepted is
 the case when a general noun of place, such as مَكَانٌ or مَقَامٌ,
 is construed with a verb conveying the idea of stopping or remaining, as :
 جَلَسْتُ مَكَانَ زَيْدٍ, *I sat down in Zèid's place* ; and also the case
 when a noun of place is construed with the verb from which it is derived,
 as : قَعَدْتُ مَقْعَدَ زَيْدٍ, *I sat down in Zèid's seat*. — The nouns
 جَوْفٌ, دَاخِلٌ, خَارِجٌ, side, جِهَةٌ, وَجْهٌ, جَانِبٌ,
 require فِي, as : نِمْتُ فِي خَارِجِ الدَّارِ, *I slept outside the house* ;
 but in later Arabic we often find the accusatives خَارِجَ, جَانِبَ,
 and دَاخِلَ, as also قُرْبَ, *near*, for فِي قُرْبِ, and the like.

Rem. *b*. On the corresponding accusative of place in Hebrew,
 see Gesenius' Gr. §. 116, 1.

Rem. *c*. The accusative of time and place is called by the
 grammarians الظَّرْفُ, *the vessel* (see vol. 1, §. 221, rem *a*), or
 الْمَفْعُولُ فِيهِ, *that in which the act is done*.

3. The *state or condition* of the subject or object of
 an act, whilst the act is taking place ; as : وَقَفَ عَلَى بَابٍ
 الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ, *he stood at the entrance of*
the cave, saluting him (and) saying to him ; ادْخُلُوا الْبَابَ
 السُّجَّدَا, *enter the gateway prostrating yourselves* ; الَّذِينَ
 يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا, *who call God to mind standing up*
and sitting down : لَقِيتُ السُّلْطَانَ بَاكِيًا عِنْدَهُ, *I found the sul-*

tan weeping in his house; يَقْوَمُ بِالتَّيْقَافِ الْعُودُ لَدُنَّا, a piece of wood can be made straight with the plane while it is soft; خُلِقْتُ نَشَأْتُ بِهِ غُلَامًا, a habit with which I grew up as a young man; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا, I was in the garden whilst it was in bloom.

Rem. The same construction is found in Hebrew; e.g. Gen. 33, 18. וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם, *and Jacob came safe (or in safety) to the city of Shechem*; Amos 2, 16. עָרוֹם יָנִים בַּיּוֹם הַהוּא, *naked shall he flee on that day*; Job 31, 26. וַיֵּרֶךְ יָקָר הַלֵּךְ, *and the moon walking in splendour*; where the adjectives שָׁלֵם, עָרוֹם and יָקָר are to be regarded as in the accus.

4. The *cause or motive and object* of the act; as: ضَرَبْتُ ابْنِي تَأْدِيبًا, *I beat my son for correction's sake*; إِذَا رَأَيْتَهُ أَقُومُ لَهُ تَعْظِيمًا لِاسْتَاذِي, *when I see him, I stand up before him to show respect to my teacher*; وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ, *and among men there are some who sell their souls (give up their lives) to win the favour of God*; بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا, *vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed) out of envy*; يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ, *they put their fingers in their ears on account of the claps of thunder, through fear of death.*

Rem. a. This accusative, which must always be a مَصْدَرٌ or nomen verbi, is called by the grammarians الْمَفْعُولُ لَهُ or الْمَفْعُولُ لِأَجْلِهِ, *that on account of which something is done.*

Rem. *b*. Similarly in Hebrew, Isaiah 7, 25. *לֹא-תָבוֹא נִשְׁמָה*, *thou wilt not go thither for fear of thorns and thistles.*

5. Various other determinations and limitations of the predicate; as: *اللَّهُ عَظِيمٌ قُدْرَةً*, *God is great in might*; *فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً*, *but they (your hearts) are like stones or even harder (lit. stronger as to hardness)*; *طَابَ الْوَرْدُ لَوْنًا*, *the rose is charming in colour*; *تَصَبَّبَ زَيْدٌ عَرَقًا*, *Zèid streamed with perspiration*; *وَفَجَّرْنَا الْأَرْضَ عُيُونًا*, *and we made the earth break forth into springs*; *أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ مَالًا*, *thou art higher in station and richer in wealth*; *أَكْرَمُ بِأَبِي بَكْرٍ أَبًا*, *how noble is 'Abū Bèkr as a father!*

Rem. *a*. This sort of adverbial accusative, which is always undefined, is called by the grammarians *التَّيْيِيذُ*, *the specification*. It is equally common in Hebrew; e. g. Gen. 41, 40. *رַק הַכִּסֵּא אֲנִי גָדֹל*, *in respect of the throne alone will I be greater than thou*; 1 Kings, 15, 23. *חָלָה אֶת-רַגְלָיו*, *he was diseased in his feet*. See Gesenius' Gr. §. 116, 3, and §. 136, rem.

Rem. *b*. The accusative after the cardinal numbers from 11 to 99, after the interrogative nouns of number *كَمْ* and *كَايِّنَ* (*كَايِّنَ*), *كَايِّنَ* (*كَيْفِي*), *how much? how many?* after the indefinite *كَذَا* or *كَذَا*, *so and so much or many*, and after nouns that denote measure, belongs also to this class; as: *أَحَدٌ وَعِشْرُونَ*, *one and twenty years*; *إِبْنُ ثَمَانِينَ سَنَةً*, *eighty years old* (lit. *a son of 80 years*); *كَمْ دِرْهَمًا قَبِضْتَ*, *how many dirhems have you got?* *كَايِّنَ رَجُلًا قَتِلُوا*, *how many men were killed!* *مَلَكْتُ*

قَفِيرٌ بَرًّا, *I have got so and so many dirhems*; كَذَا وَكَذَا دِرْهَمًا,
a bushel of wheat; زَيْتًا رَطْلَانِ, *two pounds of olive oil*; ذِرَاعَانِ
 جَوْخًا, *two ells of cloth*. Compare Gesenius' Hebrew Gr., §. 118
 (particularly 2, rem., and 4, rem. 2) and §. 116, 3.

6. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as:
 قَتَلُوهُ قَتْلَ ابْنِهِ أَخَاهُمْ عَمْرًا, *they killed him in the same way as his son had killed their brother 'Amr*; عَذَّبَ زَيْدًا تَعْذِيبَهُ, *he tortured Zèid just as 'Ismā'il, Zèid's father, had tortured him*; لَوْ يُجِئُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِجْأَلَهُمْ بِأَلْحَيَّرَ, *if God should cause evil to come with haste upon men, as they wish good to come with haste unto them*.
 For this accusative may be substituted كَ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e. g., in the first example, كَقَتْلِ ابْنِهِ or كَمَا قَتَلَ ابْنُهُ.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative. For example: وَلَّى تَمُرْلَنْكُ مَكْسُورًا أَوْأَلُّهُ وَمَدْعُورًا أَوْأَخِرُهُ, *Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic*; هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ, *he it is who has produced gardens with trellises for vines and without them, and the palmtrees and the grain, with*

their various edible fruits (كَآئِنًا أَكُلُهُ مُخْتَلِفًا = مُخْتَلِفًا أَكُلُهُ);
 سَأَغْسِلُ عَنِّي الْعَارَ بِالسَّيْفِ جَالِبًا عَلَى قَضَاءِ اللَّهِ مَا كَانَ جَالِبًا
I will wipe away my disgrace with the sword, let God's decree
bring upon me what it may (وَأِنْ جَلَبَ = جَالِبًا عَلَى قَضَاءِ اللَّهِ)
 (جَالِبًا in rhyme for جَالِبًا; عَلَى قَضَاءِ اللَّهِ).

B. The Prepositions.

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*temporal* relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.

47. The prepositions are divided into *simple* and *compound*. — The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

48. The prepositions that indicate motion proceeding from or away from a place are two in number; viz. *مِنْ*, *ex, out of, from*, and *عَنْ*, *ab, away from*.

Rem. In Hebrew, the simple preposition מן supplies the place both of *مِنْ* and *عَنْ*. Compare, in general, Gesenius' Gr. §. 151, 3, c.

49. *مِنَّا*, *مِنْكَ*, *مِنِّي* (with pronominal suffixes) designates:

1) The *local point of departure*, departure from a place; as: *خَرَجَ مِنْ مَكَّةَ*, *he went forth from Mèkka*; *سَقَطَ مِنْ يَدِهَا*, *it fell from her hand*. Hence it is connected with verbs that convey the idea of separation, departure, holding one-self or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as: *هُوَ الْحِصْنُ يُنَجِّي مِنْ جَمِيعِ الشَّدَائِدِ*, *this (learning) is the fortress that preserves (us) from all calamities*; *أَعُوذُ بِاللَّهِ مِنَ الطَّمَعِ*, *I take refuge with God (pray God to preserve me) from covetousness*; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ*, *the world holds us back from good*.

2) The *temporal point of departure*, the point at which an act or state has commenced; as: *عَبَدَ اللَّهَ مِنْ شَبَابِهِ*, *he served God from his youth*; *وَقْتُ التَّعَلُّمِ مِنَ الْهَدْيِ إِلَى الْخَدِّ*, *the time of learning extends from the cradle to the grave*; *تُخَيِّرْنَ مِنْ أَزْمَانِ يَوْمِ حَلِيمَةَ*, *they were chosen from the times of the battle (lit. day) of Halima*.

Rem. The Arab grammarians say that *مِنْ*, when used in the above significations, is employed *لِلْأَبْتِدَاءِ الْغَايَةِ فِي الْمَكَانِ وَالزَّمَانِ*, *to denote the commencement of the limit attained in place and time*, or simply *لِلْأَبْتِدَاءِ*, *to denote the commencement*.

3) The *causal point of departure*, the origin and source of a thing; as: *ذَلِكَ مِنْ نَبَأٍ جَاءَنِي*, *this is in consequence of information that reached me*; *فَوَقَفَ يَتَجَبَّبُ مِنْهَا*, *and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it)*; *مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا*, *from what of their sins they were drowned*.

they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ).

Rem. a. The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ, to assign the reason.

Rem. b. In speaking of persons مِنْ أَجْلِ, on account of, is always used instead of مِنْ, and often too in other cases; as: فَعَارٌ ثُمَّ عَارٌ ثُمَّ عَارٌ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الطَّعَامِ, it is a threefold disgrace for a man to be in misery on account of (for want of) food; مِنْ أَجْلِ كَلَامِهِ, because of what he said.

4) The distance from a place, person, or thing, particularly after words that signify proximity, such as قُرْبَ or دَنَا, to be near, قَرِيبٌ, near, &c. (compare: prope ab eo, Fr. près de lui, rapproché de lui); e. g. قُرْبَ الْجَيْشِ, the army was near them; دَنَا مِنِّي, he was not far from me (دَنَا إِلَى would mean: he came up close to me); يَنْبَغِي لِطَالِبِ الْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ الْأُسْتَاذِ, it becomes the student not to sit too near the teacher. Similarly in the phrases: دَخَلَ مِنَ الْبَابِ, خَرَجَ مِنَ الْبَابِ, he went in, or came out, through the door; أَبْرَاجُهَا الَّتِي يَتَرَقَّى, its towers through which the water ascended. — Compare in Heb., Job 17, 12. אֹר קְרוֹב מִפְּנֵי-חֹשֶׁךְ, the light is drawing near the darkness.

5) The difference between two persons or things that are compared with one another; as: أَيُّنَ أَنْتَ مِنْ نُوحٍ وَطُولٍ

عُمْرِهِ, *what a difference there is between thee and Noah in length of life* (lit. *where art thou from Noah and his length of life?*)! Hence the use of مِنْ after comparative adjectives; as: هُوَ أَفْضَلُ مِنِّي, *he is more excellent than I*.

Rem. a. If any object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as: النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ, *people are more like the time in which they are born than they are like their fathers*; هُمْ لِّلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ, *they are nearer unbelief on that day than belief*; أَنَا مِنْكُمْ عَلَى الْعَرَبِ أَخَوْفُ مِنِّي مِنَ الْعَرَبِ عَلَيْكُمْ, *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs*. — Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as: صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السِّلَاحِ, *he fought against them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِالسِّلَاحِ); عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ (أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ, *because wrong proceeding from you is worse than from others* (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ)).

Rem. b. In the other Shemitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Aeth. ለ: or ለ፡፡ See Gesenius' Heb. Gr. §. 117.

6) The relation which subsists between the part and the whole, the species and the genus, the material and the

article made of it; as: *عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَسْبَابِ*, *the science of medicine is one of the professions*; *وَمِنْ تَعْظِيمِ*, *and respect for the book is a part of the respect due to science*; *وَالْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ*, *man is compounded of soul and body*; *وَرَأَى أَنَّ الْحَيَوَانَ وَالنَّبَاتَاتِ لَا تَلْتَمِثُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ*, *and he saw that the natures of animals and plants are compounded of numerous elements*; *فَصَعِبَ عَلَيْهِ لِعَدَمِ الْأَلَاتِ وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنْ الْحِجَارَةِ وَالْقَصَبِ*, *and it was difficult for him, because of the want of instruments, and because those (that he had) were made only of stones and reeds*; *وَاللَّهُ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ*, *God has created you out of one soul*.

Rem. a. When it precedes a definite plural, the preposition *مِنْ* often indicates an indefinite number, *some*; as: *أَخَذَ مِنْ الدِّنَازِيرِ*, *he took some of the dinārs*; *قَدْ أَرَاكُمْ مِنْ آيَاتِهِ*, *he has already shown you some of his signs*. Compare, in French, *de* with the article, as *du lait*, „some milk”; and see Gesenius' Heb. Gr. §. 151, 3. c.

Rem. b. After negative particles, and after interrogatives put in a negative sense, *مِنْ* prefixed to an indefinite noun means *none at all, not one*; as: *مَا جَاءَنِي مِنْ رَجُلٍ*, or *مِنْ أَحَدٍ*, *no one came to me*; *مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ*, *you have no god but Him*; *مَا لَهُمْ مِنْ نَاصِرِينَ*, *they have no helpers (= لَا نَاصِرِينَ لَهُمْ)*; *لَا فِي الدَّارِ مِنْ رَجُلٍ*, *there is no man in the house (= لَا رَجُلَ فِي الدَّارِ)*;

هَذَا تَحَسُّ مِنْهُمْ مِنْ رَجُلٍ, *do you perceive any one of them at all?* هَذَا لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ, *have we any portion at all of that thing?* With أَحَدٍ مِنْ compare the Hebrew מֵאֶחָד, Levit. 4, 2, Deuter. 15, 7.

Rem. c. When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيضِ, *to indicate a division into parts*; when it indicates the parts of which a whole is composed, لِلتَّرْكِيْبِ, *to indicate composition*.

7) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as: وَكَذَلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ الْقُلُوبِ مِنَ التَّوَكُّلِ وَالْإِنَابَةِ وَالْخَشْيَةِ, *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him)*; فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكَوْنِ وَالْفَسَادِ مِنَ الْحَيَوَانَاتِ وَالنَّبَاتِ وَالْمَعَادِنِ, *and he examined all the bodies that there are in this world of existence and decay, both animals, plants, and minerals*; كَذَلِكَ مِنْ هَابِيلَ وَقَايِيلَ, *both (of them), Abel as well as Cain*; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ, *these brethren of ours, the Ansār (or Helpers of the Prophet)*; لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ, *their object, namely learning, is not attained*; فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ, *therefore avoid the abomination of idols*; وَالْعَرَبُ, *I encountered in him a lion*;

تَحْذِفُ هَذَا الْفِعْلَ مِنْ قَالَ وَيَقُولُ, and the Arabs omit this verb *kāla yakūlu*. In this way مِنْ is constantly used after the indefinite pronoun مَا, *what, whatever*, which cannot be construed with a genitive; as: مَا ذَهَبَ مِنَ الْمَالِ, *the money that has been spent*; مَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ, *whatever you lay out in charity, will be amply made up to you*.

Rem. In the language of the grammarians, مِنْ is here used لِلْبَيَانِ or لِلتَّبْيِينِ, *to make clear or explain*.

50. عَنَّا, عَنْكَ, عَنِّي (with pronominal suffixes) designates motion away from, departure from a place or from beside a person; as: سَافِرٌ عَنِ الْبَلَدِ, *take your departure from the town*; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ, *that you may not be compelled to leave him and turn away from him*. Hence it is used:

1) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e. g. fighting or paying) for or in behalf of another. For example: الْهَرَبُ عَنْ قَضَاءِ اللَّهِ تَعَالَى غَيْرُ مُمَكِّنٍ, *it is impossible to flee from the decree of God Almighty*; يَنْبَغِي أَنْ يَجْتَنِبَ, *avoid what is disgraceful*; تَخَّ عَنِ الْقَبِيحِ, *it is necessary that he should avoid what injures him*; يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ, *it is necessary that he should patiently abstain from what his soul desires*

(his passions desire); *تَبَرَّأْتُ عَنْ وَلَائِهِمْ*, I am free from all connexion with them (as client); *يَتَخَلَّصُ عَنْ عَذَابِ الْآخِرَةِ*, he is saved from punishment in the next world; *النَّهْيُ عَنِ الْمُنْكَرِ*, the prohibition of what is abominable; *يَنْوِبُ عَنِّي*, he acts as my deputy; *يُقَاتِلُ عَنْهُ*, he fights for him; *لَا تُجَادِلُ*, do not contend for those who betray themselves (lit. do not by contending try to keep off punishment from those &c.); *لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا*, one soul shall not make satisfaction for another in any point; *حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا*, he paid so and so many dirhems in his stead.

2) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example: *لَوْ كُشِفَ عَنِّي سِتُورُ الدُّنْيَا*, if the veils of this world were removed from me (from before my eyes); *إِنْ كُنْتَ تَبْغِي شَاهِدًا يُخْبِرُ عَنْ غَائِبٍ*, if you want a witness who can inform you regarding what is hidden; *سَأُنَبِّيكَ عَنْ جَمِيعِهَا*, I will tell you about all of them; *هَذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجَابَ عَنْهُ*, this is a question about which the apostle of God was questioned, and he gave an answer to it; *كَأَنَّمَا تَبَسَّيْتُ عَنْ لَوْلُو مُنْصَدٍ أَوْ بَرَدٍ*, she laughs so as to show (teeth like) strung pearls or hailstones (in whiteness).

3) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the

possession of another (ب); because in them is implied the notion of turning away (أَعْرَضَ). For example: يَنْبَغِي لِلْإِنْسَانِ أَنْ لَا يَغْفَلَ عَنْ نَفْسِهِ, *a man must not be neglectful of himself*; وَهُوَ غَنِيٌّ عَنْهَا, *he does not require it*; لِي فِي طَلَابِ الْعِلْمِ غِنَاءٌ الْغَانِيَاتِ, *I find in the study of science that which contents me so that I can dispense with the singing of women*; أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ, *satisfy me with what thou allowest, so that I may be able to dispense with what thou forbiddest, and suffice me through thy goodness, so that I may not have occasion for any other but thee*. Similarly: شَغَلَهُ ذَلِكَ عَنِ الْفِكْرِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ, *this circumstance occupied him so that he could not think of anything but it*; بِي حَصْرٍ عَنْ ذِكْرِ كُلِّ الْمَنَاقِبِ, *there is in me inability to mention all the virtues*; إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي, *I loved the good (of this world) so as to neglect all thought of my Lord*; يَبْخُلُ عَنْ نَفْسِهِ, *he is so stingy as to deny himself every thing*.

4) After verbs signifying to leave one behind or to surpass one; as: لَا أَفْضَلْتُ عَنِّي, *you do not surpass me in anything*. Hence the expression فَضْلاً عَنْ, *not to mention, much more or much less* (according to the context); as: فَتَبَيَّنَ لَهُ فِي أَقَلِّ الْأَشْيَاءِ الْمَوْجُودَةِ فَضْلاً عَنْ أَكْبَرِهَا مِنْ آثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ كُلَّ الْجَبِّ, *and he clearly saw in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom*

as set him in the greatest astonishment; لَا يُوْجَدُ فِي الشَّامِ, it is not found in the entire of Syria, not to mention (much less in) Safed. Hence too the use of عَنْ in comparisons (like مِنْ, § 49, 5); as: أَيَّنَ أَنْتَ عَنِ الْبَيْتِ النَّدْرِ الْجَامِعِ لِمُشَبَّهَاتِ الثَّغْرِ, where art thou (where are thy verses) in comparison with this rare verse, that contains all the things with which the mouth can be compared?

5) عَنْ also indicates the source from which something proceeds; as: رَضِيَ عَنْهُ, he was satisfied with him, was gracious to him; لَا نَفْعُ هَذَا عَنْ قَوْلِكَ, we will not do this at your word, as it were, setting out from your word, moved by your authority. Hence it shows a) the authority for any statement, tradition, or the like; as: حُكِيَ عَنِ الشَّافِعِيِّ, it is related on the authority of 's-Sāfi'i; وَكَانَ أُسْتَاذُنَا يَحْكِي, and our teacher used to narrate on the authority of a certain shèikh; حَدِيثٌ صَحِيحٌ عَنِ رَسُولِ اللَّهِ, an authentic tradition of the Apostle of God; وَعَنِ النَّبِيِّ أَنَّهُ, it is told of the prophet that he said; and b) the cause from which an effect proceeds as its source; as: مَا هَلَكَ عَنْهُ, that which necessarily follows from it; آمَرَ عَنْ مَشُورَةٍ, no one ever perished through asking advice (of others).

6) Lastly, عَنْ is used of time as equivalent to بَعْدَ, after; as: عَنْ قَرِيبٍ يَكُونُ كَثِيرًا, in a short time it will be

much; عَمَّا قَلِيلٍ, *after a little while* (where مَا is redundant, as in §. 49, 3, last example).

Rem. a. Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً, *he died aged eighty*; مَاتَ عَنْ وَلَدٍ صَغِيرٍ, *he died leaving a young child*.

Rem. b. Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ, *to hinder*, اجْتَنَبَ, *to avoid*, بَرِيَ, *free from, clear of*, and the like. Compare §. 49, 5, with §. 50, 4; as also the use of the Heb. מִן, Gesenius' Thesaur., p. 804, second column, a.

Rem. c. عَنْ is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e. g. مِنْ عَنْ يَمِينِهِ, *on his right and his left*.

51. The prepositions that indicate motion to or towards a place, are إِلَى, *to*; حَتَّى, *up to*; لِ, *to*; نَحْوَ, *towards*.

52. إِلَى (with pronominal suffixes إِلَيْكَ, إِلَيْهِ) is opposed to مِنْ and عَنْ; as: مِنَ الْمَهْدِ إِلَى الْلَحْدِ, *from the cradle to the grave*; اِنْقَطَعَ عَنْهُ, *he severed himself from him, abandoned his cause*, but اِنْقَطَعَ إِلَيْهِ, *he was devoted to his cause*; اِلَيْكَ عِنِّي, *stand off* (see the end of the section)! It signifies:

1) Motion to or towards a place; as: جَاءَ إِلَى الْمَدِينَةِ, *he came to the city*.

2) Transferred to time, the point up to which some-

thing lasts or continues; as: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ, *a part of my people shall not cease to hold fast the truth till the day of the resurrection*. It occurs in a somewhat different sense in the phrase: لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ, *he will assemble you to the day of the resurrection (for it)*.

3) إِلَى also shows that one thing is added to another, and hence we find it construed with زَادَ, *to increase, augment*; as: لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ, *do not devour their substance in addition to your own*; زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ, *they have added a knowledge to the knowledge they possessed*.— It is also construed with adjectives of the form أَفْعَلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see §. 34, rem. a); for example: مَحْبُوبٌ, حَبِيبٌ, *dear*; أَحَبُّ, *dearer*; بَغِيضٌ, *hated, hateful*; أَبْغَضُ, *more hateful*. It is used too with قَرِيبٌ, *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to بَعِيدٌ عَنْ, *far from*; e. g. فَإِنَّهُ أَقْرَبُ إِلَى التَّعْظِيمِ, *for this comes nearer to reverence*; whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ, §. 49, 4. — Finally, notice the phrases: إِلَى غَيْرِ ذَلِكَ, *lit. on to others of this (kind)*, and إِلَى آخِرِهِ, *lit. to the end of it, i. e. et caetera*; إِلَيْكَ, *lit. to thyself!* and إِلَيْكَ عَنِّي, *to thyself from me! i. e.*

stand off! let me alone! هَذَا إِلَيْهِ, scil. مَفْرُوضٌ or مُسَلَّمٌ, this is committed or entrusted to him.

Rem. Compare, in general, the significations of the Heb. preposition אֶל- or אֵלַי , as exhibited in Gesenius' Thesaurus. Examples of the third sense given above are Levit. 18, 18. $\text{וְאִשָּׁה אֶל-אֶחָתָהּ לֹא}$. $\text{נָשָׂא לְדָבָרָהּ אֶל-כַּפֵּימָם אֶל-אֶל בְּשָׂמִים}$. תִּקְחָה , Lament. 3, 41. The Hebrew uses לְ in several cases in which the Arabic employs إِلَى .

53. حَتَّى differs from إِلَى in indicating the motion towards and at the same time the arrival at an object, whether this object be actually touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as: $\text{حَتَّى مَطْلَعِ الْفَجْرِ}$, *till the dawn of morning*. However, when إِلَى and مِنْ are used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object. Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as: $\text{اِنْتَهَيْتُ إِلَيْهِ}$, *I came up to him*; $\text{اِلَّا نْتَهَاءَ إِلَيْهِ}$, *the attaining of it*. That حَتَّى does not necessarily include the object reached or attained is evident from its being used to indicate *exceptions*, like the German *bis auf*.

Rem. a. حَتَّى is scarcely ever used with pronominal suffixes.

Rem. b. The grammarians, when they wish to make a dis-

tion, say that **إِلَى** is used **لِلْإِنْتِهَاءِ**, to designate the limit of the act, whilst **حَتَّى** is employed **لِلْإِنْتِهَاءِ الْغَايَةِ**, to designate the attainment of the extremity or utmost limit.

Rem. c. When **حَتَّى** is a simple copulative particle (**حَرْفُ عَطْفٍ**, or **عَاطِفَةٌ**, or **الْعَاطِفُ**), in the sense of *even*, it exercises, like the other copulatives, such as **وَ**, **فَ**, and **ثُمَّ**, no independent influence upon the following noun, which remains under the same government as the preceding one; as: **قَدِمَ الْحَاجُّ حَتَّى الْمَشَاةِ**, the pilgrims have arrived, even those travelling on foot; **أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا**, I have eaten the fish, even the head of it (**إِلَى رَأْسِهَا** would mean *exclusive of the head*); **وَكَانَ يُشَاوِرُ رَسُولَ اللَّهِ صَلَّعَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَائِجِ الْبَيْتِ**, and the Apostle of God used to consult his companions on all matters, even household affairs.

Rem. d. The corresponding word to **حَتَّى** in Hebrew (and probably etymologically connected with it) is **עַד**; in Æthiopic **ከከከ**: on which see Dillmann's Gr. §. 165, 5, and §. 203, 2, b, α.

54. **لِ** (with pronominal suffixes **لِي**, **لَكَ**, **لَهُ**) is connected in its derivation with **إِلَى**, and differs from it only in this, that **إِلَى** mostly expresses concrete relations, local or temporal, whilst **لِ** generally indicates abstract or ideal relations. The principal use of **لِ** is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative*; but it may also express the relation of the action to a *nearer* object,

and so stand in place of the *accusative* (compare §§. 29 — 34).
Hence **لِ** indicates:

1) The simple relation of an act to the more distant object; as: **وَهَبَهُ لَهُ**, *he gave it to him*; **قَالَ لَهَا**, *he said to her*.

Rem. a. After the middle forms of the verb, **لِ** often expresses the yielding oneself up to the action of another or to the effect of a thing; as: **جُرُّوا لَهُ الْخَطِيرَ مَا أَجْرَ لَكُمْ**, *pull his (the camel's) leading-string as long as you can pull it*; **مَنْ خَدَعَنَا بِاللَّهِ**, *if any one deceives us with God (i. e. with a pretence of devoutness), we let ourselves be deceived by him*.

Rem. b. The grammarians say that the **لَامُ الْجَرِّ**, or preposition **لِ**, is used in this case **لِلتَّعْدِيَةِ**, to express the passing on of the action.

2) The dative a) of possession; as: **الرَّجُلُ مَنْ لَهُ رَأْيٌ**, *the man is he who has a correct judgment*; **صَافٍ**, *praise belongs to God*; **إِنَّا لِلَّهِ**, *we are God's*; whence it is used to indicate the author of a proverb, poem, &c.; as: **كَمَا قِيلَ لِمُحَمَّدٍ بْنِ الْحَسَنِ**, *as has been said by Mohammedi ibn el-Hasan*; **أَنْشَدَ لِبَعْضِهِمْ**, *he recited (a poem) by one of them (the poets)*; **أَنْشَدْتُ وَقِيلَ أَنَّهُ لِعَلِيٍّ**, *a poem was recited to me, and I was told it was by 'Ali*;
b) of permission; as: **فَلَهُ ذَلِكَ**, *then this is allowed him (lit. is to him)*; c) of advantage, as opposed to **عَلَى**, which indicates injury; as: **أَلْفَقَهُ مَعْرِفَةَ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا**,

learning is the soul's cognizance of what is for its good and for its hurt.

Rem. a. The grammarians say that **لِ**, when it indicates possession, is used **لِلْمَلِكِ**, to indicate the right of property, or **لِلْاِخْتِصَامِ**, to show that something is ascribed to one as his own. — Compare the Hebrew usage, **מְזֻמָּר לְדָוִד**, a psalm composed by David, &c.

Rem. b. As the Arabs have no verb corresponding to our *have*, they are obliged to express it by the preposition **لِ** with the genitive of the possessor; as: **كَانَ لِلْمَلِكِ زُهَيْرٌ مِائَتَا عَبْدٍ**, king Zuhair had two hundred slaves; **لَهُ بِبَغْدَادَ سِتْمِائَةِ صَاحِبِ خَبَرٍ** he had in Bagdād six hundred secret police; **مَا لِي أَبٌ وَلَا ابْنٌ** I have neither father nor son. — So in Hebrew, Gen. 31, 1. **אֵין לִי אִשׁ אוֹתָר לִי**, as also **אֵין לִי אִשׁ**, *I have*, **אֵין לִי**, *I have not*.

Rem. c. **لِ** is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e. g. **مَاتَ لِي أَخٌ**, a brother of mine is dead; whereas **مَاتَ أَخِي** would mean *my* (it may be, only) brother is dead. — So in Hebrew, Gen. 14, 18. **כֹּהֵן לְאֵל עֶלְיוֹן**, a priest of the most high God, not the priest.

Rem. d. In pecuniary transactions **لِ** is used to indicate the creditor, whilst **عَلَى** expresses the debtor; as: **لِي عَلَيْكَ أَلْفٌ دِرْهَمٍ**, you owe me (lit. there are to me upon you) a thousand dirhems.

Rem. e. Observe the expressions of admiration: **إِلَهٍ دَرَّةٌ**,

what a man he is! **لِلّٰهِ دَرْكٌ مِنْ رَجُلٍ**, *what a man you are!*
(lit. *such a man can emanate only from God*. Compare Jonah 3, 3.
וְנִינְוָה הָיְתָה עִיר גְּדוֹלָה לְאֱלֹהִים, *Nineveh was a very large city*).
Remark also such phrases as: **הَلْ לَكَ فِي الشَّرَابِ**, *would you*
like some wine? **הَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هَذَا**, *have you a wish*
to do this? where we must supply the substantive **رَغْبَةً**,
desire, wish.

3) The purpose for which, and the reason why,
any thing is done (relation of the action to its purpose
and cause); as: **قَامَ لِمُعَاوَنَتِهِ**, *he arose to help him*;
مَا أَعْلِمُ إِلَّا لِلْعَمَلِ, *science (or theory) is only for the purpose*
of being applied in practice; **طَلَبَ الْجَاهَ لِلْأَمْرِ بِالْمَعْرُوفِ**,
he sought the dignity (or office) for the purpose of or-
dering good; **وَلِهَذَا قِيلَ**, *and for this reason it is said*;
عَجِبْتُ لِقَوْلِهِ, *I wondered*
at (because of) what he said.

Rem. In this case **لِ** is said to be used **لِلتَّعْلِيلِ**, or **لِلْعِلَّةِ**,
to indicate the cause. Compare in Hebrew Gen. 4, 23. **כִּי אִישׁ**
הָרַגְתִּי לְפָעֻעִי, *for I have slain a man because of a wound given me*.

4) After the verb **قَالَ**, it often indicates the object in
reference to which something is said; as: **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ**
فِي سَبِيلِ اللَّهِ أَمْوَاتٌ, *do not say in regard to those who are*
killed in the path of God, they are dead (do not call those
who are killed fighting for God's cause, dead); **أَتَقُولُونَ**
لِلْحَقِّ لَمَّا جَاءَكُمْ أَصْحَرُ هَذَا, *do ye say of the truth, after*
it has come to you, Is this magic? Similarly: **قَالَ مَسْكَةٌ**

أَبْنُ عَبْدِ الْمَلِكِ يَوْمًا لِنُصَيْبٍ أَمْتَدَحْتَ فَلَانًا لِرَجُلٍ مِنْ
 أَهْلِهِ قَالَ قَدْ فَعَلْتُ *Mèsléma, the son of 'Abdu'l-mèlik, said*
one day to Noṣaib, Did you compose a poem in praise of
so and so? meaning one of his family; he said, I did.

Rem. a. Both لِ and لِ are so used in Hebrew. See Gesenius' Thesaurus, p. 104, first col., 11, b, and p. 731, second col. 11.

Rem. b. After the interjection يَا , the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلْأَسْتِغَاثَةِ , *to ask help*. If there be only one مُسْتَعَاثٌ or مُسْتَعَاثٌ بِهِ , i. e. person called to aid, the preposition takes the vowel fèṭḥa (just as with the pronominal suffixes, vol. I. §. 356, rem. b); as: يَا زَيْدٌ , *help, Zèid!* But if there be several, لِ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لِ is retained throughout; as: $\text{يَا لَكَهُولٌ وَلِلشَّبَّانِ}$, *help, old and young!* يَا زَيْدٌ or يَا لَعَبْرُو , *help, Zèid and 'Amr!* يَا لِقَوْمِي or $\text{يَا لَأَمْثَالِ قَوْمِي}$, *help, O my family and ye who are like my family!* If the name of the person against whom aid is required, لِ or لِ , be expressed, it takes لِ (with kèsra) before it, as $\text{يَا لَدُنَّاسٍ لِلْكَاذِبِ}$, *help, people, against this liar!* In the case of the مُسْتَعَاثٌ بِهِ , the vocative termination لِ (see §. 38, 3) is sometimes used instead of لِ with the genitive; as: $\text{يَا زَيْدًا لِعَبْرُو}$, *help, Zèid, against 'Amr!* — These expressions are also employed لِلْمُتَعَجِّبِ , *to express surprise*, in which case the $\text{الْمُتَعَجِّبُ مِنْهُ}$, or object that causes surprise, is treated in the same

way as the *بِ* *الْمُسْتَعَانِ*; e. g. *يَا لَلْعَجَبِ*, *O the wonder!*

فَيَا لِحُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنْ الْعِبَادِ, *but O the disgrace of those who seek it (learning) in order to obtain benefits from men!* — In all these cases *لِ* seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

55. *فَحَوَّ* (accusative of *فَحَوَّ*, the nomen verbi of *فَحَا*, *to turn towards*) indicates 1) *towards* a place; as: *ثُمَّ يَسِيرُونَ فَحَوَّ بَيْنَ الْمَقْدَسِ*, *then they will set out towards Jerusalem*; 2) *according to*; as: *فَحَوَّ قَوْلِهِ*, *according to his saying, as he says* (compare the use of *لِ* in §. 54, 3). — *فَحَوَّ* is also used in all its cases, with a following genitive, as a substantive or adjective, to signify *such as, like*; e. g. *رَجُلٌ فَحَوَّ زَيْدٍ*, *a man such as Zèid*; *وَكَذَلِكَ فِي سَائِرِ الْأَخْلَاقِ فَحَوَّ الْجُودِ وَالْبُخْلِ*, *and just so in regard to the other moral characteristics, such as liberality and niggardliness*; *تَكَلَّمَ فَحَوَّ زَيْدٍ* (i. e. *تَكَلَّمَ تَكَلُّمًا فَحَوَّ تَكَلُّمِ زَيْدٍ*), *he spoke like Zèid*. As a substantive it likewise means *about (circa)*, in which case it may be followed either by the genitive or by *مِنْ*; as: *طُولُهُ فَحَوَّ مِائَةِ ذِرَاعٍ*, *its length is about one hundred cubits*; *عَلَى فَحَوَّ سِتِّ مَرَاجِلَ*, *at (a distance of) about six marches*; *هِيَ فِي الْكِبَرِ فَحَوَّ مِنْ فَيْدٍ*, *it is about the size of Fèid*.

56. The preposition *فِي* (with pronominal suffixes *فِيَّ*, *فِيكَ*, *فِيهِ*), on the difference between which and *بِ* see §. 57, indicates:

1) Both rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek *εἰς* or the Latin *in* with the accusative; as: *فِي الْبَيْتِ*, *in the house*; *فِي تِلْكَ السَّنَةِ*, *in this year*; *وَقَعَ فِي الْبُئْرِ*, *he fell into the well*; *وَقَعَ فِي ظَهْرِ الْكِتَابِ*, *he wrote on the back of the letter*; *يُوقِعُهُ اللَّهُ فِي الرِّسَاتِيْقِ*, *God will cast him into (make him dwell in) the villages*. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as: *فِي حَالِ التَّعَلُّمِ*, *in the state of pupilage*; *يَنْبَغِي أَنْ يَمْتَنِدَ أَمْرُهُ فِي غَيْرِ مَعْصِيَةِ اللَّهِ وَلَا طَاعَةِ الْخَلْقِ فِي مَعْصِيَةِ*, *he must obey his (the teacher's) orders in all that is not contrary to the will of God, but not in those things which, whilst they are in accordance with the will of the creature, are against the will of the Creator*; *مَا فِيهِ مِنَ الْخَيْرِ*, *whatever good there is in it*; *دَخَلَ فِي التَّعَلُّمِ*, *he commenced studying*; *يُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ*, *God will let them enter into his mercy*.

2) *فِي* is sometimes equivalent in meaning to *مَعَ*, *with*, or *بَيْنَ*, *among*; as: *تَوَجَّهَ فِي خَمْسِينَ أَلْفًا*, *he set out with (lit. in the midst of) 50,000 men*.

3) It indicates the subject of thought or conversation, that in which these move; as: *تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ*, *reflect two months upon the choice of a teacher*; *يَنْبَغِي أَنْ*

تَكَلَّمَ فِي ذَلِكَ, *he must meditate upon this*; يَتَفَكَّرُ فِي ذَلِكَ, *he spoke about this* (whereas تَكَلَّمَ بِذَلِكَ would mean *he spoke this out, he gave utterance to this opinion*). Hence it is used in stating the subject of a book or chapter; as: صَنَّفَ كِتَابًا فِي الْأَخْلَاقِ, *he composed a book on morals*; فَصَّلَ فِي مَا هِيَةِ الْعِلْمِ, *a chapter treating of the nature of science*; كِتَابُ النُّجُومِ الزَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَالْقَاهِرَةِ, *the book of the shining stars, treating of the kings of Miṣr and ʿl-Kāhira*.

4) فِي is used after verbs signifying desire, like طَمِعَ and رَغِبَ, in connection with the object desired; as: مَنْ وَجَدَ لَذَّةَ الْعِلْمِ وَالْعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيهَا عِنْدَ النَّاسِ, *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِي أَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ, *he must not covet people's property*.

5) It is employed in the comparison of two objects, governing the thing with which the other is compared; as: مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ, *this life is merely a temporary usufruct, compared with the life to come*; lit. *when put into it*, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

6) Lastly فِي is used to express *proportion* (e. g. length and breadth) and *multiplication*; as: طُولُهُ خَمْسُونَ ذِرَاعًا فِي, *its length is fifty cubits, by twelve*

cubits in breadth (Germ. *bei* or *auf*, Fr. *sur*); ثَلَاثَةٌ فِي خَمْسَةٍ, *three into five* or *three times five*, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ, *he multiplied one number by another* (lit. *struck the one into the other*).

Rem. a. فِي is said by the grammarians to be used لِلظَّرْفِيَّةِ, *to indicate time and place* (see vol. I. §. 221, rem. a).

Rem. b. The Hebrew uses בְּ in most of the above significations; e. g. בְּבֵית, *in a house* (Ps. 7, 16); אֶחֱתָפֵל בְּקִשְׁרִים עִם-אַבְשָׁלוֹם, *Ahitophel is among those who are conspiring with Absalom* (2 Sam. 15, 31); בְּדָבָר בְּ; בְּחֵץ בְּ; בְּרֶגֶל בְּ; &c.

57. بِ (with pronominal suffixes بِكَ, بِهَا, بِئِ) differs from فِي in this, that فِي, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope*, *juxta*, *apud*, *ad*, and the German *an* or *bei*. For example: قَرْيَةٌ بِيَابِ الْقَاهِرَةِ, *a village close to (or hard by) the gate of 'l-Kāhira*; مَرَرْتُ بِرَجُلٍ, *I passed by a man*; جَلَسَ بِهِ, *he sat beside (or by) him*; نَصَرَكَمُ اللَّهُ بِبَدْرٍ, *God helped you at Bèdr*; كَانَ بِالْمَدِينَةِ تَاجِرٌ, *there was at (or in, Germ. zu, Fr. à) 'l-Medīna a merchant*; قَرْيَةٌ بِمِصْرَ, *a town in (belonging to) Egypt*; وَبِيَدِهِ سَيْفٌ, *with a sword in his hand*; اجْتَنِبْ دَارَنَا بِالنَّهَارِ, *avoid our house by day (= نَهَارًا)*.—

Hence it is construed with verbs signifying to adhere, attach, or connect (e. g. عَلِقَ, لَصِقَ, لَفَّ) seize, take, or begin (e. g. أَخَذَ, بَدَأَ), flee for refuge to, believe in, and swear by (e. g. عَاذَ, آمَنَ, أَقْسَمَ). For example: رُءُوسُهُمْ لَاصِقَةٌ بِأَكْتَافِهِمْ: *their heads adhere to their shoulders and they have no necks*; لِأَنَّ الدَّودَ يَتَعَلَّقُ بِالتِّمَارِ, *because the worms stick to the fruit*; بَدَأَ بِالسَّبْقِ, *he began to study*; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ, *we take refuge with God from his wrath*; أَقْسَمْتُ بِاللَّهِ, *I swear by God*; آمَنْتُ بِاللَّهِ الْوَاحِدِ, *I believe in the one God*; بِرَأْسِكَ, *by thy head!* — Hence, too, it is used after إِذَا, *lo! see!* introducing a person or thing that comes suddenly into view (إِذَا أَلْمَفَاجَأَةً) or إِذَا إِذَا; as: بَيْنَمَا هُوَ يَسِيرُ وَإِذَا بَرَهَجَ: *whilst he was going along, he suddenly perceived a cloud of dust*; فَلَمَّا تَوَسَّطْتُ: *and after I had got to the middle of the passage, I all at once heard a great noise*; وَنَحْنُ فِي الْحَدِيثِ: *and whilst we were talking, a great clamour suddenly arose at the door*; إِذَا بَرَجَلَ يُقَالُ لَهُ السَّيِّدُ: *behold there came forward a man called the sèiyid Bèraka*. Here we must supply the participle of the verb أَحَسَّ, *to perceive*, which is construed with بِ, as, for instance, in the first of the above examples, وَإِذَا أَنَا مُحِسٌّ بِصَوْتٍ عَظِيمٍ. The same remark applies to كَانَ in such phrases as: كَأَنِّي بِكَ تُخَادِعُنِي, *it seems to me that you are trying to deceive me*; كَأَنِّي بِكَ قَتِيلًا, *methinks I see you*

slain; i. e. *كَأَنِّي مُحْسٌ بِكَ*. — From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as: *سَارَ بِأَهْلِهِ*, *he set out with his household*; *اشْتَرَى الْحِمَارَ بِلِجَامِهِ*, *he bought the ass along with its bridle*. Under this idea are figuratively represented the following relations.

1) The relation between subject and predicate, especially in negative propositions; as: *أَوَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى*, *do they not see that God is powerful (enough) to bring the dead to life?* *لَسْتُ بِعَالِمٍ*, *I do not know*; *لَسْتُ بِقَارِئٍ*, *I cannot read*; *مَا هُمْ بِمُؤْمِنِينَ*, *they are not believers*.

2) The relation between the act and its object. a) This is always the case after *intransitive* verbs, especially such as indicate *motion*, e. g. *جَاءَ*, *أَتَى*, *to come*, *ذَهَبَ*, *to go away*; *رَاحَ*, *سَارَ*, *to depart, set out*, *قَامَ*, *نَهَضَ*, *to get up, rise*, *سَمَا*, *to be high*, &c. These verbs are construed with *بِ* and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote. They must therefore be translated into English by transitive verbs. For example: *فَأْتُوا بِسُورَةٍ مِثْلِهِ*, *then bring (lit. come with) a sūra (chapter) like it*; *ذَهَبَ اللَّهُ بِنُورِهِمْ*, *God took away (lit. went away with) their light*; *قَامَ بِالْحَقِّ*, *he upheld the truth*; *نَهَضَ بِأَعْبَاءِ الْمَمْلَكَةِ*, *he took upon him the burden of the government*; *سَمَا بِهِ*, *he lifted it up on high*. b) The same construction is also employed

with *transitive* verbs, not only when they signify motion, but in other cases too, and the verbs must then be used absolutely; as: *بَعَثَ إِلَيَّ بِهِمْ*, *he sent them to me* (lit. *he performed the act of sending to me in connection with, or by means of, them*, using them as the objects through which he realized that act). This happens in particular when the transitive verb is used in a *figurative* sense, and the preposition is then called *بَاءُ الْمَجَازِ*, *the figurative bi*; as: *كَسَرَ الْعَصَا*, *he has broken the stick*, but *كَسَرَ بِقَلْبِي*, *he has broken my heart*; *جَبَرَ الْعَظْمَ*, *he has set the bone*, but *جَبَرَ بِقَلْبِي*, *he has comforted my heart*; *لَا حَالَةَ أَنْ*, *and there is no doubt that the using of these plants for food is one of the reasons that prevents them* (lit. *cuts them off*) *from attaining their full growth*. In this case *ب* indicates the adhesion of the action to its object. The relation of the acts of breaking, cutting, &c., to their objects in an improper spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their proper material sense.

3) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as: *قَتَلَهُ بِالسَّيْفِ*, *he slew him with the sword*; *يَرْزُقُهُ اللَّهُ الصَّبْرَ بِرَكَّةِ دُعَائِهِ*, *God will grant him patience through the salutary power of prayer to Him*; *فَبِمَا نَقَضْتُمْ*, *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, 3,

and § 50, 6). — Connected herewith is the use of **بِ** with surnames, &c., after **عُرِفَ**, *to be known*; as also after **كَفَى**, *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e. g. **حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ**, *Hasan bin 'Alī, known by the name of 'el-Marginānī*; **قَرْيَةٌ تُعْرَفُ بِبَقْرَى**, *a village known by the name of Bakrā*; **كَفَى بِاللَّهِ شَهِيدًا**, *God sufficeth as a witness*; **كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ**, *the delight of learning is a sufficient motive and incentive to the sensible man*. — The *price* of any article is also expressed by the preposition **بِ** after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; as: **اِشْتَرَى قَلَمًا بِدِينَارٍ**, *he bought a reed-pen for a dinār*; **اِشْتَرَوْا الضَّلَالََةَ بِالْهُدَى**, *they have purchased error at the price of truth*; **لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ**, *they shall suffer a painful punishment for having charged (others) with being liars* (لِكَوْنِهِمْ = بِمَا كَانُوا).

Rem. a. The preposition *without* is expressed in Arabic by **بِلَا**, **بِغَيْرِ**, and more rarely **مِنْ غَيْرِ** and **بِدُونِ**; **بِلَا** can be used only with an indefinite substantive, **بِغَيْرِ** with one that is either definite or indefinite; as: **سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَاءٍ**, *a ruler without justice is like a river without water*; **بِغَيْرِ ضَرُورَةٍ**, *without necessity*; **بِغَيْرِ الْحَقِّ**, *unjustly*; **مِنْ غَيْرِ خِلَافٍ**, *without controversy*; **بِدُونِ ثَمَنِ**, *without (paying any) price*. — Compare in Hebrew בְּלֹא, בְּדֹנִי, בְּדֹנִי.

Rem. *b.* In formulas such as **بِأَبِي أَنْتَ وَأُمِّي**, *thou art as dear to me as father and mother*, the preposition depends upon the word **مَقْدِي**, *ransomed*, which is understood, and the literal meaning is: *thou art to be ransomed for my father and mother*. It is called by the grammarians **بَاءُ التَّفْدِيَةِ**, *the bi that expresses ransom*, but is in reality the **بَاءُ الثَّمَنِ** or *bi of price*, as used after **اشْتَرَى**, *bought*, &c. (see above, no. 3, at the end). In the same way as **بِأَبِي وَأُمِّي**, are used **بِنَفْسِي** and **بِرُوحِي**.

Rem. *c.* In phrases like **مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِيسِيرٍ)**, *he died a little before the Prophet*, **قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ**, *he arrived two months and some days after this*, **بِ** is the *bi of measure*, and quite different in meaning from the accusative of time how long; **سَافَرَ قَبْلِي يَوْمَيْنِ** means *he travelled for two days before me*, *profectus est biduum ante me*, Germ. *er reiste zwei Tage lang vor mir*, but **سَافَرَ قَبْلِي بِيَوْمَيْنِ**, *he started two days before me*, *profectus est biduo ante me*, Germ. *er reiste zwei Tage vor mir ab*. Observe that **بِ** with its genitive must in this case always be placed after **قَبْلَ**, **بَعْدَ**, &c.

Rem. *d.* The grammarians denote the various uses of **بِ** by saying that it is used **لِلْإِلْصَاقِ**, *to express adhesion*; **لِلْقَسَمِ**, *swearing*; **لِلْمَصَاحَبَةِ** or **لِلْمَلَابَسَةِ**, *companionship and connection*; **لِلتَّعْدِيَةِ**, *to render an (intransitive) verb transitive*; **لِلْإِسْتِعَانَةِ**, *to indicate the instrument of whose aid we avail ourselves*; **لِلتَّعْلِيلِ**, *to express the reason or cause*; and **لِلتَّعْرِيفِ** or **لِلثَّمَنِ**, *to state the price given for anything*.

Rem. *c.* בְּ is used in Hebrew in nearly all the above significations, as well as in those of בִּי (§. 56, rem. *b*). For example: 1 Sam. 29, 1. חָסָה בְּ, פָּגַע בְּ, גָּנַע בְּ, דָּבַק בְּ, חָנִים בְּעֵין, *encamping by the well*; Num. 20, 20. וַיֵּצֵא אֲדָרִים לִקְרָאתוֹ בְּעָם בְּבֶר, נִשְׁבַּע בְּאֱלֹהִים, הָאֱמִין בְּ; Jerem. 11, 19. עֵץ בְּלֶחְמוֹ; the so-called *beth essentiae*, Exod. 6, 3. הִנֵּה אֶדְנִי יְהוָה, וְאָרָא אֶל-אֲבֹרָהֶם... בְּאֵל שְׂדֵי לֹא קָדְמִי, בָּא הַחֲלוֹם בְּרַב עֲנִין, Eccles. 5, 2. בְּחֻק יְבוֹא; 2 Sam. 24, 24. סִקֵּל בְּאֲבָנִים, הָרַג בְּחֶרֶב; אֶחָדָם בְּלֶחֶם וּבַמֵּים וַיִּקֶּן דָּוִד אֶת-הַגֶּן וְאֶת-הַבְּקָר בְּכֶסֶף שְׁקָלִים חֲמִשִּׁים.

Rem. *f.* In the above section, under no. 3, as well as in §. 49, 3, and § 50, 6, we have examples of the redundant use of מֵא after the prepositions מִן, עֵן, and בִּי. The same thing occurs in Hebrew, in which case מֵא takes the form of מִן; as Job 27, 14. לְמִדְּחָרֵב, Ps. 11, 2. בְּמִדְּאֶפֶל, Exod. 15, 5. בְּמִדְּאֶפֶל.

58. מֵע (rarely מֵע) *with, along with*, indicates companionship and connection (مُصَاحَبَةً); as: سَارَ مَعِيَ, *he travelled along with me*; شَاوَرَ مَعِيَ, *he took counsel with me*; لَا يَصِحُّ الْزَّهْدُ مَعَ الْجَهْلِ, *sanctity cannot exist along with (is incompatible with) ignorance*; مَعَ تَكَرَّارٍ مَا تَقَدَّمَ مِنْهُ, *with the repetition of that portion of it which had gone before (repeating at the same time what had been done before)*. Hence it is used to show that a person possesses something or has got it along with him; as: هَلْ مَعَكَ حִבְרֶה, *have you got an inkbottle with you?* مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ, *I have neither dinār nor dirhēm (neither gold nor silver) by me.* — Sometimes it signifies *in addition to, besides*; as: מֵע, *in addition to his being (besides his being) a*

stranger. — More frequently it means *notwithstanding*, *despite*, *although*; as: قُتِلَ مَعَ شَجَاعَتِهِ, *despite his bravery he was killed*; لَمْ يَكُنْ أَحَدٌ أَفْظَنَ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ أُمِرَ بِالْمُشَاوَرَةِ, *no one was more clear-sighted than the Apostle (Mohammed), and notwithstanding this, he was ordered to consult others*; عَجَزَ عَنِ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلُ مِنْ الْبِنَاءِ, *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal*; in Heb. בְּ, e. g. Job 1, 22. בְּכָל-זֶמֶן, Deut. 1, 32. וּבְכָל-יְמֵי חַיָּוָה, Num. 14, 11. בְּכָל הָאֲחֻזּוֹת; and in Persian بَا and بَا وَجُود). — Lastly مَعَ is used in comparisons, and must then be translated into English by *compared to*, *in comparison with*; as: اَلْحَضِرُ مَعَهُ وَتَدُّ, *compared with him el-Hadîr (Elias, the wandering Jew of the Mohammedans) is a tent-peg*, i. e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

Rem. a. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association*, *connexion*. See vol. I. § 359.

Rem. b. To مَعَ corresponds in Hebrew עִם; e. g. Gen. 13, 1. וְלוֹט עִם אֱלֹהִים עִמָּהּ, *and Lot along with him*; נְבִלָהם עִם, דָּבָר עִם, and notwithstanding this. Nehem. 5, 18. וְעַם-יִזְרָאֵל, *and notwithstanding this*.

59. عِنْدُ, properly the accusative of a noun, *a side*, signifies *beside*, *near*, *by*; as: وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَ, *and he used to lay notebooks beside him*; وَيَنْبَغِي أَنْ لَا يَبْتَدِيَ الْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ, *and he must not commence*

to speak before him unless with his permission. Used of *time*, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as: **عِنْدَ ذَلِكَ**, *whilst this took place* or *immediately after this took place, hereupon*; **عِنْدَ مَا**, *whilst, during, or immediately after*. — Further, **عِنْدَ**, like **مَعَ**, implies *possession* and *comparison*; as: **مَا كَانَ عِنْدَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ**, *I had only a single dīnār by me*; **مُلُوكُ الْأَرْضِ مَا عِنْدَ النَّاسِ**, *what the people have or possess*; **عِنْدَ اللَّهِ تَرَابٌ**, *the kings of the earth are dust compared with (lit. at the side of) God*. — Lastly **عِنْدَ** (like the Latin *apud*, Fr. *chez*, and Persian **نَزْدِيكَ**) implies *in one's mind*, *in his opinion*; as: **الصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَايِخُنَا**, *the right thing in my opinion is what our shèikhs have done*; **كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ**, *the Kor'an was in his opinion created*; **عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ**, *according to you it is impossible that he (God) should do it*.

Rem. a. On the phrase **عِنْدَكَ زَيْدًا**, = **خُذْ زَيْدًا**, see §. 35, rem.

Rem. b. **عِنْدَ** is sometimes (in modern Arabic generally) pronounced **عِنْدَ**, rarely **عِنْدَ**.

Rem. c. To **عِنْدَ** correspond in Hebrew **עִמָּךְ** and **עִמִּי**; e. g. Gen. 25, 1. **וַיֵּשֶׁב יִצְחָק עִם-בְּאֵר לַחֵי-רְאִי**, 35, 4. **וַיֵּשֶׁב אִשָּׁר עִם-שָׂרָם**, 24, 25. **וַיֵּשֶׁב אִשָּׁר עִם-שָׂרָם**, *apud nos, in domo nostrâ*; Job 9, 2. **וַיֵּשֶׁב אִשָּׁר עִם-שָׂרָם**, *and how can a men be just in God's sight (judice Deo)*.

60. لَدَى or لَدَا, (لَدُنَّا, لَدُنِي), (with suffixes لَدَيْكَ, لَدَيْ, لَدُنْ), is a comparatively rare word, equivalent in meaning to عِنْدَ (see §. 59); as: اِعْتَقَدَ أَنَّهُ النَّارَ أَفْضَلَ الْأَشْيَاءِ الَّتِي لَدَيْهِ, *he believed that fire was the most excellent of the things which were in his possession*; وَالْفَيَّا سَيِّدَهَا لَدَا الْبَابِ, *and they found her lord at the door*.

Rem. The lexicographers enumerate several other forms of this word; viz. لَدُ, لَدْ, لَدُنْ; لَدُنْ, لَدُنِي, لَدُنْ, لَدِينْ, لَدَنْ.

61. بَيْنَ, *between, among*, is properly the accusative of the substantive بَيْنٌ, signifying *intervening space*, which may be regarded either as *uniting* or as *separating* two or more objects, whence بَيْنَ may be construed with verbs of either meaning; as: جَمَعَ بَيْنَنَا, *he united us*, فَارَقَ بَيْنَنَا, *he parted us*, lit. *he united our separation and parted our connection*; اَللَّهُ بَيْنَ قُلُوبِكُمْ, *God has united your hearts*. — If two genitives follow بَيْنَ, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction وَ inserted; as: بَيْنِي وَبَيْنَهُ, *between me and him*; بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ, *between you and your brother*. But if both are substantives, this is not done; as: بَيْنَ زَيْدٍ وَعَمْرٍو, *between Zèid and 'Amr*. — Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ, *what is between*, and فِيْمَا بَيْنَ, *in what is between*. Both بَيْنَ and مَا بَيْنَ are often used in the sense of *both — and*, and

of *partly* — *partly* (tam — quam, partim — partim); as: مَا بَيْنَ مَعْرُوفٍ وَجَهْلٍ, *partly known and partly unknown*; جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ, *there came to me both rich and poor*; الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ, *the tribe were partly slain, and partly taken prisoners*. In such cases بَيْنَ or مَا بَيْنَ holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or two points of time, إِلَى is used before the second substantive; as: بَيْنَ إِلَى الْبَصْرَةِ إِلَى مَكَّةَ, *between el-Basra and Mèkka*. — Observe the phrase بَيْنَ يَدَيْ فُلَانٍ, *before any one, in his presence*, lit. *between his hands*; as: اِنْهَزَامُ الذِّئْبِ بَيْنَ يَدَيْهِ, *the fleeing of the wolf before him* (the dog).

Rem. a. From بَيْنَ are formed the conjunctive adverbs of time بَيْنَمَا and بَيْنَمَا, *whilst*, which naturally exercise no influence upon the following clause; as: بَيْنَمَا نَحْنُ نَرْقُبُهُ, *whilst we are awaiting him*; بَيْنَمَا نَسُوسُ النَّاسَ, *whilst we govern the people*; بَيْنَمَا زَيْدٌ مَضْرُوبٌ, *whilst Zeid is being beaten*.

Rem. b. With the uses of بَيْنَ compare those of بَيْنَ; in particular بَيْنَ بَيْنَ and بَيْنَ . . . , both *between* one thing *and* another, and also *whether* — *or*. See Gesenius' Thesaurus, p. 203, second column.

62. عَلَى (with pronominal suffixes عَلَيْكَ, عَلَيْهِ), *over, above, upon*, is used:

1) In its original *local* sense (لِلْأَسْتِعْلَاءِ), *to denote*

higher elevation); as: *فَأَقْبَلَتْ تَحُومَ عَلَى حَائِطٍ*, and it (the pigeon) began to hover over a wall; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ*, he found a person upon the road; *نَظَرَ عَلَى الْحَائِطِ صُورَةَ*, he saw on the wall the figure of a man; *عَلَى ثِيَابٍ*, I had on cotton clothes. The same sense is farther exemplified in: *جَلَسَ عَلَى الْمَائِدَةِ*, he sat at table (because a person sitting at table rises above the level of it); *وَقَفَ*, he stood by the river; *قَعَدَ عَلَى بَابِ دَارِهِ*, he sat at the door of his house; *وَقَفَ عَلَى رَأْسِ فُلَانٍ*, he stood by the head of so and so; *فِي وَقْتِ شَهْوَتِهِ فِي الْوُقُوفِ*, at the time when he was very eager to investigate the peculiarities of the limbs of animals; *طَالَعَ عَلَى شَيْءٍ*, he contemplated or examined something; *اطَّلَعَ عَلَى شَيْءٍ*, he became acquainted with or acquired a knowledge of something; *قَرَأَ عَلَيْهِ*, either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil); *بَدَأَ يَكْتُابُ*, he read the letter to them; *تَلَا الرِّسَالَةَ عَلَيْهِمْ*, he began the book of (canonical) prayer before Mohammedi, began to read it under him as his instructor. Similarly in the phrases: *غُشِيَ عَلَيْهِ (عَلَيْهَا)*, he (she) fainted (lit. there was a covering of darkness over him or her); *أُغِيِيَ عَلَيْهِ (عَلَيْهَا)*, do.; *مَغْشَى عَلَيْهِ (عَلَيْهَا)*, in a faint; *رَحْمَةُ اللَّهِ عَلَيْهِ*, peace be upon you! *رَحْمَةُ اللَّهِ عَلَيْهِ*, God's mercy be upon him, may God have mercy on him.

2) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon*; as: *خَرَجَ عَلَيْهِ*, he went out against him (with an army), he rebelled against him; *هَجَمَ عَلَيْهِ*, he rushed upon him; *فَاعِنْ عَلَيْهِ*, therefore give aid against him; *يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْبَحَنِ*, he must bear his troubles patiently (lit. must exercise patience against them); *كَيْلًا يَكُونُ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ*, that his intelligence and his knowledge may not become an argument against him; *الْفَقْهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا*, learning is the soul's cognizance of what is for its good and for its hurt (see §. 54, 2, c). Similarly in the phrases: *صَعْبٌ (عَسِيرٌ) عَلَيَّ*, difficult for me, opposed to *سَهْلٌ (يَسِيرٌ) عَلَيَّ*, easy for me; *عَزِيزٌ عَلَيَّ*, difficult for me, but also dear to me, opposed in both senses to *هَيِّنٌ عَلَيَّ*; *خَفِيَ عَلَيَّ*, hidden from me, obscure to me, opposed to *جَلِيَ عَلَيَّ*, clear to me. It is therefore construed with verbs signifying *to be angry with* and *to incite or instigate*; as: *عَتَبَ عَلَيْهِ*, he was angry with him; *لَمْ يُكَلِّمْهُ سَخَطًا عَلَيْهِ*, he did not speak to him out of anger with him; *أَغْرَى الْكَلْبَ عَلَيْهِ*, he urged on the dog against him, set the dog at or upon him (*بِهِ* would mean he made the dog attach itself to him). Frequently, however, when construed with these verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it; e. g. *الْحَثُّ عَلَى*, urging or encouraging to action; *خَاطَبُوهُ مُحَرِّضِينَ*, they talked to him, urging him to

write a book; هُمْ الْآخِرَةُ يَجِدُ الْإِنْسَانَ عَلَى الْخَيْرِ, *concern for the life to come induces man to do well* (lit. carries him towards good); مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ, *what induced you to set up this empty claim?* Hence too حَرَمٌ, *to be greedy or covetous*, and its derivatives حَرِصٌ, *greed*, and حَرِيصٌ, *greedy*, are construed with عَلَى and the genitive of the thing coveted. — The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when the person sought is in his house or room, so that we actually find him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house or room*.

3) Of a debt that one owes, and a duty that is incumbent upon one; as: لِي عَلَيْكَ دِينَارَانِ, *you owe me two dinārs* (see §. 54, 2, rem. d.); طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ, *the search after knowledge is an ordinance for every Muslim* (every Muslim is bound by divine command to seek after knowledge); عَلَيْكَ أَنْ تَفْعَلَ هَذَا, *it is incumbent upon you to do this, you must do this*; عَلَيْكَ أَنْ تَتَحَرَّزَ عَنِ الْغِيْبَةِ, *you must refrain from slander or backbiting*.

4) Of the advantage, superiority or distinction that one person or thing enjoys over another; as: فَضْلُ آدَمَ عَلَى الَّذِينَ آتَيْنَاهُ الْمَلَأِيكَةَ, *Adam's superiority over the angels*; الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ, *who love the present life more than the life to come*; آتَاهُ (اخْتَارَهُ) عَلَى غَيْرِهِ, *he preferred it to the rest, selected it in preference to the others*.

5) Of the condition in which any one is in respect to

religion, trade or profession, health, fortune, mental or bodily gifts, &c. (properly, the ground or basis *on* which he stands in these respects). For example: النَّاسُ عَلَى دِينِ مُلُوكِهِمْ, *people follow, or conform to, the religion of their kings*; قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ, *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon*; لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ, *he found nothing in opposition to what he believed*; سَوَاءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ عَشِقَ قَيْنَةً عَلَى أَوْفَرٍ, *no matter whether they be endowed with human form or not*; مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْغِنَاءِ وَالضَّرْبِ, *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; كُنْتُ عَلَى أَنْ أُجِيبَ, *the state in which I am*; دَاعَى الْأَمِيرِ, *I was going to comply with (the orders of) the emir's messenger*; وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ, *many a cup have I quaffed with delight*.

6) Of the ground on which, the cause or reason why, one does a thing; as: أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ, *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account something which he could not master*); الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ, *praise be to God for what he has done*; يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ, *he reproached him for having neglected to send him a present in return*; وَلِتَكْتَبُرُوا, *and that ye should glorify God for having guided you*; عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي, *why am I to give you my*

money? جَاءَ عَلَى أَنَّهُ مَلِكٌ, *he came, on the ground of his being a king*; أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ, *he came to the king's gate, pretending to be his sister*; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا, *I do not ask you for money on that account* (scil. بِنَاءٍ عَلَيْهِ, *building upon it*, or مُعْتَبِدًا عَلَيْهِ, *relying on it*); particularly in the common phrase بِنَاءٍ عَلَى أَنْ, *building upon, reckoning or relying upon, such and such a thing*.

7) Of the terms or conditions, as the ground or basis, on which anything is done; as: أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُبَدِّلُوهُ, *he consented to this proposal of theirs, on condition that they should provide him with weapons*; صَالَحَهُ عَلَى أَلْفٍ, *he made peace with him on (the condition that he should pay him) 1000 dirhems*.

8) In saying that one thing happens in spite of or notwithstanding another thing, that might have prevented it; as: أَعَذَّبُكَ عَلَى كِبَرِ سِنَّكَ, *I will punish you notwithstanding your great age* (lit. *in your state of great age*, see no. 5); الْحَيْدُ تَجْرَى عَلَى مَسَاوِيهَا, *the horses run notwithstanding their defects*.

9) Of the rule or standard according to which something is done; as: عَلَى هَذِهِ الطَّرِيقَةِ, *after this manner*; عَلَى نِسْبَةٍ, *according to a duly observed proportion*; عَلَى مَا مَحْفُوظَةٍ, *according to what I have seen (stated) in books*; عَلَى مَا حَكَاهُ, *according to what he related*.

10) Of the thing of which we speak, which forms, as

גָּבְרוּ, נִוְרָא עַל-כָּל-סְבִיבָיו (Ps. 89, 8); וְבָחִי שְׁלָמִים עָלַי (Prov. 7, 14); כִּי-עָלֶיךָ הוֹרָגְנוּ כָל-עַל-מָה (Gen. 49, 26); *on account of what?* עַל-הַיּוֹם, *for thy sake* (Ps. 44, 23); *although or notwithstanding thou knowest* (Job, 10, 7), *though there is no wrong in my hands* (Job, 16, 17); וַיְדַבֵּר עַל-, *he spoke (wrote) about the trees* (1 K. 5, 13), *I have heard say concerning thee* (Gen. 41, 15); דָּבַר דָּבָר, *a word spoken in season* (Prov. 25, 11).

63. *דּוֹן* (properly the accusative of *דּוֹנָה*, a nomen actionis from *דָּן*, *to be beneath, less, inferior*, related to *דָּנָה*, *to come near*, and *דָּנָה*, *to be less or worse*) and *מִן דּוֹן*, in which combination *מִן* has a partitive force, signify *under, below, beneath*. They indicate:

1) That a person or thing dwells or is situated, or that an action takes place, *below* some place; as: *إِنَّ بِالشَّعْبِ الَّذِي اتَّقُوا دُونَ صَنْعَاءَ*, *they met below San'ā*; *دُونَ سَلْعٍ لَقَتِيلًا*, *in the ravine that is below Sèlū (there lies) a murdered man*.

2) That one person or thing comes *near* or approximates to another, especially a higher one (properly, stands under it, does not reach it); as: *قَامَ دُونَ الْبَكْرَةِ*, *he stood close by the young she-camel*; *أَدْنُ دُونَكَ*, *come nearer (to me)! lit. approach not far from yourself (towards me)*; *دُونَكَ زَيْدًا*, *seize Zeid (who stands not far from you, see §. 35, rem.)*

3) That one space, distance or number does not equal

or complete another; as: *وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجَرٍ*, and between them there was less than a stone's throw.

4) That one thing is smaller or worse than another; as: *مِنْ دُونَ الْعِلْمِ عِزُّ الْأَعْلَى فِي الْمَوَاقِبِ*, magnificent splendour in the retinue of princes is less (glorious) than learning.

5) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect opposed to the other; as: *مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ*, some of them are upright, some not (lit. and some of them remain under uprightness, do not attain to that quality). In this sense *دُونَ* is equivalent to *غَيْرُ*.

6) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects it to a less degree than it does another); as: *يَدْعُو مِنْ دُونَ اللَّهِ*, he invokes, to the exclusion of God, what can neither injure nor benefit him, he invokes what can neither &c., but not God; *أَهْلُ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ*, the people of this city worship idols and not God; *مَا لَكُمْ مِنْ دُونَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ*, ye have no patron and no helper except God; *عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ*, you act according to one of these (two rules), but not the other; *يَتَّبِعِي*, he ought to choose the old in preference to the new; *وَأَمَّكُمْ دُونَ الْأَنَامِ طَرًّا*, and he sought you

out in preference to all other men. — Here must also be mentioned *دُون*, and the rarer *بِدُون*, in the sense of *without*; as: *لَيْسَ أَكْتَسَابُ الْمَالِ دُونَ مَشَقَّةٍ*, *wealth cannot be acquired without trouble*; *دُونِذَا يَنْفِقُ الْحِمَارُ*, *the ass will be sold without this*; *يَأْخُذُهَا تَجَارُ بِلَادِ الْمَعْبَرِ بِدُونِ ثَمَنِ*, *the merchants of the country of Malabar take them without (paying any) price (for them).*

Rem. *دُونَكَ* and *دُونَكُمْ*, as interjections, are equivalent to *أَمَامَكُمْ*, *أَمَامَكَ* (see §. 35, 2, b), *look out! take care!* as: *دُونَكُمْ لَا تُقِيلُوهُمْ*, *take care and give them no quarter.* — On the phrases *دُونَكُمْوَهُ*, *دُونَكَ زَيْدًا*, &c., see §. 35, rem.

7) That one object is placed before another, either *a*) as a hindrance or obstacle to prevent a person from getting at it, or *b*) as a protection to defend it from some one; as: *دُونِ ذَلِكَ جَمْرُ الْغَصَا وَخَرْطُ الْقَتَادِ*, *before this there are the coals of the gadā and the stripping of the katād*, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the gadā being noted for its long retention of fire, and the katād for the number and size of its thorns); *لَيْسَ دُونَهُمْ حِجَابٌ*, *there is no barrier in front of them*; *وَكَانَ حِجَّتِي دُونَ مَنْ كُنْتُ أَتَقَى ثَلَاثَ شُحُوصٍ*, *my shield (protection) against those whom I feared was three persons*; *إِنَّ أَمْرَ الْقَيْسِ جَرَى إِلَى مَدَى وَأَعْتَقَهُ حِمَامُهُ دُونَ*, *Imru'ū 'l-Kais ran for a goal, but death intercepted him before he reached that goal*; *دُونِ النَّهْرِ جَمَاعَةٌ*, *before*

(you reach) the river, there is a number of men (to be encountered), = قَبْلَ أَنْ تَصِلَ إِلَى النَّهْرِ. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with دُونَ (compare §. 50, 1); e. g. قَاتَلَ دُونَهُمْ سَاعَةً, he fought for them for some time; إِنَّ الْمُحِبَّ الصَّادِقَ يَبْذِلُ نَفْسَهُ دُونَ حُبُّوبِهِ, a true friend gives up his life for his friend. In this case دُونَ is synonymous with أَمَامَ, in front of, before. — Hence too it often denotes on this side of (cis, citra); as: دُونَ جَيْحُونَ, on this side of the Oxus; in which case it is opposed to وَرَاءَ, behind, beyond, as مَا وَرَاءَ النَّهْرِ, Transoxania (lit. what is beyond the river Oxus).

Rem. دُونٌ forms a diminutive دُونَيْنِ.

64. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and دُو, which latter word is used in the dialect of the Bènū Temīm in the sense of the demonstrative pronoun *this* (see vol. I. §. 340, with rem. *b*, and §. 347, with rem. *c* and *e*, and compare فَيَعُودَ مِنْ ذِي قَبْلُ, that he may return to his former condition). It is contracted into مُنْذُ, which becomes in the *wasl* مُنْذُ (see vol. I. §. 20, 4). These particles signify *from such and such a time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of. For example: مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ, I have not seen him since last Friday (lit. the terminus a quo is Friday); مَا رَأَيْتُهُ مُنْذُ عَامٍ أَوَّلٍ, I have not

seen him since last year; اَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مُنْذُ خَمْسَةِ أَيَّامٍ, I know that he has been starving for the last five days; مَا كَلَّمْتُهُ مُذْ شَهْرِنَا هَذَا, I have not spoken to him since (the beginning of) this month.

Rem. a. The lexicographers mention the forms مُنْذُ and مِذْ.
— مُذْ may also take in the was! the form مِذْ.

Rem. b. The Bédawīn use مِنْ instead of مُنْذُ, as مُنْذُ سَنَةٍ = مِنْ سَنَةٍ. Compare in the Kor'an, ch. 9, v. 109, أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *it was founded upon the fear of God from the first day.* This is also the Hebrew construction.

65. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as: وَاللَّهِ, *by God!* وَرَبِّ الْكَعْبَةِ, *by the Lord of the Kāba* (the mosque of Mēkka)! This وَ is used, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ is used (see §. 57). Sometimes the particle فَ is prefixed to وَ, as فَوَاللَّهِ, *by God then!*
— The particle تَ (the origin of which is very obscure) also takes the genitive, but is seldom used except in the oath تَاللَّهِ, *by God!*

66. Among the prepositions is usually reckoned كَ, *as, like.* This is, however, not a preposition, but a substantive, synonymous with مِثْلُ, *likeness.* It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or

governing word, to a following noun in the genitive (see §. 75); as: *وَعَلَى رَأْسِهِ كَأَلْقَلَنْسُوءٍ*, *and on the top of it* (the pillar) *is (something) like a pointed cap*, = *مِثْلُ الْقَلَنْسُوءِ*; *بِكَالسُّودَانِيقِ*, *with (a horse) like a falcon (in speed)*, = *بِمِثْلِ*; *فَضَحَكَ عَنْ كَالْبَرَدِ السُّودَانِيقِ*, *he laughed so as to show (teeth) like hailstones* (as white as hailstones). The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a *صِفَةٌ*, *adjective* or *relative adjectival clause*, to an infinitive that is understood; as: *جِئْتَ كَزَيْدٍ*, *you are come like Zèid*, i. e. *جِئْتَ هَجِيًّا كَمَجِيٍّ (مِثْلُ هَجِيٍّ) زَيْدٍ*, *you have come a coming like the coming of Zèid*. Or we might regard it as being a *حَالٌ*, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in *جِئْتَ* as *فَاعِلٌ* or *agent*; i. e. *جِئْتَ كَأَنَّكَ كَزَيْدٍ (مِثْلُ زَيْدٍ)*, *you are come as one who is like Zèid*.

Rem. a. *ك* is very rarely joined to a pronominal suffix; and equally rare is the use of the redundant *مَا* after it (compare §. 57, 3); as: *وَنَعْلَمُ أَنَّهُ كَمَا آلتَايَسِ مَجْرُومٌ عَلَيْهِ وَجَارِمٌ*, *and we know that he is, like (other) men, sinned against and sinning* (*جَارِمٌ* in rhyme for *جَارِمٌ*). In Hebrew *כְּ* and *כִּי*, or *כִּי*, are used; but with the other pronominal suffixes *כִּי* = *כְּ* is always employed, as also occasionally before substantives.

Rem. b. *ك* is sometimes used redundantly along with the synonymous *مِثْلُ*; as: *لَيْسَ كَمِثْلِهِ شَيْءٌ*, *there is nothing like Him*.

Rem. c. **لِ** is said by the grammarians to be used **لِلتَّشْبِيهِ**,
to compare one object with another.

67. Compound prepositions are rare in ancient Arabic, but more common in the modern language. The first part of the compound is almost invariably **مِنْ**, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are:

1) **مِنْ بَيْنِ** (Heb. **בֵּינִי**); as: **مِنْ هُوَ الْمَخْصُوصُ مِنْ**, *Mohammèd is the one preeminently distinguished among all mankind for excellence and perfection* (lit. *from among all mankind*); **مِنْ بَيْنِ يَدَيْهِ**, *from his presence* (lit. *from between his hands*); **فِي آذَانِنَا وَقَرٌّ**, *in our ears is hardness of hearing, and between us and thee there is a partition-wall*. In this last example **مِنْ** is partitive, the literal meaning being: *and in a part of the space between us and thee &c.*

2) **مِنْ تَحْتِ**, from **فَوْقَ**, *above*, and **مِنْ تَحْتِ**, from **تَحْتِ**, *under, beneath*; as: **جَعَلَ فِيهَا رَوَاسِيَ مِنْ قَرْنِهَا**, *he placed immovable (mountains) upon it (the earth)*; **طَلَعَ مِنْ فَوْقِ**, *he ascended the hill and descended by the other side* (from **خَلْفَ**, *behind*); **جَنَّاتٍ تَجْرِي مِنْ**, *gardens under (the trees of) which streams flow*. In all these examples **مِنْ** is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the summit and descends by a part of

the other side; the streams occupy a part of the space under the trees.

3) *مِنْ قَبْلَ*, from *قَبْلَ*, *before* (of time), and *مِنْ بَعْدَ*, from *بَعْدَ*, *after* (of time); as: *الَّذِينَ مِنْ قَبْلِكَ*, *those who were before you*; *ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ*, *then we brought you again to life after your death*; *فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ*, *then there came after them an evil generation*. Here again *مِنْ* is partitive, *in a portion of the space of time before or after*.

4) *مِنْ عَلَى* (Heb. *מֵעַל*), *from off* (lit. *from upon*); as: *نَزَلَ مِنْ عَلَى فَرَسِهِ*, *he dismounted from his horse*; *قَفَرَ مِنْ عَلَى ظَهْرِهِ*, *he sprang from off its back*.

5) *مِنْ عِنْدَ* (Heb. *מֵעַד*) and *مِنْ لَدُنْ*; as: *هَذَا مِنْ عِنْدِ اللَّهِ*, *this is from* (lit. *from the side of, from beside*) *God*; *هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً*, *grant us thy mercy* (lit. *mercy from beside thee*),

6) *مِنْ قِبَلِ*, from *قِبَلِ*, *beside, in the power or possession of* (penes, apud); as: *كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ*, *he was governor of Syria for 'Othmān* (lit. *from beside 'Othmān*, with whom lay the option of sending him as such); *قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِي بَكْرٍ*, *there came to him an answer to his letter from* (Fr. *de la part de*) *Abū Bèkr*; *سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَمَّنَنِي بِطَرْفِهَا*, *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address*.

Rem. *a*. Of *مِنْ دُونِ* and *بِدُونِ* we have already spoken in §. 63. — *إِلَى* is sometimes found in connection with other prepositions, but the compounds *إِلَى فَوْقِ*, *إِلَى تَحْتِ* (and *لِعِنْدِ*), and *إِلَى لَدُنْ* are condemned by the grammarians.

Rem. *b*. The preposition is occasionally, though very rarely, omitted by a poet, and the genitive notwithstanding retained; as: *إِذَا قِيلَ أَى النَّاسِ شَرُّ قَبِيلَةٍ أَشَارَتْ كُلاَيْبٍ بِأَلَاكِفِ الْأَصَابِعِ*, when the question is asked, *Who of mankind are worst as a tribe?* the fingers point with the hands to *Kulëib* (for *إِلَى كُلاَيْبٍ*); *حَتَّى تَبَدَّخَ فَارْتَقَى الْأَعْلَامِ*, until he became haughty, and ascended the heights (of pride), for *فَارْتَقَى إِلَى الْأَعْلَامِ*.

Rem. *c*. Sometimes by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially *لِ*); as: *وَإِذَا كَالَوْهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ*, and when they measure unto them or weigh unto them, they give less (than is due), for *وَزَنُوا لَهُمْ أَوْ كَالُوا لَهُمْ*; *وَلَقَدْ جَنَيْتَكَ أَكْمُوا وَعَسَاكِلَا*, and I have gathered for you mushrooms and truffles, for *عَسَاكِلَا* in rhyme for *جَنَيْتَكَ*; *وَلَكِنْ رَحَلْنَاهَا*, but we made ready noble spirits to encounter these (calamities), for *رَحَلْنَا لَهَا*; *أَمَرْتُكَ بِالْخَيْرِ فَأَفْعَلْ مَا أُمِرْتَ بِهِ*, I bade you do good, do therefore as you were bidden, for *أَمَرْتُكَ بِالْخَيْرِ*; *كَمَا عَسَدَ الْطَّرِيقِ الشَّعْلَبُ*, as the fox trots along the path, for *فِي الْطَّرِيقِ* (see §. 44, 2, rem. *a*).

B. The Noun.

1. The Nomina Verbi, Agentis and Patientis.

68. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (vol. I. §. 195), of its use as the *الْمَفْعُولُ الْمُبْتَغَى* or objective complement of the verb (§. 26), and of its rection, in so far as it possesses verbal power (§§. 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but, on the contrary, is, like other nouns, indefinite, where it stands without the article. For example: *قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْقُدُّوسِ*, *to fight in it* (one of the sacred months) *is a great sin, but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn his people out of it, is a yet greater sin in the sight of God* (*قِتَالٌ* is here *a fighting*, and not *the fighting*, and so with the other nomina verbi); *الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ** *بِمَعْرُوفٍ*, *the divorce may take place twice* (and the woman be taken back after each occasion), *but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (*الطَّلَاقُ*, *the divorce*, *إِمْسَاكَ*,

*) Viz. *فَالْوَجِبُ (هُوَ) إِمْسَاكَ or فَإِمْسَاكَ وَاجِبٌ*.

a retaining, تَسْرِيجٌ, a dismissing); لَا يَسْتَطِيعُونَ نَصْرًا, they cannot give any help (نَصْرًا = مَا نَصْرًا or مِنْ نَصْرٍ, whereas النَّصْرُ would mean: they cannot give the help necessary in the particular case).

69. Of the rection of the nomina agentis and patientis or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§. 30—32. They designate the person or thing to which the verbal idea attaches itself as descriptive of it; e. g. الْبَاعِثُ, the exciting cause, the motive; الْمَانِعُ, the hindering object, the hindrance. Now, as both the person or thing and the verbal idea are something firm and abiding, it necessarily follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see §. 8), to which too it is often related in outward form (see Vol. I. §. 236, with rem. a). The difference between them is, that the concrete verbal noun designates a person or thing, to which the verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as verbum finitum, expresses the verbal idea as movable and indeed in constant motion.*) The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

*) The Arab grammarians ascribe to the finite verb, in general, the idea of الْحُدُوثُ, the becoming new, the coming into existence of the act; to the imperfect, in particular, that of التَّجَدُّدُ, constant renewal or repetition (see §. 8); to the verbal noun, that of الثَّبَاتُ, fixedness, immobility.

70. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the sentence that points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time.

71. In a clause that is not circumstantial, whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. For example: زَيْدٌ نَاكِحٌ عَدَا زُبَيْدَةَ, *Zèid's son is to be married tomorrow to Zubèida* (the reference of نَاكِحٌ to the proximate future is shown by عَدَا); أَنَا قَاتِلُهُ, *I am going to kill him*; أَنَا قَاتِلُكَ, *I will kill you* (ego te interficiam); هَذَا مَقْتُولٌ, *this man must be killed* (in these three examples the context fixes the meaning); وَأَعْلَمُوا, *and know that ye shall not find God feeble, and that God will put the unbelievers to shame*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ, *who think that they shall meet their Lord*; قَدْ اطَّرَقَ يَنْظُرُ, *he kept silence, in order to see what they would do* (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

Rem. a. When the perfect كَانَ is prefixed to a concrete verbal

noun that refers to the future, the idea of futurity is transferred to a past time; as: *أَمْرٌ كَانَ مَفْعُولًا*, *a thing that should have been done* (equivalent to *أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ*); *مَا كَانَ كَأَنَّ لَوَالِحَ*, *quid futurum esset si etc.* Compare the composition of the imperfect with *كَانَ*, §. 9.

Rem. b. On the corresponding Hebrew usage, see Gesenius' Gr. §. 131, 2, a, b, and rem. 1; and with the following sections compare §. 131, 2, c.

72. But if the concrete verbal noun stands in a *circumstantial* clause, the state that it describes belongs to the same period of time as the verb in the leading clause. For example: *أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ*, *he recited, whilst he was in prison at Mekka, (the following verses)*; *جَدَّ الْمَهْدِيُّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ*, *el-Mahdi fled with all speed and reached Tarābulu (Tripolis) in North Africa, whilst Ziyādetu'llah kept constantly pursuing him*; *مَنْ يُسَلِّمُ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ*, *who turns himself wholly towards God, whilst he does a good action.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, e).

73. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an adverbial accusative. This may happen even when the subjects are different (§. 44, 3). For example: *فَوَلَّى الثَّوْرُ هَارِبًا*, *the ox*

turned his back fleeing; سَافَرَ بَارِيًّا أَخُوهُ الْقَوْسَ, he set off whilst his brother was cutting the bow; خَرَجَ قَاعِدًا أَبُوهُ, he went out whilst his father was seated; لَقِيتُ السُّلْطَانَ, I found the sultan weeping in his house; بَاكِيًا عِنْدَهُ, I was in the garden whilst it was in bloom; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا, مَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا, whosoever disobeys God and his Apostle, and transgresses his statutes, He will cast him into hell-fire to abide in it for ever (here the *حَال* or circumstantial term, *خَالِدًا فِيهَا*, is not *الْحَالُ الْمَقَارُنُ*, or the *hāl* that indicates a state present at a past time, but *الْحَالُ الْمَقْدَرُ*, or the *hāl* that indicates a future state). The same is the case after *بَقِيَ*, to remain, *دَامَ*, to last, continue, لَا يَزَالُ, he will not cease, and the like (see §. 42, 2, a); as لَمْ يَزَلْ قَاعِدًا, he did not cease sitting; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ, عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ, a part of my people shall not cease openly to hold fast the truth till the day of the resurrection; مَا دَامَ الرُّوحُ سَاكِنًا فِي الْجَسَدِ, as long as the spirit continues to dwell in the body; فَبَقِيَ مُتَكَبِّرًا, he remained in amazement; ذُو الْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا, the reputation of the learned shall continue multiplied (after his death). The Imperfect is also used after these verbs, in many cases with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as: مَا زَالَ يَقْتَصِرُ عَلَى السُّكُونِ

فِي قَعْرِ مَغَارَتِهِ, *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يُنْعِمُ النَّظَرَ فِيهَا, *and he did not desist from investigating it carefully* (يُنْعِمُ = يُبْعِنُ). Compare §. 8, e.

74. The concrete verbal noun is also sometimes annexed, like the Imperfect (§. 9), to the verb كَانَ, to express the praesens praeteriti or Greek and Latin imperfect; as: كَانَ نَازِلًا, *he was dwelling*; كَانَتْ مَرْكُوزَةً, *they (the spears) were sticking in the ground* (كَانَتْ تُرْكُزُ would mean *they were stuck into the ground*).

Rem. Similarly, in Hebrew, הָיָה with the participles; Gesenius' Gr. §. 131, 2.

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more nearly determined or defined by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwîn* or the terminations *in* and *on* (vol. I. §. 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *al-muṣāf*, *the annexed*; the determining noun, *al-muṣāf ilayh*, *that to which annexation is made or to which another word is annexed*; and the relation subsisting between them is known as *al-iṣāfa*, *the annexation*. European grammarians are accustomed to say that the determined or governing word is in the *status constructus*.

Rem. *a*. The Arab grammarians speak of two kinds of annexation; the one called *الإِضَافَةُ الْحَقِيقِيَّةُ*, the *proper* or *real annexation*, *الْكَصَّةُ*, the *pure annexation*, or *الْمَعْنَوِيَّةُ*, the *logical annexation*; the other, *الإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ*, the *improper annexation*, *غَيْرُ الْكَصَّةِ*, the *impure annexation*, or *الْلَفْظِيَّةُ*, the *merely verbal* or *grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of an indefinite *tamyiz*-accusative (see §. 44, 5); or that the participle active of a directly transitive verb, being used with the meaning of the *الْبُضَارِعُ* or Imperfect (see §. 30, 1), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power upon the preceding governing word (see §. 88). We have here to deal almost exclusively with the real annexation.

Rem. *b*. The remarks contained in the following sections (as far as §. 79, inclusive) mostly apply to the other Shemitic languages as well as to Arabic.

76. By the genitive is indicated: *a*) the person to whom the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ*, the *wisdom of God*; *b*) the material of the form and the form of the material; as *بَيْضَةُ فِضَّةٍ*, an *egg of silver*, *فِضَّةُ الدَّرَاهِمِ*, the *silver of the dirhems* (in the former case the annexation is *explicative*, *إِضَافَةٌ بَيَانِيَّةٌ*, the original expression being

بَيِّضَةٌ، i. e. بَيِّضَةٌ هِيَ فِضَّةٌ, see §. 93); c) the cause of the effect and the effect of the cause, as خَالِقُ الْأَرْضِ, *the creator of the earth*, حَرُّ الشَّمْسِ, *the heat of the sun*; d) the part of the whole (*partitive annexation*, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts (*explicative annexation*), as رَأْسُ الْحِكْمَةِ, *the beginning of wisdom*, كُلُّ الْمَخْلُوقَاتِ, *the totality of created things*; e) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ السُّلْطَانِ, *the treasury of the sultān*, سُلْطَانُ الْبَرِّ وَالْبَحْرِ, *the lord of land and sea*; and f) the object of the action and of the agent, as كَاتِبُ الرِّسَالَةِ, *the creation of heaven*, خَلْقُ السَّمَاءِ, *the writer of the letter*.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (that also represents the accusative, §§. 29 — 34), فِي or مِنْ. For example: غُلَامٌ زَيْدٍ, *Zèid's slave*, = الْغُلَامُ الَّذِي لِرَیْدٍ, *the slave who (belongs) to Zèid*; كَأْسٌ فِضَّةٌ, *a silver cup*, = كَأْسٌ مِنْ فِضَّةٍ, *a cup (made) of silver* (see §. 49, 6); صَوْمُ الْيَوْمِ, *today's fast*, = الصَّوْمُ فِي الْيَوْمِ, *the fast (held) today* (see §. 56, 1).

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ اللَّهِ, *the Apostle of God*; كَلِمَةُ إِنْ, *the word 'in'*; تَنْكِيرُ إِنْسَانٍ, *the meaning of (the verb) katala*; مَعْنَى قَتَلَ,

the indefiniteness of (the substantive) 'insān (not كَلِمَةُ الْإِنِّ, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); *هَذَا يَوْمٌ يَنْفَعُ*, *its meaning*; *مَعْنَاهُ*, *this is the day (when) their truthfulness shall benefit the truthful*; *إِلَى يَوْمٍ يُبْعَثُونَ*, *till the day (when) they (the dead) shall be raised*; *وَقْتُ أَنْ أَسْتَتِرَ*, *at the time (when) he hid himself*, = *وَقْتُ اسْتِتَارِهِ*, *at the time of his hiding himself*; *خَوْفٌ أَنْ يَفْعَلَ كَذَا*, *for fear of his doing so and so*; *عَصْرَ حَانَ مَشَيْبٌ*, *at the time (when) old age is coming on*; *يَوْمَ تَوَلَّتْ الْأَطْلَعَانُ عَنَّا*, *the day (that) the women (setting out on their journey) turned away from us*; *حَتَّى سَقَتْهُ الْمَنِيَّةُ كَأْسًا وَسُقُوا مَاءً حَمِيمًا*, *till death made him drink the cup of "and they were given boiling water to drink"* (el-Kor'an, ch. 47, v. 17). — The *determined noun*, on the contrary, can be only a substantive; for the numerals and prepositions (*خَمْسَةُ رِجَالٍ*, *five men*, *بَعْدَ سَنَةٍ*, *after the lapse of a year*) are in reality substantives; and adjectives, standing in the position of defined nouns, have the force of substantives, as *خَيْرُ الْبَرِيَّةِ*, *the best of (God's) creatures* (see §. 86), *عَاجِلُ طَعْنَةٍ*, *a hurried thrust*.

Rem. a. In later writers we find such phrases as *سَيْفٌ وَرُمْحٌ زَيْدٍ*, *Zeid's sword and spear*, for which the classical expression would be *سَيْفُ زَيْدٍ وَرُمْحُهُ*. See §. 176, f.

Rem. b. Examples of a clause supplying the place of a genitive in Hebrew, are given by Gesenius, Gr. §. 114, 3.

79. Not only common nouns, but also proper names, may be determined by a genitive; as: **إِيلِيَاءَ فَلَسْطِينِ**, *Īliyā (Aelia Capitolina, Jerusalem) of (i. e. in) Palestine*; **طَرَابُلُسُ الشَّامِ**, *Tripolis in Syria*; **حِيرَةُ النُّعْمَنِ**, *Hira, (the capital of the kingdom) of ʿn-Noʿmān*; **تَغْلِبُ وَائِلٍ**, *Taglib, (son) of Wāʾil*, for **تَغْلِبُ بْنُ وَائِلٍ**; **حَاتِمُ طَيٍّ**, *Hatim of (the tribe of) Tayy*; **عَمْرُو الْكَلْبِ**, *ʿAmr of the dog*, so called because he was always accompanied by a hound.

Rem. Compare, in Hebrew, **בֵּית לָהֶם יְהוּדָה**, *Beit Lehem, Judah*, and the like. See Gesenius' Gr. §. 112, 3, rem. 2.

80. As the Arabic language possesses, comparatively speaking, but a small number of adjectives, it often happens that a noun is qualified by the genitive of another noun, where in other languages an adjective would be employed; as: **رَجُلٌ سَوٌّ**, *a bad man*; **حِمَارٌ وَحْشٍ**, *a wild ass*. This is particularly the case in specifying the material of which a thing is made; as: **بَيْضَةٌ فِصَّةٍ**, *ovum argenteum, a silver egg*; **ثَوْبٌ حَرِيرٍ**, *vestis serica, a silk dress* (see §. 76—77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as: **زَيْدُ الضَّلَالِ**, *the erring (apostate) Zèid*, = **سَعْدُ ذُو الْخَيْرِ**, *the good Sád*, = **سَعْدُ ذُو الْخَيْرِ**, to which would be opposed **سَعْدُ السَّوِّءِ**, or **سَعْدُ الشَّرِّ**, *the wicked Sád*, = **سَعْدُ ذُو السَّوِّءِ** or **ذُو الشَّرِّ**.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 104, 1.

81. For the same reason, the Arabs use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives are placed after the noun which they qualify, and in apposition to it. They are principally the following: ذُو, *the (man) of* such and such a thing, its *owner* or *possessor* (vol. I. §. 340, rem. *b*); صَاحِبٌ, *companion, possessor*; أَبٌ, *father*, and أُمٌّ, *mother*, i. e. *originator, cause, origin, or principle* of a thing; ابْنٌ, *son*, and ابْنَةٌ or بِنْتُ, *daughter*, i. e. *originating from, caused by, dependent upon or related to something*; أَخٌ, *brother*, i. e. *connected with or related to something*. The nouns ذُو and صَاحِبٌ are constantly used in this way in common prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو الْخَيْرِ, *the good*; ذُو الشَّرِّ, *the bad*; ذُو الْعِلْمِ, *the learned*; ذُو الْجَهْلِ, *the ignorant*; أُولُو الْأَلْبَابِ, *a piece of land covered with thorns*; أَرْضُ ذَاتِ شَوْكٍ, *intelligent persons*; صَاحِبُ الطَّبْعِ الْمُسْتَقِيمِ, *one with good natural parts*; أَبُو الْحَيَاةِ, *the father (supporter) of life, i. e. the rain*; أَبُو الْخُصَيْنِ, *the father (constructor) of the little fortress, i. e. the fox*; أُمُّ الْخَبَائِثِ, *the mother (cause) of disgraceful acts, i. e. mine*; ابْنُ السَّبِيلِ, *the son of the way, i. e. the traveller*; ابْنُ آوَى, *the son of howling, i. e. the jackal*; بِنْتُ الْجَبَلِ, *the daughter of the mountain, i. e. the echo*;

أَخُو تَمِيمٍ, *a brother of Temim, one of the tribe of Temim*;
 أَخُو الْعِلْمِ, *the brother of learning, i. e. the learned.*

Rem. Compare the use of such Hebrew words as אִישׁ, בָּעַל, בֵּן and בֶּת; Gesenius' Gr. §. 104, 2.

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. These substantives are:

1) كُلُّ, *the totality, the whole* (lit. *what is rolled and gathered together*; compare لָ, *to roll*, كِلْدٌ, *a crown*, بَلَّ, *to finish*, بَلَّلَ, *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, كُلُّ means *whole*, as: كُلُّ الْبَيْتِ, *the whole house*, كُلُّ الْيَوْمِ, *the whole day*; if it is definite, but a plural or a collective, كُلُّ means *all*, as: كُلُّ الْحَيَوَانَاتِ, *all the animals*, كُلُّ النَّاسِ, *all mankind*; if it is indefinite, كُلُّ means *each, every*, as: كُلُّ كَيْدٍ, *every stratagem*, كُلُّ يَوْمٍ, *every day*, كُلُّ وَاحِدٍ (أَحَدٍ), *each single one*, كُلُّ مَنْ, *every one who* (in which case the annexation is explicative, إِضَافَةُ التَّفْسِيرِ وَالْبَيَانِ; *each, viz. stratagem, &c.*). — Frequently, however, the definite primary substantive is put first, and كُلُّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as

it were, repeated in the suffix; as: *الْبَيْتُ كُلُّهُ*, *the whole house*; *الْأَرْضُ كُلُّهَا*, *the whole earth*; *النَّاسُ كُلُّهُمْ*, *all mankind*. Instead of this construction, we sometimes find *الْكُلُّ*, *τὸ πᾶν*, and even *كُلُّ*, which is definite, notwithstanding the *tênwîn*, and stands, according to circumstances, for *كُلُّهُمْ*, &c.; as: *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيْتَامُ وَالْكُلُّ*, *كُلُّكُمْ*, &c.; as: *وَقَدْ أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَالْأَغْنَامَ وَبَقُوا الْكُلُّ عِنْدَ الْمَاءِ قِيَامًا*, *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* (*الْكُلُّ = كُلُّهُمْ*); *وَعَادَ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلُّ كَذَّابٍ*, *and Ad, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove and the people of Tubba, all accused the apostles of imposture* (*كُلُّ = كُلُّهُمْ*).

Rem. a. This last remark applies also to *غَدٌ*, *tomorrow*, = *غَدُ ذَلِكَ الْيَوْمِ* and *غَدٌ*, and to *قَابِلٌ*, *next year*, = *قَابِلُ ذَلِكَ الْعَامِ* and *قَابِلُ هَذَا الْعَامِ*.

Rem. b. On the similar construction of *כָּל* in Hebrew, see Gesenius' Gr. §. 109, 1.

2) With the use of *كُلُّ* coincides in most points that of *جَمِيعٌ*, *the totality, the whole* (lit. *what is collected*, from *جَمَعَ*, connected with *جَمَّ*); as: *جَمِيعُ النَّاسِ* or *النَّاسُ جَمِيعُهُمْ*, *all mankind* (but also *جَمِيعًا*, whereas *النَّاسُ* is inadmissible); *الْمَدِينَةُ جَمِيعُهَا*, *the whole city*; *فَلَمَّا وَلِيَ الْمُلْكَ قَتَلَ الْجَمِيعَ*, *and after he obtained the sove-*

reignty, he put them all to death (الْجَمِيعُ, τὸ ὅλον, equivalent in this case to جَمِيعُهُمْ).

Rem. The word سَائِرٌ, *the rest, the remainder* (properly the nomen agentis of سَيَّرَ, *to be over, to be left*, Heb. שָׁרַר), is incorrectly used by later writers in the sense of *all*; as: قَدِيمٌ

اِسْتَوْفَى سَائِرَ الْخَرَاجِ, *all the pilgrims have arrived*; سَائِرُ الْحَاجِّ, *he has received the whole of the property-tax*.

3) بَعْضٌ, *a part, a portion*, is used with the genitive of a plural or a collective to signify *a certain one, some*; as: خَاطَبَ بَعْضُ التَّلَامِيذِ مُحَمَّدَ بْنَ الْحَسَنِ, *some of the pupils addressed Mohammedi the son of 'l-Hasan*; فِي بَعْضِ الْبُغَايِرِ, *in a certain cave*; فِي بَعْضِ الْأَيَّامِ, *one day*; أَنْشَدَ لِبَعْضِهِمْ, *he recited (the following verses) composed by one of them (one of the poets, by a certain poet)*; وَاحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ, *and beware of them, lest they lead thee astray from part of what (from some of the precepts which) God has sent down (revealed) unto thee*. — If بَعْضٌ be repeated as a correlative, no pronominal suffix is added to it in the second place; as: وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا, *even though they should aid one another*; إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا, *the wicked make to one another only vain (or deceitful) promises*. In modern Arabic the second بَعْضٌ is omitted. — Lastly, لِبَعْضٍ is sometimes used instead of بَعْضٌ with the genitive; as: إِذَا قَامَ بِهِ الْبَعْضُ فِي بَلَدَةٍ, *when he comes to a certain place*.

سَقَطَ عَنِ الْبَاقِينَ, *when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest*; وَقَدْ خَالَفَهُمُ الْبَعْضُ فِي ذَلِكَ, *some opposed them in this matter*.

4) غَيْرٌ, *alteration, difference*, as a concrete, *something different*, is used with a following genitive to designate one or more objects *other* than, *differing* from, or the *opposite* of the object or objects expressed by the genitive. In the last case, it corresponds to our negative prefix *un* or *in*; in the others, it may be rendered by *another*, *other*, *et cætera*, and the like. For example: الْمُلُوكُ وَغَيْرُهُمْ, *kings and others*; الشَّجَاعَةُ وَالْقُوَّةُ وَالشَّفَقَةُ وَغَيْرُهَا, *bravery, strength, clemency, and other qualities*; جَاءَ الْوُزَرَاءُ وَالْقُضَاةُ وَغَيْرُهُمْ, *there came the vizirs, judges, &c.*; أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ, *do they then seek another religion than that of God*; غَيْرُ الْمَخْلُوقِ, *uncreated*; غَيْرُ مُمْكِنٍ, *impossible*; غَيْرُ الْعَرَبِ, *not Arabs*; وَجْهَهُ إِلَى غَيْرِ, *his face was not turned towards Egypt*. — الْغَيْرُ is very rarely used instead of غَيْرٌ with the genitive; as: تُصَافِحُهَا أَكْفُ الْغَيْرِ, *the hands of others clasp them (= غَيْرِهِمْ)*. — When put in the accusative, غَيْرٌ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but*; as: قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ, *the people stood up, except 'Abû Bèkr*; لَا تُرَى غَيْرَ جَاهِلٍ, *you will never seem (or be thought) but a fool*. — On بِغَيْرٍ and مِنْ غَيْرٍ, *without*, see §. 57, rem. a.

Rem. a. When the sense demands a repetition of *غَيْر*, the particle *لَا* is used instead, likewise followed by the genitive; as: *غَيْرَ الْمَغْضُوبِ*, without father and mother; *غَيْرَ أَبِي وَلَا أُمِّ*, of those with whom thou art not angry, and who do not go astray.

Rem. b. Instead of *غَيْرٌ* in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find *لَا* with the corresponding case of the adjective; as: *نَاقَةٌ لَا ذُلُولٌ*, an unbroken she-camel, = *غَيْرُ ذُلُولٍ*.

5) *سِوَى* (rarely *سُوًى* and *سَوَاءً*), another (besides so and so), runs through all the cases; as: *وَسِوَاكَ مَا نَعُ فَضْلَهُ الْخُتَّاجُ*, whilst others than you withhold their benefits from the needy (see §. 30, 2, rem. b); *فَسِوَاكَ بَايَعُهَا وَأَنْتَ الْمُشْتَرِي*, then another than you is the seller and you are the buyer; *وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ*, and give me a sufficiency through thy goodness, so that I can dispense with any other but thee; *دَعَوْتُ رَبِّي أَنْ لَا يُسَلِّطَ عَلَيَّ أُمَّتِي عَدُوًّا مِنْ سِوَى أَنْفُسِهَا*, I have prayed to my Lord that he would let no enemy conquer my people, that belonged to another race than themselves; *وَأَنَّ سِوَاكَ مَنْ يُؤْمِلُهُ يَشْقَى*, and he who places hope in any other than you, is wretched. — When put in the accusative, it must often be translated by *besides* (compare *غَيْرَ* in no. 4); as: *سِوَى الْعِلْمِ*, besides science; *سِوَى كَوْنِهِ*, besides its being an ornament to society.

6) *مِثْلُ*, plur. *أَمْثَالُ*, likeness, as an adjective, like, also runs through all the cases; as: *رَجُلٌ مِثْلُ زَيْدٍ*, a man like

Zèid, genit. رَجُلٍ مِثْلِ زَيْدٍ, accus. رَجُلًا مِثْلَ زَيْدٍ; *(one)* like him or it; لَيْسَ كَمِثْلِهِ شَيْءٌ, *there is nothing like him*; وَبِهَا قُرُودٌ بَيْضٌ كَمِثَالِ الْكِبَاشِ الْكِبَارِ, *and in it are white apes, like (as big as) large rams*.

Rem. Similar is the use of قَدْرٌ, *measure, quantity*; as : صَنِمَ قَدْرُ الرَّجُلِ الْمَعْتَدِلِ الْخُلُقَةَ, *a statue as tall as (lit. the size of) a well-proportioned man*; طَوَاوَيْسُ رُقْطٌ وَخَضِرٌ, *peacocks speckled and green, as big as large ostriches*.

7) نَحْوٌ, which properly signifies *direction, road*, and is used in the accusative as a preposition (§. 55), is construed exactly like مِثْلٌ. It is generally to be translated by *the like, et caetera*, and *about*. See the examples in §. 55; to which add: كَالصَّلَاةِ وَالصَّوْمِ وَنَحْوِهِمَا, *such as prayer, fasting, and the like*; رَجُلٌ مِثْلُ أَرْبَعِ مِائَةِ رَجُلٍ, *and they are (in number) about 400 men* (on this مِنْ see §. 77).

83. كِلَانِ, fem. كِلْتَانِ, *both, a pair* (compare Heb. כְּלִי אֶחָד, *two things of different kinds*, Aeth. ክሊ: *Klè*, fem. ክሊት: *Klētū*, *two*), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the genitive singular of a pronoun, when it is to be taken in the sense of the dual; as: كِلَا الرَّجُلَيْنِ, *both the men*; كِلْتَا الْجَنَّتَيْنِ, *both the gardens*; أَحَدُهُمَا أَوْ كِلَاهُمَا, *one of them or both of them*.

one of the two or both of them; *إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى*, both good and evil have their limit, and both are plain and clear (قَبْلُ in rhyme for قَبْلُ). This word is not inflected except when it is connected with a pronominal suffix; as: *رَأَيْتُ كِلَا أَخَوَيْكَ*, I have seen your two brothers (not كِلَى); *مَرَرْتُ بِكِلْتَا أُخْتَيْكَ*, I passed by your two sisters (not بِكِلْتَى); but *إِنَّ الْمُعَلِّمَ وَالطَّيِّبَ كِلَيْهِمَا*, the teacher and the physician, both of them; *مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا*, I passed by Zèinèb and Fâtima, both of them. Although dual in form, it takes the predicate in the singular; as: *كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيَوَتُهُ*, each of us can dispense with his brother, all his life long; *كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ*, when either of us obtains anything, he lets it slip; *كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا*, each of the gardens produced its fruit; *هَهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ*, here are two men, both of whom are hateful to you. — In poetry it is sometimes joined to two singular genitives; as: *كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي النَّائِبَاتِ*, my brother and my friend both find me a help in misfortunes; but in prose we cannot say *كِلَا زَيْدٍ وَعَمْرٍو*, both Zèid and Amr; it must be *كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو* or *زَيْدٌ وَعَمْرٍو كِلَاهُمَا*.

Rem. a. When *كِلَانِ* necessarily denotes both together, not each of the two separately, it naturally takes the predicate in the dual, as: *وَكِلَاهُمَا يَعْثَانِ كُلٌّ ضَارٌّ وَنَافِعٌ*, and these two to-

gether comprise everything hurtful and useful; or even in the plural, as: *كِلَانَا فَعَلْنَا ذَلِكَ*, *we two have done this together*.

Rem. *b.* *كِلْتَا* is also written *كِلْتَي*, and in poetry the shorter form *كِلْت* sometimes occurs.

84. *رُبَّ*, *many a*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause standing in place of such an adjective; as: *رُبَّ رَجُلٍ عَالِمٍ لَقِيتُ*, *many a learned man have I met*; *رُبَّ رَجُلٍ رَأَيْتُهُ جَاهِلًا*, *many a man have I seen to be foolish*. — Sometimes the pronominal suffix *u* is appended to *رُبَّ*, and the indefinite substantive put in the accusative, the verb *أَعْنَى*, *I mean*, being understood; as: *وَرُبَّهٗ عَطِبًا أَنْقَذْتُ مِنْ عَطْبٍ*, *and many a perishing (man) have I saved from destruction* (*عَطِبٍ* in rhyme for *عَطْبٍ*). When the substantive is feminine, some grammarians allow the use of the feminine pronoun; as: *رُبَّهَا أَمْرَأَةٌ* or *رُبَّهٗ أَمْرَأَةٌ*, *many a woman*.

Rem. *a.* Other forms of this word are: *رُبَّ*, *رُبَّ*; *رَبَّ*, *رَبَّ*; of which the most common are *رُبَّ* and *رَبَّ*; as: *أَأَمَّيْمَ هَلْ تَذَرِينَ أَنَّ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَّاشٍ غَيْرِ ضَعِيفٍ*, *Umèima, dost thou know that I parted on the day (i. e. at the battle) of Hos'ās from many a sturdy friend* (*ضَعِيفٍ* in rhyme for *ضَعِيفٍ*); *رُبَّ خُطْبَةٍ مُكْنَفَرَةٍ*, *many a long oration* (in rhyme for *مُكْنَفَرَةٍ*). — The redundant *مَا* is sometimes added without de-

stroying the influence of رُبَّ (see §. 57, 3); as: رُبَّمَا غَارَةٌ, *many a sudden foray*.

Rem. b. From رُبَّ and مَا is formed the adverb رُبَّمَا, *many a time, sometimes, perhaps*; as: رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, *many a time shall those, who did not believe, wish that they had been believers*; رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ الْعُقُولُ, *perhaps he may say something that our understandings cannot receive (that we cannot admit)*.

Rem. c. رُبَّ is the accusative of the substantive رُبٌّ, Heb. רַב, *multitude, quantity*, dependent upon the interjection يَا (§. 38, 1, b), which is generally understood, though sometimes expressed; as: يَا رُبَّ خَالٍ لِي أَغْرَّ أَبْلَجًا, *many a maternal uncle have I, noble and illustrious* (أَبْلَجًا in rhyme for أَبْلَجَ); مَارِيَّ يَا رُبَّمَا غَارَةٌ; (أَبْلَجَ); شَعَوَاءَ كَاللَّدَعَةِ بِالْيَسَمِ, *Māwīya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say, an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبَّ, *the answer to rubba, what corresponds to rubba*. — It is curious to note that رُبَّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a . . .*, from its original signification of *multitude*, into one that is almost the opposite, viz. *not a great many*. The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps*.

85. In consequence of the elision of رُبَّ, we frequently find the indefinite genitive alone after the conjunction

وَ, the *wāw* of *rubba*, equivalent in meaning to *rubba*); as: وَكَأْسٍ شَرِبْتُ, *many a cup have I quaffed*; وَأَرَاكَةَ ضَرَبَتْ سَمَاءً فَوْقَنَا, *many an arāka-tree formed a roof over us*. — The same is the case, though rarely, after ف, and still more rarely after بَل; as: فَمِثْلِكَ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٌ, *many a one like thee have I visited by night, pregnant and nursing a child*; بَلْ بَلَدٍ مَلَأَ الْفِجَاجَ قَتَمَةً, *nay, there is many a town, the dust of which fills the wide roads* (قَتَمَةً in rhyme for قَتَمَةً). Occasionally even these particles are omitted, and the genitive alone appears; as: رَسَمِ دَارٍ, *many a deserted abode, amid the ruins of which I have stood* (طَلَلَةٍ in rhyme for طَلَلَةٍ).

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form أَفْعَلُ (vol. I. §. 234), or of any other form, such as فَعْلٌ (e. g. خَيْرٌ, شَرٌّ); as: أَعْلَمُ الْفَلَاسِفَةِ, *the most learned of the philosophers*; خَيْرُ الْبَرِيَّةِ, *the best of created things*. Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلُ and فَعْلٌ are in this construction definite substantives, and not adjectives (see §. 75, rem.), they do not conform in gender and number to the object or objects referred to; so that خَيْرُ الْبَرِيَّةِ or أَفْضَلُ الْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex. — To indicate that an object is the greatest or most distinguished of its kind, the

substantive is often repeated in the form of the definite genitive plural; as: *أَمِيرُ الْأُمَرَاءِ*, *the ėmir of the ėmirs*, i. e. *the chief ėmir*; *قَاضِي الْقَضَاةِ*, *the chief judge*; *طَلْحَةُ الطَّلْحَاتِ*, *the noblest of those who bear the name of Talha*. — To show that an object possesses the highest degree of a quality, the adjective that designates that quality is construed with the genitive plural of the substantive, and being then virtually a substantive need not vary with the gender and number of the object spoken of; as: *نَفِيسُ الْجَوَاهِرِ*, *the choicest gems* (lit. *the choice of gems*); *سَابِغُ النِّعَمِ* or *سَوَابِغُ النِّعَمِ*, *the most ample favours*.

Rem. a. Compare, in Hebrew, such constructions as *קָטָן בְּכָל בָּנָיו*, *the youngest of his sons*, *קֹדֶשׁ קְדָשִׁים*, *the holy of holies* (i. e. *the holiest place of all*). See Gesenius' Gr. §. 117, 2.

Rem. b. The numeral adjective *أَوَّلُ*, *first*, being strictly a superlative, is also construed with the genitive; as: *أَوَّلُهُمْ*, *the first of them*; *أَوَّلُ يَوْمٍ*, *the first day*, = *الْيَوْمُ الْأَوَّلُ*; but this construction is not extended in classical Arabic to the other ordinal numbers (vol. I. §. 328), which are nomina agentis from transitive verbs (see §. 109), though later writers not unfrequently use them in this way; as *الْمَرَّةُ الثَّانِيَّةُ*, *for the second time*, = *ثَانِي مَرَّةً*.

Rem. c. In such phrases as *عَزِيزُ كِتَابِكُمْ*, *your honoured letter*, the genitive does not designate the whole, of which the *الْمُصَافُ* is a part, but it is (as in *نَهْرُ الْأُرْدُنِّ*, *the river Jordan*) merely explicative (see §. 95); so that *عَزِيزُ كِتَابِكُمْ* = *كِتَابُكُمْ الْعَزِيزُ* = *الْعَزِيزُ الَّذِي هُوَ كِتَابُكُمْ*.

87. The interrogative pronoun **أَيُّ**, fem. **أَيَّةٌ** (vol. I. §§. 349, 353), is construed with the genitive, definite or indefinite; as: **أَيُّ رَجُلٍ**, *which man?* **أَيُّ الرِّجَالِ**, *which of the men?* In the former case the annexation is explicative, in the latter partitive.

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of **أَنْ** or **مَا** and a finite form of the verb; as: **وَقْتَ أَنْ أَسْتَتِرَ**, *at the time he hid himself*, = **وَقْتَ أَسْتِتَارِهِ**, *at the time of his hiding himself*; **وَأِنَّمَا سَمِيَ طَالِبُ الْعِلْمِ مَا تَقُولُ لِكثْرَةِ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ**, *the student of science was named Mā-takūlu (what do you say?) for no other reason than that, in the olden time, they used constantly to say, What do you say (mā takūlu) about this question (لِكثْرَةِ قَوْلِهِمْ = لِكثْرَةِ مَا يَقُولُونَ)*? In the same way, a verbal or nominal clause is often found as the **الْمُضَافُ إِلَيْهِ** or genitive after substantives, especially those denoting time or portions of time. See §. 78.

89. Adjectives, nomina agentis, and nomina patientis, may take after them a restrictive or limitative genitive; as: **حَسَنُ الْوَجْهِ**, *handsome of face*; **طَاهِرُ الْقَلْبِ**, *pure of heart*; **شَدِيدُ الْحَرَارَةِ**, *very warm*; **مُسْتَجَابُ الدُّعَاءِ**, *one whose prayers are answered*; **صَرِيعُ الْكَأْسِ**, *smitten down by the wine-cup, intoxicated* (compare **יִיזְרְיָהוּ**, Isaiah 28, 1); **كُلُّ صَرِيعِ الْغَوَانِي**, *smitten by (enamoured of) the fair sex*; **هَدَىٰ بِأَلْفِ الْكَعْبَةِ**, *every soul shall taste death*; **نَفْسٌ ذَائِقَةُ الْمَوْتِ**.

a victim that arrives at the Kába (بَلَغَ is construed with the accusative of the object reached). Compare in Latin *aeger animi, integer vitae scelerisque purus*, &c. This annexation is an improper one (§. 75, rem.), standing in place either of a *tèmyiz*-accusative (§. 44, 5) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as: *الْمُقِيمُونَ الصَّلَاةَ*, *those who perform the prayer*; *الرَّاسُ الْجَانِي*, *he who smites the head of the sinner*; *مُحَمَّدٌ الْحَسَنُ الْوَجْهَ*, *Mohammèd, the handsome of face*; *الْبَدِئُكَ*, *he who created thee*; *اللَّائِي*, *he who rebukes me* (compare *הַמַּיִת*, Isaiah 9, 12).

Rem. a. The same construction is usual in Hebrew; Gesenius' Gr. §. 110, 2.

Rem. b. Observe, however, that the annexation may in many of these cases be a proper one, either of a partitive or an explicative character. For example, *حَسَنُ الْوَجْهَ* may mean *the handsome (part) of the face*, or even *the handsome face*; *مُسْتَجَابُ الدُّعَاءِ*, *that part of the prayer that has been answered*; *شَدِيدُ الْحَرَارَةِ*, *the intensest portion of the heat* (compare §. 86, with rem. b, and §. 95). In this case the article can, of course, never be prefixed to the *الْبُضَافُ*.

90. No word can be interposed between the status

constructus and the genitive, and consequently an adjective that qualifies the former must be placed after the latter; as: *يَدُهُ الْيَمْنَى*, *the glorious book of God*; *كِتَابُ اللَّهِ الْعَزِيزُ*, *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: *فَلَا تَحْسِبَنَّ أَنَّ اللَّهَ خُلِفَ وَعْدُهُ رُسُلِهِ*, *do not then think that God will fail to keep his promise to his apostles* (el-Kor'an, ch. 14, v. 48, according to one reading); *وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ شُرَكَائِهِمْ*, *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (el-Kor. ch. 6, v. 138, according to one reading); *هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي*, *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); *تَرَكُ يَوْمًا نَفْسِكَ وَهَوَاهَا سَعَى لَهَا فِي رَدَاهَا*, *to let your soul alone one day with its lust is an effort towards its destruction*; *إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ*, *the sheep hears the voice, by God, of its master*. Again, in poetry: *كَمَا خُطَّ الْكِتَابُ بِكَفِّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يُزِيلُ*, *as the book was written one day by the hand of a Jew, writing the lines nearer or farther from one another*; *فَرَجَّجْتُهَا بِبِرْجَةٍ زَجَّ الْقُلُوصِ*, *and I stabbed her with a short lance, as 'Abū Mezāda stabs a young camel* (مَزَادَةٌ in rhyme for مَرَادَةٌ); *وَسِوَاكَ مَانِعُ فَضْلِهِ الْمُحْتَاجُ*, *whilst others than you withhold their benefits from the needy*; *وَفَاقَ كَعْبُ بُجَيْرٍ مُنْقِدٌ*, *agreement with* *لَكَ مِنْ تَجْمِيدِ مَهْلَكَةِ وَالْخُلْدِ فِي سَقَرِ*

Buğèir saves thee, Káb, from speedy destruction and from remaining for ever in hell (for *وَفَاتَىٰ بُجَيْرٍ يَا كَعْبُ*);
and verily, if I swear before thee, I swear with the oath of a swearer that is more truthful than thy oath (for *وَلَيْتَنُ حَلَفْتُ عَلَىٰ يَدَيْكَ لِأَخْلِفَنُ بَيِّينٍ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمٍ* and verily, if I swear before thee, I swear with the oath of a swearer that is more truthful than thy oath (for *بَيِّينٍ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ*). In these examples, with the exception of the last, we find the word interposed to be either an oath, an objective complement of the *الْبَضَافُ*, an adverbial accusative of time, or a vocative.

Rem. This rule applies equally to the other Shemitic languages.

Examples of somewhat similar exceptions in Hebrew are: 2 Sam.

1, 9. *כָּל-עוֹר נִפְשִׁי בּוֹ*; Hos. 14, 3. *כָּל-תְּשׁוּאָה עִוִן*; Ps. 5, 10. *אֵין*
אֶפְרַיִם שְׁלֵמָה; 1 Kings, 6, 7. *אֵין בְּמִנְחָה וּבְקָרֶךְ*; Ps. 6, 6. *בְּפִיהוּ נְבוֹנָה*
קִרְקֶר שֶׁעַר מַחֲלָה בְּאַשְׁמִי Ps. 68, 22.

91. The relative adjectives ending in *— يَ* (vol. I. §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as:
رَأَيْتُ التَّيْمِيَّ تَيْمَ عَدِيَّ, *I saw the Tèimī, (namely) of (the tribe of) Tèim (bin) Adī*, = *رَأَيْتُ الرَّجُلَ مِنْ تَيْمٍ تَيْمَ عَدِيَّ*;
يَقُولُ عَبْدُ اللَّهِ بْنِ الزَّبِيرِ الْأَسَدِيُّ أَسَدَ حُزَيْمَةَ, *says Abdu 'llāh bin ʿz-Zèbir el-'Asedì, of (the tribe of) Asèd (bin) Hozèima*.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, *بِنْتُ مَلِكٍ* is *a daughter of a king, a king's daughter, a princess*, Fr. *une fille de roi*, Germ. *eine Königstochter*; but *بِنْتُ الْمَلِكِ*

is *the daughter of the king, the king's daughter*, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only daughter or that daughter of his who has been already spoken of). — If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition ل (§ 54, 2, rem. c); e. g. *بِنْتُ لِلْمَلِكِ*, *a daughter of the king*; *مَاتَ لِي أَخٌ*, *a brother of mine is dead* (whereas *مَاتَ أَخِي* would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*). — There are some nouns, however, of a wide and general signification, that may remain indefinite even when followed by a definite genitive; for instance, *بَعْضُ الْفُقَرَاءِ*, *some poor people*; *بَعْضُ الْمَغَايِرِ*, *a cave*.

Rem. a. On the corresponding Hebrew construction, see Gesenius' Gr. §. 109, 1, and §. 113, 2.

Rem. b. In such phrases as *أَمْرٌ آخِرَةٌ وَدُنْيَا*, *a matter of this life and the life to come*, the indefinite *مُضَافٌ إِلَيْهِ* shows that the *مُضَافٌ* is to be regarded as a single part, *some one matter* &c. In these cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; *أَمْرٌ آخِرَةٌ وَدُنْيَا* is in fact equivalent in meaning to *أَمْرٌ مِنْ أُمُورِ الْآخِرَةِ وَالْدُّنْيَا*. The same remark applies to those indefinite annexations which supply the place of our compound nouns or adjectives; e. g. *قَصْرٌ مَلِكٍ*,

a royal castle, is nearly the same as قَصْرٌ مِّنْ قُصُورِ الْمَلِكِ.

93. Nouns of the forms فَعْلٌ, أَفْعَلٌ, &c., used as superlatives (see §. 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive. Examples of the indefinite genitive: هُوَ أَفْضَلُ رَجُلٍ, *he is a most excellent man*; هِيَ أَفْضَلُ أَمْرَأَةٍ, *she is a most excellent woman*; هُمَا أَفْضَلُ رَجُلَيْنِ, *they are two most excellent men*; هُنَّ أَفْضَلُ نِسَاءٍ, *they are most excellent women*; اللَّهُ خَيْرُ حَافِظٍ, *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ, *ye are the best nation that has been created for mankind*; الْفَقْهُ أَفْضَلُ قَائِدٍ إِلَى الْبِرِّ, *learning is the best guide to piety, and walks in the straightest of paths*; وَصَفَ الْيَهُودَ بِالْبُخْلِ وَالْحَسَدِ وَهُمَا, *he described the Jews as being avaricious and envious, two very bad qualities*. Examples of the definite genitive: هِيَ أَفْضَلُ النِّسَاءِ, *she is the best of the women*; هُمَا أَفْضَلُ الْقَوْمِ, *these two are the two best of the tribe*; أَنْتُمَا أَصْدَقُ الصَّادِقِينَ, *you two are the most truthful of the truthful*; لَتَجِدَنَّاهُمْ أَحْرَصَ النَّاسِ عَلَى الْحَيَاةِ الدُّنْيَا, *verily thou wilt find them the greediest of men after this present life*; خَيْرُ الْأُمُورِ أَوْسَاطُهَا, *the best of things are the mediums (or means between two extremes)*; شَرُّ النَّاسِ مَنْ

يَذْهَبُ بِدِينِهِ لِدِينِ غَيْرِهِ, *the worst of men is he who changes his religion for that of others*; أَفْضَلُ الْأَوْقَاتِ, *the best of times are early youth and early morning*. Compare in general §. 86. Here must also be mentioned the indefinite genitive after أَوَّلُ, *first*, and آخِرُ, *last*, these words being (as already remarked in reference to the former, §. 86, rem. a) really superlatives: e. g. أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ, *the first house (temple) that was founded for mankind*; مَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *a mosque founded upon the fear of God from the first day (of its existence)*; عَنْ أَبِي عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ, *(it is stated) on the authority of Abū Abbās that this is the last verse (of the Kor'an) that was revealed by Gabriel*. Instead of أَوَّلُ يَوْمٍ it is however very usual to say أَلْيَوْمِ الْأَوَّلِ. — On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see §. 78 (at the end) and §. 86, rem. b.

Rem. a. If the genitive be definite, the governing adjective may, according to some grammarians, agree in gender and number with the object or objects spoken of; as: هِيَ فُضِّلَى النِّسَاءِ, *she is the best of the women*; هُمَا أَفْضَلَا الْقَوْمِ, *these two are the two best of the tribe*; هُمْ أَفْضَلُ الْقَوْمِ or هُمْ أَفْضَلُو الْقَوْمِ, *they are the best of the tribe*; أَحَاسِنُكُمْ أَخْلَاقًا, *the best of you in moral character* (words of the Prophet).

Rem. b. In such constructions as أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ,

عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, شَرُّ خَصَلَتَيْنِ, خَيْرُ أُمَّةٍ, the genitive is explicative (as in مَدِينَةُ بَغْدَادَ, §. 95), and not, as might at first sight appear, a substitute for a tēmyīz-accusative (§. 44, 5). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا, *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا الرَّجُلِ, as we say هُمَا طَوِيلَا الْحَيَّةِ, *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةٍ, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as: ثَوْبٌ حَرِيرٍ, *a silk dress*; صَنْمٌ الذَّهَبِ, *the golden image* (see §§. 76, 77, 80 and 92). Frequently, however, — and this is the older construction, — the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: الصَّانِمُ الذَّهَبِ, *the golden image* (not الصَّانِمُ الذَّهَبِ); الصُّلْبَانُ الخَشَبِ, *the wooden crosses*; عَجَلًا جَسَدًا, *a calf of yellow gold*; اِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ, *carry to him my iron coat of mail*; وَنَزَعَ مَا كَانَ عَلَيْهِم مِّنَ الثِّيَابِ الْحَرِيرِ وَأَلْبَسَهُمْ ثِيَابًا مِّنَ الشَّعْرِ, *and he stripped off the silken garments they had on, and clothed them in garments of hair*; الْفِرَآءُ الْبَرْطَاسِيُّ, *mantles of Burtāsī* (i. e. of fur from the country of the Burtās); الثِّيَابُ الْعَتَابِيُّ, *robes of (the stuff called) 'et-*

Attābī (manufactured in *الْعَتَائِيَّة*, one of the quarters of Bagdād); *الْكُسَى الدَّرْجِينِي*, *cloaks of (the stuff called) ed-Darġinī* (manufactured in Dargīn in North Africa).

Rem. *a*. Different from the above are such constructions as: *رَطْلٌ زَيْتٌ*, *a pound of olive oil*; *الْبَيْتُ الْحَرَامُ*, *the sacred house (temple)*; *الْكَعْبَةُ الْحَرَامُ*, *the holy Ká ba*; *الْأَشْهُرُ الْحُرُمُ*, *the sacred months*. In the first of these, *زَيْتٌ* is not a *بَيَانٌ*, but a *بَدَلٌ* or permutative, instead of which we may employ a *temyiz*-accusative (*رَطْلٌ زَيْتًا*) or a genitive (*رَطْلٌ زَيْتٍ*); in the others, *حَرَامٌ*, plur. *حُرُمٌ*, is an adjective of both genders (originally an infinitive)

Rem. *b*. Similarly, in Hebrew and Syriac, *הַזֶּבֶק הַזָּהָבִי*, *the brazen oxen* (2 Kings, 16, 17), *ذَهَبًا دِينَارًا*, *a golden dīnār*. See Gesenius' Gr. §. 108, 2, *c*, as compared with §. 104, 1.

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first. This remark applies:

1. To nicknames in connection with the names of persons; as: *سَعِيدٌ الْكَرَزِيُّ*, *Sa'id (nicknamed) Wallet*, = *سَعِيدٌ هُوَ الْكَرَزِيُّ*.

Rem. Some grammarians admit the apposition *سَعِيدٌ الْكَرَزِيُّ* as correct. In case of either word, or both, being compounds (as *عَبْدُ اللَّهِ* or *أَنْفُ النَّاقَةِ*, *camel's nose*), the genitive construction is of course impossible, and they must be put in apposition to one another; as: *سَعِيدٌ أَنْفُ النَّاقَةِ* or *عَبْدُ اللَّهِ كُرَزٌ*. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the

name is in the accusative; and in either case, when the name is in the genitive; as: هَذَا سَعِيدٌ أَنْفَ النَّاقَةِ (scil. أَغْنَى, *I mean*);

مَرَرْتُ بِسَعِيدٍ (الَّذِي هُوَ) رَأَيْتُ سَعِيدًا أَنْفَ النَّاقَةِ أَنْفَ (أَنْفَ) النَّاقَةِ.

2. To the names of town, rivers, mountains, &c., when preceded by the words for *town*, *river*, &c.; as: مَدِينَةُ بَغْدَادَ, *the city of Bagdād* (= الْمَدِينَةُ الَّتِي هِيَ بَغْدَادُ); نَهْرُ الْفُرَاتِ, *the river Euphrates*; طُورُ سَيْنِينَ, *mount Sinai*.

Rem. Compare in Hebrew נָהַר פָּרָת, *the river Euphrates*, Gesenius' Gr. §. 112, 3; as well as the Latin *fluvius Rheni*, Fr. *la ville de . . .*, and our own *the city of . . .*

3. To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةٌ or لَفْظٌ; e. g. كَلِمَةُ كَانَ, *the word kāna* (see §. 78).

4. To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as: لُجَيْنُ الْمَاءِ, *the silvery water* (lit. *the silver of the water*), = الْجَيْنُ الَّذِي هُوَ, i. e. الْمَاءُ الَّذِي هُوَ مِثْلُ الْجَيْنِ. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ the *secundum comparationis*.

5. To adjectives defined by the article in connection with substantives not so defined; as: بَيْتُ الْمَقْدَسِ, *the Holy Temple* (i. e. *Jerusalem*), = الْبَيْتُ الَّذِي هُوَ, or, shortly, الْبَيْتُ الْمَقْدَسُ; بَابُ الصَّغِيرِ, *the little*

gate (as a name), = رَبِيعُ الْأَوَّلِ; أَلْبَابُ الصَّغِيرِ, *the first Rabi*, and رَبِيعُ الْآخِرِ, *the last (second) Rabi* (names of months); عَامُ الْأَوَّلِ, *last year*. In these and similar annexations some grammarians see an إِضَافَةٌ الْمَوْصُوفِ إِلَى الصِّفَةِ, or *annexation of the thing described to the descriptive epithet*, i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ الْمُقَدَّسِ means *the house of the holy place* (taking مُقَدَّسٌ, if we like, as the *nomen loci* from قَدَّسَ, *to sanctify*, vol. I. §. 227); رَبِيعُ الْأَوَّلِ, *the Rabi of the first place, first in order*; &c. On the other hand, in صَلَوةُ الْأَوَّلَى the annexation is an ordinary, proper one (إِضَافَةٌ حَقِيقِيَّةٌ), the word سَاعَةٌ, *hour*, being understood; صَلَوةُ = صَلَوةُ الْأَوَّلَى, *hour*, being understood; صَلَوةُ = صَلَوةُ الْأَوَّلَى, i. e. السَّاعَةُ الْأَوَّلَى (see §. 77). Here too the constructions, عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, أَفْضَلُ رَجُلٍ, &c., find a place (see §. 78, at the end, §. 86, rem. b, and §. 93).

Rem. This sort of annexation is called by the Arabs إِضَافَةُ التَّفْسِيرِ or الْأِضَافَةُ التَّفْسِيرِيَّةُ, *the interpretative annexation*, as also إِضَافَةُ الْبَيَانِ or الْأِضَافَةُ الْبَيَانِيَّةُ, *the explicative annexation*. The special sort mentioned in no. 4 is named إِضَافَةُ التَّشْبِيهِ, *the comparative annexation*.

3. The Numerals.

96. We have already mentioned, in vol. I. §. 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case, and when placed in annexation before them, govern the genitive plural; as: سِتَّةُ رِجَالٍ, *six men*; ثَلَاثُنَا, *we three* (women); أَرْبَعَتُهُمْ, *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (vol. I. §. 300, *b*, and §§. 304—305); and if the substantive has a جَمْعُ الْقَلَّةِ as well as a جَمْعُ الْكَثَرَةِ (vol. I. §. 307), the former should be preferred; e. g. ثَلَاثَةُ أَفْلَيسٍ, *three fêls* (a copper coin), not ثَلَاثَةُ فُلُوسٍ. — They are very rarely construed with the accusative لِتَنْبِيْرٍ (§. 44, 5); as: خَمْسَةُ أَثْرَابًا instead of خَمْسَةُ أَثْرَابٍ, *five dresses*.

Rem. See Gesenius' Heb. Gr. §. 118, 1, 2. The construction with the accus., which is so rare in Arabic, is common in Hebrew.

97. اِثْنَانِ, fem. اِثْنَتَانِ or ثِنْتَانِ, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as: لَا تَتَّخِذُوا فَاسْلُكْ, *do not take unto yourselves two gods*; اِثْنَيْنِ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اِثْنَيْنِ, *bring into it (the ark) of every (species of animals) a pair* (lit. *two individuals male and female*); وَالَّذِي جَعَلَ لَهُ صَلَاحُ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ الْفَادِينَارِ اِثْنَانِ, *what Salâh'o'd-dîn has assigned him in lieu of the*

tax levied on the pilgrims is 2000 dinārs; نَازِلِينَ مِنْذُ شَهْرَيْنِ اثْنَيْنِ, dwelling (in it) for the last two months; عَلَى مِيلَيْنِ اثْنَيْنِ مِنْهَا, at a distance of two miles from it. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as: اِثْنَتَا حَنْظَلٍ, *two colocynth gourds*, = حَبَّتَا حَنْظَلٍ (حَبَّةٌ, *grain, berry*, being used, like the Persian دانه, *dāna*, in counting fruit). See vol. I. §. 321, rem. c.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition مِنْ; as: أَرْبَعَةٌ مِنَ الطَّيْرِ, *four birds*, = أَرْبَعَةُ طُيُورٍ مِنَ الطَّيْرِ; تِسْعَةٌ مِنَ الرَّهْطِ; أَرْبَعَةُ طُيُورٍ مِنَ الطَّيْرِ = تِسْعَةُ أَشْخَاصٍ مِنَ الرَّهْطِ. Sometimes, however, the collective is put in the genitive singular; as: وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ, *there were in the city nine persons*; وَهُمْ أَرْبَعَةُ نَفَرٍ, *and they were four in number*.

99. The cardinal numbers from 11 to 99 take, as already mentioned (§. 44, 5, rem. b, and vol. I. §. 323, rem. b), the objects numbered in the accusative singular; as: ثَلَاثَةَ عَشَرَ رَجُلًا, *thirteen men*; تِسْعَ عَشْرَةَ أَمْرًا, *nineteen women*; ثَلَاثَةً وَسَبْعُونَ رَجُلًا, *seventy-three men*; تِسْعَ وَتِسْعُونَ نَجْمَةً, *ninety-nine sheep*. They are very rarely followed by the accusative plural; as: وَقَطَعْنَا هُمْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمًّا,

and we divided them into twelve tribes (or) nations. —

As to gender, the *tens* (عِشْرُونَ, &c.) are both masculine and feminine, but the *units* must conform to the gender of the noun denoting the things numbered; as: أَحَدٌ عَشَرَ كَوْكَبًا, *eleven stars*; خَمْسٌ وَأَرْبَعُونَ نَاقَةً, *forty-five she-camels*.

Rem. Compare, for the Hebrew, Gesenius' Gr. §. 118, 2, along with the remark.

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as: عِشْرُونَ دِينَارًا نَاصِرِيًّا, *twenty dinārs of 'el-Mèlik 'en-Nāṣir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَائِيرُ, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (tens) may be construed, like substantives, with the genitive; as: عِشْرُو زَيْدٍ, *Zèid's twenty* (camels); ثَلَاثُونَ, *your thirty* (servants). Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اِثْنَا عَشَرَ and its fem.). In this case they remain, according to most grammarians, indeclinable, as

خَمْسَةَ عَشَرَ, fem. خَمْسَ عَشْرَتِكَ, *thy fifteen* (nom., gen., acc.). According to others, the عَجَزُ or latter part of the compound is declined; as: خَمْسَةَ عَشَرَ, gen. خَمْسَةِ عَشْرِكَ, acc. خَمْسَةَ عَشْرِكَ. Others still admit the declinability of the صَدْرُ or former part of the compound, and put the عَجَزُ or latter part in the genitive; as: خَمْسَةُ عَشْرِكَ, gen. خَمْسَةِ عَشْرِكَ, acc. خَمْسَةَ عَشْرِكَ.

103 The cardinal numbers مِائَةٌ, *a hundred*, and أَلْفٌ, *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as: مِائَةُ رَجُلٍ, 100 *men*; مِائَتَا حِمَارٍ, 200 *asses*; أَلْفَا كِتَابٍ, 1000 *cities*; ثَلَاثُمِائَةِ كَلْبٍ, 300 *dogs*; أَلْفُ مَدِينَةٍ, 1000 *cities*; أَلْفَا كِتَابٍ, 2000 *books*; أَرْبَعَةُ آلَافٍ رَجُلٍ, 4000 *men*; أَحَدُ عَشَرَ أَلْفَ دِينَارٍ, 11,000 *dinārs*; ثَلَاثُمِائَةِ أَلْفٍ رَجُلٍ, 300,000 *men*.

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as: بَيْنَ الْهِجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَإِحْدَى وَأَرْبَعُونَ سَنَةً, *between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years*; بَيْنَ تَبَلُّدِ أَلْسُنٍ وَبَيْنَ الْهِجْرَةِ عَلَى أَخْتِيَارِ الْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلَاثُمِائَةٍ وَأَرْبَعُ سِنِينَ, *between the confusion of tongues and the Hīgra, there are, according to the assumption of the chronologists, 3304 years*. The substantive may also, however, be repeated after each

numeral; as: *الْغَرْبِيَّةُ غَيْرَتَهَا أَلْفًا أَلْفَ دِينَارٍ وَمِائَةً أَلْفَ دِينَارٍ*, *the revenue of (the province of) el-Garbiya (in Lower Egypt) is 2,144,080 military dinārs*. In large amounts, consisting of millions, hundreds of thousands and thousands, the word *أَلْفٌ* must be repeated after each numeral; as: *جُمْلَةُ ذَلِكَ تِسْعَةُ أَلْفٍ أَلْفٍ وَخَمْسُمِائَةِ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةٌ وَسِتُّونَ دِينَارًا*, *the total of this amounts to 9,584,264 dinārs*.

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I. §. 321), may be placed in apposition to the substantive denoting the objects numbered; as: *جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ إِذْ هِيَ مُمْتَلِئَةٌ حَيْثَانًا كِبَارًا مِائَةً وَثَلَاثَةً وَخَمْسِينَ*, *he drew the net to land, and lo, it was full of large fishes, a hundred and fifty-three*; *كَانَتْ شُعُوبٌ أَوْلَادِ نُوحٍ الثَّلَاثَةِ عِنْدَ تَبَلُّدِ الْأَلْسُنِ اثْنَيْنِ وَسَبْعِينَ شَعْبًا*, *the nations sprung from the three sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, *شَعْبٌ*, is repeated here, because the last numeral requires it in a form different in number and case from *شُعُوبٌ*).

Rem. See Gesenius' Hebrew Gr. §. 118, 1, 2.

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered, the following rules hold.

1) The numeral agrees in gender with the *singular*

of the substantive denoting the things numbered; as: **سَبْعُ**, *seven* (sing. **سَنَةٌ**, fem.), but **سَبْعَةُ** **أَعْوَامٍ**, *id.* (sing. **عَامٌ**, masc.); **ثَلَاثَةُ** **حَمَّامَاتٍ**, *three baths* (sing. **حَمَّامٌ**, masc.). This rule holds even when the substantive itself is suppressed; as: **مِنْهُمْ مَا يَمْشَى عَلَى أَرْبَعٍ**, *among them are creatures that walk on four feet* (i. e. **عَلَى أَرْبَعٍ أَرْجُلٌ**, from **رَجُلٌ**, fem., *a foot*); **يَا عَيْنِ بَكِيٍّ عِنْدَ كُلِّ صَبَاحٍ جُودِي**, *O eye of mine, weep every morning* (**صَبَاحٍ** in rhyme for **صَبَاحٍ**); *shed copious tears over 'el-Garrāh* (lit. *weep with the four channels for tears*, **بِأَرْبَعَةِ شُرُوفٍ**, from the sing. **شَأْنٌ**, masc., or *with the four corners of the eyes*, **بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ**, from the sing. **جَانِبٌ**, masc. *a side*).

Rem. This rule is often disregarded by modern incorrect writers and copyists. See Gesenius' Heb. Gr. §. 95, 1, along with the note †.

2) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e. g. **ثَلَاثَةُ** **أَشْخَاصٍ**, *three persons*, from **شَخْصٌ**, masc.; **ثَلَاثُ** **أَعْيُنٍ**, *three individuals*, from **عَيْنٌ**, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as: **فَكَانَ يَجْنِي دُونَ مَنْ كُنْتُ أَتَقِي ثَلَاثَ شُخُوصٍ**, *and so my shield against those whom I feared was three persons, two girls and a young woman*

(مُعَصِّرٌ and كَاعِبٌ are used only of women, vol. I. §. 297, rem. *b*; شَخُوصٌ is here employed by the poet, through the exigency of the metre, instead of أَشْخِصٌ, §. 96; مُعَصِّرٌ stands in rhyme for مُعَصِّرٌ). Again: فَإِنَّ كِلَابًا هَذِهِ عَشْرٌ: (مُعَصِّرٌ). Again: أَبْطُنِ وَأَنْتَ بَرَى مِنْ قَبَائِلِهَا الْعَشْرُ *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنِ is a plural of بَطْنٌ, vol. I. §. 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَائِلُ); and in the Kōr'ān, ch. 7, v 160, وَقَطَعْنَاهُمْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided them into twelve tribes (or) nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שִׁבְטִים, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as: ثَلَاثَةُ أَنْفُسٍ *three persons (of the male sex)*, where ثَلَاثَةٌ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to رَجُلٌ.

3) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e. g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who has done a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (عَشْرٌ is

fem., because ^سمِثْلٌ plur. ^سأَمْثَالٌ, though masc., is here only an epithet of ^سحَسَنَاتٌ understood, the plur. of ^سحَسَنَةٌ, which is fem.).

4) When the numeral is connected with the substantive by the preposition ^سمِنْ (§. 98), it agrees in gender with the substantive; as; ^سأَرْبَعٌ ^سمِنْ ^سالْغَنَمِ, *four sheep* (^سغَنَمٌ being fem., vol. I. §. 290, 1, e); ^سثَلَاثَةٌ ^سمِنْ ^سالْبَطِ, *three ducks* (^سبَطٌ being masc., vol. I. §. 292, 1). This is the case even when an epithet follows, that fixes the real gender of the objects numbered; as: ^سأَرْبَعٌ ^سمِنْ ^سالْغَنَمِ ^سذُكُورٌ, *four sheep, males*; ^سثَلَاثَةٌ ^سمِنْ ^سالْبَطِ ^سإِنَاثٌ, *three ducks, females*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as: ^سثَلَاثٌ ^سإِنَاثٌ ^سمِنْ ^سالْبَطِ, ^سأَرْبَعَةٌ ^سذُكُورٌ ^سمِنْ ^سالْغَنَمِ.

5) The numerals as abstract numbers are of the masculine gender; as: ^سالثَّلَاثَةُ ^سنِصْفُ ^سالْسِتَّةِ, *three is the half of six*.

6) In the enumeration of several groups of objects of different genders, the following rules hold. — a) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as: ^سلِي ^سخَمْسَةٌ ^سأَعْبِدٍ ^سوَخَمْسُ ^سإِمَاءَ, *I have five male and five female slaves*. b) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as: ^سلِي ^سثَمَانِيَةٌ ^سأَعْبِدٍ ^سوَإِمَاءَ, *I have eight male and (eight) female slaves*, or, transposing the words, ^سلِي ^سثَمَانِي ^سإِمَاءَ ^سوَأَعْبِدٍ.

c) The compound numerals, from 11 upwards, take the masculine form, when the following substantives designate rational beings; as: *عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً*, *I have fifteen male and (fifteen) female slaves*, or, transposing the words, *عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا*. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as: *عِنْدِي خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً*, *I have fifteen male and (fifteen) female camels*, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا*. If, however, in the case of irrational objects, a vague, general expression, such as *مَا بَيْنَ* (§. 61), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as: *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ*, *I possess fifteen camels, male and female*, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ*.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

1) When the numeral is used to express an abstract number, and hence contains the idea of genus; e. g. *الثَّلَاثَةُ نِصْفُ السِّتَةِ*, *three (every three) is the half of six (every six)*. The article is here employed *لِلْجِنْسِ*, *to indicate the genus*.

2) When the objects numbered have already been mentioned, or are supposed to be well known; as: *فَرَجَعَ السَّبْعُونَ*, *and the seventy (disciples) returned with joy*; *وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ*, *since I am already past forty*, scil. *سَنَةً*, *years* (observe *الْأَرْبَعِينَ* by poetic license for

الْأَرْبَعِينَ). The article is here used لِلْعَهْدِ, to indicate previous knowledge.

3) When the numeral is in apposition, as an adjective, to a definite noun; as: الرِّجَالُ الْخَمْسَةُ, *the five men* (οἱ ἄνδρες οἱ πέντε, see vol. I. §. 321).

4) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as ثَلَاثَةُ الرِّجَالِ, *the three men* (lit. *the triad of the men*). Sometimes, however, the numeral too has the article; as: الْخَمْسَةُ الْأَثْرَابِ, *the five dresses*; الثَّلَاثَةُ الْأَصْوَاتِ الْمُخْتَارَةِ, *the three selected airs or tunes*. — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as: الثَّلَاثَةُ رِجَالٌ, instead of the older الرِّجَالُ الثَّلَاثَةُ or ثَلَاثَةُ الرِّجَالِ. — The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e. g. ثَلَاثُمِائَةِ الدِّينَارِ, *the 300 dinars*, but also الثَّلَاثُمِائَةُ الدِّينَارِ, and in modern Arabic الثَّلَاثُمِائَةُ دِينَارٌ. — Those numerals that take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite; as: التِّسْعُونَ رَجُلًا, *the 90 men*; and in the case of a compound of tens and units, the article must be prefixed to both; as: السَّبْعَةُ وَالسَّبْعُونَ جَمَلًا, *the 77 camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without

making any change in the termination; as: *الثَلَاثَةُ عَشَرَ جَمَلًا*,
the thirteen camels.

Rem. The peculiar construction of the numerals in modern Arabic, alluded to above, is analogous to that employed by the same dialect in such compounds as *الْمَاءُ الرَّوْدُ*, *rose-water*, instead of the classical *مَاءُ الرَّوْدِ*, or *الْحَصَالِبَانُ*, *frankincense in grains*, instead of *حَصَا اللَّبَانِ*.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare §. 101); as: *خَامِسَ عَشْرَهُمْ*, *the fifteenth of them*; *ثُمَّ سَارَ السُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ*
ذِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِي عَشَرَ ذِي الْحِجَّةِ, *next the sultan proceeded to Azāz, and laid siege to it on the third of Dū'l-Kāda, and took possession of it by capitulation on the eleventh of Dū'l-Hiġga*; *وَكَانَ ثَامِنَ عِشْرِي تَمُوزَ*, *and it was the twentyeighth of Tēmūz* (in this example *ثَامِنَ* is in the construct state before *عِشْرِي*, lit. *the eighth of the twenties*, and so also in the following ones, in which, however, the modern form *عِشْرِينَ*, gen. *عِشْرِينَ*, acc. *عِشْرِينَ*, is used instead of the classical *عِشْرُو*, gen. and acc. *عِشْرِي*; just as in the noun we find *سِنِينَ* instead of *سِنُو* and *سِنِي*, from *سِنُون*, plur. of *سَنَة*, *a year*, vol. I. §. 302, rem. d); *هُوَ حَادِي عِشْرِينَ تِشْرِي*, *it is the twenty-first of Tisrī*; *فِي ثَالِثِ عِشْرِينَ نُودَى بِالْقَاهِرَةِ*, *on the twenty-third of this (month) there was a proclamation made in el-Kāhira.*

109. An ordinal number is not unfrequently connected with the genitive either *a*) of its own cardinal, or *b*) of the cardinal that is one less than its own.

a) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ, *verily those are unbelievers who say, God is a third of three (is one of three)*; إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا اثْنَيْنِ, *when those, who were unbelievers, drove him forth a second of two (one of two, along with a single companion)*; خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ, *Zèid went out a seventh of seven (with six companions)*. With the numerals from 11 to 19, we may either use the whole ordinal number, or suppress the second part of it, in which case the first part becomes declinable: as: ثَانِيًا اثْنَتَيْ عَشَرَ or ثَانِي عَشَرَ اثْنَتَيْ عَشَرَ, *a twelfth of twelve, fem. ثَانِيَّةٌ عَشْرَةٌ اثْنَتَيْ عَشَرَ or ثَانِيَّةٌ عَشْرَةٌ*.

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. *a*) from the verbs ثَلَّثَ, *to make (two) into three*, رَبَعَ, *to make (three) into four*, &c.; as: هُوَ ثَالِثُ اثْنَيْنِ, *he makes a third, lit. he makes three of two*. Hence they may also be construed with the accusative; as: هُوَ رَابِعٌ ثَلَاثَةً, *he makes a fourth, fem. رَابِعَةٌ ثَلَاثًا*. With the numerals from 11 to 19, we may in like manner say: هُوَ ثَالِثُ عَشَرَ اثْنَتَيْ عَشَرَ, *he makes a thirteenth*; هِيَ رَابِعَةٌ عَشْرَةٌ ثَلَاثَ عَشْرَةٍ, *she makes a fourteenth* (where the cardinal number is in

the accusative); though many grammarians wholly disapprove of this construction. With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as: هُوَ رَابِعٌ ثَلَاثَةَ وَعِشْرِينَ, *he makes a twentyfourth*; or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ, *she makes a twentyfourth*.

Rem. From the tens are formed quadrilateral verbs, the nomina agentis of which may be used in the same way as the ordinal numbers under *b*; e. g. هُوَ مُعَشِّرٌ تِسْعَةَ عَشَرَ, *he makes a twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشَرَ, *to make (nineteen) into twenty*.

110. In stating dates, particularly when reckoning according to the Mohammèdan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as: فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ وَمِائَةٍ لِلْإِسْكَندَرِ, *in the year 888 of the Alexandrine era*; ثُمَّ دَخَلَتْ سَنَةٌ سِتٍّ وَتِسْعِينَ وَثَلَاثِمِائَةً, *then commenced the year 396 (of the Hîgra)*; تُوُفِّيَ صَلَاحُ يَوْمَ الْاِثْنَيْنِ لِثِنْتَيْ عَشْرَةَ لَيْلَةً, *he (the Prophet) died early in the forenoon, on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabi', in the eleventh year of the Hîgra*. But if the years of a life or a reign are meant, the ordinal must be employed; as: فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شُعْبَانَ, *in the sixth year of the reign of 'el-A'sraf*

Sābān; فِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِينَ مِنْ مُلْكِهِ, *in the forty-second year of his reign.*

Rem. Compare, for the Hebrew, such constructions as: בְּשָׁנָה, 1 Kings, 15, 25; וּשְׁבַע לְאַחַד, do., 16, 10. See Gesenius' Gr. §. 118, 4.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e. g. يَوْمَ عِشْرِينَ مِنْ شَهْرِ رَجَبٍ, *on the twentieth of the month of Rēgèb*; or they reckon by the nights of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rēgèb, which has thirty days.

1st of Rēgèb لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, or
 لِلَّيْلَةِ خَلَتْ مِنْ رَجَبٍ, *one*
*night of Rēgèb being past.)**
 2nd لِلَّيْلَتَيْنِ خَلَتَا مِنْ رَجَبٍ.
 3d لِثَلَاثٍ (لِثَلَاثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ;
 and so on up to the

*) We may also say: غُرَّةٌ رَجَبٍ or لَيْلَةُ رَجَبٍ (from غُرَّةٌ, *the blaze on a horse's forehead, the new moon*). The word مُسْتَهْلٌ (from هِلَالٌ, *the new moon*) is likewise frequently used to denote the first of the month, and more rarely اِسْتِهْلَالٌ, اِهْلَالٌ, هِلَالَةٌ, and هِلَالٌ; e. g. كَانَ أَبْتِدَاءُ الْوَجَعِ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتَوَقَّى صَلَاحُ فِي الثَّانِي عَشَرَ مِنْهُ, *the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.*

10th	. . .	لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ.
11th	. . .	لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ; and so on up to the
14th	. . .	لِارْبَعِ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ.
15th	. . .	فِي مُنْتَصَفِ رَجَبٍ or فِي النِّصْفِ مِنْ رَجَبٍ, <i>in the middle of Rê'gèb.</i>
16th	. . .	لِارْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ, <i>fourteen nights remaining of Rê- gèb; and so on up to the</i>
20th	. . .	لِعَشْرِ (لِعَشْرِ لَيَالٍ) بَقِيْنَ مِنْ رَجَبٍ; and so on up to the
27th	. . .	لِثَلَاثِ بَقِيْنَ مِنْ رَجَبٍ.
28th	. . .	لِلْيَلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ.
29th	. . .	لِلْيَلَةِ بَقِيَتْ مِنْ رَجَبٍ.
30th	. . .	لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ, <i>on the last night of Rê'gèb.*)</i>

*) Or لِسَلْخِ رَجَبٍ, or اِمْنَسَلْخِ رَجَبٍ. The words سَرَارٌ or سَرَرٌ, and more rarely سِر, are also employed to denote the last day of the month.

II. The Sentence and its Parts.

A. The Sentence in General.

1. The Parts of the Sentence: the Subject, the Predicate, and their Complements.

112. Every sentence (جُمْلَةٌ, plur. جُمَلٌ, a *sum* or *total* of words) consists necessarily of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians الْمُسْنَدُ, *that which leans upon or is supported by (the subject), the attribute*; whilst the former is called الْمُسْنَدُ إِلَيْهِ, *that upon which (the predicate) leans or by which it is supported, that to which something is attributed*. The relation between them is known as الْإِسْنَادُ, properly *the act of leaning (one thing against another)*, then, as a concrete, *the relation of attribution*.

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb*; the predicate is either a *noun* (substantive or adjective) or a *verb*; e. g. زَيْدٌ عَالِمٌ, *Zèid is learned*; أَنْتَ شَرِيفٌ, *thou art noble*; مَاتَ زَيْدٌ, *God is the truth*; مَاتَ زَيْدٌ, *Zèid is dead*; مَاتَ, *he is dead* (in which last example the pronoun هُوَ is implied in the verb). — Every sentence that begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ أَسْمِيَّةٌ, a *nominal sentence*.

Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌ وَمَجْرُورٌ, *the attracting and the attracted*, §. 115 and vol. I. §. 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ, *Zèid is dead*, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ, *Zèid is learned*, or زَيْدٌ فِي الْمَسْجِدِ, *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ, *Zèid is dead*), or a sentence consisting of a verb that includes both subject and predicate (as مَاتَ, *he is dead*), is called by them جُمْلَةٌ فِعْلِيَّةٌ, *a verbal sentence*. The subject of a nominal sentence is called الْمُبْتَدَأُ, *that with which a beginning is made, the inchoative*, and its predicate الْخَبَرُ, *the enuntiative or announcement*. The subject of a verbal sentence is called الْفَاعِلُ, *the agent*, and its predicate الْفِعْلُ, *the action or verb*.

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles مَا and أَنْ (called الْحُرُوفُ الْمَصْدَرِيَّةُ, *the particles that supply the place of the masdar or nomen verbi*, vol. I. §. 195, rem.); as: أَنْ تَصُومُوا خَيْرٌ لَكُمْ, *it is good for you that you should fast or to fast* (صَوْمُكُمْ = أَنْ تَصُومُوا); أَعْجَبَنِي أَنْ خَرَجْتَ, *it pleased me that you went out or*

your going out pleased me (خُرُوجُكَ = أَنْ خَرَجْتَ);
they desire your destruction (عَنْتَكُمْ = مَا عَنِتُّمْ).
 Compare §§. 78 and 88.

115. The predicate may be, as mentioned in §. 113, a preposition with its genitive; as: زَيْدٌ فِي الْمَسْجِدِ, *Zèid is in the mosque*; زَيْدٌ عِنْدَكَ, *Zèid is with you or in your house*; أَنَا مِنَ الصَّادِقِينَ, *I am one of those who speak the truth*; عَلَى دَيْنٍ, *I owe some money* (lit. upon me there is a debt, see §. 62, 3); لَكَ أَنْ تَفْعَلَهُ, *you may do it* (lit. it is to thee that thou do it). When the subject is placed first, these are nominal sentences (§. 113); but when the predicate precedes it, their nature is doubtful, some grammarians holding them to be transposed nominal sentences (in which case عَلَى دَيْنٍ is a خَبَرٌ مُقَدَّمٌ, or *predicate placed in front*, and دَيْنٍ a مُبْتَدَأٌ مُؤَخَّرٌ, or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that, according to them, عَلَى is equivalent to يَسْتَقِرُّ عَلَى, *there rests upon me*, and دَيْنٍ is the فَاعِلٌ or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ, a *local sentence* (see vol. I. §. 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَةٌ جَارِيَةُ الظَّرْفِيَّةِ, a *sentence that runs the course, or follows the analogy, of a local sentence*. As,

however, the expression **ظَرَفٌ** is often used in the general sense of **جَارٌ وَجَرُّوْرٌ** (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called **جُمْلَةٌ ظَرْفِيَّةٌ** (see §. 127).

116. When the predicate is a preposition with its genitive, and the subject a sentence compounded of **أَنَّ** and a finite verb (§. 114), the predicate must necessarily be put first; as: **لَكَ أَنْ تَفْعَلَهُ**, *you may do it*, and not **أَنْ تَفْعَلَهُ لَكَ**.

117. If a nominal sentence be preceded by an interrogative or negative particle, the predicate is placed before the subject when it agrees with it in number; as: **أَفَيَّامٌ**, *are those men standing?* **مَا قَائِمَانِ الرَّجُلَانِ**, *those two men are not standing*.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as: **مَاتَ عُمَرُ**, *'Omar is dead*; **عُمَرُ مَاتَ أَبُوهُ**, *'Omar's father (lit. 'Omar, his father) is dead* (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a **فَاعِلٌ** or agent, but a **مُبْتَدَأٌ** or inchoative, of which the latter is the **خَبَرٌ** or enuntiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound* (see §. 120, rem.); e. g.

زَيْدٌ مَاتَ, *Zèid is dead*, = زَيْدٌ مَاتَ هُوَ; أَنَا قُلْتُ, *I have said*, where the agent is ت in قُلْتُ. In such sentences, the pronoun that is contained in the verb takes the place of, and falls back upon, the noun that stands before the compound verbal sentence and constitutes its inchoative. — The difference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e. g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ, *Zèid is dead and 'Omar is alive*, = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is cast into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; as, for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee we worship and to thee we cry for help*; ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَعُمَرُ رَجُلَيْنِ اثْنَيْنِ, *Zèid struck one man, and 'Omar struck two men*.

120. Those sentences are also compound, which are made up of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ أَبْنُهُ حَسَنٌ, *Zèid's son (lit. Zèid, his son) is handsome*; زَيْدٌ مَاتَ أَبُوهُ, *Zèid's father is dead*; زَيْدٌ

زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ, *Zèid's brother has been killed; a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence that occupies the place of the ^٥خَبَرٌ, a pronominal suffix, which represents, and falls back upon, the noun forming the ^٥مُبْتَدَأٌ. Any such sentence is said by the grammarians to be ^٥جُمْلَةٌ ذَاتُ وَجْهَيْنِ, *a sentence with two faces or aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

121. If a sentence consists of a verbal adjective, occupying the first place, and a noun, occupying the second, then the sentence is regarded as a verbal one, the verbal adjective being looked upon as a verb and the noun as its agent; e. g. زَيْدٌ ضَارِبٌ غُلَامَهُ عُمَرَ, *Zèid's slave is beating Omar*; جَاءَنِي زَيْدٌ الْحَسَنُ غُلَامُهُ, *the Zèid, whose slave is handsome, came to me*. — The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and does *not* agree with the following noun in number; as: أَقَائِمُ الرِّجَالُ, *are those men standing?* مَا قَائِمُ الرَّجُلَانِ, *those two men are not standing*. But if the verbal adjective agrees in number with the noun, the sentence may be regarded as either nominal or verbal; for examples see §. 117, where it is also stated that, when a nominal sentence begins with an interrogative or negative particle, and the predicate agrees with the subject in number, the former must be placed first.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate to the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخَوَاتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. For example: يَوْسُفٌ مَرِيضٌ, *Joseph (is) sick*; السُّلْطَانُ مَرِيضٌ, *the sultān (is) sick*; أَبُو يَوْسُفَ مَرِيضٌ, *Joseph's father (is) sick*; أَبِي مَرِيضٌ, *my father (is) sick*; هُوَ مَرِيضٌ, *he (is) sick*; هَذَا مَرِيضٌ, *this man (is) sick*; whereas هَذَا الْمَرِيضُ would mean either *this (is) the sick man* or *this sick man*, and السُّلْطَانُ الْمَرِيضُ, *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being regarded as a mere apposition. This is done

even when the subject is a pronoun of the first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ*, *God is the living, the self-subsisting*; *اللَّهُ هُوَ الْحَيُّوَةُ وَالْحَقُّ*, *God is the life and the truth*; *الْغِنَى هُوَ الْقَنُوعُ*, *the (only true) wealth is contentment*; *أُولَئِكَ هُمْ وَقُودُ النَّارِ*, *these are fuel for the fire*; *ذَلِكَ الرَّجُلُ هُوَ أَنَا*, *that man is I*; *أَنَا هُوَ الرَّبُّ إِلَهُكَ*, *I am the Lord thy God*; *أَنَا هُوَ الطَّرِيقُ وَالْحَقُّ وَالْحَيُّوَةُ*, *I am the way and the truth and the life*; *مَنْ هُوَ أَنَا*, *who am I?* This interposed pronoun is called by the grammarians *صَيِّرُ الْفَصْلِ*, *the pronoun of separation*. It is equally common in the other Shemitic languages; see, for example, Gesenius' Heb. Gr. §. 119, 2.

125. In the case of a definite subject in the accusative after *إِنَّ*, *أَنَّ*, &c. (§. 36), the *صَيِّرُ الْفَصْلِ* is not required, because the predicate is sufficiently marked as such by its remaining in the nominative; as: *إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ*, *verily God is one of three*; whereas a mere adjective would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after *إِنَّ*, &c.; as: *إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ*, *the world to come is the everlasting abode*; *إِنَّكَ أَنْتَ الْوَهَّابُ*, *thou art the bountiful giver*; *إِنِّي أَنَا رَبُّكَ*, *I am thy Lord*. Very often the predicate after *إِنَّ*, &c., is introduced, for the sake of greater distinctness, by the particle *لَ* (§. 36); as: *إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ*, *verily God is good towards men*; and

even here the pronoun may be introduced after *لَ*; as: *إِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ*, *verily God is the mighty, the wise.*

Rem. The noun governed by *إِنَّ*, &c., is not regarded by the Arab grammarians as a *مُبْتَدَأٌ*, but as the *إِسْمُ إِنَّ*, *the noun of 'inna*, &c. See §. 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of a sentence (subject or predicate) in connexion with the noun that is separated from it by these words. For example: *قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ*: *kind words and forgiveness are better than alms followed by injury*; *أَمَةٌ مُؤْمِنَةٌ خَيْرٌ*: *a female slave that believes is better than an idolatress, even when she (the latter) pleases you (more).*

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*), or one that is not qualified by an adjective

*) *Indefinite* is here to be taken in the sense of *not having a genitive after it*, for such a phrase as *عَمَلٌ بَرٌّ يَزِينُ*, *a pious action or good work adorns (a man)*, is quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite

or an expression equivalent to an adjective (as: رَجُلٌ مِّنَ الْكَرَامِ عِنْدَنَا, *there is a man of the noble with us* = رَجُلٌ كَرِيمٌ, *a noble man*), except in certain cases, of which the following are the most important.

1) When the sentence is of the class called الظَّرْفِيَّةُ (taking this term in its widest sense, §. 115 at the end), and a) the predicate is placed first, as: عِنْدَ زَيْدٍ نِّمْرَةٌ, *there is a leopard in Zèid's possession*; or b) the subject is preceded by an interrogative or negative particle, as: هَلْ إِنْسَانٌ فِي الدَّارِ, *is there any person in the house?* مَا أَحَدٌ فِي الدَّارِ هَلْ فَتًى فِيكُمْ, *is there a man among you?* هَلْ خِدْلٌ لَّنَا, *there is no one in the house; we have no friend.*

2) When the subject is preceded by the affirmative لَ: as: لَرَجُلٌ قَائِمٌ, *certainly there is a man standing.*

3) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ, *small*, or حَقِيرٌ, *contemptible*; as: رُجَيْلٌ عِنْدَنَا, *there is a little man (or a mean fellow) at our house.*

4) When the subject is a noun of a general signification, such as كُلٌّ, *all*; e. g. كُلُّ قَانٍ, *all perish*; كُلُّ يَمُوتُ,

verbal noun, provided that it retains the government of the verb from which it is derived; e. g. رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ, *a desire to do good is a good thing*. In both these cases, however, there is evidently a sort of partial determination.

all die; because كُلُّ is here equivalent to كُلُّ النَّاسِ, *all mankind*, and therefore virtually definite (see §. 82, 1).

5) When the sentence expresses a wish or prayer; as: سَلَامٌ عَلَيْكُمْ, *peace be upon you!*

6) When the subject is a word that contains the conditional meaning of the particle إِنْ, *if*, such as مَنْ (§. 6); e. g. مَنْ يَقُمْ أَقُمْ, *if any one gets up, I will get up.*

7) When the subject is preceded by the وَאוُ الْحَالِ or *nāw* that introduces a circumstantial clause (§. 183), or by the conjunction لَوْلَا, *if not*; as: وَمُدَّ سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ وَمُدَّ لَوْلَا, *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (لَوْلَا in rhyme for شَارِقِ); لَوْلَا أَصْطَبَارٌ لَأَوْدَى كُلُّ ذِي مِقَّةٍ (شَارِقِ), *were it not for patience, every lover would die.*

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

Rem. European grammarians have mostly erred in their analysis of the phrase بَلَّ سَوَّلَتْ فَصَبْرٌ مَيْدٌ in the Kōr'ān, ch. 12, v. 18, لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ. This they translate either: *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming* (Lane); or: *mais la patience vaut mieux* (Kasimirski); or: *ergo pati (patientem esse) pulchrum est* (Ewald); according to which translation صَبْرٌ would be an inde-

finite مُبْتَدَأٌ and جَبِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation: *therefore—becoming patience!* (also—*geziemende Geduld!* Caspari), which would necessarily be فَصَبْرًا جَبِيلًا (§.35). The Arab commentators are right in regarding the words either as a compound فَأَمْرِي صَبْرٌ جَبِيلٌ, i. e. خَبَرٌ, and therefore *my business (or duty) is (to show) becoming patience*; or as a compound مُبْتَدَأٌ, i. e. (أَمْثَلُ) جَبِيلٌ أَجْمَلُ, and therefore *(to show) becoming patience is more seemly*. The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ الْفَصْلِ, that the words form a complete sentence; as: الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ, *the (only true) religion in God's eyes is 'el-'islām*; مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ, *those who expend their wealth in the path (or cause) of God, are like a grain of corn that produces seven ears*.

129. The ضَمِيرُ الْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as: مُحَمَّدٌ رَسُولُ اللَّهِ, *Mohammed is the apostle of God*; عَلِيٌّ وَلِيُّ اللَّهِ, *Ali is the friend of God*; ذَلِكَ الْفَوْزُ الْعَظِيمُ, *this is the great felicity* (el-Kor'an, ch. 9, v. 90, but in v. 73 we read ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ). Here a doubt might at first arise, whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words

that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the *ضَمِيرُ الْفَصْلِ*, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (*ضَمِيرُ التَّأْكِيدِ أَوْ التَّوَكِيدِ*); as: *كَانَ* *كَانَ الْمُسْلِمُونَ هُمُ الْجُنْدُ*, *this was the reason; the Muslims (and not slaves or mercenaries) formed the army.* — This pronoun is also frequently appended to a pronominal suffix in any case, to give it emphasis; as: *كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ*, *you stood up; his opinion was that no one should take anything;* *فَإَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ*, *where then is my share of this booty?* *لِمَنْ هَذَا الْكِتَابُ لَنَا فَحْنُ*, *whose is this book? Ours;* *مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ*, *what has prevented you two from doing that?* *وَإِنْ تَرَنِي أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا*, *if you think that I have less wealth and (fewer) children than you;* and more rarely to a noun in the accusative; as: *وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ*, *and we made his offspring the survivors.*

Rem. The same usage is found in the other Shemitic languages.

See, for example, Gesenius' Heb. Gr. §. 119, 3.

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose *كَانَ* or one of its "sisters" (§. 41, 42). The imperfect, *يَكُونُ*, has in this case the usual meanings

of the imperfect (§. 8); whilst the perfect, كَانَ, admits of four significations; viz. *a*) of the *historical tense* or Greek aorist (§. 1, *a*), in which case it has, according to the Arab grammarians, the sense of صَارَ, *to become*; *b*) of the actual *perfect* (§. 1, *b*); *c*) of the actual *imperfect*, as it were a shortening of كَانَ يَكُونُ, which also occasionally occurs; and *d*) sometimes, especially in the Kor'an, of the *present*, but only by giving a peculiar turn to its use as a perfect (has become by nature, πέφυκα), as: إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا, *God is watching you* (ch. 4, v. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أ; e. g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ, *it (the Kor'an) is not a discourse invented (by Mohammèd), but a confirmation of what (i. e. of the sacred writings which) preceded it*; مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ, *they cannot enter them (lit. it is not to them that they should enter them) but with fear*; مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ, *no soul can believe except by the permission of God*; مَا كَانَ هُوَ لِيُضْرَرَنَا, *he is not (the man) to do us any harm*; مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ, *God is incapable of letting — lit. is not (the one) to let — your belief perish (i. e. go without a reward)*; أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ, *is it a wonder to men that we have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to

mention it. We have, however, the option of expressing ourselves *personally*, by such forms as *one says*, *they say*, *people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut*. The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb along with its own nomen agentis, defined or undefined by the article; as: قَالَ الْقَائِلُ, *one has said*, قَالَ الْقَائِلُ, *id.* (lit. *he who*, or *every one who*, *was in a position to say*, *has said*); يَقُولُ الْقَائِلُ, *one says*, *is wont to say* (lit. *every one who is in*, or *gets into*, *a position to say*, *says*). The determination of the singular subject by the article expresses in such cases *a*, distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as: قَالَ قَائِلُهُمْ, *one of them said*. *c*) If there be several indefinite subjects, the third person plur. masc. of the verb may be used, as: قَالُوا, *they say*; زَعَمُوا, *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural; as: مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ قَالَ قَائِلُونَ, *some said*; مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ, *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

Rem. *a*. Instead of the nomen agentis, defined or undefined,

such words as رَجُلٌ, *man*, اِمْرَأَةٌ, *woman*, and the like, are occasionally used with or without the article; as: قَالَ رَجُلٌ = قَالَ قَائِدٌ; يَقُولُ الرَّجُلُ = يَقُولُ الْقَائِدُ; &c. For the nomen agentis with the plural suffix, the word بَعْضٌ, *a part, some one*, is often employed; as: قَالَ قَائِلُهُمْ = قَالَ بَعْضُهُمْ.

Rem. *b*. On the corresponding Hebrew constructions, see Gesenius' Gr. §. 134, 3, along with rem. 1. With rem. *a* compare, in particular, 1. Sam. 9, 9. לְפָנִים בְּיִשְׂרָאֵל כָּהֵנִים הָאִישׁ בְּלִבָּהּ לְדָרוֹשׁ אֱלֹהִים.

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb; as: كُتِبَ, *it has been written, it is written*; سِيرَ, *there was a travelling, they travelled*; اُخْتَلِفَ, *it has been disputed, there has been a dispute*; يُظْمَأُ, *there is thirst felt, they thirst*; اُنْزِلَ عَلَيْهِمْ, *a revelation was made to them*; غَشِيَ عَلَيْهِ, *he fainted* (lit. *there was a covering thrown over him*; comp. (הִתְעַלֵּף), whence الْمَغْشِيُّ عَلَيْهِ, *the person in a faint*, fem. الْمَغْشِيَّ عَلَيْهَا (in later times incorrectly الْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition, الْمَغْشِيَّ, fem. الْمَغْشِيَّةُ). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter (see Gesenius' Heb. Gr. §. 134, 2). The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract. (see Gesenius' Heb. Gr. §. 105, 3, *b*) as: الْحَسَنَاتُ, *beau-*

tiful things (not الْحَسَانُ, which means *handsome persons*); الطَّيِّبَاتُ, *good things* (not الطَّيِّبُونَ, which means *good men*); الْمَوْجُودَاتُ, *existing things*; الْوَاجِبَاتُ, *necessary things*; الْمُمْكِنَاتُ, *possible things*; الشَّدَائِدُ, *difficult things, calamities*; الْبَوَاعِثُ, *exciting causes* (from بَاعَثَ); الْمَوَانِعُ, *hindrances* (from مَانَعَ).

Rem. a. The passive of directly transitive verbs may be used either personally or impersonally; as: كُتِبَ, *it (a book or letter) was written, and the act of writing was performed*. In the former case, the direct object or accusative of the active voice becomes the subject of the passive (قَائِمٌ مَقَامَ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as اُخْتَلِفَ, *there is a dispute*, = اُخْتَلِفَ اُخْتِلَافٌ, *a disputing is disputed*; so that, according to their view, the impersonal passive becomes really personal. If a passive that is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as: سِيرَ إِلَيْهِ سَيْرًا (not سِيرَ), from the active سَارَ إِلَيْهِ سَيْرًا, *he journeyed to him (a journeying)*. In either case, — whether the passive be personal or impersonal, — it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *a verb of which the agent, i. e. the acting person, is not named*, not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the الْمَفْعُولُ بِهِ,

or object of the active voice,*) converted into the subject, and so *نَائِبٌ مَنَابِ الْفَاعِلِ* or *قَائِمٌ مَقَامَ الْفَاعِلِ*, *supplying the place of the agent*). If the agent is to be named, the active voice must be used. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g. *جِيءَ* means not only *ventum est* (impers.), but also *ventum est ad eum* (pers.). In the former case, only the third person sing. masc. is used, *جِيءَ بِشَيْءٍ*, *a thing was brought*, imperf. *يُجَاءُ*; in the latter, all the numbers and persons are employed, sing. 3. p. m. *جِيءَ*, f. *جِيئَتْ*, 2. p. m. *جَاءَ*, &c., as *جِيءَ بِشَيْءٍ*, *a thing was brought to him* (act. *جَاءَهُ*, *he brought him something*).

Rem. b. Our impersonal actives indicating natural phenomena, such as *it snows*, *it rains*, &c., are always expressed by the Arabs personally. They say either *ثَلَجَ الثَّلَجُ*, *the snow snows*, *مَطَرَ الْمَطَرُ*, *the rain rains*, or *ثَلَجَتِ السَّمَاءُ*, *the sky snows*, *مَطَرَتِ السَّمَاءُ*, *the sky rains*. In the latter of these two forms of expression the substantive *السَّمَاءُ* is sometimes suppressed, leaving only the verb in the third person sing. fem., *ثَلَجَتْ*, *مَطَرَتْ*.

Rem. c. In the case of words like *يَجُوزُ*, *it is allowed*, *يَجِبُ*, *it is necessary*, &c., followed by *أَنَّ* with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

*) The *الْمَفْعُولُ بِهِ*, or *object*, may be either *صَرِيحٌ*, *pure*, i. e. the accusative, or *غَيْرُ صَرِيحٍ*, *impure*, i. e. a preposition with the genitive (*جَارٌ وَمَجْرُورٌ*).

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, as well as the other Shemitic languages, has no distinct pronominal form; as: *أَنْفَقَ مَالَهُ*, *he has spent his (own) fortune*; *قَالُوا لِإِخْوَانِهِمْ*, *they said to their (own) brothers*. But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning; to give it such, the word *نَفْسٌ*, *soul*, or *عَيْنٌ*, *eye, essence*, (and in later Arabic *رُوحٌ*, *spirit*, *ذَاتٌ*, *substance, essence*, or *حَالٌ*, *state*,) must be interposed; as: *قَتَلَ نَفْسَهُ*, *he killed himself*; *عَزَّ بِه نَفْسَكَ*, *console thyself therewith*; *أَهْلَكْتُ رُوحِي*, *I have destroyed myself*; except in the case of the *verba cordis* (§. 24), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as: *خَالَه مُصَابًا*, *he imagined himself struck*; *رَأَاهُ يَعْصِرُ خَمْرًا*, *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*.

Rem. Compare the use, in Heb. and Aram., of *נֶפֶשׁ*, *נֶפֶשׁ*; in post-biblical Hebrew, of *נֶפֶשׁ* or *נֶפֶשׁ*, *bone*, and *גִּיד*, *body*; and in Ethiopic, of *ርእስ*: (*re'es*) *head*.

136. The complements that are coordinated with, or

placed in apposition to, the subject or predicate, are called by the Arab grammarians *التَّوَابِعُ*, *sequentia*, *followers* or *appositives* (sing. *تَابِعٌ*), and the word to which they are placed in apposition is called *الْمَتَّبِعُ*, *that which is followed* (by some word in apposition). They are generally connected with a noun, more rarely with a verb. — With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender, number, and case (see Gesenius' Heb. Gr. §. 110, 1, and §. 109, 2); e. g. *رَجُلٌ كَرِيمٌ*, *a noble man*; *الرَّجُلُ الْكَرِيمُ*, *of the noble man*; *زَيْدًا الْكَرِيمَ*, *the noble Zèid* (acc.); *كِتَابُهُ الْعَزِيزُ*, *his glorious book*; *قَاعِدَةٌ مُرَبَّعَةٌ*, *a square pedestal*; *كُنُوزًا كَثِيرَةً*, *great treasures* (acc.). A noun may have two or more adjectives connected with it; as: *الْكَوْكَبُ النَّيِّرُ الْأَحْمَرُ*, *the bright red star*. Sometimes a substantive is used adjectively; as: *جَارِيَةٌ بَكْرٌ*, *a young woman (who is) a virgin* (*בְּתוּלָה בְּיָרֵךְ*); *مَسَاجِدُ عِدَّةٌ*, *a number of mosques*; *تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ*, *it contains a number of horses and men*; *وَذَٰكَ مِنْهُ خُلُقٌ عَادَةٌ*, *and this is a usual custom of his*; *وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ*, *and ye are a band of more than a hundred*. Compare, in Hebrew, *וַיְהִי מִסְפַּר*, Num. 9, 20, *אֲנִישֵׁי מֵסַח*, Nehem. 2, 12; and in Syriac, *ܥܬܬܐ ܥܠܝܐ ܫܬܝܐ*, *many gardens*, *ܥܬܬܐ ܥܠܝܐ ܫܬܝܐ*, *many sons and daughters*. — As regards the demonstrative pro-

nouns, which are looked upon by the Arabs as substantives (vol. I. §. 190, 4, and §. 338), either they may be placed in apposition to the substantive, or the substantive to them; as: هَذَا الْمَلِكُ, *this king*, lit. *this (person), the king*; زَيْدٌ هَذَا, *Zèid, this (person)*, i. e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ, *that which is described*, and the second, الصِّفَةُ, *the description* or *descriptive epithet*. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as هَذَا الرَّجُلُ مَتَّبِعٌ, though it sometimes follows, as تَابِعٌ هَذَا الرَّجُلُ, *this man*, rarely الرَّجُلُ هَذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78), or defined by having a genitive after it, the demonstrative always follows; as: زَيْدٌ هَذَا, *this Zèid* (see above)*; إِذَنْ هَذِهِ, *this (word) 'idan*; إِلَى الْمَشْهُورِ فِي النَّحْوِ إِنَّ إِلَى هَذِهِ, *it is well known in grammar that this 'ilā has the meaning of maa*; عِبَادِي هَؤُلَاءِ, *these my servants* or *these servants of mine*; إِلَى وَقْتِنَا هَذَا, *to this age of ours*; كِتَابُهُ هَذَا الْجَلِيلُ, *this famous book of his*.

*) If the proper name has the article, هَذَا may also precede, because it is to a certain extent a common noun defined by the article; as: الْحَرْثُ هَذَا or هَذَا الْحَرْثُ, *this 'l-Hārit*.

On the other hand, in such a phrase as هَذِهِ نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ, the words نَاقَةٌ لِلَّهِ are the predicate (خَبَرٌ) of هَذِهِ, and لَكُمْ آيَةٌ is a circumstantial accusative, *this is the she-camel of God as a sign unto you*.

137. كُلٌّ, جَمِيعٌ, and more rarely عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§. 82, 1, 2), in which case a pronominal suffix is appended to them, referring to that noun; as: النَّاسُ كُلُّهُمْ or النَّاسُ جَمِيعُهُمْ, *all men* (also النَّاسُ جَمِيعًا, §. 82, 2); الْقَبِيلَةُ كُلُّهَا or الْقَبِيلَةُ جَمِيعُهَا, *the whole tribe*; الْجَيْشُ عَامَّتُهُ, *the whole army*. A peculiar use of كُلٌّ as an appositive, is exemplified by the phrases: هُوَ الشَّجَاعُ كُلُّ الشَّجَاعِ, *he is a real hero*; هُوَ الْعَالِمُ كُلُّ الْعَالِمِ, *he is a thorough scholar*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time*; e. g. شَهْرٌ كُلُّهُ, *a whole month*; سَنَةٌ كُلُّهَا, *a whole year*. Words of a vague signification, such as وَقْتُ, *time*, هُدًى, *a space of time*, &c., cannot be thus construed. — After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعٌ, fem. جَمْعَاءُ, plur. masc. أَجْمَعُونَ, fem. جَمْعٌ (the dual masc. أَجْمَعَانِ, and fem. جَمْعَاوَانِ, are not admitted by the great majority of grammarians); as:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ, *and the angels all (without exception) prostrated themselves*. Sometimes this word is used without كُلُّ, as لَاغْوِيَنَّهُمْ أَجْمَعِينَ, *verily I will lead them all astray*; إِذَنْ ظَلَلْتُ الدَّهْرَ أَبْكِي أَجْمَعًا, *in that case I would pass all my time in weeping* (أَجْمَعًا in rhyme for أَجْمَعُ).

Rem. To أَجْمَعُ are sometimes appended other synonymous words, which form their feminine sing. and masculine and feminine plur. in the same way; viz. أَبْصَعُ, أَكْتَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ, *the entire army came*. They are scarcely ever used singly and without كُلُّ.

138. Like كُلُّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, *both* (§. 83), and نِصْفُ, *a half*. They follow the nouns to which they refer, and take the appropriate pronominal suffix; as: إِنَّ الْمُعَلِّمَ وَالطَّيِّبَ كِلَيْهِمَا, *the teacher and physician, both of them*; الْجَيْشُ نِصْفُهُ, *half the army*.

139. نَفْسُ, *soul*, and عَيْنُ, *eye, essence (of a thing)*, are often employed in the sense of *ipse, self* (compare §. 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as: عَيْنُ الْكَوْكَبِ, *the star itself*; رَأَيْتُ نَفْسَهُ, *I have seen himself*; إِزَالَةُ الْجَهْلِ عَنْ نَفْسِهِ, *the removing of ignorance from himself* (compare the Hebrew use of עָצְמוֹ, and also of עָצְמוֹ in 2 Kings 9, 13; provided this passage be not corrupt); but more

generally they are used, like ^{كُلُّ}, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as: ^{جَاءَ زَيْدٌ نَفْسُهُ}, *Zèid himself came*; ^{جَاءَتْ}, *Zèinèb herself came*; ^{رَأَيْتُ عَمْرًا نَفْسَهُ}, *I saw Amr himself*. If the noun be in the dual or plural, the plural forms ^{أَنْفُسُ} and ^{أَعْيُنُ} must be employed; as: ^{رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا}, *I saw the two emirs themselves*; ^{مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسَهُمَا}, *I passed by the two Hinds themselves*; ^{قَتَلَهُ الْوُزَرَءُ أَنْفُسَهُمْ}, *the vizirs themselves killed him*. They are also often connected with the nouns to which they refer by means of the preposition ^{بِ}; as: ^{جَاءَ بِنَفْسِهِ}, *he came in person*; ^{الْهَوَانُ بِعَيْنِهِ}, *degradation itself, utter degradation*; ^{وَالآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ}, *and now they are choosing in person*. Occasionally, too, ^{عَيْنُ} is appended in the form of an adverbial accusative, or by means of the preposition ^{بِ}, but without any suffix; as: ^{هُوَ هُوَ عَيْنًا (بِعَيْنِ)}, *he is the very person*. — When ^{نَفْسُ} and ^{عَيْنُ} are in apposition to a pronominal suffix in the accusative or genitive, a pronomen separationis may be interposed; as: ^{مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ}, or ^{مَرَرْتُ بِكَ نَفْسِكَ}, *I passed by you yourself*; ^{رَأَيْتُكَ أَنْتَ نَفْسِكَ}, or ^{رَأَيْتُكَ نَفْسِكَ}, *I saw you yourself*; but if the pronominal suffix represent the agent, as in the verb, the insertion of this pronoun is a matter of necessity; as: ^{قُمُوا أَنْتُمْ أَنْفُسُكُمْ}, *you yourself stood up*; ^{قُمْتَ أَنْتَ نَفْسَكَ}, *stand up yourselves*.

Rem. a. The words *كُلُّ*, *جَمِيعٌ*, *عَاقِبَةٌ*, *أَجْمَعُ* &c., *كِلَانٍ* and *كِلْتَانٍ*, *نَفْسٌ* and *عَيْنٌ*, form one division of that class of appositives, *التَّوَابِيعُ*, which the grammarians name *التَّوَكِيدُ* (or *التَّوَكِيدُ*), the *strengthening* or *corroboration*, and *الْمُؤَكِّدُ*, the *corroborative*, because they strengthen the idea of totality or of self, already contained in the *الْمَتَّبِعُ*, by the addition of their own. This class of appositives is designated by the special name of *التَّوَكِيدُ الْمَعْنَوِيُّ*, the *corroboration in meaning*, to distinguish them from the *التَّوَكِيدُ اللفظي*, or *verbal corroboration*, which consists in the emphatic repetition of the word itself; as in the verse: *فَأَيْنَ إِلَى أَيْنَ النِّجَاةُ يَبْغَلْنِي أَتَاكَ أَتَاكَ الْأَحِقُونَ أَحْسِسَ أَحْسِسَ*, *whither, whither can I escape with my mule? The pursuers are come up, come up to you; halt! halt!* (*أَحْسِسَ* in rhyme for *أَحْسِسَ*). So also in answers: *نَعَمْ*, *نَعَمْ*, *yes, yes*; *لَا*, *لَا*, *no, no*. If a word is governed by a preposition or other particle, both must be repeated; as: *مَرَرْتُ بِكَ بِكَ*, *I passed by you—you*; *إِنَّ زَيْدًا إِنَّ*, *Zéid — Zéid is standing up*.

Rem. b. Besides the *التَّوَكِيدُ*, the Arab grammarians acknowledge three other classes of *تَوَابِيعُ*; viz. *النَّعْتُ* or *الْصِّفَةُ*, the *description* or *descriptive word*, *qualificative*, *adjective*; *الْبَدَلُ*, the *substitution* or *permutative*; and *عَطْفُ الْبَيَانِ*, the *explanatory apposition*.—1) The *النَّعْتُ* or *الْصِّفَةُ* may refer to the *الْمَتَّبِعُ* either directly (in which case it is a simple adjective), as: *جَاءَنِي رَجُلٌ حَسَنٌ*, *there came to me a handsome man*; or indirectly, in virtue of a following word that is connected with it, as: *جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ*, *there came to me a man whose brother is handsome*. In this latter case

the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a ^{صفة} صِفَة, or qualitative clause, of the preceding substantive, with which the adjective agrees in *case* by attraction; as: ^{رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ} رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ, *I saw a man whose brother is handsome*; ^{مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ} مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ, *I passed by a man whose father is noble*; ^{مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ} مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ, *I passed by a man whose mother is handsome*. If the following noun be in the dual or plural, the adjective is still left in the singular; as: ^{مَرَرْتُ بِأَمْرَاتَيْنِ حَسَنٍ آبَاؤُهُمَا} مَرَرْتُ بِأَمْرَاتَيْنِ حَسَنٍ آبَاؤُهُمَا, *I passed by two women whose parents are handsome*; ^{رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ} رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ, *I saw some men whose fathers are handsome*. If the preceding noun be defined in any way, the adjective takes the article; as: ^{رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ} رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ, *I saw Zèid, whose face is handsome*; ^{حَكَى أَبُو الْفُتُوحِ الْعِجْلِيُّ} حَكَى أَبُو الْفُتُوحِ الْعِجْلِيُّ, *'Abu 'l-Futūh 'l-Iglī, who has been mentioned before, narrates*; ^{الْمُلُوكُ الَّتِي قَدْ ذَكَرْتُمُوهَا} الْمُلُوكُ الَّتِي قَدْ ذَكَرْتُمُوهَا, *the kings who have been mentioned before*; ^{فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ} فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ, *woe to those whose hearts are hard*! The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective ^{شِبْهَ الْفِعْلِ} شِبْهَ الْفِعْلِ, *that which is like the verb*. Consequently ^{رَجُلٌ حَسَنٌ} رَجُلٌ حَسَنٌ is with them = ^{رَجُلٌ حَسَنٌ هُوَ} رَجُلٌ حَسَنٌ هُوَ = ^{رَجُلٌ حَسَنٌ (هُوَ)} رَجُلٌ حَسَنٌ (هُوَ); but ^{رَجُلٌ حَسَنٌ أَخُوهُ} رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = ^{رَجُلٌ حَسَنٌ أَخُوهُ} رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: ^{مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ} مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ = ^{مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ} مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ; ^{رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ} رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ = ^{رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ} رَأَيْتُ رَجَالًا حَسَنًا آبَاؤُهُمْ; ^{رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ} رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ = ^{رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ} رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ.

&c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as ^{صِفَةٌ} to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in ^{جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ}, the second substantive and the adjective that follows it form together a really nominal sentence, of which the substantive is the ^{مُبْتَدَأٌ} and the adjective the ^{خَبَرٌ}; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive; as: ^{مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ}, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ. — 2) The ^{بَدَلُ الْكَلِّ}, or *permutative*, is of four kinds. a) ^{بَدَلُ الْكَلِّ مِنَ الْكَلِّ}, the substitution of the whole for the whole; as: ^{جَاءَنِي عُمَرُ أَخُوكَ}, Omar, your brother, came to me; ^{جَاءَنِي الْقَوْمُ كُلُّهُ}, the whole people came to me; ^{جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَهُمْ وَضَعْفًا وَهُمْ}, the people of the city came to me, great and small. b) ^{بَدَلُ الْبَعْضِ}, the substitution of the part for the whole; as: ^{جَاءَنِي الْقَوْمُ بَعْضُهُمْ}, some of the people came to me; ^{أَكَلْتُ الرِّغِيفَ ثُلُثَهُ}, half the army came to me; ^{أَكَلْتُ الرِّغِيفَ ثُلُثَهُ}, I ate a third of the loaf. c) ^{بَدَلُ الْإِشْتِمَالِ}, the comprehensive substitution, i. e. the permutative which indicates a quality or circumstance possessed by or included in the preceding substantive; as: ^{أَعْجَبَنِي زَيْدٌ عِلْمُهُ}, Zèid's learning filled me with surprise; ^{وَدَكَرْتُ تَقْتَدَ بَرْدَ مَائِهَا}, and she called to mind the coldness of the water of Taktud, lit. Taktud, the coldness of its water; ^{يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ}, they will question thee about fighting in the sacred month, lit. about the sacred month, (about)

fighting in it. d) The fourth case is where the permutative is wholly different from the word for which it is substituted (الْبَدَلُ الْمُبَايِنُ) (لِلْمُبْدَلِ). It is of two sorts: α) بَدَلُ الْإِضْرَابِ, the permutative of retraction (from أَضْرَبَ, to turn away from), or بَدَلُ الْبَدَآءِ, the substitution of something else one would like to state for the original statement; as, for instance, when one says أَكَلْتُ خُبْزًا, I ate bread, but then, preferring to state that he had eaten meat, adds the word (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يُقْصَدُ الْمَتَّبِعُ كَمَا يُقْصَدُ التَّابِعُ, the metbū' is designed as well as the tābi'; and this is what distinguishes it from β) بَدَلُ الْغَلَطِ, the permutative of error, or بَدَلُ النِّسْيَانِ, the permutative of forgetfulness, in which the الْمَتَّبِعُ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says: مَرَرْتُ بِكَلْبٍ فَرَسٍ, I passed by a dog, (I mean to say) a horse. The بَدَلُ الْإِضْرَابِ is equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا). — 3) The عَطْفُ الْبَيَانِ or explicative apposition, which is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as: اقْسَمَ بِاللَّهِ, جَاءَنِي أَخُوكَ زَيْدٌ, your brother Zēid came to me, 'Abū Ḥafṣ 'Omar swore by God (عَمْرٌ) in rhyme for (عَمْرٌ). This apposition is equivalent to the use of وَهُوَ, وَهِيَ, &c. (e.g. (جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to, the عَطْفُ النَّسْقِ, or connection of sequence, which takes place by means of connective particles, such as وَ, ثُمَّ, فَ, وَحَتَّى, أَوْ, and أَم.

Rem. c. The word to which a مُؤَكِّدٌ is annexed is called by the

grammarians **الْمُوكَّدُ**, *that which is strengthened or corroborated*; that which is followed by a **صِفَةٌ** or **نَعْتٌ**, **الْمَوْصُوفُ** or **الْمَنْعُوتُ**, *the qualified or described*; that which has a **بَدَلٌ** after it, **الْمُبَدَّلُ مِنْهُ**, *that for which something is substituted*; and that to which an **عَظْفٌ** **الْبَيَانِ** is appended, **الْمَعْطُوفُ عَلَيْهِ**, *the word to which an explanatory word is attached by means of a virtual conjunction*.

Rem. d. In sentences like **تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ**, *they fought with one another*, the words **بَعْضُهُمْ لِبَعْضٍ** are a permutative of the agent **هُمْ**, contained in the verb **تَقَاتَلُوا**, and serve to strengthen the idea of reciprocity belonging to that verbal form. The **لَامٌ** **لِتَقْوِيَةِ الْعَامِلِ** in **لِبَعْضٍ**, which supplies the place of the accusative, is dependent upon **قَاتَلُوا**, *they fought with*, contained in **تَقَاتَلُوا**.

140. One finite verb may also be put in apposition to another. In this case either *a*) the first is the preparative act, introductory to the second; as: **قَامَ سَجْدًا لَهُ**, *he arose (and) prostrated himself before him*; **فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ**, *then he sent (and) informed his father of this*; or *b*) the second modifies the first; as: **سَجَدَ أَطَالَ**, *he continued long prostrate*; **غَنَّى أَحْسَنَ**, *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction **فَ**; as: **سَجَدَ فَأَطَالَ**, **قَامَ فَسَجَدَ لَهُ**. If the first of the two verbs be a perfect, the second must be so likewise; for the imperfect would be a **حَالٌ مُقَدَّرٌ** (see §. 8, d, e), and, as such, would virtually stand in the accusative;

as: *أَرْسَلَ يُعَلِّمُ*, *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition or a *حَالٌ مُقَدَّرٌ*; as: *يُرْسِلُ يُعَلِّمُ*, *he sends (and) informs*, or *mittit nuntiaturus, he sends to inform*.

Rem. The later Arabic construction, without the conjunction, is very common in Syriac (e. g. *وَأَسْفَذَ*, *he sent (and) seized him*), and also occurs in Hebrew. See Gesenius' Gr. §. 139, 3, *b*.

2. Concord in Gender and Number between the Parts of a Sentence.

141. In verbal sentences, in which (according to §. 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. 1) If the subject be a singular substantive, that is feminine by signification (vol. I. §. 290, 1), two constructions are possible. *a*) If it immediately follows the verb, the verb must be put in the fem. sing.; as: *قَالَتِ امْرَأَةُ الْعَزِيزِ*, *the wife of 'el-'Aziz said*. But *b*) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as: *إِنَّ امْرَأَةً*, *غَرَّهُ مِنْكُمْ وَاحِدَةً*, *a man, whom one of you (women) has deceived*.

2) If the subject be a singular substantive, that is fe-

minine merely by form (vol. I. §. 290, 2), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not. In the following examples it is masculine: *فَيَنْظُرُونَ كَيْفَ كَانَ عَاقِبَةُ*, and they see what was the end of those who preceded them; *لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ*, that the people may not have any pretext against you.

3) If the feminine subject be separated from the verb by the particle *إِلَّا*, the verb is put in the masculine; as: *مَا زَكَ إِلَّا فَتَاةُ ابْنِ الْعَلَاءِ*, no one was innocent except the maidservant of 'Ibnu 'l-'Alā (i. e. *مَا زَكَ أَحَدٌ*). The feminine is, however, admissible, especially in poetry; for instance, in the above example, *زَكَتْ*.

4) The verbs *نِعِمَّ* and *يُسَّسَ* (vol. I. §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as: *نِعِمَّ الْمَرْأَةُ زَيْنَبُ*, Zèinèb is an excellent woman!

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as: *جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ*, the believers said; *قَالَ الْمُؤْمِنُونَ*, there came one day (some) men from Mèkka; *أَنْزَمِنْ كَمَا*, shall we believe as fools have believed?

Rem. *بَنُونَ*, sons (pl. of *ابْنٌ*), and other similar words (vol. I. §. 302, 5, and rem. d), are exceptions, being treated as plurales

fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to **بَنُونَ** only when it is used to denote a *family* or *tribe* (compare §. 147); as: **قَالَتْ بَنُو إِسْرَآئِيلَ**, *the Bènu 'Isrâ'îl (children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as: **ثُمَّ فَسَتْ قُلُوبُكُمْ**, *then, after this, your hearts became hard* (from **قَلْبٌ**, masc.); **فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ**, *(other) apostles have been accused of falsehood before you* (from **رَسُولٌ**, masc.); **مَتَى كَانَ الْخِيَامُ بِدَى طُلُوحٍ**, *when the tents are (set up) at Dû Tolûh* (from **خَيْمَةٌ**, fem.).

Rem. The remark made in §. 142, 3, regarding the partic'e **إِلَّا**, applies here too. An example of the fem. is: **وَمَا بَقِيَتْ إِلَّا**, *and nothing remained but the low rugged ridges of hills* (from **ضِلْعٌ**, fem.), where a prose writer would have said **وَمَا بَقِيَ شَيْءٌ**, scil. **شَيْءٌ**.

145. If the subject be a collective, like **قَوْمٌ**, *people*, or a noun designating a whole class of animals, like **غَنَمٌ**, *sheep*, or **طَيْرٌ**, *birds* (vol. I. §. 290, 1, e, and §. 292, 1), the preceding verb may be put in the fem. sing.; as: **قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ**, *the Jews say, the Christians stand upon nothing* (have no foundation for their belief); **إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ**, *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.*

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا*, *the evil consequences of what they did, came upon them*; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ*, *(some) women in the city said*; *فَبَكَى بَنَاتِي شَجْوَهُنَّ*, *and my daughters lamented their misery*. Such instances as *إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ*, *when believing women come unto you*, are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem.); but a following verb may be put in the plur. masc., because such names have the sense of collectives. For example: *تَجَمَّعَتْ عُقَيْلٌ وَقُشَيْرٌ وَتَشَاكَوْا مَا يَلْحَقُهُمْ*, *(the tribes of) 'Okail and Koshèir assembled and complained to one another of what was done to them by Sèifu 'd-daula*.

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as: *خَرَجَ عَلَيْهِ الصَّيَّادُونَ فَأَنْهَزَمَ مِنْهُمْ*, *the hunters came out against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (خَرَجَ sing., but يُدْرِكُوهُ plur.); *كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ الْهَوَاءِ*, *there was*

upon it a cupola, known by (the name of) the cupola of the air (كَانَ masc., but تُعْرِفُ fem.); وَبِمَغَارَةِ الْخَضِرِ يَتَرُكُ, and the pilgrims leave their baggage at the cave of 'el-Hidr, and ascend two miles to the top of the mountain (يَتَرُكُ sing., but يَصْعَدُونَ plur., because الزَّوَارُ is a plur. fract. denoting rational beings); لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ, God has angels who watch over you in turn (يَتَعَاقَبُونَ plur., for the same reason as in the last example); فَجَالَ الصُّوَارُ وَاتَّقَيْنَ بِقَرِهِبٍ, and the herd wheeled and guarded (their rear) with an old buck (اتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبَتْ بِأَلْوَانِ الْأَصْبَاغِ, and he took out of it scraps of paper written with (ink of) various colours (where كُتِبَتْ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as: كِلَابٌ مَرَّةً أَصَابُوا جِلْدَ سَبُعٍ, once on a time (some) dogs found the skin of a beast of prey; وَقَالُوا لِلْجُلُودِ هُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ, and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God has made us speak.

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ السَّجْنِ فَتَيَانِ, and two young men went into

the prison along with him; *لَمَّا تَنَازَعَنِي الرَّجُلَانِ*, after the two men disputed with one another about me; *وَسُيرَتْ يَدَاهُ*, and his hands and arms and feet were pierced with nails; *وَعَضْدَاهُ وَرِجْلَاهُ*, *لَوْ كَانَ بَدْرٌ حَاضِرًا وَأَبْنُ حَمَلٍ مَا نُقِشَتْ*, had Bèdr been present and 'Ibn Hamèl, thy hands would not have been branded (*حَمَلٍ* in rhyme for *حَمَلٍ*); *لَا رَقَاتٍ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ*, may his eyes never cease from constant weeping; *خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفَتَاكَ*, cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in Hebrew, Micah 4, 11. *וַתִּהְיוּ בְּצִיץ עֵינַי*; see Gesenius' Gr. §. 143, 5). — A following verb must, of course, agree strictly with the preceding subject in gender and number; as: *إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا*, when two troops among you were on the point of behaving with cowardice. But if it be a collective, designating rational beings, the masc. plur. is admissible; as: *وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا*, and if two parties of believers fight with one another, make peace between them.

Rem. a. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as: *وَقَدْ أَسْلَمَاهُ*, after both far and near (after every one) had abandoned him (*حَيِيمٍ* in rhyme for *حَيِيمٍ*); *إِحْمَرَّتَا عَيْنَاهُ*, his eyes were red; *رَأَيْنَ الْغَوَايِ الشَّيْبَ لَاحَ بِعَارِضِي*, the women saw the white hairs that glittered in my whiskers; *يَلْمُؤُنَنِي فِي أَشْتَرَاءَ*

النَّحِيلِ أَهْلِي, *my family abuse me for the purchase of the palm-trees*; نَصَرُوكَ قَوْمِي فَأَعْتَزَلْتَ بِنَصْرِهِمْ, *my people aided you, and you became powerful through their aid*. The phrase أَكَلُونِي الْبَرَاعِثُ, *the fleas have devoured me*, is generally cited by the native grammarians to exemplify this construction.

Rem. b. With reference to Hebrew, compare with the above sections Gesenius' Gr. §. 143 (especially 1 and 3) and §. 144 (esp. a and d).

150. If the preceding verb has several subjects, it may be put in the plural, as: جِئْنَا أَنَا وَأَنْتَ, *you and I are come*; or it may agree in number and gender with the nearest subject, as: وَيُسْنِدُ هَرُونَ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ, *and Aaron and his sons shall lay their hands upon his head*; وَتَكَلَّمَتِ مَرْيَمُ وَهَرُونَ فِي مُوسَى, *Miriam and Aaron spoke about Moses*. — If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as: الْبَطْنُ وَالرَّجْلَانِ تَخَاصَمَا, *the belly and the two feet disputed with one another*; وَالْحَرُّ وَالْخُرُّ تَخَاصَمَا, *the cold and the heat disputed with one another*; وَالشَّجَرُ وَالنَّجْمُ يَسْجُدَانِ, *and the plants and trees worshipped* (not يَسْجُدُونَ, because الشَّجَرُ and النَّجْمُ are not individuals but species); وَحِيلَتِ الْأَرْضُ وَالْجِبَالُ, *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not دَكَّتْ or دُكِّنَ, الْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the mas-

culine, as in the first of the above examples, or in: **الْكَسَلُ** **وَكَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ**, *indolence and excess of sleep remove us far from God and make us heirs of (reduce us to) poverty.*

Rem. Compare Gesenius' Heb. Gr. §. 145, 2.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; e. g. **يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا**, *on the day (when) every soul shall find the good it has done present (along with itself before God); اسْتَرخَتْ جَمِيعُ أَعْضَائِي, *all my limbs were relaxed; تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ*, *some of them ransom themselves from him with others (by giving up others to him); إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْ*, *when some years shall have gnawed at us; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ*, *ye are the best people that has been brought forth (created) for mankind.* As the above examples show, this agreement of the verb with the logical subject most frequently takes place when the grammatical subject expresses a subordinate idea, like **كُلُّ**, **جَمِيعُ**, **بَعْضُ** and **غَيْرُ** (see §. 82).*

Rem. Compare Gesenius' Heb. Gr. §. 145, 1.

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

1) When the predicate follows the subject, they must agree strictly in gender and number; unless the subject be

a plur. fractus, in which case the predicate may also be put in the fem. sing., as: *تَعْمَى الْقُلُوبُ وَالْعُيُونُ نَاطِرَةً*, *the hearts are blind, whilst the eyes are seeing* (see §. 148). This latter remark applies also to the names of the Arab tribes (see §. 147); as: *وَبَنُو عَبْسٍ يَوْمَئِذٍ نَزَلَتْ فِي بَنِي عَامِرٍ بْنِ صَعْصَعَةَ*, *and the Bènu 'Abs were at that time dwelling among the Bènu 'Āmir bin Sa'sā'a*.

2) When the predicate precedes the subject, as happens in negative and interrogative sentences, then *a*) if the sentence be nominal, the predicate and subject must agree in number (see §. 117); but *b*) if the sentence be verbal, the predicate is put in the singular (see §. 121).

3) If the subject be a collective, the predicate may be put in the plural; as: *كُلُّ لَهُ قَانِتُونَ*, *all are obeying him*. Similarly, when a verb is placed after a collective subject, as: *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ*, *but the greatest part of mankind are thankless*; *فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ*, *a part of them are afraid of men* (see §. 148).

4) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject; as: *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ*, *every soul shall taste of death*; *أَتَتْهُمُ الْفَوَاحِشُ عِنْدَهُمْ مَعْرُوفَةٌ*, *the committing of crimes is held laudable by them* (see §. 151).

5) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus,*) then the former is generally

*) For the plur. fract., even when derived from a masc. sing., agrees with adjectives, personal or demonstrative pronouns, and verbs, in the fem. sing.

put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as: **إِنَّ هَذِهِ تَذْكِرَةٌ**, *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); **تِلْكَ حُدُودُ اللَّهِ**, *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); **تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ**, *such are God's signs, which we repeat to thee*.

B. The Different Kinds of Sentences.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-european languages, deny any part of the sentence — the predicate, the subject (e. g. **لَا نَافِيَةَ الْجَنِّسِ**, §. 39), the object, the *hāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; e. g. **لَا يُكْرِمُ السَّخِيُّ الْبَخِيلَ**, *the liberal man does not respect the niggardly*; **مَا هَذَا بَشَرًا**, *this is no human being* (see §. 42, rem. c); **مَا قَالَ هَذَا**, *he has not said this*.

155. The predicate of a simple declarative verbal sentence, which is neither optative nor asseverative (§. 1, *e* and /), may, when denied by **لَا**, be put either in the imperfect or the perfect. *a*) When put in the *imperfect*, it may be

rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as: لَا يَكْرُمُ السَّخِيُّ الْبَخِيلَ, *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly*.
 b) The *perfect* can properly be used only α) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, a and b), as: لَا صَدَّقَ وَلَا صَلَّى, *he has neither believed nor prayed*, or *he neither believed nor prayed*; or β) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا, and merely carries on the negation of something past (see §. 1, e, rem. b, and §. 160).

156. The particle لَنْ — a contraction of لَا أَنْ —, which is construed with the subjunctive of the imperfect (§. 15, 1), is a very strong negation of the future; *not at all, never*; e. g. لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ, *if ye do not do it — and ye will never do it — then dread the fire (of hell)*.

Rem. On لَمْ and لَمَّا see §. 12 and §. 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see §. 8, rem. b).

158. The particle إِنْ is often found with negative force in verbal as well as in nominal sentences (see §. 42, rem. c), and that before both the perfect and the indicative of the imperfect. For example: إِنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ,

the unbelievers are in utter blindness (lit. *are not except in blindness*); أَيْآَ اللّٰهُ إِنِّ أَفْعَلُ هَذَا الْفَعَالَ , *O God! I will not commit this action*; وَلَئِنْ زَالَتَا إِنِّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ , *and if they (heaven and earth) should fail, no one could support them after him* (if he, i. e. God, should withdraw his support); إِنِّ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي , *it is for him alone to reward me, who has created me*; ثُمَّ جَاءُوكَ يَخْلِفُونَ , بِاللّٰهِ إِنِّ أَرَدْنَا إِلَّا إِحْسَانًا , *then they will come unto thee swearing by God (and saying), We intended to do nothing but good*. In the elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنِّ; e. g. وَمَا إِنِّ , *but her pains were (all) of no avail*; وَمَا إِنِّ يَمْسُ الْأَرْضُ إِلَّا مِنْكَ مِنْهُ , *only one shoulder of his touches the ground*; وَمَا إِنِّ رَأَيْتَ لَهُمْ فِي النَّاسِ أَمْثَالًا , *thou hast never seen (any) like them among men* (أَمْثَالًا in rhyme for أَمْثَالًا).

Rem. This إِنِّ (called by the grammarians *إِنِّ النَّافِيَّةُ*, the negative 'in') is not to be confounded with the conditional particle of the same sound (إِنِّ الشَّرْطِيَّةُ, the conditional 'in'); for 1) it admits of a nominal sentence after it; 2) it does not govern the jussive; 3) it lets the perfect retain its past signification; 4) its predicate is sometimes put in the accusative, like that of مَا (§. 42, rem. c); and 5) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative לֹא, לוֹא, and occurs itself in that language in the form לוֹא.

159. The negative verb لَيْسَ (vol. I. §. 182) is used
a) as equivalent sometimes to كَانَ التَّامَّةُ (§. 41), e. g.

لَيْسَ لِصَحِيحِ الْعَقْلِ وَالْبَدَنِ عُدْرٌ فِي تَرْكِ التَّعَلُّمِ, *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge*; at other times to neglecting the acquisition of knowledge; at other times to §. 41), e. g. لَيْسَ عَالِمًا or لَيْسَ بِعَالِمٍ, *he is not learned*. But it is also employed *b*) as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e. g. لَيْسَ لِهَذَا خُلِقْتَ وَلَا بِهَذَا أُمِرْتَ, *thou wast not created for this, nor bidden to do this*; لَيْسَ كُلُّ مَا فَاتَ يُدْرِكُ, *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs); إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ, *it is only the man that makes a return, not the camel* (الْجَمَلُ in rhyme for الْجَمْلُ); أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتِقَنِي; (الْجَمْلُ the intention of setting me free? In connection with an imperfect, it expresses a strongly denied present or future; as: لَسْتُ أَتَّصِدُ الْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ الْكَعْبَةَ, *I do not intend to make war (upon you), but I am come to destroy the Kāba*; لَسْتَ تَنَالُ الْعِزَّ حَتَّى تُذِلَّهَا, *you will never attain greatness till you humble it (your spirit)*; فَلَيْسَ تُدْخَلُ بَعْدَ, *for the fire (of hell) is never entered after (one has been a dweller in) Paradise*; لَيْسَ تُرْجَى لِفَائِدَةٍ, *no good is hoped of thee* (لِفَائِدَةٍ in rhyme for لِفَائِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as: كَانَ النَّبِيُّ صَلَعمَ لَيْسَ, *the Prophet was neither of high nor low stature*.

160. When to a clause containing one of the negative particles مَا, لَمْ, لَمَّا or كُنْ, or the negative verb لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا رَأَىٰ أَنَّ ذَلِكَ الْبَدَنَ لَمْ يُخْلَقْ لَهُ عَبَثًا وَلَا قُرْنًا بِهِ لِأَمْرٍ بَاطِلٍ لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي الشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مُغْلَقٌ إِلَّا أَنْفَخَ وَلَا غَامِضٌ إِلَّا أَتَضَحَّ there remained for him no difficulty in the (divine) law that did not become clear, and nothing sealed up that was not opened, and nothing obscure that was not made plain: لَسْتُ أَغْنِي بِالْقَلْبِ قَلْبَ الْجِسْمِ وَلَا الرُّوحَ الَّذِي فِي تَجْوِيفِهِ I understand by the (term) heart neither the corporeal heart nor the spirit that dwells in its cavity. If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as: هَذَا هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ أَلْعَدَمُ بِوَجْهِهِ مِنَ الْوُجُوهِ which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?

Rem. a. When غَيْرَ requires to be repeated, its place is sup-

plied by **لَا**, which is followed by the genitive governed by **غَيْرَ**; as: **فَنَكَرَهَا غَيْرَ مُخْبَسَةٍ وَلَا مُعْقَلَةٍ**, *and he slaughtered them without their being either shut up or bound*; **هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ**, *this is neither strange nor wonderful*. See §. 82, 4, rem. a.

Rem. b. **وَلَا** is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as: **وَلَا أَرَى أَنَّ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ**, *but I do not see that there has come out even a single one of them*.

161. In oaths and asseverations **لَا** is followed by the perfect with the signification of our future (see §. 1, e); as: **وَاللَّهِ لَا عَصَيْتُ رَبِّي**, *by God, I will not disobey my Lord*; **وَاللَّهِ لَا فَتَحْتُ هَذَا الْبَابَ**, *by God, I will not open this door*; **وَحَيَاةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هَهُنَا**, *by the life of Pharaoh, ye shall not quit this place*; **لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمُرِي**, *I will never reproach him (again) during the remainder of my life*. In blessings and curses it is followed by the perfect as an optative (see §. 1, f); as: **لَا رَأَيْتَ شَرًّا**, *may you never see (suffer) evil!* **لَا كَانَ**, *may he not be (may he perish)!*

162. When verbs signifying to forbid, fear, and the like, are followed by **أَنْ** with the subjunctive, the negative **لَا** is sometimes inserted after **أَنْ** (**لَا أَنْ** or **لَا أَلَّا**) without affecting the meaning (see §. 15, 1); as: **مَا مَنَعَكَ إِلَّا تَسْجُدَ**, *what prevented you from worshipping (him)?* **مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَنْ لَا تَتَّبِعَنِ**, *what hindered thee from following me, since thou sawest that they have gone astray?*

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَى, *and if ye are afraid of being unjust towards the orphans* (but if we read تَقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just &c.*).

163. The prohibitive لَا governs either the jussive or the energetic. See §. 17, 2, §. 19, 2, and §. 20.

2. Interrogative Sentences.

164. The Arabic language ignores the difference between the direct and the indirect question, in so far as regards the arrangement of the words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, and that both when it stands alone, and when it is connected with a second question by أَمْ or أَوْ; as: فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا, *and they said, Dost thou fear any evil to us from thyself?* رَمَى الْجَمَارَ رَاكِبًا, *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَا أَدْرِي هُوَ مِنْ رُحْتُ أَوْ مِنْ أَرَحْتُ, *I do not know whether it comes from roḥtu or from 'araḥtu.* In general, however, a question is introduced by one or other of the interrogative particles mentioned in vol. I. §§. 361, 362.

166. The simplest interrogative particle is أَلَمْ, which is also prefixed to the word إِنْ, and to the conjunctions وَ

and **فَ**; as: **أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ**, *shall we believe as fools have believed?* **أَإِنَّكَ لَأَنْتَ يُوسُفُ**, *art thou really Joseph?* **فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَأْيُهُ عَلَى هَذَا**, *and 'Abū Bèkr said, Are you all of this opinion?* **أَفَسَمِعْتَنِي أَقُولُ إِلَّا خَيْرًا**, *have you then heard me saying aught but good?* If another clause be connected by **أَمْ** with the one beginning with **أَ** (in this case called **هَمْزَةُ التَّسْوِيَةِ**, *the hèmza of equalisation*), there arises a disjunctive or alternative question; as: **سَوَاءٌ عَلَيْنَا أَجَزَعْنَا أَمْ أَزِيدُ أَمْ عَمْرُ**, *(is it) Zèid or 'Omar?* **سَوَاءٌ عَلَيْنَا أَجَزَعْنَا أَمْ أَزِيدُ أَمْ عَمْرُ**, *it is all the same to us, whether we bear (our torments) impatiently or with patience;* **سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ**, *it is all one to them, whether thou hast warned them or not;* **وَمِنَ الْعَجَائِبِ عَجَبٌ مَنْ هُوَ جَاهِلٌ أَهْوَوُ**, *one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end.* Instead of **أَمْ** we may use **أَوْ**; as: **إِخْتِلَافُهُمْ فِي نَعِيمِ الْجَنَّةِ**, *their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of the world, or of a different kind.*

167. The interrogative particle **هَلْ** introduces questions of a more lively sort; as: **هَلْ تَحْفَظِينَ مِنْ أَبِي يُوسُفَ فِي**, *do you recollect any of 'Abū Yūsuf's sayings* (lit. *do you recollect anything from 'Abū Yūsuf*) *regarding*

jurisprudence? — On the elliptical expression هَلْ لَكَ فِي كَذَا, see §. 54, 2, rem. *e*. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted; as: هَلْ لَكَ أَنْ تَنَامَ, *do you wish to go to sleep?*

168. The compound negative particle أَلَا, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא = הֲיִנָּה, Gesenius' Gr. §. 150, 2), in which case it is frequently followed, as a farther asseverative, by إِنَّ; e. g. أَلَا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ, *certainly you will never attain learning except through six things* (lit. *is it not so? you will not &c.*); أَلَا إِنَّ الْخُدَاةَ لَا تَدُومُ, *verily youth does not last for ever*; أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ, *verily these are the fools*; أَلَا أَيُّهَا ذَا النَّبَاحِ السَّيِّدِ إِنِّي عَلَى نَاقِيهَا مُسْتَبْسِلٌ, *O thou that barkest at (revilest) the Bènū 's-Sid, I am ready to fight to the death in their defence, though they are far away*. It is also used as a corroborative before the optative perfect (§. 1, /), the imperative, jussive, and energetic; as: أَلَا قَبَّحَ اللَّهُ وَجْهَكَ, *may God disfigure thy face!* — The synonymous particle أَمَّا is used in the same way as أَلَا; e. g. أَمَّا وَاللَّهِ لَوْ تَعَدَّيْتَهَا قَتَلْتُكَ, *verily, by God, had you transgressed it, I would have put you to death*; أَمَّا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ النَّارُ, *verily there is no good in prosperity that is followed by the fire (of hell)*; أَمَّا وَالرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانَ أَلَّا رَاكِ

لَقَدْ أَضْمَرْتُ حُبَّكَ فِي فَوَادِي, *by those who are dancing at Dāt 'Irā, and who pray at Nāmān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. لَوْ مَا, لَوْلَا, هَلَّا, (called by the grammarians حُرُوفُ التَّخْضِيفِ وَالْعَرْضِ, *the particles of incitement and reproof*), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as: أَلَا تُصَيِّفُ كِتَابًا فِي الرَّهْدِ, *why do you not write a book upon asceticism?* equivalent to *write one, pray;* but: أَلَا صَنَّفْتَ كِتَابًا فِي الرَّهْدِ, *why have you not written a book upon asceticism?* هَلَّا أَعْلَمْتَنِي, *why did you not inform me of it?* يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ, *those who do not believe, say, Why has no sign from his Lord been sent down to him?* لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ, *why does not God speak to us or a sign come to us?* لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ, *why dost thou not bring the angels to us, if thou art (one) of those who speak the truth?* In later times the simple مَا is so used; e. g. مَا تَقُومُ, *dost thou not stand up?* or *thou dost not stand up!* equivalent to *pray, stand up.*

170. The interrogative pronouns مَنْ, *who?* and مَا, *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as: مَنْ أَنْتَ, *who art thou?* بِنْتُ مَنْ, *whose daughter art thou?* مَنْ قَتَلْتَ, *whom hast thou slain?* Even when they ought, strictly speaking, to

follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun that falls back upon them (عَائِدٌ or رَاجِعٌ); as: قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (instead of مَنْ بِيَدِهِ), *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as: مَا ذَا الَّذِي تَقُولُ or مَا ذَا تَقُولُ; *what is it (that) you say?* مَنْ ذَا الَّذِي أَمَرَ or مَنْ أَمَرَ; *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ هَيْبِكَ إِلَى هَهُنَا (pron. *limā dā*), *why do you run away after your coming hither?* — The pronouns مَنْ and مَا are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.); مَنْ فَارِسٌ, مَنْ فَتًى, do not mean *τίς ἀνὴρ; quisnam vir? quis eques (est ille quem vides)?* but *quis (est) vir? quis (est) eques?* مَنْ being the subject and the following word the predicate. E. g. إِذَا الْقَوْمُ قَالُوا. مَنْ فَتًى خِلْتُ أَنَّنِي عُنِيتُ *when the tribe ask, Who is a man? I think that I am meant;* لَوْ كَانَ فِي آلَافٍ مِنَّا وَاحِدٌ *were there one of us among a thousand, and they cried out, Who is a horse-* *man? he would think that it was he they meant* (يَعْنُونَا).

in rhyme for *يَعْنُونَ*); *مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ*, lit. *who (is) a god, different from the (true) God, (that) can give you light?* the words *يَأْتِيكُمْ بِضِيَاءٍ* forming a relative clause in connection with the indefinite substantive *إِلَهٌ* (see §. 172). Even such a case as is represented by the words *مَنْ زَيْدٌ*, *مَنْ زَيْدٌ*, in no way violates our rule. One person says *رَأَيْتُ زَيْدًا*, *I have seen Zèid*; another, repeating the exact words of the former speaker (*الْحِكَايَةُ*), asks: *مَنْ زَيْدًا*, *who is (the person you meant, when you said "ra'èitu Zèidan", by the word) „Zeidan“?* Similarly, in the genitive, *مَرَرْتُ بِزَيْدٍ*, *I passed by Zèid*, *مَنْ زَيْدٍ*. In general, however, the *حِكَايَةُ* (*imitation, citation or quoting of the exact words of a speaker*) is neglected, and the questioner asks *مَنْ زَيْدٌ*, *who is Zèid?* in the nominative. This *حِكَايَةُ* is allowed only when the word quoted is a proper name, and *مَنْ* is not preceded by any connective particle, such as *وَ*. We can only say *وَمَنْ زَيْدٌ*, *and who is Zèid?* *مَنْ غُلَامٌ زَيْدٍ*, *who is the slave of Zèid?* — As an interrogative, *مَنْ* is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as: *مَنْ كَانَتْ أُمُّكَ*, *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, *مَا* is used as the predicate, and not *مَنْ*; e. g. *وَقُلْنَا لَهُ مَا أَنْتَ*, *and we said to him, What art thou?* *مَا رَبُّ الْعَالَمِينَ*, *what is the Lord of created things?* *أَخْبِرْنِي عَنْ قَوْلِكَ وَلَمَّا رَأَتْ رُكْبَ النَّبِيِّ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ*

يَلْقَيْنَهُ حَذِرَاتٍ*) مَا كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِيَ
صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ, tell me about your verse:
"And after she descried the cavalcade of the Numèiri,
she turned aside, and they were on their guard against
meeting him", — what were you? He said, I was upon a
lean he-ass, and along with me was a companion of mine
upon a she-ass like it.

Rem. On the shortening of مَا into مَ, see vol. I. §. 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which
we have spoken before (§. 87), there are here two remarks
to be made. 1) أَيُّ is used, not only instead of the fem.
أَيَّة, but also instead of the plur. أَيُّونَ; as: مَنْ أَيُّ قَبِيلَةٍ أَنْتَ, *of what tribe art thou?* مَنْ أَيُّ النَّاسِ أَنْتَ, *of what people art thou?* 2) A nominal sentence with a nominal predicate,
of which the subject (الْمُبْتَدَأُ) is أَيُّ with a pronominal suf-
fix, may, as a whole, without any change of case, supply
the place of an accusative to a verb or of a genitive after a
preposition; as: ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عُتِيًّا, *then will we draw forth from every sect those who have been most violent in rebellious pride towards the Merciful;* مَضَغَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ, *he bit them with his teeth in order to see which of them was the hardest;* إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ, *when you meet the Bènū Mālik, salute him who is most excellent*

*) حَذِرَاتٍ by poetic license for مِنْ أَنْ, and حَذِرَاتٍ in
rhyme for حَذِرَاتٍ.

amongst them. In such cases, however, ^{أَيُّ} may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person. In the former case ^{أَيُّ} is treated as an interrogative, in the latter as a relative pronoun.

Rem. ^{أَيُّ} also serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which ^{أَيُّ} refers, be indefinite, then ^{أَيُّ} agrees with it in case; as: ^{أَيُّ} جِئْتَنِي بِرَجُلٍ ^{أَيُّ} رَجُلٍ, *you have brought me a man, (and) what a man!* = *what a man you have brought me!* But if the preceding noun be definite, ^{أَيُّ} is always put in the circumstantial accusative or *hāl*; as: ^{أَيُّ} رَجُلٍ جَاءَنِي زَيْدٌ, *Zēid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory ^{أَيُّ}, being by its very nature always indefinite, can never be in concord with a definite substantive. — The substantive that constitutes the object of wonder may be understood, when it is virtually contained in the verb, and ^{أَيُّ} must then be put in whatever case that substantive would have stood, had it been expressed; as: ^{أَيُّ} نَكَايَةٍ اِنْتَكَرُوا, *how they have been tormented!* i. e. ^{أَيُّ} نَكَايَةٍ اِنْتَكَرُوا.

3. Relative Sentences.

172. There are in Arabic, as well as in the other Semitic languages, two sorts of relative sentences; namely 1) *indefinite*, i. e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (vol. I. p. 219); and 2) *definite*, i. e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called *صِفَةٌ*, a *descriptive* or *qualificative sentence*; of the latter kind, *صِلَةٌ*, a *conjunctive sentence*; and the conjunctive noun itself is called *الْمَوْصُولُ* or simply *الْإِسْمُ الْمَوْصُولُ*. Examples of the *first* kind: *مَبْرُوتٌ بِرَجُلٍ يَنَامُ*, *I passed by a man who was sleeping*; *أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ*, *the first temple that was founded for mankind*; *آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ*, *firmly constructed (i. e. unambiguous) verses, which form the chief portion (lit. are the mother) of the Scriptures*; *يَوْمٌ لَا يَنْفَعُ فِيهِ وَلَا حُلَّةٌ وَلَا شَفَاعَةٌ*, *a day on which neither traffic, nor friendship, nor intercession shall be of any avail* (compare Gesenius' Heb. Gr. §. 121, 3). Examples of the *second* kind: *مَنْ فَعَلَ ذَلِكَ*, *he who did or has done this*; *الْمَلِكُ الَّذِي يَعْدِلُ*, *the king who is just*. — Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a

particular individual (animate or inanimate), but any individual bearing the name; e. g. مَا يَنْبَغِي لِلرَّجُلِ يُشَبِّهُكَ, *what becomes the man who is like you*; كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا, *like the ass that carries books*; كَالْجَمْرِ يُوضَعُ فِي الرَّمَادِ, *like the coal that is put among the ashes*. In such phrases as نِعَمَ الرَّأْيِ رَأَيْتَ, *what an excellent resolution you have adopted!* the substantive الرَّأْيِ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعَمَ الرَّأْيِ رَأَيْتَكَ.

Rem. a. The Arabs, like the other Shemites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيُّ and الَّذِي are always definite, whether the latter be used substantively or adjectively, whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite; e. g. مَنْ جَاءَ, *he who comes* or *one who comes*; مَا لِي, *that which I have* or *something which I have*. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person*, and شَيْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, which is virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ.

Rem. b. The pronoun in the qualificative clause, which falls

back upon the antecedent (الرَّاجِعُ or الْعَائِدُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as: *إِنَّا لَقَوْمٌ مَّا*, *ye are people who are foolish*; *إِنَّكُمْ قَوْمٌ تَجْهَلُونَ*, *verily we are people who count it no disgrace to be slain*; *إِنِّي أَمْرٌ تَجِدُ الرِّجَالُ عَدَاوَتِي*, *verily I am a man whose hostility (brave) men find (to be terrible)*.

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e. g. *رَجُلٌ جَاءَ*, *a man who came*; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e. g. *رَجُلٌ هُوَ صَدِيقِي*, *a man who is my friend*; or, lastly, appears as a suffix in the genitive or accusative, e. g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ*, *I passed by a man whose father was asleep*; *زَوَّجْتُ ابْنِي بِأَمْرَةٍ كَانَ عَمْرٌو يُحِبُّهَا*, *I married my son to a woman with whom Amr was in love*. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as: *فَمَا أَدْرِي*, *and I do not know* *أَغَيَّرُكُمْ تَنَاءَ وَطُولِ الْعَهْدِ أَمْ مَالٌ أَصَابُوا*, *whether distance and length of time have altered them, or wealth which they have won* (أَصَابُوهُ for أَصَابُوا); *ضَرَبْتُهُ*, *I struck him a blow at which he fell like dead* (خَرَّ for خَرَّ بِهَا).

174. The conjunctive noun **الَّذِي** may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive **مَنْ** and **مَا**, when they are definite (**مَوْصُولَةٌ**), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case*, and thus markedly differs from the relative pronouns of the Indogermanic languages; as: **عِنْدَ الرَّجُلَيْنِ الَّذِينَ جَاءَا**, *in the possession of the two men who are come*; **رَأَيْتُ الرَّجُلَيْنِ الَّذِينَ هُمَا بِحِيلَانِ**, *I saw the two men who are niggardly*.

175. As the case in which the conjunctive nouns stand, is altogether independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as is always the case with **مَنْ**, **مَا**, and **أَيُّ**, and frequently with **الَّذِي**) as substantives at the beginning of an independent sentence, they form its subject or inchoative (**مُبْتَدَأٌ**), and are consequently in the nominative; and the same is the case with **الَّذِي**, when it is annexed as an adjective to any such subject in the nominative. In every other case, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecede-

dent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called by the grammarians *إِلَى الْمَوْصُولِ* (or *الرَّاجِعُ*) *الضَّمِيرُ الْعَائِدُ*, the pronoun that returns to the conjunctive noun, or simply *الرَّاجِعُ* or *الْعَائِدُ*.

1) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e. g. *أُحِبُّ مَنْ يَعْدِلُ*, *I love him who is just*; *مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ*, *among them are some who will hearken to thee*; *نَكُنْ مِثْلَ مَنْ يَا*, *(if so,) we shall be like those, O wolf, who are comrades*; *أَخَافُ مِنَ الْمَلِكِ الَّذِي يَظْلِمُ النَّاسَ*, *I am afraid of the king who oppresses mankind*. But in a *nominal* sentence, it is expressed by a separate pronoun; e. g. *مَنْ هُوَ بَرٌّ*, *he who is pious*; *مِمَّا هُوَ ضَلَالٌ*, *of that which is error*; *عُدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ*, *I have visited the old man who is sick*. In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as: *مَرَرْتُ بِمَنْ ثَمَّ*, *I passed by him who is there or those who are there*; *لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ*, *to him belongs what is in heaven*

and upon earth, and those who dwell with him are not too proud to serve him; *إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ*, verily the first temple that was founded for mankind is that which is at Bèkka (Mèkka). The *عَائِدٌ* may also be omitted in a nominal sentence of more than the usual very limited length; as: *جَاءَ الَّذِي ضَارِبُ زَيْدًا*, he who beats Zèid, is come; *هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ*, he it is who is a God in heaven and a God upon earth; *مَا أَنَا بِالَّذِي قَاتِلُ لَكَ سُوءَ*, I am not he who speaks evil of you; but this omission is rare in very short nominal sentences; e. g. *جَاءَ الَّذِي قَائِمٌ*, he who stands, is come; *مَنْ يُعْنِ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفَهُ*, he who strives hard after praise, does not speak what is foolish.

2) If the *عَائِدٌ* be an objective complement in the accusative, it is appended as a suffix to the verb; e. g. *السَّارِقُ الَّذِي قَتَلَهُ ابْنِي*, the thief whom I have seen; *مَنْ رَأَيْتُهُ*, the thief whom my son killed. The suffix is, however, not unfrequently omitted; as: *الْمَالُ الَّذِي تَشْتَهِي أَنْفُسُنَا*, the wealth which our souls desire (*تَشْتَهِيهِ* for *تَشْتَهِي*); *الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ*, the book which God has sent down or revealed (*أَنْزَلَهُ* for *أَنْزَلَ*).

3) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as: *الطَّبِيبُ الَّذِي ابْنُهُ عِنْدِي*, the physician whose son is at my house; *مَنْ لَهُ مَالٌ كَثِيرٌ*,

he who has great possessions; مَا تَدْعُوهُمْ إِلَيْهِ, that to which you summon them. Should the suffix, however, be preceded by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as: أَنَا عِنْدَ مَنْ أَنْتَ, I am at the house of the same person as you (أَنْتَ instead of عِنْدَهُ); مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ, I passed by the same person as Sulèimān did (مَرَّ for مَرَّيْه). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as: زَهَدْتُ فِي الَّذِي رَغِبْتَ فِيهِ, I have had no longing after that which you desired (not فِي الَّذِي رَغِبْتَ).

Rem. The عَائِدُ after الَّذِي originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as: نَحْنُ الَّذِينَ أَصْبَحُوا إِصْبَاحًا, it is we who were up early. More usually, however, the عَائِدُ is brought into agreement with the word to which it refers (compare §. 172 rem. b); as: أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَةً, I am he whom his (lit. my) mother named Haidara (Lion);*) أَلَسْتُ الْعَبْدَ الْأَسْوَدَ الَّذِي كُنْتُ تُرَاعِيْنَا, are you not the negro slave, who used to attend upon us in such and such a place?

*) سَمَّنِي by poetic license for سَمَّنِي, and حَيْدَرَةً in rhyme for حَيْدَرَةً.

4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles **وَ** and **فَ** in Vol. I. §. 366. To what has been there said, the following remarks may be added. — *a)* If to the subject implied in any form of the finite verb, there be added another subject, the former must be repeated in the shape of a separate personal pronoun; as: **حَضَرْتُ أَنَا وَيَعْقُوبُ**, *I and Ya'kub were present*; **أَتَى هُوَ وَأَصْحَابُهُ**, *he and his companions came*; **إِذْهَبْ أَنْتَ وَرَبُّكَ**, *Go, thou and thy master*. — *b)* If a substantive be connected by **وَ** with the pronominal suffix of a verb, the suffix may be repeated in the shape of a separate pronoun, but not necessarily; as: **أُجَنِّبُنِي وَبَنِيَّ**, *remove me and my sons*; **أَجْلَاهُ وَقَوْمَهُ**, *he removed him and his people to another country*. But if a pronoun is to be connected by **وَ** with a substantive or pronoun in the accusative, it must be suffixed either to the repeated verb or to the particle **إِيَّا** (Vol. I. §. 188); as: **وَقَتَلَهُ وَقَتَلَهَا** or **وَأَيَّاهَا وَقَتَلَهُ**, *he killed him and her*. — *c)* If with a pronominal suffix in the genitive there be connected a substantive in the same case, the former must be repeated as a separate pronoun; as: **اتِّفَاقُهُ هُوَ وَأَخِيهِ**, *his and his brother's agreement*. — *d)* The form of expression given under *a* may be varied by repeating the verb after **وَ**, but even then it is customary to employ the separate pronoun; as: **حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ**, *I and Ya'kub were present*. The verb may be repeated in the same way, when

a substantive object is annexed to a pronominal object (see above, *b*); as: *قَتَلْتُهُ وَقَتَلْتُ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ*, *I killed him and those of his family who were with him*, or *قَتَلْتُهُ وَمَنْ كَانَ الْحَ*. — *e*) If a substantive be connected by *وَ* with the pronominal suffix of a preposition, the preposition must be repeated; as: *لِي وَلِأَخِيهِ*, *to me and his brother*. This rule is sometimes violated in poetry, but very rarely in prose; as: *فَقَدْ خَابَ مَنْ يَصْلَى بِهَا وَسَعِيرَهَا*, *and lost is he who is scorched in it (war) and its flame*. — *f*) If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the other by a pronominal suffix; as: *بَنُو الْمَلِكِ وَبَنَاتُهُ*, *the king's sons and daughters*. But in later times, and even occasionally in ancient poetry, this rule is neglected, the genitive being annexed to the last substantive, and the preceding ones put in the construct state (see §. 78, rem.); as: *مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ*, *Moses mentions by name the sons and grandsons of Adam*, instead of *أَوْلَادَ آدَمَ وَأَحْفَادُهُ*. — *g*) The negative particle *لَا*, when it follows *وَ*, supplies the place of a preceding negative sentence (see §. 160); as: *لَمْ يَبْقَ أَبِي وَلَا أُمِّي*, *neither my father nor my mother remains alive*. Sometimes *لَا* is prefixed even to the first substantive, notwithstanding the negative that precedes the whole sentence; as: *مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ*, *there has been neither combat nor dispute between us*.

177. When two verbs, connected by *وَ* and referring

to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as: *بَغَى وَأَعْتَدَا عَبْدَاكَ*, *your two servants acted insolently and with violence*; *يُحْسِنَانِ وَيُسِيءَانِ أَبْنَاكَ*, *your two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find: *يُحْسِنُ أَبْنَاكَ وَيُسِيئَانِ بَغَى عَبْدَاكَ وَأَعْتَدَا*.

Rem. This and the following sections, as far as §. 180, furnish examples of what the Arab grammarians call *التَّنَازُعُ فِي الْعَمَلِ*, *the conflict in regard to government*.

178. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other.

a) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as: *ضَرَبْتُ وَضَرَبَنِي زَيْدٌ*, *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as: *ضَرَبْتُهُ وَضَرَبَنِي زَيْدٌ*. b) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141 etc.; as: *ضَرَبَنِي وَضَرَبَتْهُمَا الزَّيْدَانِ*, *the two Zèids struck me and I struck them*. The omission of the pronominal complement is rare; as: *ضَرَبَنِي وَضَرَبْتُ الزَّيْدَانِ*. The noun may also be made the complement of the second verb, and the first

verb, which has now no subject expressed, must agree with the noun in gender and number; as: *ضَرَبَانِي وَضَرَبْتُ الزَّيْدَيْنِ*, *the two (Zèids) struck me, and I struck the two Zèids*; *ضَرَبُونِي وَضَرَبْتُ الزَّيْدَيْنِ*, *they (the Zèids) struck me, and I struck the Zèids*. — All these involved forms of expression occur but seldom in classical Arabic, the usual and regular construction being: *ضَرَبَنِي الزَّيْدَانِ وَضَرَبْتُهُمَا*, *ضَرَبْتُ زَيْدًا وَضَرَبَنِي*, *ضَرَبْتُ الزَّيْدُونَ وَضَرَبْتُهُمْ*, *ضَرَبْتُ الزَّيْدَيْنِ وَضَرَبَانِي*, *ضَرَبْتُ الزَّيْدَيْنِ وَضَرَبُونِي*.

179. In the case of a verb that must be connected with both a subject and a predicate (such as *كَانَ* or *صَارَ*), if the predicate be common to two propositions, it is expressed only once, being either entirely omitted the second time or having its place supplied by *إِيَّاهُ* and a pronominal suffix. For example, we may express *I was sick and Zèid was sick* by *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, or *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ*, or lastly *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا*, the first of the three forms being preferred. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا* or *وَكَانَ زَيْدٌ مَرِيضًا*.

180. Almost the same thing takes place after the verb *ظَنَّ*, *to think, suppose*, *حَسِبَ*, *to reckon, think*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as: *ظَنَنْتُ زَيْدًا عَالِمًا*, *I thought Zèid learned*. The predicate of the clause, that

serves as complement to the **فِعْلُ الْقَلْبِ**, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, that is the subject of the **فِعْلُ الْقَلْبِ** in the one proposition, may in the other be the subject of the clause which is dependent upon the **فِعْلُ الْقَلْبِ**. When this is the case, we may, in accordance with §. 179, translate such a phrase as *Zèid thought me learned and I thought him learned*, by **ظَنَنْتُ زَيْدًا عَالِمًا**, or **ظَنَنْتُ زَيْدًا عَالِمًا**, or lastly **ظَنَنْتُ زَيْدًا عَالِمًا**. The first of these modes of expression is the commonest, but all three are rare, the natural and usual construction being **ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُهُ إِيَّاهُ**. — If the subjects differ in gender or number, the predicate must be repeated; as: **أَظُنُّ وَيُظَنَّنَانِي أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِ**, *I think Zèid and 'Amr two brothers (of mine), and they think me a brother (of theirs)*.

181. If two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative **لَا** along with the conjunction **وَ**; as: **مَا أَمْكَنْتَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا**, *it was not possible for me to do anything or to conclude anything*. Here **لَا** is equivalent to a repetition of the words **مَا أَمْكَنْتَنِي أَنْ** in the former part of the sentence.

182. The Arabs, as well as the other Shemites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should

employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as: **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ**, *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves. — The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e. g. **رَكَعَ فَأَطَالَ**, *he bowed down and made long (his bowing down)*, equivalent to *he bowed down for a long time*, instead of **أَطَالَ الرَّكُوعَ**, as we may also say (see §. 140).

183. The particle **وَ** in Arabic, like its equivalents in the other Shemitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that:

1) The clause descriptive of the state is nominal; as: **أَنْقَرَضَ فِي وَقْتِهِ**, *Zèid rose up weeping*; **قَامَ زَيْدٌ وَهُوَ بَاكِ**, *two generations of men passed away in his time, whilst he still lived*; **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ**, *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **دَهَبَ زَيْدٌ وَعَمْرٌو بَاقِي**, *Zèid went away, whilst 'Amr remained*, where the circumstantial clause has a distinct subject; **دَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ**, *Zèid went away,*

whilst Amr was busy, in which case the circumstantial clause has a distinct subject and a finite verb for its predicate.

Rem. We rarely find a nominal clause merely appended to the preceding proposition, without **وَ**, and even without a pronoun; as:

مَرَرْتُ بِالْبُرِّ قَفِيرٌ بِدِرْهَمٍ, *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirhèm* (قَفِيرٌ مِنْهُ for قَفِيرٌ).

2) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect, preceded by **وَقَدْ**; as: لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ; *why do ye insult me, knowing as ye do, that I am the apostle of God unto you?* If the particle **قَدْ** be not employed, **وَ** must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as: زَيْدٌ يَخْجَلُ جَاءَ, *Zèid came laughing* (see §. 8, e).

3) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect, preceded by **وَلَمْ**; as: قَالَ أَوْحَى إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ; *he has said, Something has been revealed to me, whilst nothing has been revealed to him.* In this case **وَ** may be dropped; as: فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ لَهُمْ سُوءٌ; *and so they returned, (laden) with favours and benefits from on high, without any evil having touched them.* Where the negation is expressed by **لَا**, the particle **وَ** is rarely used; e. g. لَوْ أَنَّ قَوْمًا لَارْتَفَاعَ قَبِيلَةٍ دَخَلُوا السَّمَاءَ دَخَلْتُهَا لَا أُجِبُ, *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

4) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by **وَقَدْ**; as: **هَذَا غَنَّاوُهَا وَقَدْ أَسَنَّتْ**, *such is her singing, now that she has grown old*. Sometimes **وَقَدْ** is omitted, and, more rarely, either **وَ** or **قَدْ** alone; as: **جَاءَوكُمْ حَصْرَتْ** **وَصُدُّوْكُمْ** **أَنْ يُقَاتِلُوْكُمْ**, *they are come unto you, their hearts being reluctant to fight against you*; **الَّذِينَ قَالُوا لِإِخْوَانِهِمْ** **وَقَعَدُوا** **لَوْ أَطَاعُونَا مَا قُتِلُوا**, *those who, having remained (at home), say of their brethren (who went out to battle), If they had taken our advice, they would not have been killed*; **مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقُتِلْتُ دُونَ رِجَالِهَا لَا تَبْعِدِ**, *what can it boot me that their women say, O do not perish! when I am already slain fighting for their husbands?* **رَأَيْنَاهُ قَدْ تَغَيَّرَ لَزَيْدٍ وَكَانَ عَلَى جُنْدِهِ**, *we saw him enraged against Zeid, who was in command of his army*.

Rem. The **وَ** that introduces such circumstantial clauses, is called by the Arab grammarians, **وَآوُ الْحَالِ**, *the wāw that expresses the state, condition or circumstance*.

5. Adversative, Restrictive and Exceptive Sentences.

184. The principal adversative particles in Arabic are **لَكِنَّ** or **لَكِنْ** and **بَلْ**.

1) **لَكِنَّ** or **لَكِنْ**, which is often preceded by **وَ**, is opposed in particular to a preceding negative proposition or a prohibition; as: **لَا تَضْرِبْ زَيْدًا وَلَكِنْ عَمْرًا**, *do not beat*

مَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ, *Zèid, but Amr; they did not injure us, but they injured themselves; فَلَا يَلُومُونَنِي فِي حُبِّ لَيْلَى عَوَازِلِي وَلَكِنَّنِي مِنْ حُبِّهَا لَعِيدٌ*, *he neither believed nor prayed, but accused (the apostle) of imposture and turned away; my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her* (عَمِيدٌ in rhyme for عَمِيدٌ). When introducing a nominal clause, لَكِنْ requires the subject to be put in the accusative (see §. 36), whereas لَكِنْ leaves it in the nominative; as: لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ, *but the ungodly are today in manifest error.*

2) بَلْ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as: مَا قَامَ زَيْدٌ بَلْ عَمْرُو, *Zèid got up—not so, it was 'Amr; قَامَ زَيْدٌ بَلْ عَمْرُو*, *Zèid did not get up, on the contrary, it was 'Amr; مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ*, *we do not see that you are in any way superior to us—on the contrary, we think you liars; قَالُوا قُلُوبُنَا غُلْفٌ بَلْ*, *they say, Our hearts are uncircum-sized—that is not it, but God hath cursed them for their unbelief; خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثَوْبَ الْحَيَوةِ*, *they stripped him of his dress, and not only that, but also of the garment of life.*

185. The particle اِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, or *particle of limitation or restriction*. It stands at the beginning of a proposition, whilst the word or portion of the proposition which is affected by

it, is always placed for emphasis' sake at the end (compare §. 36, rem. *b*); as: *إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ*, *we are only making fools (of you)*; *إِنَّمَا تَلِدِينَ فِي كُلِّ عَمْرِكَ وَاحِدًا أَوْ اثْنَيْنِ*, *you give birth in your whole life to only one or two*; *إِنَّمَا أَخْشَى سَيْدَ تَلْعَتِي*, *I fear the overflow only of my own streamlet.*

186. The exceptive particle that chiefly requires to be noticed in this place, is *إِلَّا*, a compound of *إِنْ*, *if*, and *لَا*, *not*. The rules for the construction of the exception (*الاستثناء*) are as follows. *a*) When the thing excepted (*المستثنى*) is placed *after* the general term (*المستثنى منه*, *that from which the exception is made*), and the proposition containing that term is affirmative, the exception must be put in the accusative; e. g. *قَامَ الْقَوْمُ إِلَّا زَيْدًا*, *the people stood up, with the exception of Zèid*; *مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا*, *I passed by the people, excepting Zèid.* — *b*) When the thing excepted is placed *after* the general term, and the proposition containing that term is negative, the exception may be put either in the accusative, or in the same case with the general term (as a *بدل* or *permutative*), the latter construction being preferred; e. g. *إِلَّا زَيْدًا*, *no one came to me but Zèid*; *مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ*, or *مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ*, or *إِلَّا زَيْدًا*, *I passed by no one but Zèid*; unless it should happen that the thing excepted is wholly different in kind from the general term, in which case the preference is given to the accusative; as: *إِلَّا حِمَارًا*, or *مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا*.

no one (i. e. *person*) *came to me but an ass*. If, however, the general term, from which the exception is made, is not expressed, the thing excepted is put in whatever case the general term would have been in, had it been expressed (the empty exception); e. g. مَا جَاءَنِي إِلَّا زَيْدٌ, *the empty exception*; e. g. مَا جَاءَنِي إِلَّا زَيْدٌ, *no one came to me but Zèid*; مَا مَرَرْتُ إِلَّا بِزَيْدٍ, *I passed by no one but Zèid*; لَمْ يَضْرِبْ إِلَّا زَيْدًا, *he did not beat any one but Zèid*; for had the general term been expressed, we should have said, مَا مَرَرْتُ بِأَحَدٍ, مَا جَاءَ أَحَدٌ, and لَمْ يَضْرِبْ أَحَدًا. — c) When the thing excepted is placed *before* the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as: قَامَ إِلَّا زَيْدًا الْقَوْمُ, *the people stood up, excepting Zèid*; but if that proposition be negative, the thing excepted may be put either in the accusative or in the nominative, though the former is the usual construction; e. g. مَا لِي إِلَّا آلُ أَحْمَدَ شِيعَةً, *I have no helpers but the family of 'Ahmed*; مَا لِي إِلَّا أَخُوكَ نَاصِرٌ, *I have no helper but your brother*, where أَخَاكَ would be better.

Rem. a. The verbal clauses مَا خَلَا, *what is free from*, and مَا عَدَا, *what goes beyond*, are often used in the sense of *except*, and govern the accusative; e. g. فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا, *and they made them alight, excepting 'Abbās*; إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ, *verily, everything, excepting God, is vanity* (بَاطِلٌ in rhyme for بَاطِلٌ); ذُقْتُ أَنْوَاعَ الْحُلُوعِ مَا عَدَا الْخَبِيصَ, *I have tasted all kinds of sweetmeats, except the habīs*. When مَا is dropped, as is fre-

quently the case, they may be construed with the genitive, though this is disputed with regard to *عَدَا*; e. g. *خَلَا اللَّهُ لَا أَرْجُو سِوَاكَ*, *saving God, I have no hope but in thee*; *لَبِسْتُ الْمَلَابِيسَ الْفَاخِرَةَ*, *I have worn all sorts of splendid garments, except the black*; *أَجْنَأَ حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا الشَّمْطَاءِ وَالطِّفْلِ الصَّغِيرِ*, *we gave up their tribe to slaughter and bondage, except the old woman and the young child*.—Like *خَلَا* is construed *حَاشَى* or *حَاشَا* (rarely *حَاشَ* and *حَشَى*), which is seldom preceded by *مَا*; as: *أَحْسَنْتُ إِلَى الْأَكَابِرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ*, *I have benefited the high and low, with the exception of the family of Barmek*; *أُسَامَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَ فَاطِمَةَ*, *'Usāma is the dearest of mankind to me, excepting Fātima (words of the Prophet)*.

Rem. b. *لَا سِيَّيَا*, especially, above all (see Vol. I. §. 364, 5), may be construed either with the nominative or the genitive; as: *رَهَى كَنِيْسَةُ تُعْظِمُهَا النَّصَارَى غَايَةَ التَّعْظِيمِ وَلَا سِيَّيَا مُلُوكُ الْفِرَنْجِ*, *this is a church which the Christians hold in very great reverence, but especially the kings of the Europeans*; *لَا سِيَّيَا يَوْمٌ جُلْجُلٍ*, *but especially a day in the valley of Gulgūl (جُلْجُلٍ in rhyme for جُلْجُلٍ)*. The word *سَيِّ* is the accusative of the noun *سَيِّ*, *an equal* (see §. 39), and, if the construction with the genitive be adopted, *مَا* is regarded as redundant (compare §. 57, rem. f). Later writers incorrectly use *سِيَّيَا*, without *لَا*; as: *هَذَا مَعَ مَزِيدٍ إِحْسَانِهِ*; as: *إِلَيْهِ سِيَّيَا فِي زَمَنِ الْغَلَاءِ*, *this (he did), notwithstanding his excessive kindness to him, especially in time of dearth*.

6. Conditional and Hypothetical Sentences.

187. To what we have said above (§§. 4—6, §. 13, and §. 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle **فَ** at the commencement of a conditional apodosis. — This particle is used to separate the protasis and apodosis of a conditional sentence, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not wanted to do so. This is the case:

1) When the apodosis is a nominal clause; as: **إِنْ قُلْتَ هَذَا**, *if thou sayest this*, **فَأَنْتَ مِنَ الْكَافِرِينَ**, *thou art one of the unbelievers*.

2) When the apodosis is a verbal clause, but the verb is a defective one, such as **لَيْسَ**, *he is not*, **عَسَى**, *perhaps he is*, and the like; e. g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ**, *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*.

3) When the apodosis is a verbal clause, expressing a desire, wish, command, or prohibition; as: **إِنْ كُنْتُمْ تُحِبُّونَ**, *if ye fear God, follow me*; **مَنْ شَاءَ أَنْ**, *whoever* **يَحْتَوَى آمَالَهُ جَمَلًا فَلْيَتَّخِذْ لَيْلَهُ فِي دَرْكِهَا جَمَلًا**, *whoever*

wishes to attain all his desires, let him make use of his nights, as of a camel, to overtake them.

4) When the apodosis is a verbal clause, preceded by one of the affirmative particles *سَ*, *سَوْفَ*, *قَدْ* and *إِنْ*, or one of the negative particles *مَا* and *لَنْ*; as: *إِنْ يَسْرِقْ فَقَدْ*, if he steals, (what wonder is it? for) a brother of his has stolen before him; *إِنْ كُنْتُمْ فِي رَيْبٍ*, if ye are in doubt about the resurrection, (bethink yourselves that) it is we who have created you; *إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ*, if thou askest forgiveness for them, (know that) God will not forgive them.

5) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, c).

188. The conditional particle is constantly omitted at the beginning of an alternative sentence; as: *أَنَا أَلَمَلِكُ شِئْتُمْ أَوْ*, I am king, whether you like it or not (instead of the fuller: *سَوَاءٌ أَشِئْتُمْ أَوْ أَبَيْتُمْ*, no matter etc.); *غَرِيبًا كَانَ أَوْ قَرِيبًا*, whether he be a stranger or a kinsman. If both parts of the sentence are dependent upon the same verb, it is placed between them; as: *غَنِيًّا كَانَ أَوْ فَقِيرًا*, whether he be rich or poor; *صَبَاحًا جَاءَ أَوْ مَسَاءً*, whether he comes in the morning or in the evening (more fully: *سَوَاءٌ أَصَبَاحًا جَاءَ أَوْ مَسَاءً*, no matter whether etc.).

189. The particle *لَوْ* (Heb. *לוּ*), which forms hypothetical clauses, and the particle *إِنْ* (Heb. *אִם*) differ from one another

in this, that the latter simply indicates a condition, whilst the former implies that what is supposed, either does not take place or is not likely to do so; as: **إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا**, *if you call them, they do not hear your call; and even if they did hear it, they would not give ear to it.*

Rem. a. After the verb **وَدَّ**, *to love, wish, like*, **لَوْ** is often used instead of **أَنْ** (compare **لَوْ**, *utinam, O si*); as: **يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ**, *one of them would fain live a thousand years*; **وَدَّوْا لَوْ يُضِلُّوكُمْ**, *they would fain lead you astray.*

Rem. b. Before nominal clauses **لَوْ أَنْ** is used instead of **لَوْ**; as: **يَوَدُّ لَوْ أَنْ سَمِعُوا**, *if the people had listened*; **يَوَدُّ لَوْ أَنْ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا**, *he would be glad if there were a long interval between it (the thing that he has done) and him.*

190. The particle **لَ** is prefixed to the apodosis of hypothetical sentences, like **فَ** to that of conditional sentences; as: **لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبْدِي لَأَعْتَقْتَهُمْ**, *if all mankind were my slaves, I would set them free.* The employment of this particle is, however, unlike that of **فَ**, quite arbitrary; and it is only in the case of a very long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to **لَ** before a negative apodosis of this sort, introduced by **مَا**; but it is never prefixed to **لَمْ**, in order to avoid the cacophony produced by the repetition of the letter *l*.

PART FOURTH.

Prosody.

I. The Form of Arabic Poetry.

A. The Rhyme.

191. Poetry (الشِّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umayyade dynasty (A. H. 132, A. D. 749—50), — the form of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *kašidas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَائِحُ; a satire, هِجَاءٌ or أَهْجِيَّةٌ, plur. أَهْجَاءٌ; an elegy, رَثَاءٌ, or مَرْثِيَّةٌ, plur. مَرَاثٍ; and a poem in the metre *rağèz* (see §. 204), أَرْجُوزَةٌ, plur. أَرْجُوزٌ. Verses set to music are termed أَغْنِيَّةٌ, plur. أَغْنِيَاءٌ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half*

of a folding-door), plur. مَصَارِيعُ and مَصَارِعُ, or شَطْرُ (a half), pl. شُطُورُ and أَشْطُرُ. The first of these hemistichs is called الصَّدْرُ (the breast), and the second الْعَجْزُ (the rump).

193. The rhyme, الْقَافِيَّةُ, plur. الْقَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kašida* must rhyme with one another, and the same rhyme must be repeated at the end of every verse through the whole poem. — The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى, to bind fast). Hence a *kašida*, of which the *rawi* is the letter *l* is called قَصِيدَةٌ لَامِيَّةٌ; *r*, رَائِيَّةٌ; *t*, تَائِيَّةٌ; and so on.

Rem. The letters ا, و, and ي cannot be employed as *rawi*, when they are a) long vowels, e. g. غَزَا, قَتَلُوا, كِتَابِي; b) inflexions of the feminine singular, the dual and the plural of verbs, e. g. تَقْتُلِي, أَقْتُلُوا, يَقْتُلَا (unless they form a diphthong with a preceding fêṭḥa, e. g. ارْضَى, رَمَوْا); c) inflexions of the dual and plural of nouns; and d) the final letters of the pronouns هُوَ, هِيَ, هَا. The same remark applies to the *tênwin*, and to the letter ن of the second energetic form of verbs; as also to the letter ر, when it is not radical, as in رَحْمَةً for كِتَابِي or كِتَابِي (pausal form for كِتَابِيَّة, كِتَابُهُ for كِتَابُهُ, رَحْمَةً).

The **ﺀ** of the pronouns **ﻫﺎ** and **ﻫَا** may, however, be used as *rawī*, if preceded by a long vowel, e. g. **عَصَاهَا**, **عَصَاهُ**.

195. The loose *kāfiya* (see §. 193) terminates in what is called **الصِّلَة**, *the annex or appendix* to the *rawī*, which may be either a long vowel (i. e. **ا**—, **ي**—, or **و**—), or the letter **ﺀ**, preceded by one of the short vowels (**ﺀ**—, **ﺀ**—, **ﺀ**—).

Rem. a. We say „a long vowel“, because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter **ا** is invariably expressed, but **و** and **ي** are frequently omitted, even where they are always written in prose; e. g. **وَيَدِي** for **وَيَدِي**, and *my hand*, **صَنَعُ** for **صَنَعُوا** or **صَنَعُوا**, *they made*.

Rem. b. If the letter **ﺀ** has a long vowel after it, as in the suffix pronouns **ﻫَا**, **ﻫَا** (= **هِيَ**), **ﻫَا** (= **هُوَ**), the letter of prolongation, **ا**, or **ي**, is called **الْخُرُوجُ**, *that which goes beyond (the ṣila)*; as in **نَعْلَهُ** (= **نَعْلَهُ**), **مَوْكِهَا** (= **تَعْصِي**), **تَعْصِي** (= **نَعْلَهُ**).

Rem. c. Both *ṣila* and *horūḡ* must accompany the *rawī*, without the slightest change, through the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the *kāfiya* (whether loose or fettered). These are named by the grammarians **التَّأْسِيسُ**, **الدَّخِيلُ**, and **الرَّدْفُ**.

1) **التَّأْسِيسُ**, or *the foundation*, is the name given to the **ا** of prolongation, preceding the *rawī*, and separated

from it by a consonant, which is called the *دَخِيلُ* or *stranger*. The former is invariable, the latter variable; but the vowel that separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word *تَامِرٌ*, the *ر* is the *rawī*, the long vowel *ā* the *ta'sīs*, and the *م* the *dahīl*, whilst the vowel that separates this last from the *rawī* is *i*; but the next verse may terminate with the word *الدَّوَائِرُ*, where the *dahīl* is *ي*, though the other parts of the *kāfiya* remain unchanged. The same holds when the *kāfiya* is loose, instead of fettered, as in *عَامِرٌ* and *الْوَاكِرُ* (where the *dahīl* is in the one case *م*, and in the other *ت*), or *بَاطِلُهُ* and *رَوَاجِلُهُ*.

2) The *رَدْفٌ*, or *what rides behind*, is the technical name given to one of the letters of prolongation, *ā*, *ī* or *ū*, when it immediately precedes the *rawī*; as in the words *طَرُوبٌ*, *قَرِيحٌ*, *رِجَامُهَا*, *السَّلَامُ*, *تُهَاَلَةُ*, *جَنَاحَانُ*. The long vowel *ā* remains invariable, but the poet may use *i* and *ū* indifferently; *قَرِيحٌ* is regarded as rhyming with *جَمُوحٌ*, *مَشِيبٌ* with *سُوقُهُ*, *طَرُوبٌ* with *بَرِيْقُهُ*.

Rem. a. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but an exception is allowed in the case of the separate pronoun *هُمَا*, and of a pronominal suffix preceded by a preposition, as *لِيَا*, *لَنَا* (for *لِي* or *لِ*).

Rem. b. When the *kāfiya* is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be *مُجَرَّدَةٌ*, *naked* or *bare*; otherwise, it is either *مُرَدَّفَةٌ* or *مُؤَسَّسَةٌ*.

197. The vowels that accompany the *kāfiya* are also designated by peculiar names.

1) The *mağrā*, الْمَجْرَى, is the vowel that follows the *rawi* in the loose *kāfiya*; e. g. *ā* in سَارَا (for سَارَ), *i* in بَعْضِ, *ū* in سَلَكُوا or أَلْقَبُ. It is, strictly speaking, invariable.

2) The *nafad*, النَّفَادُ, is the vowel between the letter *ṣ*, as *ṣila*, and the *horūḡ* (see §. 195, rem. *b*); e. g. fetha in مَوَكِبُهَا, kèsra in تَعْصِي (= تَعْصِي), and damma in نُعَلِّهُ (= نُعَلِّهُ). It is, of course, invariable.

3) The *tauḡih*, التَّوْجِيْهُ, is the vowel that immediately precedes the *rawi* in a قَافِيَّةٌ مُجَرَّدَةٌ, e. g. fetha in فَجَبَرُ (for فَجَبَرُ), and kèsra in أَفَرُ (for أَفَرُ), or separates it from the *dahil* in a قَافِيَّةٌ مَوْسَّسَةٌ (see §. 196, rem. *b*), e. g. kèsra in تَامِرُ (for تَامِرُ) or وَالْوَاتِرُ. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ. The 'isbā' ought, strictly speaking, to be invariable; whereas, in the *tauḡih*, the vowels damma and kèsra may interchange, as in أَفَرُ, for أَفَرُ, and صُبْرُ, for صُبْرُ (compare the case of و and ى as *ridf*, §. 196, 2).

Rem. The *tauḡih* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَفَةٌ (as مُطَاعٌ, قَرِيحٌ, اللَّيْلُ); but it is not necessary in a loose *kāfiya*, as الْقَمَرُ, قَدَرُ.

4) The *rass*, الرَّسُّ, is the vowel which accompanies the

letter preceding the *ta'sis* (see §. 196, 1). It can, of course, be none but *fèṭḥa*.

5) The *ḥadw*, الْحَذُّ, is the vowel that accompanies the letter preceding the *ridf* (see §. 196, 2). It is either *fèṭḥa*, *kèsra* or *ḍamma*, according as the *ridf* is ا, ي or و; but the vowel *fèṭḥa* before و or ي (وَ, يَ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters that come between these two;*) viz. مُتَرَادِفٌ, مُتَوَاتِرٌ, مُتَدَارِكٌ, مُتَرَائِبٌ, and مُتَكَوِّسٌ.

1) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents, — in other words, a fettered *ka-fiya*, in which the *rami* is preceded by a *ridf*; as: جَنَاحَانِ, لَوْنَيْنِ, اللَّيْلُ, قَرِيبٌ, يَحُولُ. It is of comparatively rare occurrence.

2) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as: سِحْرٌ (= ظُلْمِي), ظُلْمٌ (= سِحْرُو), ظُنُونِي (= جَبِيلُو), جَبِيلٌ (= شَيْبَانَا).

*) The student should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, that is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest, inert or quiescent*. Hence too the *g'èzm* is often called سُكُونٌ.

3) The مُتَدَارِكٌ is where there are *two* moving letters between the two quiescents; as: الْمُبَاسِلُ (= الْمُبَاسِلُو), أَلْمُلْتَهَبُ, قَدْ ظَلَمَ, (هَيْكَلِي) هَيْكَلٍ, يَزُورُهَا.

4) The مُتَرَكَبٌ is where there are *three* moving letters between the quiescents; as: قَدْ حُسِدُو, (وَضِيي) عَلَى وَضَمٍ, وَلَا فَرَقًا.

5) The مُتَكَوِّسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse: قَدْ جَبَرَ الدِّينَ إِلَّا لَهُ فَجَبَرَ, *God has healed the true religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in sections 194—197, is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five; viz. الْإِنْقِرَاءُ, السِّنَادُ, الْإِيطَاءُ, الْإِكْفَاءُ, and التَّضْيِيقُ or التَّتْيِيمُ.

1) The *sinād*, السِّنَادُ, consists in a certain change of the vowels called التَّوْجِيهُ, الْأَشْبَاعُ, and الْحَذُّ. *a)* In the *tauḡih*, kèsra and damma may freely interchange, but the use of fèthā to rhyme with either is a *sinād* (see §. 197, 3). 'Imru'u 'l-Kais, for example, commits this fault in rhyming قَرَّ (for قَرٌّ) with أَفَرَّ and صُبَّر. *b)* In the *'isbā'*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانِبُ, or فَالْقَوَارِعُ with التَّدَاغُ. *c)* In the *ḥadw*, ī may interchange with ū (see §. 196, 2), and ai with au (e. g. ثَوْبِي may rhyme with بَرِيْبٍ); but to rhyme خُمُوشًا with عَيْشًا or قُرَيْشًا is a *sinād*. In the case of the *tauḡih* and *'isbā'*,

this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of *السِّنَادُ* is also applied to cases in which a word having a *ridf* or *ta'sīs* before the *rawī*, is rhymed with one that has not; e. g. *تُسَلِّمِي*, *قَوْسِي* and *خَمْسِي*, *تَعَصِي* and *ثَوَصِي*, and *الْعَالِمِ*.

2) The *'ikwā*, *الْإِقْوَاءُ*, is the name given to a change of the vowel called *الْمَجْرَى* (see §. 197, 1); e. g. *مُزَوِّدٍ* and *الْأَسْوَدُ*, or *تَجُورُ* and *نَزُورُ*. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of *kèsra* and *damma* (compare §. 196, 2, and §. 197, 3). If, however, the *rawī* is followed by the letter *z* as *šila* (§. 195), any alteration of the *mağrā* is exceedingly rare; to rhyme *دُونَهَا* with *ظُنُونَهَا*, or *إِنْتِقَامُهُ* with *أَسَامَةُ*, is condemned by all the native critics.

3) The *'ikfā*, *الْإِكْفَاءُ*, is the substitution of some cognate letter for the *rawī*; as when one rhymes *الَلَّيْدُ* with *أَنْقَيْنَ* and *عَيْنَ*, or *صُدُغٌ* with *صُقْعٌ*, or *وَسَطًا* with *الْعُنْدَا*. This is a very grave fault, and carefully avoided by all good poets.

Rem. Many good authorities call this change *الْإِقْوَاءُ*, and apply the term *الْإِكْفَاءُ* to the alteration of the *mağrā* (see no. 2).

4) The *'itā*, *الْإِيطَاءُ*, is the repetition of the same word in rhyme in the course of a *kašīda*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the

other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

5) Each verse of a poem ought to be independent in construction and sense (مُفْرَدٌ). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *tadīm*, التَّضْمِينُ, or *tetmīm*, التَّتَمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿn-Nābiga says:

فَمُ وَرَدُوا أَلْمِيَاءَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمِ عَكَاظٍ إِنِّي
*They water their herds at the wells in spite of Tēmim, and
 they are the victors on the day of 'Okāz; verily I —* which
 is unintelligible, because the *habar* of إِنِّ is unknown, till we
 hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَتَبَتُّهُمْ بِوَدِّ الصَّدْرِ مِنِّي
*have seen them fight many a good fight, (for which) I re-
 ward them with my heart's whole love.*

B. The Metres.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلٌ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحَارٌ. To *scan* a verse is expressed by the word قَطَعَ (*to cut into pieces*), infin. تَقْطِيعٌ.

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition,

made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

أَبْحَرُ الشَّعْرِ وَهِيَ سِتَّةَ عَشَرَ بَحْرًا،

الْبَحْرُ الْأَوَّلُ الطَّوِيلُ ،

طَوِيلٌ مَدَى الْهَجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُرَادَى وَالتَّصَبُّرُ أَفْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ
مَفَاعِيلُنْ مَفَاعِيلُنْ

الْبَحْرُ الثَّانِي الْمَدِيدُ ،

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبَكْرٍ أَنْشِرُوا لِي كَلِيبًا ،

الْبَحْرُ الثَّلَاثُ الْبَسِيطُ ،

يَبْسُطُ فِي أَمَلِي أَنِّي أَدَاهِنُهُمْ خَوْفًا مِّنَ الْجَوْرِ لَمَّا أَنْ أَعَايْنُهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَاصْبَحُوا لَا يُرَى إِلَّا مَسَاكِينُهُمْ ،

الْبَحْرُ الرَّابِعُ الْكَامِلُ ،

يَا كَامِلًا سَلِّمْ وَقَدْ تَعْظِيمَا لِلْمُنْجَتَبَى خَيْرَ الْوَرَى تَسْلِيمَا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا ،

الْبَحْرُ الْخَامِسُ الْوَافِرُ ،

أَوَافِرُ كَيْدَ شَعْرِي فِي مَزِيدٍ عَلَى دَغَمِ الْأَعَادِي وَالْحُسُودِ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ إِلَّا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ،

الْبَحْرُ السَّادِسُ الْهَزَجُ،

هَزَجْتُمْ يَا مُنَى النَّفْسِ عَنْ الْأَوْطَانِ بِالْأَنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ،

الْبَحْرُ السَّابِعُ الرَّجَزُ،

الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّؤُوا أَجْزَاءُهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا،

الْبَحْرُ الثَّامِنُ الرَّمَلُ،

رَمَلٌ أَكْرَمُ بِيَةِ مِنْ رَمَلٍ لَذَّةٌ لِلْمُخْتَفِي وَالْمُجْتَنِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي،

الْبَحْرُ التَّاسِعُ السَّرِيعُ،

سَرِيعٌ بَحْرٌ قَدْ سَدَاهُ الْحَكِيمُ كَرَّرَ عَلَى سَعْيِ بِيَةِ يَا نَدِيمُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ،

الْبَحْرُ الْعَاشِرُ الْمُنْسَرَحُ،

مُنْسَرَحُ الشَّعْرِ صَاغَةُ الْأَوَّلِ مِمَّنْ تَرَاهُمْ عَنِ الْهُدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا،

الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيفُ،

خَفٌّ لَمَّا أَرَدْتُ أَشْدُّو الْخَفِيفَا لَدَّ فِي مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا،

الْبَحْرُ الثَّانِي عَشَرَ الْمُضَارِعُ،

مَفَاعِلُنْ فَاعِلَاتُنْ أَيَا هُجِّيَ الْبِلَادِ،

الْبَحْرُ الثَّالِثُ عَشَرَ الْمُقْتَضَبُ ،
 اقْتَضَبَهُ حِينَ صَبَا فَنِّ مَعْشَرَ الْأَدَبَا
 فَأَعْلَاتُ مُفْتَعِلُنْ مَالَهُ وَمَا كَسَبَا ،

الْبَحْرُ الرَّابِعُ عَشَرَ الْمُجْتَثُ ،
 مُجْتَثُ شِعْرِي أَلْقَى فِي الْقَلْبِ مِنِّي عِشْقَا
 مُسْتَفْعِلُنْ فَأَعْلَاتُنْ وَاللَّهُ خَيْرٌ وَأَبْقَى ،

الْبَحْرُ الْخَامِسُ عَشَرَ الْمُتَدَارِكُ ،
 فَأَعْلُنْ فَأَعْلُنْ فَأَعْلُنْ فَأَعْلُنْ جَاءَنَا عَامِرٌ سَالِمًا غَانِمًا ،

الْبَحْرُ السَّادِسُ عَشَرَ الْمُتَقَارِبُ ،
 تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ ادُّوَا الصَّلَاةَ
 فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ أَقْبِسُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ،

202. Instead, however, of following the system and arrangement here laid down, we prefer to adopt that of Ewald*), and to treat of the metres in the following order: 1. الرَّجَزُ، 2. السَّرِيعُ، 3. الْكَامِلُ، 4. الْوَافِرُ، 5. الْهَزَجُ، 6. الْمُتَقَارِبُ، 7. الْمُنْسَرَحُ، 8. الْبَسِيطُ، 9. الْمُتَدَارِكُ، 10. الْمُبْصَارِعُ، 11. الطَّوِيلُ، 12. الْمُقْتَضَبُ، 13. الرَّمَلُ، 14. الْمَدِيدُ، 15. الْخَفِيفُ، and 16. الْمُجْتَثُ. Among these, if we leave the *ragèz* out of account, the favourites with the old poets are the *ṭawīl*, *kāmil*, *wāfir*, *bèsit*, *mutèkārīb* and *sarī*.

*) See his work entitled: *De Metris Carminum Arabicorum Libri Duo*, Braunschweig, 1825; and the second volume of his *Grammatica Critica Linguae Arabicae*, p. 323.

of the final anapaest (˘ ˘ ˘) in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes ˘ ˘ ˘ ˘.

206. The *kāmil* (الْكَامِلُ, *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is:

˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘ || ˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘
but we frequently find it catalectic:

˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘ || ˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘
The omission of another syllable, so as to convert the last foot of the verse into a spondee (˘˘), is more rare, though sometimes even both hemistichs are shortened in this way.

˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘ || ˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘
" | " | ˘˘˘˘ || " | " | ˘˘˘˘

The normal form of the dimeter is:

˘˘˘˘ | ˘˘˘˘ || ˘˘˘˘ | ˘˘˘˘

It is sometimes used as catalectic (˘˘˘˘ for ˘˘˘˘˘ in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable:

˘˘˘˘ | ˘˘˘˘ || ˘˘˘˘ | ˘˘˘˘ | ˘˘˘˘

in which case it is said to be مَرْقَلٌ, *possessed of a train*.

207. The basis of the *wāfir* (الْوَافِرُ, *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed (˘˘˘˘˘). It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become:

~ - ~ - | ~ - ~ - | ~ - - || ~ - ~ - | ~ - ~ - | ~ - -

The dimeter has the form:

~ - ~ - | ~ - ~ - || ~ - ~ - | ~ - - -

for the last foot of which there may be substituted ~ - - -, but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèg* (الْهَزَج, *the trilling*), which consists in a single repetition of the antispast (~ - - ~), varied by the first epitrite (~ - - -). It may be either catalectic or acatalectic.

Acatalectic: ~ - - ~ | ~ - - ~ || ~ - - ~ | ~ - - -

Catalectic: ~ - - ~ | ~ - - ~ || ~ - - ~ | ~ - -

209. The *amphibrachic* metres are three in number, *mutèkārīb*, *ṭawīl*, and *mudāri'*.

210. The basis of the *mutèkārīb* (الْمُتَقَارِبُ, *the tripping*, lit. *taking short steps*) is the simple amphibrachys (~ - -), for which may be substituted the antibacchius (~ - -). The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic:

~ - ~ | ~ - ~ | ~ - ~ | ~ - ~ || ~ - ~ | ~ - ~ | ~ - ~ | ~ - -

Catalectic:

~ - ~ | ~ - ~ | ~ - ~ | ~ - ~ || ~ - ~ | ~ - ~ | ~ - ~ | ~ -

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be an antibacchius:

--- | --- | --- | --- || --- | --- | --- | -

211. The *tawīl* (الطويل, *the long*) is one of the finest, as well as the most common, of the Arab metres. It is formed by the single repetition of an amphibrachys and a diamb (--- | ---), for the former of which may be substituted the antibacchius (---), and for the latter the first epitrite (---). The epitrite is restricted to the first place in each halfverse, where it is, however, far more usual than the diamb. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short (---).

Acatalectic:

--- | --- | --- | --- || --- | --- | --- | ---

Catalectic:

--- | --- | --- | --- || --- | --- | --- | ---

In the acatalectic verse, the last foot is also sometimes changed into an epitrite:

--- | --- | --- | --- || --- | --- | --- | ---

212. The *mudāri'* (المضارع, *the similar*) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of an amphibrachys and a diamb, with a single syllable appended, and the two generally rhyme with each other, as in the *rag'èz*. For the amphibrachys (---) may be substituted the antibacchius (---), and for the diamb (---) the third epitrite (---), but both changes must not take place together. Consequently the entire verse is:

--- | --- | - || --- | --- | -

213. The *anapaestic* metres are likewise four in number, namely, the *mutèdārik*, *bèsit*, *munsarih*, and *mukṭadab*.

214. The *mutèdārik* (الْمُتَدَارِكُ, *the continuous*) is one of the rarer and later metres. The basis is an anapaest (— — —), which is convertible into an amphimacer (— — —) or a spondee (— —). It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَقَّلٌ (see §. 206).

Trimeter: — — — | — — — | — — — || — — — | — — — | — — —

Tetrameter:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

215. The *bèsit* (الْبَسِيطُ, *the outspread*), on the contrary, is a favourite metre with the older poets. Its base consists of a diiamb and an anapaest (— — — | — — —), which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, the diiamb may be converted into a third epitrite (— — —), and occasionally into a choriamb (— — —), or even a fourth paeonian (— — — —), though these changes are very rare indeed in the second place. The anapaest may be changed in the first place into an amphimacer (— — —), but either remains unaltered in the second, or becomes a spondee. Hence arise the following forms of the tetrameter.

— — — — | — — — | — — — — | — — — || — — — — | — — — | — — — — | — — —

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as

is commonly the case, to both hemistichs, the last foot in each is an antibacchius (— — —).

Acatalectic: — — — — | — — — — | — — — — || — — — — | — — — — | — — — —

Catalectic: — — — — | — — — — | — — — — || — — — — | — — — — | — — — —

or: — — — — | — — — — | — — — — || — — — — | — — — — | — — — —

216. The *munsarih* (الْمُنْسَرِحُ, *the flowing*) has the same base as the *bèsit*, but the first anapaest is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

— — — — | — | — — — — | — — — — || — — — — | — | — — — — | — — — —

Rem. This verse may also be scanned as follows:

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

217. The *muktadab* (الْمُقْتَضَبُ, *the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

It is said that the iambus may be transferred to the first place, thus giving the form

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdid*, *hafif*, and *mugtett*.

219. The *ramèl* (الرَّمَلُ, *the running*) has for its base an ionicus a minore (— — — —). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For the ionic a minore may be substituted the second epitrite (— — — —), and, though very

rarely, the ditrochee (— — —), or the third paeonian (— — —), in which case the next foot must begin with a long syllable.

Dimeter: — — — | — — — || — — — | — — —

Trimeter acatalectic: — — — | — — — | — — — || — — — | — — — | — — —

„ catalectic: — — — | — — — | — — — || — — — | — — — | — — —

Rem. *a*. The tetrameter catalectic is a late innovation, in which the second epitrite has entirely usurped the place of the ionic.

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

Rem. *b*. In this metre the later poets occasionally rhyme the single hemistichs, as in the *rag'èz*.

220. The *mèdîd* (الْمَدِيدُ, *the extended*) has for its base two ionics, separated by an anapaest. Either ionic, but more especially the second, may be converted into a second epitrite; the anapaest into an amphimacer.

— — — | — — — | — — — || — — — | — — — | — — —

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably an anapaest (— — —), passing at the end of the verse into a spondee.

— — — | — — — | — — — || — — — | — — — | — — —
— — — | — — — | — — — || — — — | — — — | — — —

Rem. *a*. A very rare variety shortens the first hemistich and leaves the second complete:

— — — | — — — | — — — || — — — | — — — | — — —

Rem. *b*. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *rag'èz*. The last foot is usually an anapaest.

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

221. The *hafîf* (الْخَفِيفُ, *the light or nimble*) is one of

the more usual metres. Its base is an ionic a minore and a diiamb (— — — | — — —). The former may be varied by the second epitrite (— — —), and more rarely by the ditrochee (— — —) or third paeonian (— — —); the latter by the third epitrite (— — —), and occasionally the ionic a majore (— — —) or diiamb (— — —). The second hemistich is sometimes catalectic, in which case the last foot is by preference an antibacchius (— — —).

— — — | — — — || — — — | — — —

A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, a molossus (— — —) may be substituted for the last anapaest.

Acatalectic: — — — | — — — | — — — || — — — | — — — | — — —

Catalectic: — — — | — — — | — — — || — — — | — — — | — — —

222. The *muğtett* (الْمُجْتَتِّ), the *docked* or *amputated* has the same base as the hafif, but with the order of the component parts reversed, namely — — — | — — — . The changes which the feet may respectively undergo, are also the same as in the hafif. It is used only as dimeter acatalectic.

— — — | — — — || — — — | — — —

II. The Forms of the Words in Pause and in Rhyme.

223. We must next treat of the forms that the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (التَّشْجِيعُ or السَّجْعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e. g. جَاءَ زَيْدٌ, instead of زَيْدٌ; مَرَرْتُ بِزَيْدٍ, instead of بِزَيْدٍ; ضَرَبْتُ الرَّجُلَ, for الرَّجُلَ; رَأَيْتُهُ, for رَأَيْتُهُ; مَرَرْتُ بِهِ, for بِهِ. But in poetry it constantly happens that the vowel is retained as long, the tènwin of the noun disappearing at the same time; e. g. وَفِيهِمْ شَبَتِ النَّارُ, *whilst fire is kindled among them*; فِي زَمَنِ مَحَلٍ, *in times of sterility*, for مَحَلٍ. In this case, the final vowel fèṭḥa is invariably accompanied by an élif; e. g. قِرَاعَ قَوْمٍ يُحْسِنُونَ الضَّرْبَ, *as a people strike, who can strike well*, for الضَّرْبَ; إِيَّاهُ يَعْنُونَا, *him they mean*, for يَعْنُونَا.

Rem. It is also allowable to double the final consonant after the elision of the vowel, as: الْجَمَلُ, for الْجَمَلُ; أَحْمَرٌ, for أَحْمَرٌ; أَحْمَرٌ, for أَحْمَرٌ, provided always that the penult letter has a vowel, and that the final letter is neither élif with hémza (as الْخَطُّ) nor élif maksūra (الْعَصَا, الْفَتَى).

225. The accusative termination ـاً generally becomes ـا , both in prose and poetry, though it occasionally disappears, like the short ـ , as أَصْبَحَ كَثِيبٌ , *he was deeply grieved*, for كَثِيبًا (i. e. كَثِيباً). The termination ـن or ـاً in the Energetic of verbs, and in the particle إِذْنَ or إِذَا , is also changed into $\bar{a}$.

226. The feminine terminations ـة , ـِة , and ـِة , become ـة . The same remark naturally applies to ـُة and ـِة , whether masculine or feminine; e. g. حَمْرَةٌ , for حَمْرَةُ (name of a man). In rhyme, the ة may also be changed into ت , and the final vowel retained as long; e. g. وَأَهْلُكَ $\text{بِالْبَرَى فَالْحِلَّتِ}$, *whilst your family are at 'el-Liva and 'el-Hilla*, for فَالْحِلَّةِ .

227. Nouns ending in ـى simply drop the *tènwin*; e. g. فَتَى becomes فَتَى or فَتَا . Those ending in ـ drop the *tènwin*, and either resume the third radical or not, at pleasure; قَاضٍ , for example, may become either قَاضِي or قَاضٍ , جَوَارٍ (plur. of جَارِيَةٌ , *a girl*) either جَوَارِي or جَوَارٍ , مَعَانٍ (plur. of مَعْنَى , *meaning*) either مَعَانِي or مَعَانٍ . The accusative singular merely loses the *tènwin*, e. g. قَاضِيًا (and not قَاضِي) for قَاضِيًا ; the accusative of the broken plural drops the final vowel in prose, but may retain it as long in poetry, e. g. مَوَالِي for مَوَالِي (accus. of مَوْلَى , *a client*), in rhyme also مَوَالِيًا .

Rem. If a word ending in ـ has lost another radical besides

the final **و** or **ي**, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g. **مُرٍ**, participle active IV. of **رَأَى**, *to see*, can become only **مُرِي**, never **مُرْ**.

228. The long vowels **اَ**, **يَ**, **وَ**, and **وُ**, usually remain unchanged; as **يَغْزُو**, **يَرْمِي**, **حُبْلَى**, **غَزَا**, **قَتَلَا**. In nouns derived from radicals third **و** or **ي**, the omission of final **يَ** is allowed in the nominative and genitive, as **الْمُبْتَغَالِ**, **الْتَنَادِ**, **الْقَاضِي**, for **الْمُبْتَغَالِ**, **الْتَنَادِ**, **الْقَاضِي**; the accusative, however, admits only the form **الْقَاضِي**, etc.

Rem. *a*. The interrogative pronoun **مَا**, when governed in the genitive by another word, is shortened in pronunciation, and often in writing, to **مَ**, especially when used interrogatively. In pause, if governed by a noun, it takes the **هَاءُ التَّوْفِيفِ** (see §. 300), as **مِثْلُ مَهْ**, **إِقْتِصَاءُ مَهْ**; but if governed by a preposition, it may also drop its final vowel, as **بِمَهْ**, **عَمَهْ** or **بِمَ**, **لِمَهْ** or **لِمَ**, **حَتَّامَهْ** or **حَتَّامَ**.

Rem. *b*. The genitive and accusative suffixes of the first personal pronoun, **يَ** and **نِي**, have several pausal forms, namely, in prose **يَ** or **يَهْ**, **نِي** or **نِيَهْ** (see §. 300), and in poetry also **يَا**, **نِيَا**; besides which, the long vowel may be altogether omitted, as **بَالِي**, **أَكْرَمَنِي**, **فَاتَّقُونِي**, **بَالُ**, **أَكْرَمَنُ**, **فَاتَّقُونُ**.

Rem. *c*. In rhyme the long vowels **يَ** and **وَ** are often expressed merely by **kèsra** and **damma**, as **يَدٍ** for **يَدِي**, **صَنَعُ** for **صَنَعِي** or **صَنَعُوا**. This is done for the purpose of preserving the uniformity of the **حَاشِيَّةُ** or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as **بَكَرَ** (بَكَرٌ), **ضَرَبَتْهُ**, **اِضْرِبْهُ**, **بَبِكِرَ**, **النَّقَرُ**, **بَكَرَ**, for **بَكَرَ** (بَكَرٌ), **ضَرَبَتْهُ**, **اِضْرِبْهُ**, **بَبِكِرَ** (بَبِكِرٌ), **النَّقَرُ**. With regard to the vowel fetha, however, the grammarians are not agreed, some allowing the transference in all cases, e. g. **الْبَكَرُ** for **الْبَكَرَ**; others limiting it to the case in which the final consonant is *elîf* with *hêmza*, as **الْحَبَّاءُ** for **الْحَبَّاءُ** or **الْحَبَّاءُ**. This transference is technically called **النَّقْلُ**.

Rem. The **نَقْلُ** is forbidden when it would give rise to a form that has no example in the language. For instance, there is no substantive of the form **فَعْلٌ**, and therefore we must not say in pause **الْعِلْمُ** (الْعِلْمُ). Some grammarians, nevertheless, allow this form when the third radical is *elîf* with *hêmza*, as **الرِّدْءُ** (الرِّدْءُ), whilst others recommend the change of the *damma* into *kèsra*, pronouncing **الرِّدْءُ** or **الرِّدْيُ** instead of **الرِّدْءُ** or **الرِّدْوُ**.

230. Indeclinable words, ending in a vowel, take in their pausal form a final *hâ*, technically called the **هَاءُ** or **الرَّوْفُ** or **السَّكْتُ**, *هَاءُ*, the *hâ* of pause or of silence; e. g. **ثُمَّ**, **كَيْفَ**, for **ثُمَّ**, **كَيْفَ**. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as **لَمْ يَفِ** for **لَمْ يَفِ** (imperat. of **وَقَى**), **لَمْ يَفِ** for **لَمْ يَفِ** (jussive of **وَفَى**); also **رَءَ** for **رَءَ**, and **لَمْ يَرِ** for **لَمْ يَرِ** (imperat. and jussive of **رَأَى**). It may also be appended to those in which only the third radical is dropped; as **أَرَمَ** for **أَرَمَ** (imperat. of **رَمَى**), **لَمْ يَغْرِ** for **لَمْ يَغْرِ** (jussive of **غَرَا**), **أَقْتَدِهْ**.

for اِقْتَدِ (imperat. VIII. of قَدَا). We likewise find it added to مَ, the shorter form of the interrogative pronoun مَا (see §. 228, rem. a); and to يَ and نِ, the older forms of the genitive and accusative suffixes يَ and نِ (see §. 228, rem. b).

Rem. a. The هَاءُ الْوَقْفِ is never added either to nouns, or to the perfect of verbs, or to adverbs ending in *u* (see Vol. I. §. 363), with the single exception, it is said, of مِّنْ عَلَءٌ for مِّنْ عَلٍ. The Arabs do not say مِّنْ بَعْدَهُ, لَا رَجُلَهُ, يَا رَجُلَهُ, قَتَلَهُ.

Rem. b. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُوَ, but we also find أَنَهُ (see Vol. I. §. 89, 1, rem. b.) and هُوَهُ. — هُوَلَا and هُهُنَا are likewise used instead of the common هُوَلَا and هُهُنَا.

III. Poetic Licenses.

231. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall here confine ourselves chiefly to the illustration of some of the principal licenses which fall under the former of these two heads.

232. The poet may find himself obliged, by the exigencies of metre or rhyme (ضُرُورَةُ الشَّعْرِ, *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include *a*) the various affections of the letter **ل**, *b*) irregularities in the use of the *tèsdîd*, *c*) the employment of ancient uncontracted forms instead of the more modern contracted ones, and *d*) the suppression of the letter **ن** in certain nominal and verbal forms.

a. Affections of the letter Êlif.

234. Elif with *hèmza* (أ) may be affected in several different ways.

1. It may be totally absorbed by a preceding vowel, like the **أَلِفُ الْوَصْلِ** (vol. I. §. 19); e. g. **أَلَا أَبْلَغُ**, *convey the news*, for **أَلَا أَبْلَغُ**, imperat. IV. of **بَلَّغَ**; **وَأَبْشُرْ**, and *rejoice*, for **وَأَبْشُرْ**, imperat. IV. of **بَشَرَ**; **هَجِيرُ أُمِّ عَامِرٍ**, *he who gave shelter to 'Umm Āmir* (a name for the hyaena), for **هَجِيرُ أُمِّ**; **هَلْ رَأَيْتَ**, *hast thou seen?* for **رَأَيْتَ**; **ذُو الشَّنَانِ**, *one who hates*, for **الشَّنَانِ** (الشَّنَانِ); **إِنْ تَنْصِفُونَا يَا مَرْوَانَ**, *if ye do us justice, O family of Marwān, we will draw near (to you)*, for **يَا آلَ** (آلَ); **فِي رُؤُسِهَا**, *on their heads*, for **رُؤُوسِهَا**; **مَسَاءَتِي**, *my hurt*, for **مَسَاءَتِي**, from **سَاءَ**.

2. When preceded by a vowelless consonant, the vowel of the أ may be transferred to that consonant, as in the case of **مِنْ** and **مَنْ**, when followed by the article (Vol. I. §. 20, 4), **يَرَى** for **يَرَى** (Vol. I. p. 140), and the like. Examples: **لَوْ أَنَّ**, *if that*, for **لَوْ أَنَّ**; **مِنْ أَجْلِكَ**, *on thy account*, for **مِنْ أَجْلِكَ**; **عَنْ أَجْلِهَا**, *from her hills*,

for *عَنْ أَجْلِهَا*; *مِنْ أَنْ يَلْقَيْنَهُ*, *from meeting him*, for *إِنْ أَغْرُ زُبَيْدًا*; *مِنْ أَنْ*, *if I make a raid upon Zubèid*; *نِزَارُ أُولُو السَّدَا*, *the upright Nizar* (pron. *Nizārū-nū-lus*), for *يَا دَارًا أَمْسَى دَارِسًا رَسْمَهَا*; *أُولُو*, *O house, whose site has become desolate!* (pron. *dā-rā-nam*), for *أَمْسَى*; *مِنْ آلِ أَبِي مُوسَى*, *of the family of 'Abū Musā*, for *مِنْ آلٍ* (آل); *إِذَا*; *لِلْمُنَاوِي النَّاوِي* *الآنَ* *الَّذِي*, *say then to the enemy who now aims at doing mischief* (pron. *nāwī lāna*, see Vol. I. §. 20, 2), for *الآنَ* (الآن); *بَيْنَ الزَّوْجِ وَالْمَرْتِ*, *between husband and wife*, for *الْمَرْأَةِ*.

Rem. In this case, the *ā* is sometimes assimilated to a preceding *ī* or *u*; e. g. *فَلَمْ يُغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا*, *but to weep over thee was of no avail*, for *شَيْئًا*.

3. *ā*, preceded by a vowel, may also be converted into the letter of prolongation that is homogeneous with that vowel; e. g. *فَلَمْ يَجِدْ عِنْدَهُ النَّصَرَ الَّذِي سَأَلَ*, *but he did not find with him the help that he demanded*, for *سَأَلَ*; *أَطَعْتُهُمْ وَأَنَا عَلَى وَفَارٍ*, *I obeyed them, though I was in haste*, for *وَأَنَا*. This is most frequent when *ā* is the third radical of a word, in which case the word virtually becomes third *ī* or *u* (compare Vol. I. §. 132, rem. *a*). For example, in verbs, *لَا هَنَّاكَ*, *may it do thee no good!* for *هَنَّاكَ*; *أَنْبَأَكَ*, *who told thee?* for *وَأَبْطَأَ*; *أَنْبَأَكَ*, *and it delayed*, for *تُرْجِيهِ*; *دَرَأَ*, *III. of*, for *أَدَارِي*; *أَبْطَأَ*, *IV. of*, for *رَجَأَ*; and in nouns, *رَشَاءٌ*, *thirst*, *رَشَاءٌ*, *a fawn*, *أَجَا*, *the name of a mountain*, for *رَشَاءٌ*, *أَجَا*, *قَارٍ*, *a reader*, for *قَارِي*, *participle of* *قَرَأَ*.

4. Ēlif with hēmza and ġèzm (l) is constantly changed by the poets into the letter that is homogeneous with the preceding vowel; e. g. أَلْفَالُ, *the omen* (for أَلْفَالُ), rhyming with أَقْفَالُ (plur. of قُفْلُ); أَلرَّاسُ, *of the head* (for أَلرَّاسُ), rhyming with أَلنَّاسُ; أَلرُّودُ, *of the tender* (for أَلرُّودُ), rhyming with أَلسُّودُ (plur. of أَسَدُ); ذِيبُ, *a wolf*, (for ذِئْبُ), rhyming with رَّيْبُ.

235. Elif mēmdūda (see Vol. I. §. 23, rem. a) is not unfrequently changed into ėlif makṣūra; e. g. أَلْسَمَا, for أَلْسَمَا, *the sky*; بَلَا, for بَلَاءُ, *a misfortune*; قَفْرًا or قَفْرِي, *desert, desolate*, for قَفْرَاءُ, fem. of أَقْفَرُ; أَشَاءُ, for أَشَاءُ, *I wish*, 1. pers. sing. Imperf. Indic. of شَاءَ.

236. The ėlif u 'l-waṣl (vol. I. §. 19, rem. e) is often retained in poetry, where it would naturally be elided in prose; e. g. وَاصْبِرِي, *be patient*, for وَاصْبِرِي; كَمَنْ إِقْتَادَ, *like one who leads*, for كَمَنْ أَقْتَادَ; فِي أَلْبَدْلِ وَآلِإِمْتِنَاعٍ, *in bestowing and withholding*, for وَآلِإِمْتِنَاعٍ; وَأَنْتَ لِشَاتِنَا ابْنُ رَّيْبٍ, *and thou wast a fosterchild of our sheep*, for لِشَاتِنَا ابْنُ; إِذَا جَاوَزَ الْإِثْنَيْنِ سِرٌّ, *when a secret goes beyond two*, for الْإِثْنَيْنِ.

b) Irregularities in the use of the Tèsd'd.

237. The necessary tèsdid is occasionally dropped; e. g. أَيُّهُمَا, for أَيُّهُمَا, *which of them*; فَلَوْ أَنَّكَ, *if that thou*, for فَلَوْ أَنَّكَ; أَيُّهَا أَلْسَائِلُ عَنْهُمْ وَعَنِي; أَنْكَ, *O thou that askest after them and after me!* for وَعَنِي.

238. Sometimes too the *tèsdīd* is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. *يُحِبُّ الْخُلُقَ الْأَضْحَمَّ*, for *الْكَلَكِلِ*, *the breast*; *أَضَحَمَ*, acc. sing. of *أَضَحَمَ*; *هِيَ مِرْوَدَهَا*, *on her bodkin* (for applying *kohl* to the eyes), for *مِرْوَدَهَا*; *فِي الْطَوَلِ*, *in the tether*, for *فِي الطَوَلِ*.

c. Uncontracted Forms for contracted ones.

239. These are most common in the case of radicals in which the second and third letters are identical (vol. I §. 119), and occur in both the verb and the noun; e. g. *وَإِنْ لَمْ تَقْتُلِيهِ فَالْيَمِي*; *ضَنُّوا*, *though they be stingy*, for *وَأِنْ لَمْ تَقْتُلِيهِ فَالْيَمِي*; *and if thou dost not (actually) kill him, yet come near it*, for *وَيُذَمُّ*; *and he is blamed*, poetic form in rhyme for *وَيُذَمُّ*, and that for *وَيُذَمُّ*; *وَلَا يُخَلِّدُ الْأَمْرُ الَّذِي هُوَ حَالِدٌ*, *what he loosens cannot be bound fast*, and *what he binds fast cannot be loosened*, for *وَلَا يُخَلِّدُ الْأَمْرُ الَّذِي هُوَ مُبَرِّمٌ*; *الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ*, *praise belongs to God, the exalted, the glorious*, for *الْأَجَلِّ*. Compare, in Hebrew, *אֶפְסָרִי*, *אֶפְסָרִי*, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third *و* and *ي*, instead of the contracted (see Vol. I. §. 167, II. 2); e. g. *مَوَالِي كَيْبَاشِ الْعُورِيسِ*, *freedmen as fat as rams of the kind called ūs*, for *مَوَالِي*; *لَا بَارَكَ اللَّهُ فِي الْعَوَانِي*; *مَاضٍ*, *not past*, for *غَيْرَ مَاضِي*; *مَوَالِي*.

may God not bless the women! for كَجَوَارِي يَلْعَبْنَ فِي الْغَوَانِي, like girls sporting in the mead. فِي الْخَرَآءِ

Rem. It sometimes happens that the usual accusative form فَعَالِي is incorrectly transferred to the genitive; e. g. وَلَوْ كَانَ عَبْدُ اللَّهِ مَوْلَى هَجَوْتُهُ وَلَكِنَّ عَبْدَ اللَّهِ مَوْلَى مَوَالِيَا, were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman, for مَوْلَى مَوَالٍ.

d. Suppression of the letter ن in certain Nominal and Verbal Forms.

241. This is a license of which the poets but rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ, these are the alternatives, either captivity and quarter, or bloodshed, for أَبْنَى كُلَيْبٍ إِنَّ عَمِّي اللَّذَا قَتَلَ الْمُلُوكَ وَفَكَكَ الْأَغْلَالَ; خُطَّتَانِ, ye Bēnū Kulēib, 't was my two uncles who slew kings and burst asunder the yokes (of captives), for اللَّذَانِ; هُمَا كَنَفَا الْأَرْضِ اللَّذَا لَوْ تَزَعَزَعَا, these are the two pillars of the earth, which, if they are shaken, for اللَّذَانِ; إِنَّ الَّذِي حَانَتْ بِفَلَجٍ دِمَاؤُهُمْ لَا تُهَيِّنَ الْفَقِيرَ عَلَيْكَ أَنْ تَرَكَعَ يَوْمًا; الَّذِينَ, at Fèlg, for الَّذِينَ; وَالدَّهْرُ قَدْ رَفَعَهُ, despise not the poor, for perhaps you may one day be cast down, when Fortune has lifted him up, for اضْرِبْ عَنْكَ الْهُمُومَ إِنْ طَرَقَتْ; تُهَيِّنَنَّ, drive away sad thoughts from thee, if they come by night, for اضْرِبَنَّ;

and more frequently نَكُنْ, تَكُنْ, يَكُنْ, for نَكُ, تَكُ, يَكُ, jussive of كَانَ.

Rem. a. The same elision of ن occurs in the particle لَكِنْ, *but*; e. g. وَلَاكِ اسْقِنِي, *but give me to drink*.

Rem. b. On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; e. g. دَامَنَّ سَعْدُكَ إِنْ رَحِمْتَ مُتَيَّمًا, *may thy good fortune last, if thou hast compassion upon one enslaved (by love)*, for أَقَاتِلَنَّ أَحْضَرَ دَامَ أَقَاتِلُ, *will he say, Bring in the witnesses?* for أَقَاتِلُ.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity. For example, a) at the *beginning* of a word: لَانَ for أَلَانَ (compare §. 234, 2), as in the halfverse: فَبَحْ لَانَ مِنْهَا بِأَلَذَى أَنْتَ بَإِيْحُ, *so now disclose in regard to her what thou mayest disclose*; لَاهَ for لِلَّهِ, as: لَاهَ أَبْنُ عَمِكَ لَا أَفْضَلَتْ, *what a man thy cousin is! thou dost not surpass me in noble qualities* (compare §. 54, 2, rem e); لَاهُمَّ for اَللّٰهُمَّ, as: لَاهُمَّ إِنْ كُنْتَ قَبِلْتَ حَجَّتِيْ, *O God! if thou hast accepted my pilgrimage* (حَجَّتِيْ rare pausal form for حَاجَّتِيْ); اتَّقُوا for اتَّقُوا, imperat. VIII. of وَتَى, as: تَقْوُهُ أَيُّهَا الْفَتَيَانُ, *fear him (God), O young men!* b) In the *middle* of a word: اسْطَاعَ (X. of طوع), imperf. وَلَوْ أَنَّنِيْ أُسْطِيعُ يَوْمَ حِمَامِهِ, *and had I been able, on the day of his death, I would have fought in his defence*. c) At the *end* of a word: مِلْمَالٍ (also written مَالٍ) for أَلْمَالِ

(see vol. I. §. 358, rem. c), as: *فَمَا أَبْقَتْ الْأَيَّامُ مِلْمَالٍ عِنْدَنَا*, *Fate has left* (lit. *the days have left*) *no wealth in our possession*; *عَلَّمَآءَ* (or *عَلَّ مَآءَ*), for *عَلَى الْمَآءِ*; *مِنْ الرِّزْقِ*, for *عَلَى الرِّزْقِ*; and even *عَلَى النَّبِيِّ*, *'an-nabī*, for *عَنْ فُلَانٍ* (owing to the vocative form *يَا فُلُ*, §. 38, 1, rem. c, 3).

Rem. The following are specimens of even still more violent abbreviations: *الْمَنَا* for *الْمَنَازِلُ*, as in the halfverse of Lébīd; *دَرَسَ الْمَنَا بُمْتَالِعَ فَأَبَانَ*, *the dwellings are desolate at Mutālī' and 'Abān*; and also for *الْمَنَايَا* (plur. of *الْمَنِيَّةُ*), as in: *تُرِيكَ الْمَنَا*, — *will let you see death at the points of the spears*; *السَّبَا* for *السَّبَائِبُ* (plur. of *سَبِيْبَةٌ*), used by Alkama in the line: *مُفَدَّمٌ بِسَبَا الْكَتَّانِ مَلْثُومٌ*, *having its mouth covered and enwrapped with strips of linen*; *الْحُبَا* for *الْحُبَاحِبُ*, as in the words of 'Ibn Durēid: *أَوْزَى بِهَا نَارَ الْحُبَا*, *he strikes out of them small sparks of fire*; *الْحَمَى*, used by 'el-Aggāg for *الْحَمَامُ*, in the halfverse: *قَوَاطِنًا مَكَّةَ مِنْ وَرَقِ الْحَمَى*, *the slate-coloured doves that inhabit Mekka*; *الْعِنَا* for *الْعِنَانُ*, in the words: *حَتَّى إِذَا أَعْيَيْتُ*, *till, when I was exhausted, I slackened the reins*; and even *رَا* for *رَحِمٌ*, *the womb* (see 'el-Makkarī, tom. I. p. 435, l. 11, and tom. II. p. 200, l. 8), and *مَرَّ* for *مَرَحَبًا*, according to one rendering of the line: *فَلَمْ يَقُمْ إِلَّا بِقَدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا*, *but he stopped only for the space of time that I could say, Welcome* (others think that *وَمَرَّ* is here nothing more than the usual pausal form of *وَمَرَّ*, and *passed on*).

243. Under the second of the two heads mentioned in

§. 232, namely, poetic licenses in regard to the *vowels* of a word, we include *a*) the lengthening of a short vowel in the middle of a word; *b*) the shortening of a long vowel; *c*) the suppression of a short vowel; *d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and *e*) the irregular use of the *tənwīn* and other case-endings in the noun.

a) The lengthening of a short vowel in the middle of a word.

244. This is technically called *الإشباع*, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. Examples: *يَنْبَعُ*, for *يَنْبَعُ*, in the halfverse of Antara: *يَنْبَعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ*, *flows from behind the ears of a fierce, bulky she-camel*; *الْكَلْكَالُ*, for *الْكَلْكَالُ*, in the words: *قُلْتُ وَقَدْ خَرَّتْ عَلَى الْكَلْكَالِ*, *I said, after she had fallen upon her breast*; *مُنْتَرَاَحٌ*, for *مُنْتَرَاَحٌ*, in the hemistich: *وَمِنْ ذِمِّ الرِّجَالِ بِمُنْتَرَاَحٍ*, and (art thou) *far removed* (i. e. quite free) *from the blame of men?* *فِيهِ مِنَ الذَّهَبِ الْإِبْرِيرِ*, for *عَمُودٌ*, in the halfverse: *عَمُودٌ*, *in it there is a pillar of purest gold*; *الصَّيَارِيفُ* and *نَفَى*, for *الصَّيَارِيفُ* and *الدَّرَاهِمُ*, in the hemistich: *الدَّرَاهِمُ تَنْقَادُ الصَّيَارِيفِ*, *as the money-changers scatter the dirhems, whilst selecting (those that are of full weight):* *مِنْ حَيْثُمَا سَلَكُوا أَدْنُو فَاَنْظُرُوا*, for *اَنْظُرُوا*, in the words: *اَنْظُرُوا*, *I draw near to whatever place they go and look (at them).*

b) The shortening of a long vowel.

245. This may take place either in the middle or at the end of a word. Examples in the middle of a word: قَتَمٌ, for قَتَامٌ, as in the words: فِي قَتَمَةٍ, *in its dust or its darkness*; عَوَارُ, plur. of عَوَارٌ, *a mote in the eye*, مَقَاصِرُ, plur. of مَقْصُورَةٌ, *a cell or chamber*, for عَوَاوِيرُ, مَقَاصِيرُ, and the like; هَذَا (---), instead of هَذَا (---), as in the halfverse: إِلَى كَمْ هَذَا الْهَجْرَانُ فِي كُلِّ لَيْلَةٍ, *how long shall this estrangement last every night?* اللَّهُ (---), for اللَّهُ (---), as in the hemistich: أَلَا لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ, *may God not bless Suhèil!* and, with double license, كَتَنٌ, for كَتَّانٌ, in the words: بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنِ, *partly silk and partly lincn*. Examples at the end of a word: النَّوَاحِ, for النَّوَاحِي, as in the hemistich: كَنَوَاحٍ رِيَشٍ حَمَامَةٍ نَجْدِيَّةٍ, *like the tips of the feathers of a dove of Nègd*; الْأَيْدِ, for الْأَيْدِي, as in the words: دَوَامِي الْأَيْدِ, *with their fore-feet bleeding*; النَّاسِ, for النَّاسِي, as in the words: عَنِ النَّاسِ أَبْرَادًا وَأَثَوَابًا, *from one who forgets robes and garments*. The 1. pers. plur. of the Perfect, قَتَلْنَا (---), is also sometimes shortened into قَتَلْنِ (---), but the *elif* is usually retained in writing, in order to distinguish it from the 3. pers. plur. fem.

c) The suppression of a short vowel.

246. This license is of most frequent occurrence in the case of the very few nouns of the form فِعْلٌ (becoming

(فَعِلٌ), and of verbs of the forms فَعِلَ and فَعَلَ (becoming فَعَلٌ, see vol. I. §. 183, rem. b); e. g. كَمَا اسْتَوْفَصَتْ خَيْلٌ فَعَلٌ, *as horses scatter camels by their charge* (for الْإِبِلَا; (الْإِبِلُ مِنْ صَجَرٍ بَارِئٍ دَبِرَتْ صَفَحَتَاهُ وَكَاهِلُهُ, *and if I lampoon him, he cries out, like a two year old camel whose sides and withers are galled* (for صَجَرٍ, الْإِبِلُ, and دَبِرَتْ). Rarer instances are exemplified by رَجُلٌ, for رَجُلٌ, as in the halfverse: فَقَدْ كَانَ رَجُلًا وَكُنْتُمْ رِجَالًا, *for he was a man, and ye are men*; and الْكُبْرُ, for الْكُبْرَى (plur. of الْكُبْرَى), in the words: هِيَ الْأَنْفُسُ الْكُبْرَى الَّتِي, *these are the great souls which*. — The suffix pronoun of the 1. pers. sing., يَ —, may be suppressed in rhyme, as يَالِ, for بَالِي, *my heart*, in the first verse of ʿġ-Tanṭarānī's kaṣīda, which rhymes with زَالَ, for زَالَ, *has passed away*.

Rem. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعِلٌ, using, for example, اِطِلٌ, for اِطْلٌ, *flank*, and جِلْدٌ, for جِلْدٌ, *skin*.

d) The addition of a final short vowel to certain verbal forms and to some particles.

247. The vowel *kèsr* is frequently added in the rhyme to the 3. p. sing. fem. of the Perfect, the 2. p. sing. masc. of the Imperative, and those persons of the Jussive that end in a consonant. E. g. اَنَاخُوا الْمَطَايَا قَدْ أُمِلَّتْ وَكَلَّتْ, *they made the camels lie down, that were tired and weary* (for

يَقُولُونَ لَا تَهْلِكْ أَسَى وَتَجَلَّدِ; (كَتَلَتْ) *they say, Do not die of grief, but bear it like a man* (for تَجَلَّدَ); وَإِنْ يَأْتِكَ (تَجَلَّدَ); وَالْأَعْدَاءُ بِالْجَهْدِ أَجْهَدِ *and if the foe come upon thee, I will do my very best* (for أَجْهَدُ).

Rem. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَرَّتْ (for غَرَاتُ, 3. p. sing. fem. Perf. of غَرَا, vol. I. §. 166, rem.) becomes غَرَّتْ, not غَرَاتِ; طَرَّ (for طَيْرُ, 2. p. sing. masc. Imperat. of طَارَ, vol. I. §. 152) becomes طَرَّ, not طَيْرِ; أَنْمَ (for أَنْامُ, 1. p. sing. Jussive of نَامَ, vol. I. §. 151) becomes أَنْمَ, not أَنْامِ.

248. The same license is allowable in the case of particles that end in a consonant, particularly such as are monosyllabic; e. g. لَمَّا تَزَلْ بِرَحَالِنَا وَكَانَ قَدْ *they (the camels) have not yet moved off with our saddles, but it is as good as done* (namely, وَكَانَ قَدْ زَالَتْ, *but it is as if they had already moved off*); أَحَبَّابَ أَنْفُسِنَا كَمْ ذَا النَّوَى وَكَمْ *beloved of our souls, how long will this absence continue? how long?*

Rem. The reader may here be reminded that, instead of the ordinary pronominal forms أَنْتُمْ, هُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic أَنْتُمْ, هُمْ, فَعَلْتُمْ. The final vowel is in these cases more usually long than short.*) When هُمْ is changed into هِم, either هِم or هِم may be used.

*) The quantity of the singular suffix ُ is also doubtful.

- e) The irregular use of the *tènwin* and other case-endings in the noun.

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: *تَضَوَّعَ مِسْكَ بَطْنُ*, the vale of *Nā'mān* is scented with musk, if *Zèineb* walks in it amid (her) perfumed attendants (for *زَيْنَبُ*); *قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ*, they say, 'Ahmed visits you and you visit him' (for *أَحْمَدُ*); *يَسْقِيهِمْ ذُو مِرَّةٍ أَحْوَرُ*, a smart black-eyed (page) hands them wine (for *أَحْوَرُ*); *قَدْ قَالَ شَاعِرُ كِنْدَةَ فِيمَا مَضَى*, the poet of (the tribe of) *Kinda* has said in olden time (for *كِنْدَةَ*); *تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَى بْنَ أَكْثَمَ*, you say. Ask largesse of *Yahyā bin Ektēm* (for *أَكْثَمَ*); *وَنَبَّهْتُ عُثْمَانَ لِدَفْعِ خُطُوبِهِ*, and I warned 'Othmān to repel the dangers that threatened him (for *عُثْمَانَ*); *وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمًا*, and thou forgettest that God turned Adam out of it (for *آدَمَ*). Examples of the broken plural: *إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمْ*, but they are companions in (shedding) their blood (for *شُرَكَاءُ*); *عَجَائِرُ مِثْلُ الْأَفَاعِي خَمْسًا*, old women, like vipers, five in number (for *عَجَائِرُ*).

250. On the contrary, the *tènwin* is sometimes suppressed in cases where it could not be dispensed with in prose; e. g. *فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ*, neither *Hīṣn* nor *Hābis* surpassed *Mirdās* in any assembly (for

عَمَرُو الَّذِي هَشَمَ الثَّرِيدَ لِقَوْمِهِ; (مَرْدَاسًا), *Amr, who broke up (bread to make) soup for his people* (for عَمَرُو الَّذِي, but there is another reading, عَمَرُو الْعُلَى هَشَمَ, *the noble Amr broke up*); فَالْفَيْئَةُ غَيْرَ مُسْتَعْتَبٍ وَلَا ذَاكِرِ اللَّهِ إِلَّا قَلِيلًا, *and I found him not seeking (the Lord's) favour, and seldom thinking upon God* (for ذَاكِرِ); وَحَىٰ مُحَارِبِ الْأَبْطَالِ قَدَمًا; (ذَاكِرِ), *and the tribe of Mohārib, heroes of old* (for مُحَارِبِ); كَسَنُورٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ *like an overmatched cat that springs at the dog* (for كَسَنُورٍ); عَلَى جِسْمٍ مُصَفَّرٍ مِنَ التَّيْبَرِ; (كَسَنُورٍ), *upon a yellow body, smoother than gold* (for جِسْمٍ, and أَمْلَسَ in rhyme for أَمْلَسَ, instead of أَمْلَسَ, §. 249).

251. The genitive plural in *يُنَ* — is sometimes changed in the rhyme into *يِنَ*; e. g. وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ, *seeing that I have already passed the limit of forty years* (for الْأَرْبَعِينَ); لَا بَارَكَ اللَّهُ فِي بَضْعِ وَسْتَيْنَ; (الْأَرْبَعِينَ), *may God not bless sixty and odd years!* (for وَسْتَيْنَ); وَأَنْكَرْنَا زَعَانِفَ آخَرِينَ; (وَسْتَيْنَ), *and we ignore the offscourings of other tribes* (for آخَرِينَ).

Rem. Still more rarely is the dual inflected by means of the final vowel *feth*, instead of the usual change of *انَ* into *يُنَ*;

e. g. أَعْرِفُ مِنْهَا الْأَنْفَ وَالْعَيْنَانَا وَمَنْحَرَيْنِ أَشْبَهَا ظَبْيَانَا, *I recognize her nose and eyes, and nostrils that resemble gazelles* (for ظَبْيَيْنِ and الْعَيْنَيْنِ).

252. In verbs and nouns derived from radicals of which the third consonant is *و* or *ي*, the poets not infrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead

of the accusative. Examples of the verb: **أَبَى اللَّهُ أَنْ أَسْمُو بِأُمٍّ**, *God has not willed that I should be of noble descent either on the mother's or the father's side* (for **أَسْمُو**); **فَالَيْتُ لَا أَرْتِي لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفَى حَتَّى تُلَاقِي مُحَمَّدًا**, *and I swear, I will not show pity for weariness or foot-soreness of hers, until she encounters Mohammedi* (for **تُلَاقِي**); **إِذَا غَرَّ أَنْ يُبْسَى الْفَتَى فِيهِ أَوْ يَضْحَكَ**, *when to spend an evening or a forenoon in it, fills one with vain delight* (for **يُبْسَى**); **أَلَمْ يَأْتِيكَ وَالْأَنْبَاءُ تَنْبِي بِمَا لَاقَتْ**; **(إِذَا غَرَّ الْفَتَى أَنْ يُبْسَى فِيهِ** **لَبُونُ بَنِي زِيَادٍ**, *did he not bring you word—for news travels fast—of what has befallen the milch-camel of the Bènu Ziyād* (for **يَأْتِيكَ**); **هَجَوْتَ زَبَّانَ ثُمَّ جِئْتَ مُعْتَذِرًا مِنْ هَجْرِ**, *you lampooned Zabbān, and then you came making excuses for having lampooned Zabbān, — (so that) you neither lampooned him nor let it alone* (for **تَهْجُو**); **عُوجِي عَلَيْنَا يُحْيِيكَ ابْنُ عَنَابٍ**; **(تَهْجُ** **(and) 'Ibn 'Annab will salute you, i. e. receive you with honour (for **يُحْيِيكَ**); **كَأَنَّ لَمْ تَرَى قَبْلِي أَسِيرًا يَمَانِيَا**; **(تَرَى** *as if you never saw a Yemènite prisoner before me* (for **تَرَى**); **مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عَيْشَتِي**, *whatever I forget, I shall not forget him to the end of my life* (for **أَنْسَاهُ**). Examples of the noun: **وَمَنْ أَرَادَ النَّاسِي فِي مُصِيبَتِهِ**, *and whoever seeks for consolation in his misfortunes* (for **النَّاسِي**); **وَجَدْتُ** **(مَعَالِيكَ أَصْلًا لِيُشْعِرِي** *I found thy noble qualities a subject for my poetry* (for **مَعَالِيكَ**); **تَرَكْنَ رَاعِيَهُنَّ مِثْلَ الشَّرِّ**, *they have left their shepherd like an old (useless) waterskin***

(for رَاعِيَهُنَّ); كَانَ أَيْدِيَهُنَّ فِي الْقَاعِ الْقَرِيقِ, *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ); وَلَوْ كَانَ طَاوًى, *and if he had been hungry and famished* (for طَاوًى).

253. The poets occasionally use pausal forms (see §. 223—230) out of pause. For example, رَضِيَ, for رَضِيَ, in the verse: بِسُرُورٍ سَيِّدِي أَخْذُمُهُ إِنْ رَضِيَ بِي وَبِسَمْعِي وَالْبَصَرِ, *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i. e. *most willingly and cheerfully*); سَلَعَنْ, for سَلَعَنْ, in the halfverse: فَسَلَعَنْ عُبَيْدُ اللَّهِ ثُمَّ أَبِي بَكْرٍ, *and thereupon Bèkr held back*; هُوَ, for هُوَ, in the halfverse: فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعٌ نَصِيبُهُ, *and so he does not lose his share of (the pleasures of) this world*.

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*) The *Roman* numerals indicate the *volume*, the *Arabic* numerals the *section*.

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ADDITIONS AND CORRECTIONS.

V o l. I.

To §. 1. add the following remark.

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

ب is called *الْبَاءُ الْمَوْحَدَةُ*, the *د with one point* (ب);
ت " " *التَّاءُ الْمُبْتَنَاءُ مِنْ فَوْقِهَا*, the *د with two points above* (ت);
ي " " *اليَاءُ الْمُبْتَنَاءُ مِنْ تَحْتِهَا*, the *د with two points below* (ي);
ث " " *الثَّاءُ الْمُبْتَلَثَةُ*, the *د with three points* (ث).

The unpointed letters are sometimes still farther distinguished from the pointed ones by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above it, and the like; so that we find in carefully written manuscripts ح ح; ر ر; س س; ص ص; ع ع; etc. Also ه or ه by way of distinction from ه.

§. 2. Under the letter ا (p. 4), delete the word *mobile*, and to the Hebrew examples add אֶהְלֵךְ. — Under the letter ه (p. 6), instead of أَهْل, *ahl*, write أَهْلَكَ, *ahlaka*.

§. 6. Rem. a. On p. 9, l. 7, there is a misprint of ثَلَثَ for ثَلَاثَ. — The long vowel ī is in a very few instances written defectively at the end of a word; e. g. الْحَافِ, *ḥ-l-Hāfi*, الْعَاصِ, *ḥ-l-ʿAsi*, حَذِيفَةَ, *ḥ-l-ʿAsi*, أَلَيْمَانِي, *Al-Yemānī*, for الْحَافِي, *ḥ-l-Hāfi*, أَلَيْمَانِي, *Al-Yemānī*, for أَلَيْمَانِي, *Al-Yemānī*. — To this section add:

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

Rem. c. The sound of ا — inclines, in later times and in certain localities, from ā to ē, just as that of fetha does from a to ē (see §. 4, 1, and §. 5, 2). This change is called الْإِمَالَةُ, *ḥ-l-imāla*, the inflection of the sound of a and ā towards that of i and ī. The Maḡribī Arabs actually pronounce ā in many cases as ī. Hence رِكَابٌ, *rikāb*, لَكِنْ, *lakin*, بَابٌ, *bāb*, لِسَانٌ, *lisān*, are sounded *rikēb*, *lekin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written لَبْرَالَهُ, *l-brāl*, قَنَالَش, *q-nālš*, جَيَّان, *j-yān*, بَاجَهُ, *b-āḡ*.

§. 8, rem. b. The و of عَمَرُو and عَمِيرُو is often neglected in old manuscripts.

§. 10. Add the following:

Rem. In many manuscripts a ḡézma is placed even over the letters of prolongation ا, و, and ي; e. g. قَالَ, *qāl*, صَبُورٌ, *ṣ-būr*, سَيِّمٌ, *s-yīm*.

§. 11, rem. d. In the oldest and most carefully written manuscripts, the form of the tēsdīd is ٲ. Its opposite is ٲ, i. e. خَف (from

حَفَّفُ, *lightened, single*), e. g. سِرًّا وَعَلَانِيَةً, *secretly and openly*.

§. 11, rem. e. َ is used occasionally for ُ as well as ِ.

§. 14, 1. After اللَّيْلُ add: "or, in African and Spanish manuscripts, أَلَيْلُ."

§. 17, 2 (p. 16, line 15). Write خَطِيئَةً for خَطِيئَة.

§. 20, 4. What is here said of the preposition مَعَ is not quite accurate. The classical form is مَعَ, with final fêṭḥa, abbreviated in later times into مَع; but the fêṭḥa is always retained in the wasl, and hence we read مَعَ أَبْنِهِ مَعَ الرَّجُلِ, and not مَعِ أَبْنِهِ مَعِ الرَّجُلِ.

§. 21, 2. Delete the words "or mother", and the example عِيسَى بْنُ مَرْيَمَ, *Jesus the son of Mary*.

§. 21, 4. We also find آَلَاءَ, آَلَانِ (cf. Kor'an, X. 52), and the like.

§. 22. In the oldest and best manuscripts the form of the mèdda is مَد (i. e. مَد). Its opposite is قَصْر (i. e. قَصْر, *shortening*), though this is but rarely written.

§. 23, rem. b. For "not unfrequently" write "occasionally".

§. 23, rem. c. A mèdda is also written over the final vowels of the pronominal forms أَنْتُمْ, كُمْ, هُمْ, or هِمْ, and the verbal termination تُمْ, when they are used as long in poetry.

§. 23, rem. d. Add the following abbreviations: تَعَالَى for تَعَالَى, *may He (God) be exalted!* الْخِ for إِلَى آخِرِهِ or إِلَى آخِرِهَا, *to the end of it, i. e. etc.*; م م, written over two words that have been erroneously transposed in a manuscript, for مُؤَخَّرٌ, *to be placed last*, and مُقَدَّمٌ, *to be placed first*. — On the margin of Mss. we often find words with the letters خ

ن and ص over them. The first of these indicates a variant, and stands for ⁹نَسَخَةٌ, 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 (⁹بَيَان, explanation); the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one (⁹صَحَّ, it is correct, or ⁹تَصْحِيح, correction, emendation). Written over a word in the text, صَح stands for ⁹صَحَّ, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.

§. 26. Add to the examples: ⁹أَفْلَاطُون, Πλάτων, Plato.

§. 45, rem. c. Compare the Hebrew ⁹הַיְמִין, to go to the right (⁹יְמִין), and ⁹הַשְּׂמָאל, to go to the left (⁹שְׂמָאל). — To the general remarks add at the end:

These, however, are treated in Arabic as quadrilaterals, imperf. ⁹مُهَيَّن, ⁹مُهَرَّق, or ⁹مُهَرَّق, nom. patient. ⁹يُهَيَّن, ⁹يُهَرَّق, or ⁹يُهَرَّق.

§. 50. Additional examples: ⁹تَخَادَعَ, to pretend to be deceived; ⁹تَمَارَضَ, to pretend to be sick.

§. 53. General Rem. The original vowel *a* is sometimes retained in Hebrew, under the influence of an initial guttural; as ⁹נֶעְשָׂה, ⁹נִהְיָה.

§. 59. Additional examples: ⁹أَرَبَدَّ, to be ash-coloured, to be gloomy; ⁹أَرَفَضَ, to flow freely (of tears); ⁹أَرَقَدَّ, to make great haste; ⁹أَشَعَّانَ, to be dishevelled (of hair).

§. 65. Additional example: ⁹أَسْتَقْضَى, to appoint as *kāḍī* or magistrate (⁹قَاضٍ).

§. 89, 1, rem. b. For "often" read "almost always."

§. 91, rem. After the word ⁹يَبْلُغ insert as additional examples: ⁹يَطْعَن, to thrust, stab, ⁹يَقْعَد, to sit, ⁹يَقْعُد.

§. 120. A very few of the verba med. rad. gemin. remain uncon-

tracted; at least the Kāmūs specifies such forms as رَكَتِ السَّمَاءُ, *a small thick rain fell*; ضَبَبَتِ الْأَرْضُ, *the spot abounded with lizards*; لَحَتِ الْعَيْنُ, *the eye is sore*.

§. 120, rem. a, 1. Add to the examples, رَدَّتْ for رَدَدَتْ.

§. 133. The rule requires some alteration. Read:

In the same way, ا passes into و or ي, when it is pronounced with damma or kèsra, and preceded by fèḥa, or with fèḥa, and preceded by damma or kèsra; and into ي, when it is pronounced with kèsra, and preceded by damma.

Examples of the last part of the rule are: سُئِلَ, *he is asked*, for سِئِلَ, perf. pass. of سَأَلَ, *to ask*; لُوِّثِمَ, *peace is made (between them)*, for لَوِّثِمَ, perf. pass. III. of لَامَ, *to join together*.

§. 139, rem. For تَخَذَ read تَخَذَ, with kèsra.

§. 140. After the words "سَأَلَ for سَال" add: "2. p. sing. m. سِلْتُ."

§. 154. Some of the Arabs contracted قَوْلَ and بَيْعَ into قُولَ and بُوَعَ, instead of قِيلَ and بِيَعَ.

§. 160. Additional example: غِيدَ, *to be soft and flexible*, يَغِيدُ.

§. 163. General Remarks. The Arabs sometimes contract قَائِمٌ into قَامٌ, just as in Hebrew קָם for קָמ; e. g. هَاعٌ لَاعٌ, for هَائِعٌ لَائِعٌ, *timid*; هَارٌ, for هَائِرٌ, *feeble*.

§. 167, 2, c. For تَرْمِيْ read تَرْمِي, with gèzm.

§. 170 (p. 90, line 2). Read "though مَرَضِي is far more common."

§. 175. rem. Compare the Syriac imperative ܐܬܝܢܝ.

§. 186, 3. The same thing happens to the 2. p. sing. fem.; e. g.

تُشَوِّقِينِي, *thou makest me long*, for تُشَوِّقِينِي.

§. 186, 5. Read: "(which is far more usual)."

§. 198, rem. *a*. Additional example: نَظَرَ, *to see, look at*, نَظَرٌ.

§. 199. Delete the words "رَفَعَةٌ and."

§. 220. Read: "It is often placed." Additional examples: جَلَسَتْ, رَكَبَتْ, مَشَتْ, one's manner of sitting, riding, walking.

§. 224. The nouns of time and place derived from verba tert. rad. و et ي violate the rule laid down in §. 221, for they always take fêtha in the second syllable, whatever be the vowel of the imperfect.

§. 226. Delete the words "et ي". Add the remark:

This is the usual form in Ethiopic from all verbs; as: ሞረብ ሚረብ: *misrak* = مَشْرِقٌ, *the east*; ሞረብ ሚረብ: *mi'rāb* = مَغْرِبٌ, *the west*; ሞረብ ሚረብ: *mir'ay* = مَرْعَى, *pasture ground*.

§. 228. The examples مِقْوَدٌ and مِرْوَحَةٌ show that this form of noun, when derived from verba med. rad. و et ي, does not undergo contraction.

§. 228, rem. *a*. Additional example: مُنْصَلٌ, *a sword*. These words may also take fêtha in the second syllable; as: مُنْصَلٌ, مُنْصَلٌ.

§. 230. After "مَكْتُوبٌ, *written*", add "*a letter*."

§. 231. The nomen patientis, not only of the first, but also of the derived conjugations, is occasionally used in the sense of the nomen actionis; e. g. بَدَلَ جَهْدَهُ, *he exerted himself to the utmost, did his best* (= جَهْدَهُ); إِلَى اللَّهِ الْمُشْتَكَى وَالْمُعَوَّلُ (جَهْدَهُ), *to God complaint is made and (in him) trust is placed*.

§. 233, rem. *b*. Read: جَمَاعَةٌ لِلْكِتَابِ.

§. 235. Read: "(el-Kor'ān II. 69)."

§. 254, rem. *c*. There is a third adjective of this kind, namely تَهَامٍ (with the art. التَّهَامِي), fem. تَهَامِيَّةٌ, from تِهَامَةٌ, *Tihāma*.

§. 255, rem. *a*. Additional example: جَزِيرِيّ, *belonging to Algeziras*, الْجَزِيرَة, *in Spain* (to distinguish it from جَزَرِيّ, *belonging to Mesopotamia*).

§. 259, rem. From حُرُورَاءَ is formed حُرُورِيّ. — With بَهْرَانِيّ from بَهْرَاءَ, and صَنْعَانِيّ from الصَّنْعَاءَ, compare the Hebrew forms שִׁילָנִי, from שִׁילָה, and שִׁילָנִי, from שִׁילָה.

§. 269, rem. *c*. This view is confirmed, as regards the Hebrew words, by the modern pronunciation of North Africa, where, for example, كُفَيْفَة, the diminutive of كُفَّة, *a basket*, is pronounced *k'fifè* or *g'fifè*, — in post-biblical Hebrew קופיפה and קופפה.

§. 274, rem. *c*. بَحْر, *the sea, a lake*, makes بُحَيْرَة.

§. 281. Add: شَاةٌ, *a sheep*, شَوِيهَةٌ. — For قَوِيضٍ and مَدِيْعٍ read قَوِيضٌ and مَدِيْعٌ.

§. 283. Read سَوِيْدٌ for سَوِيْدٌ.

§. 284, rem. Add: دُخَانٌ, *smoke*, دُوَيْخُنٌ.

§. 291. Read مُرْسِيّ, *razor*, instead of مُوسَى.

§. 292, 3. After فُلْكٌ, *ship*, add: قِدْرٌ (gen. fem.), *pot*. — For مَعِيّ, *intestines*, read: مَعِيّ, *an intestine*.

§. 295, rem. *b*. For *last* read *other*.

§. 302, rem. *a*. After "plur. sanus" add "masc."

§. 303, 6, rem. Add: اِسْنَادٌ, *a chain of authorities*, اَسَانِيْدٌ.

Alter no. 10 as follows: All diminutives (except those specified in §. 302, 1), even when masculine.

§. 304. VI. 1. Add: دَلْوٌ, *a bucket*, دَلِيّ or دَائِي (for دَلْوِيّ).

§. 304. VI. 2. Add: عَصَا (for عَصَوٌ), *a staff*, عَصِيّ or عَصِيّ (for عَصَوِيّ).

§. 304. XIII. 2 (p. 172, last line). Read: ^سفُلّ, *a lock*.

§. 304. XVI. 2 (p. 175, last line). Read ^سغَارِبُ for ^سغَارِبُ.

§. 304. XVIII. 2. Add: ^سأَخ (for ^سأَخُو), *a brother*, ^سإِخْوَان. — After no. 5, add:

6. ^سفَعِيل (rare): as ^سقَضِيب, *a twig or rod*, ^سقَضَبَان, *a male ostrich*, ^سظَلْمَان; ^سصَبِي (for ^سصَبِير), *a boy*, ^سصَبِيَان.

In the remark delete the words ^سأَخ and ^سصَبِي.

305. II. (p. 186, l. 2). After ^سأَكَالِيل add: ^سأَرْجُوزَة, *a poem in the metre ragèz*, ^سأَرَايِز: ^سأَمْنِيَّة (for ^سأَمْنُوِيَّة), *a wish*, ^سأَمَانِي. — Rem. b. Add: ^سإِيْوَان, *a portico*, ^سأَرَاوِين (as if from a sing. ^سإِيْوَان); and after ^سأَتُون insert "(by assimilation for ^سأَتُون)."

§. 305. III. 1. After ^سأَسْتَاذ insert "(Pers.)"; and after ^ستَلِيْد, "(Heb. תלמיד)".

§. 305, rem. c. After the words "by adding ^سأَت;" insert: "or changing ^سأَت into ^سأَت", and add the examples: ^سشَرَاب, *a drink*, pl. ^سأَعْطِيَات, *a gift, pay*, pl. ^سأَشْرِبَات; ^سعَطَاء, *a gift, pay*, pl. ^سأَشْرِبَات, pl. ^سأَشْرِبَات.

§. 306. Delete the words ^سالْعُثْمَانِيَّة, *the whole race of Othmān*."

§. 308 (p. 192, l. 9). Read ^سنُوح.

§. 308. General Remarks. On p. 195, l. 21, I have said that "the absolute form ^سأَت, ^سأَت, is difficult to account for". It bears, however, exactly the same relation to ^سأَت, ^سأَت, that the verbal form ^سأَت, ^سأَت, does to ^سأَت, ^سأَت, (see p. 53), or ^سأَت, ^سأَت, (see p. 54).

§. 309, 2, e. Add ^سأَوَّل, the plur. fract. of ^سأَوَّل, *first*, and of its fem. ^سأَوَّلِي: and also ^سجُمُع, the plur. of ^سجَمْعَاء, fem. of ^سأَجْمَع, *all* (see vol. II. §. 137).

§. 318, rem. *a*. ثَمَانِيَّةٌ is also written defectively ثَمْنِيَّةٌ.

§. 322. In these compound numbers some of the Arabs pronounce عَشْرَةَ instead of عَشْرَةٌ.

§. 323, rem. *a*. ثَمَانُونَ is also written defectively ثَمْنُونَ.

§. 328, rem. *a*. Read أَوَّلُ instead of أَوَّلُ in both places.

§. 342 (p. 216, last line). Delete the mēdda over أَوَّلَاكَ.

§. 343, rem. *a*. Read: "تِلْكَ is a contraction for تَيْلِكَ."

§. 347, rem. *a*. Read: "The other forms, which are not in such constant use, generally retain" etc.

§. 351, rem. See vol. II. §. 228.

§. 358. The preposition عَلَى should be transferred from §. 359 to its proper place in this section, after حَتَّى. — In rem. *b*, after the words "1. pers.", add "sing.", and delete the examples عَنَّا, مِنَّا and لَدُنَّا.

§. 362, 12. Correct this article as follows:

بَلْ, *nay, on the contrary*. — بَلَى, a particle used in replying to a negative statement or question, when the speaker wishes to affirm the contrary; as: لَمْ يَقُمْ زَيْدٌ, *Zèid did not stand up*, بَلَى, *but (I say) he did* (scil. قَامَ زَيْدٌ); أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* بَلَى, *he did*.

§. 362, 14. Delete the form ثَمَّتَ.

§. 362, 25. Add: "This particle is used in replying affirmatively to a preceding statement or question, whether expressed in positive or negative terms; as: قَامَ زَيْدٌ, *Zèid stood up*, نَعَمْ, *yes (he did)*; أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* نَعَمْ, *he did not*."

§. 367, 5. Read: "أَوْ إِمَّا, or إِمَّا إِمَّا, *either or*."

§. 368, rem. *a*. After the words "the ending اِ —" insert "(sometimes written يَ —)." — Rem. *d*. For يَابَنَ write يَابَنَ, and for "generally" substitute "often."

Page 243, last line. Read "(2. m. مَلَيْتَ)." ²

Page 253, last line. Read اُنْدُونَانِ.

Page 257, line 9. After مُقَاضَاةٌ add قِضَاةٌ.

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§. 19, 4. Write اِهْبِطُوا.

§. 38, 2. Write يَايُّهَا.

§. 39. To the examples add: دَوَابُّ الْمَاءِ الَّتِي لَا رِئَاتٍ لَهَا, *the aquatic animals, which have no lungs.*

§. 44, 5. rem. *b.* After كَذَا add "(also written in Mss. كَدَى)." ²

§. 83, rem. *b.* Add: "We also occasionally find in Mss. the form كِلَى instead of كِلَا."

§. 187, 4. Write "and إِنَّ."

§. 228, rem. *a* and *b.* Write "(see §. 230)."

