TRACES OF _IPTARAS_ IN ARABIC

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The fact that some Arabic verbs of the iqtatala i.e. no. VIII class have the same meaning as the forms of the class no. I has been known since a long time but it has been seriously underestimated. E.g. Fleisch (1990, vol. 2, 309–315), Chouemi (1966, 200) and Kropfisch (1991, 63: “In einigen wenigen [spacing A.Z.] Fällen bestehen Doppelformen”) mention only a couple of examples. Only Wright (1906–1898, t. 1, 42) says that “In not a few words the first and the eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word” but he gives only three verbs. On the other hand, Tropper (2000, 532) emphasizes that most verbs with infixed -t- are not reflexive but rather transitive, intensifying, durative and iterative-habitual while sometimes no clear semantic difference can be established between _Gt_ and _G_ forms.

As I said already in 1998, 283, the verbs with identical meaning in the I and the VIII class are traces of _iptaras_ “Perfect” (< periphrastic passive) which is attested in Akkadian and which has a cognate in Berber as well as in Beja. The number of such verbs is very big and amounts to over one third at least. Here are the examples found in Baranov’s _Arabic-Russian Dictionary_ (2nd edition) which combines Classical and Post Classical vocabulary and it has been compared with the English version of Wehr’s _Dictionary of Modern Written Arabic_ (edited by M. Cowan) and partially with the _Dictionary of Classical Arabic_ by Lane.

I. There is a big number of transitive verbs with the same meaning in class I and class VIII, many of them not occuring in other derived classes:

- _aḥaḍa_ = VIII to take
- _bada’a_ = III = VIII to begin
- _bada’a_ = VIII to invent
- _badaḍa_ to give generously = VIII, cf. V to be overgenerous; cf. _badara_ to sow, II to waste = bazara to sow
- _bazza_ to take away, steal = VIII
basara (1) to tell too early = VIII
ba’ata (1) to send = VIII
ba’ata (2) to incite = VIII
bala’a to swallow = VIII
balawa to try, to test = VIII
banaya to build = VIII
tabi’a to follow, pursue = VIII = III
tajara to trade = VIII
jaďaba to attract = VIII
jara’a to swallow = VIII; cf. V to drink
jarafa to sweep away = VIII; VII pass.
jarama to commit a crime = IV = VIII
jazza to cut off = VIII; cf. jaza’a, jazara
jassa to touch = VIII; cf. jasara (?)
jasara to span, cross
jalaba to attract, to get = VIII = X
jalawa/jalaya to reveal, to clear up = II = VIII = X, also VII which is 1. medium, 2. transitive
janaya to gather, harvest = VIII
ḥabasa to block, detain = VIII; VIII also passive = VII
ḥaddawa to imitate = VIII
ḥazzaza to notch, incise, cut = II = VIII
ḥasaba to reckon, take into account = VIII
ḥaddana to incubate = VIII to bring up, raise (child)
ḥattta to put down = II = VIII; cf. VII
ḥataba to gather firewood = VIII (denom.)
ḥaffa to surround = II = VIII
ḥafara to dig = VIII
ḥafiza to preserve, protect = III = V = VIII, cf. X
ḥafila = ḥafawa/ḥafiya to receive kindly = VIII
ḥaqura to despize = VIII = X
ḥakara to buy up = VIII
ḥakama to decide = VIII
ḥalaba to milk = VIII = X
ḥamala to carry = VIII
ḥawaza to possess, own, have = VIII = X
ḥawaša to round up = VIII; cf. ḥawaša
ḥawata to guard, protect = VIII trans.; VIII also medium
ḥawaya to encompass, embrace, have = VIII
ḥabar to try, test = VIII
ḥabaza to bake bread = VIII (denom.); VII pass.
ḥatala to cheat, deceive = VIII
ḥatama to finish, conclude = VIII (denom.)
ḥaraqa to pierce, break = VIII; VII pass.; cf. ḥarama (?)
ḥazala to cut off = VIII
ḥazana to store, lay up = II = VIII (denom.)
ḥasā to distinguish = VIII, also VIII to be distinguished