

أَيْدِيهِمْ Their hands ; oblique plur. of يَدٌ , rt. اَيْدَى q.v.
 أَصْحَابُ and أَئِكَ (noun of unity) A wood ; أَئِكَ
 أَئِكَ The inhabitants of a wood near Midian,
 to whom the prophet Sho'aib was sent.
 إِيْلَ n.a. iv. f. of أَيْلَ q.v.
 آمَ for أَيْمَ aor. i. *To be unmarried.* (2nd
 declension) plur. of أَيْمَ An unmarried man or
 woman, whether single or widowed.
 إِيْمَانٌ n.a. iv. f. of أَمِنَ q.v. أَيْْمَانٌ plur. of
 يَمِيْنٌ , see يَمِيْنٌ .

أَيْْمَةٌ plur. of إِيْمَامٌ , rt. أَيْْمَ q.v.
 أَيْنَ Where? whither? أَيْنَمَا Wherever, whither-
 soever ; D. S. Gr. T. 1, pp. 185, 194, and 205.
 أَيْنَكَ Art thou verily? from اَيْ interrogative,
 اِنْ and اَنْ the affixed personal pronoun.
 أَيْهَ or أَيْهَا , Fem. أَيْتَهَا an Interjection, O thou !
 O ye ! etc. ; it is followed by the substantive
 with the definite article اَلْ , as اَيْهَ اَلْمُؤْمِنِيْنَ
 " O true believers ! " 12 v. 70, " O
 ye of the Caravan ! "
 أَيُّوبَ (2nd declension) Job.

ب

بِ an inseparable preposition, prefixed to the word
 it governs, which when a noun is put in the
 genitive ; it has divers significations, as In,
 by, at, with, to, into, upon, for, or by reason of ;
 from, as مَا غَرَّكَ رَبِّكَ 82 v. 6, " What hath
 seduced thee from thy Lord ? " It is used
 with اَتَى , رَاحَ , جَاءَ , اَتَى and many other verbs to
 render them transitive, or join them to an in-
 direct complement, thus اَتَى بِهِ " He brought
 it " ; *literally*, " he came with it. " بِ is
 frequently an expletive, when put before the
 complement of a negative proposition, as
 مَا اَللَّهُ بِغَافِلٍ 2 v. 69, " God is not negligent " ;
 it is also an expletive in some other cases, as
 كَفَى بِاللَّهِ شَهِيدًا 13 v. 43, " God is an all
 sufficient witness. " For the various usages of
 بِ see D. S. Gr. T. 1, p. 469, *et seq.*

بَابِلُ Babel (2nd declension, D. S. Gr. T. 1, p. 404).
 بَادُو see بَدَا for بَادُو .
 بَارَى see بَرَأَ .
 بَاغِ see بَغَى .

بَارَ aor. a. *To dig a well.* بَارَتْ fem. A well.
 بَسَسَ aor. a. for بَاسَ *To be wretched, miserable ;*
 بَسَسَ for بَسَسَ To be bad, miserable ; the latter
 is one of those anomalous verbs, named by the
 Arabs اَفْعَالُ اَلْمَدْحِ وَ اَلذَّمِّ or " verbs of praise
 and blame, " which are not conjugated, the
 only inflexion taken by بَسَسَ being the feminine
 بَسَسَتْ " She was miserable ; " the vowel of
 the first radical letter is suppressed, and that
 of the second is put in its place, see D. S. Gr.
 T. 1, p. 263, and T. 2, p. 221. بَاسٌ Severity,
 vengeance, valour, force. بَسَسٌ Grievous.
 بَاسًا part. act. Needy. بَاسًا (Bodily) mis-
 fortune. — اِبْتَسَى VIII. To be grieved (with
 بَ) لا تَبْتَئِسْ " Be not grieved, " 11 v. 38.
 اَبْتَرُ aor. o. *To cut off the tail.* اَبْتَرُ (2nd declension)
 Childless.
 بَتَكَ aor. i. and o. *To cut, cut off.* — بَتَكَ II. To
 cut off, with the idea of repetition ; فَلَیْبَتَكُنَّ
 4 v. 118, " Verily they shall cut off. "
 اَبْتَلَ aor. o. *To cut off, separate.* — تَبْتِیلٌ n.a. II form,