A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS OF THE MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY

MORTIMER SLOPER HOWELL, C.I.E., Hon. LL.D. (Edin.),

Retired Member of H. M.'s Indian Civil Service,

And formerly Member of the Asiatic Society of Bengal and Fellow of the Universities of Calcutta and Allahabad.

Published under the Authority of the Government, United Provinces.

IN AN INTRODUCTION AND FOUR PARTS.

Part IV.—The Common Processes.

FASC. II.

ALLAHABAD:

PRINTED BY W. C. ABEL, OFFG. SUPERINTENDENT, GOVERNMENT PRESS, U. P.

1911.
CHAPTER XI.

INCORPORATION.

§. 731. Incorporation is your joining a letter to a letter like it, without separating them by a vowel or pause; so that the tongue recoils from [both of] them with one impulse [728] (AArb). Incorporation has two meanings, (1) colloquial, which is *insertion* of one thing into another, as 

\[
\text{I put the clothes into the bag, i.e., } \text{I put the bit into the mouth of the horse, i.e., }
\]

whence 

\[
\text{a dingy ass, which is what foreigners name } 
\]

when neither its dark color nor its light color is true, so that they are, as it were, two colors blended together: (2) technical, which is mentioned [below by IH as his definition of incorporation] (Jrb). 

Incorporation with double ـ is from it (A), orig. [756] (Sn): and is the *dial. var.* of S [and his school (Tsr)]: IY says "with a double ـ is an expression [in the technical vocabulary] of the BB; and with a single ـ is an expression [in that] of the KK" (A). Incorporation is [defined by IH as] your uttering two letters, a quiescent and then a mobile, from one
outlet, without separation (SH). This is named “incorporation” because the quiescent disappears in the mobile, as the entering disappears in the entered (Sn). IH says “two letters” because incorporation is not conceivable except in two letters (Jrb). His saying “a quiescent and then a mobile” means that the mobile is after the quiescent, otherwise separation, i.e., disconnection of one of the two letters from the other, would be unavoidable, because the vowel is after the consonant [667, 696, 697, 719, 751] (R). The first must be quiescent, in order that it may be joined to the second; and the second must be mobile, in order that it may make the first plain, a quiescent being like a dead letter, not able to make itself plain, much less another (Jrb). His saying “from one outlet” is to exclude such as ﻓَلدَس (Jrb, MASH), where the J is quiescent, and followed by a mobile س; but incorporation is not possible, because their outlets are different [732] (MAS). And his saying “without separation” is to exclude such as ﺔﻴِبَاء XIX. 75. [below], which contains: “a quiescent and then a mobile, from one outlet,” but separated by removal of the tongue. For separation is (1) by a letter, as in ﺔُبَرٓ herd of wild cattle or gazelles; (2) by removal of the tongue, (a) from one place to another, as in ﺔُلد [above]: (b) from, and afterwards to, a place, as in ﺔﻴِبَاء XIX. 75. [below]; contrary to
articulation of both [letters] at once, for which reason
\[697\] with incorporation is distinguishable from
\[a\] \[a\] \[a\] \[a\] \[a\] \[a\] with dissolution thereof, since the two \[\sigma\]s are
pronounced by raising the tongue once in the first, and
twice in the second (Jrb). What I think, however, is
that incorporation is not "uttering two letters", but
uttering one letter with a strong stress upon its outlet
[732], whether that letter be mobile, as in \[Y^\dot{b}\] Zaid
extends; or quiescent, as in \[Y^\dot{m}\] in pause. Moreover,
his saying "a quiescent and then a mobile" is also not
reasonable, since the letter [that has its like] incor-
porated into [it] may be quiescent, by common consent,
either because, according to him who says that they are
two letters, the combination of two quiescents is allow-
able in pause [663]; or because, according to the view
adopted by us, it is [only] one letter, though, as respects
the full stress, it is like two letters whose first is quies-
cent. And his sayings "a quiescent and then a mobile"
and "without separation" are like two contradictories,
because it is not possible to utter two letters, one after
the other, except with separation; and, if they be not
separated, one of them is not after the other. He
makes incorporation of three kinds, necessary, disallowed,
and allowable (R). The concurrence of two homo-
geous [letters] being heavy on their tongues, they
aim at a kind of lightness by means of incorporation.
Such concurrence is of three kinds:—(1) the first [of the two homogeneous letters] is quiescent, and the second mobile, in which case incorporation is necessary, [whether it be meant or not, because there is no barrier between them, whether, a vowel or anything else (IY).] as لَمْ يَرْجَحَ حَاتِمُ Hātim went not in the evening and لَمْ أُقِلَ اللَّهُ I said not to thee (M); (a) incorporation is necessary, when the first of the two likes is quiescent [756], whether they be in one word, as مَدْ [above]; or in two contiguous words, as إِسْمَعَ عَلَيْاَ Hear knowledge (R): (2) the first is mobile, and the second quiescent, in which case incorporation is disallowed, as طَلَّتْ [759] and رُسُولَ أَلْكَسْنَى the message, or messenger, of Al-Hasan (M), because of two matters, (a) mobility of the first letter, since the two homogeneous [letters] are separated by the vowel of the first, so that [their:] junction is impracticable: (b) quiescence of the second letter, since the first is always quiescent [in incorporation]; so that, if the second [also] were quiescent, two quiescents would be irregularly combined [663] (IY): (a) Tamīm [below] incorporate in such as رُدَ and لَمْ يَرْدُ [663, 664, 756] (SH), i. e., when the second is quiescent because of apocopation [404], or of [quasi-apocopation, as in condition 11 below, i. e.,] the word’s being uninfl. upon quiescence [431] (R): (3) both are mobile, which [kind]
is of three sorts, (a) where incorporation is necessary; vid. where the two [homogeneous letters] meet in one word [condition 1, below]; and neither of them is co-ordinative [condition 9] (M), exceeding the three [rads.]; nor is the formation different from that of the v. [conditions 3-6]: for here it is necessary to incorporate by making the first mobile quiescent, in order that the obstructive vowel may depart; so that the tongue may remove the two [letters] with one movement [663, 686], and thus the expression may become light, while not involving any infraction of sense, nor any ambiguity (IY), as َرُدُّ َبَرَدُّ restored, aor. ُيَشُدُّ [728, 756] (M), and ُيَشُدُّ [482, 671], aor. ُيَشُدُّ, in which all the Arabs incorporate (IY): (b) where incorporation is allowable, vid. where the two [homogeneous letters] are (α) separate, [belonging to two separate words (IY),] and are preceded by a mobile or a letter of prolongation [or softness, but not prolongation]. as ُأَنُّعَتْ ِتُنْلُكَ I describe those, أَلْبَالُ لَيْثُ لِيَلَدُ [504], and جَيِبُ بَكْرِ the garment of Bakr [and جَيِبُ بَكْرِ the opening of Bakr's shirt] (M): (ά) when you mean to incorporate, you make the first of the two quiescent (IY): (β) incorporation is good wherever the vowels are numerous, as ِجَعَلُ لَلُّكَ XXV. 11. [below] with incorporation, where, if you will, you say ِجَعَلُ لَلُّكَ without incorporation (IY); [and] is best where five or more mobile
letters, including the two mobile likes, follow consecutively, as XXV. 11. [below], took away thy property, 'Umar pulled off, and A burly fellow pulled off (R): (γ) incorporation may be omitted in the two separate [letters], because the second word is not inseparable from the first; whereas in the two conjoined [in the same word] it is necessary [case (a)], because the two letters are inseparable: the Kur has أَرَأَيْتَ أَلْدَيْ يَكُذَّبُ ٌبَالَدِينِ CVII. 1. What! hast thou considered him that rejecteth the last judgment, or the faith of Allāh, as a lie?, [with or without incorporation,] according to what I have mentioned (IY): (δ) display [of the reduplication] is better after a letter of prolongation than after a mobile letter; and after a ء or ی that is not a letter of prolongation, as ٍکٍر and ِبٍر [above], than after an ٍ، or a ی or ی that is a letter of prolongation, because the letter of prolongation supplies the place of a vowel: (ε) the reason why incorporation is allowable in such as ِبٍر and ِبٍر, but not in such as VII.198. [below], is that the quiescent، and ی contain some prolongation on the whole [663], although the vowel of the letter before them is not homogeneous with them, except that their prolongation, when the vowel of the letter before them
is homogeneous with them, is more [extensive]; and it is because prolongation is present in them, without restriction [as to the nature of the preceding vowel], that Warsh prolongs [the \( \text{ذ} \) and \( \text{ی} \) in] such as \( \text{سَوءة} \) V. 34. [411] and \( \text{شَي} \) II. 173. [438], as he prolongs [the \( \text{ی} \) in] \( \text{رَآلسُرو} \) XVI. 29. And evil (R): (b) virtually separate, as in \( \text{إِنْتَتَلَّ} \) [756] (M), where both methods are allowable, (\( \alpha \)) incorporation, because two likes are combined in one word; (\( \beta \)) display [of the reduplication] (IY), because the \( \text{ت} \) of \( \text{إِنْتَتَلَّ} \) is not invariably followed by \( \text{ت} \), [but sometimes by another letter, as in \( \text{رَعشَر} \) restricted himself and \( \text{إِفْتَرَب} \) drew near (IY),] so that [the \( \text{ت} \) after] it is similar to the \( \text{تُلْكِ} \) of \( \text{إِنْتَعَتْ تُلْكِ} \) (M) in \( \text{إِنْتُعَتْ تُلَكَ} \) [above], i.e., is quasi-separate (IY): (c) where incorporation is disallowed, which [sort] is of three kinds, (\( \alpha \)) where one of the two [homogeneous letters] is co-ordinative, as in \( \text{قَرْدُدُ} \) [375, 671] and \( \text{جَلَبَبُ} \) [485, 671] (M), because, if you incorporated, you would be obliged to say \( \text{جَلَبٌ} \), making the first [of the two] similar [letters] quiescent, and transferring its vowel to the quiescent before it; so that the formation would be excluded from commensurability with \( \text{دَخْرَح} \) [495], and thus the object of co-ordinatation would be nullified; (\( \alpha \)) similarly, in the n., \( \text{مُهْدَدُ} \) [369, 375, 676] and \( \text{تُعْدُدُ} \) [above], \( \text{تُعْدَدُ} \) [369], and
[375], co-ordinated with [جُعَفر] and [392], respectively; and [stout, stupid (Jh, KF), and a swift she-camel (KF).] and [253, 376], co-ordinated with [سفَرْجِل] in the quin. (IY): (b) where incorporation would lead to confusion of one paradigm with another, as in جُدّد [246], a ruin, and جُدّد طَّلَّل [below] (M), since, if you incorporated, saying سَرْطَلل, it would not be known that طَّلَّل was subjected to incorporation, because, among the homogeneous letters, there are some on the measure of فَعْل quiescent in the ع, like صَد side and جَد good fortune; nor would it be known whether سَرْلل was فَعْل; like طَنْب tent-rope, or فَعْل, like جَب well and دُر [254]; and similarly [جَد] (c) confusion like this does not occur in [vs.] such as شَد above] and مَد extended, because there are no tril. vs. on the measure of فَعْل quiescent in the ع [482], with which they might be confounded (IY): (c) where the two homogeneous letters are separate, [belonging to two words (IY),] and the first is preceded by a quiescent letter other than a letter of prolongation [or softness], as قُرْم مَالٍ [lord of Mālik (MASH)] and عُدُر زَلِيد [below] (M); for, if you incorporated the م of قُرْم into the م م of مالٍ, two quiescents, vid. the ر and the first م, would be
irregularly combined [663], which is not allowable: (α)
as for the نَخْنُ نَحْصُ which is not allowable: (oc)
i.

We narrate, transmitted from the great Incorporation by IA1, it, according to us, is not an incorporation, which only Fr [below] professes it to be; but is merely a slurring and weakening [755] of the vowel [on the final ن of نَخْنُ], not a removal of it altogether (IY): (β) incorporation is disallowed in such as عَدُودُ زَلْيبَد the foe of Walid [above]: and زَلْي بَيْدَ the guardian of Yazid, because the prolongation is removed by the incorporation [of the first, or خ إلى the second]; so that incorporation [of the second, or خ into the third] would involve the awkward dilemma that, if the vowel of the second خ or خ were transferred to the first, the formation of the word would be altered; while, if it were not transferred, an unpardonable concurrence of two quiescents [663] would ensue: (γ) if the preceding quiescent be a letter of prolongation [or softness], as in حَيْبُ مَالِك before a station, حَيْبُ مَالِكıs a warm friend of Mālik, and عَدُودُ رَفِيق betrayer of a companion, [and in جَيْبُ بَكْر and جَيْبُ بَكْر above,] incorporation is not disallowed (Jrb). And [since (IY)] incorporation [is an approximation of one sound to another, it (IY)] occurs in two approximates, as in two likes (M). It is of two kinds, (1) incorporation of a
letter into its like, without conversion; (2) incorporation of a letter into its approximate, after conversion [735] (AArb). It is [therefore found] in two likes, and in two approximates (SH, A); in one word, and in two words (A). By "two approximates" we mean such as approximate in outlet [732]; or in a quality [734] that takes the place thereof [737] (SH), i.e., of the outlet, [in promoting incorporation (MASH),] like [rigidity and laxity (R),] vocality and surdity, [covering and elevation (R),] etc. (R, Jrb, MASH). Incorporation is an extensive cat.: but IM restricts himself, in this section, to mentioning [the incorporation proper to etymology, which is (Sn)] the incorporation of two likes in one word (A); and thereby excludes the incorporation proper to Readers, which is more general (Sn). As for the two likes whose first is quiescent, and second mobile, incorporation of their first is necessary [756] on three conditions, that it be not (1) a s of silence [615], because pause upon the s [of silence] is meant to be understood as existing: (a) incorporation of [the s of silence in] مالیّة مَلِك LXIX. 28, 29. [648] is transmitted f. om Warsh, but is weak in respect of analogy: (2) a Hamza separated from the ف, as in لَمْ يَقْرَأْ أُحْدِنَ Not any one read, where incorporation is corrupt; whereas, if the Hamza adjoin the ف, incorporation is necessary, as سَالِل [661, 783] (Tsr, Sn): (a) if the two Hamzas be
(a) in one word, then the first is (α) incorporated when they are in a formation constituted with a double letter, 
[like سَالُ, ] as mentioned in Alleviation of the Hamza [661, 738]; (β) not incorporated anywhere else, as
[661], on the measure of [392]: (b) in two words, as لَمْ يَرْدُوُّ [662] أَرَى أَبْنَانَ [662, 738], and
[662], then, (α) according to most of the Arabs, as
Y and Khl hold, [one] Hamza [or both] must be alleviated; so that two Hamzas do not concur: (β) they
assert [738] that IAI, and some people with him, used
to sound the two Hamzas true, which, says S, is [α]
corrupt [dial.]: so that, according to these, says he,
incorporation is necessary with quiescence of the first,
[as here;] and allowable when both are mobile, as
[below]: Sf says “Some of the Readers fancy that S disapproves incorporation of Hamza; whereas
the matter is not as they fancy, but he disapproves it only according to the opinion of those who alleviate
Hamza, which is the preferable [opinion]; and S makes
that plain by his saying ‘ and, according to the saying of these, incorporation is necessary’, i. e., according to
that corrupt dial.” (R): (3) a letter of prolongation,
(a) at the end [of a word], as in يُعْطَلُ يَأْسَرُ Yāsir gives
يَعْطِلُ يَاَسِرُ Wākid calls, lest the prolongation be
removed by incorporation (Tsr, Sn): (α) if it be only a
letter of softness [663], as in َتَبَسَّرِي اِخْسَىَّ. Dread thou
[fem.] Yāsir [747] and َتَبَسَّرِي اِخْسَيَّ. Dread ye [masc.]
Wākid, it is incorporated (Sn): (b) if it be not at the end, incorporation is necessary, as مَغْزُوُرٍ [301, 685 (case 8, b), 722], orig. مَفْعُولٍ on the measure of مَفْعُولٍ, the removal of the prolongation being pardoned in this, because the [motive for] incorporation in it is strong:
(b) substituted, not permanently, for another [letter], in which case incorporation is allowable if it do not produce ambiguity, as اِقْتَاشًا وَرَيَا XIX. 75. [147] (Tsr, Sn), so read by Naṣrī and Ibn ʿĀmir, with conversion, and incorporation, of the Hamza (B); and disallowed if it do produce ambiguity, as in the pass. قُوِّلُ [716], which, if subjected to incorporation, would be liable to be mistaken for قُوِّلُ: (a) if the letter of prolongation be permanently substituted for another [letter], incorporation is necessary, as [if you formed from أَوْب returning a n. on the model of أَبَلَمْ (372), in which case you would say (Sn)] أَوْب, orig. أَوْب with two Hamzas, the second of which is changed into أَوْب [661], and incorporated into the second أَوْب (Tsr, Sn): so in the Tsr, with some addition from the Dm. This is mentioned in the Kāfiya by IM, who says "Incorporate the first of two likes, if it be quiescent, and be not a Hamza distant from the ُ of the formation; nor a s of silence; nor a
[letter of] prolongation ending [the word], or substituted not permanently" (Sn). Incorporation of the first of two mobile likes is necessary upon eleven conditions, (1) that both be in one word, as شد [above], مل [671], and حَبَّ [476, 671], orig. شَدَدُ with Fath, مَلَلُ with Kasr, and حَبَّ with Damma (A): (a) they deem reduplication extremely heavy, since the tongue has a hard task in returning to the outlet after moving away from it: and, because of this heaviness, (a) they do not frame any quad. or quin., whether n. or v., containing two similar rad. letters conjoined [697], because the two formations [quad. and quin.] are heavy, and the concurrence of two likes is [also] heavy, especially when both are rad.; so that you do not see any quad. n. or v., or any quin. n., containing two such letters, unless one of them be aug., either co-ordinative or non-co-ordinative: (b) they do not form any tril. whose ن and ع are alike, except extraordinarily, as ٌدَّنٌ and ٌبَرٌ [357, 697-699]; but they reduplicate only where they are able to incorporate, vid. where the ع and ل are alike [condition 2], since, if the ف were incorporated into the ع, it would necessarily be made quiescent, whereas one does not begin with a quiescent [667]: (c) among ns. not commensurable with vs. there is no augmented [tril.] having, in its beginning or middle, two mobile likes, since in such [a formation] there would be no
Necessity for incorporation, because, when the two [similar] letters are mobile, incorporation takes place in the n., only when it resembles the heavy v. in measure, as will be seen [in (f, c, bb) below], and otherwise the two likes remain without incorporation; so that the word would become heavy, because of the omission to incorporate the two likes, and because of its being augmented; and therefore such augmented [tril.] ns. incommensurable with the v. as would lead to heaviness like this are not formed: (b) among vs., however, and ns. incommensurable with vs., there occur augmented [forms] having, in their beginning or middle, two mobile likes conjoined, because there is regularly so much variability in the v. that such [forms] sometimes occur in it:—(a) augmented trils., whence two conjugs. in whose beginning two mobile likes occur [condition 2 (b)], as تَتْرَسْ and تُتْرَز [below]; and a conjug. in whose middle that [combination] occurs, as إِقْثَالْ [756]: (b) augmented quads., whence a conjug. in whose beginning that [combination] occurs, as تَدْهَرْجَ [495.A, 678]: (c) as for the augmented quad., it is not lightened by incorporation, since, if you incorporated, you would need the conj. Hamza, which would lead to heaviness just when lightness was intended; but the most proper [course] is to retain the two [likes], though it is allowable to elide one of them: (d) as for the augmented tril., (a) if the
two likes be in its beginning, then, (α) if it be a pret.,
like تَتَّسَرَّس, the most proper [course] is,
to display [the two likes]; but it is allowable to incor-
porate, with importation of the conj. Hamza in inception
[757, 759]; and similarly when the ف of تَتَّسَرَّس
is an approximate to the ت, as إِطْيَرِ "[757]:
and, when you incorporate in the pret., you incorporate
in the aor., imp., inf. n., act. and pass. parts. [757], and
every n. or v. that is one of its variations as يُتَّسَرَّس,
(β) if it be an aor., then display, elision, and incorporation are
allowable, as تَتَّسَرَّس
[757]: though, when you incorporate, you do not import the conj. Hamza for it,
as [you do] in the pret., from the heaviness of the pret. ;
but you incorporate only in the interior [of the sentence],
in order that the vowel of the preceding letter may
suffice [condition 2 (a)], as قَالَ تَتَّسَرَّس [757, 759]: (b) if
the two likes be in the middle of the augmented tril.,
you may display or incorporate, as [عَقَّتَتُلَ and] تَتَّسَرَّس
[730, 756]: (c) the reason why incorporation is allowable
in the inf. ns. of the conjugs. mentioned, although such
inf. ns. are not commensurable with the v., is only the
strength of their resemblance to v.s., as we mentioned in
explaining the cause of conversion in such as إِتَّسَرَّس and
(1678)

[703]: (c) this is the predicament of the combination of two [mobile] likes in the beginning, or middle, of the word: (f) if, however, the two likes be at the end of the word, which is the [contingency] frequent [697], common, in the language of the Arabs, and one that occurs in the [unaugmented] tril: and the augmented; in ns. and vs., and if both [the likes] be mobile, [which is the case under consideration,] then, (a) if the first be [conjoined with another] incorporated into [it], incorporation is disallowed [condition 7], as َرَدْرَدَر, reiterated, because, if they incorporated the second [ُد] into the third, its vowel would be unavoidably transferred to the first [in order to obviate the concurrence of two quiescents]; so that َرَدَر would remain, which is not allowable, since, the alteration does not conduct them to a state lighter than the first: (b) similarly, if the re-duplication be co-ordinative, incorporation is disallowed [condition 9] in n., as ٌفٌرٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌدٌd, and v., as جَلْبَبٌ[above], because the object of co-ordination is the measure, and that measure is therefore not broken by incorporation: (α) as for the dropping of the ٌ in such as أُرُقٌ[248, 272, 673], it is not permanent; but is due to the accidental Tanwin, which is removable by the ٌ or prothesis [609, 712]: (c) if the re-duplication be not one of the two mentioned [in (α) and (b)], then, if the first [of the two
likes] be an unsound letter, as in َخَبِي [condition 10 (c)]
and َعَرِي, its predicament has been mentioned [728—
730. A]: but, if not, then, (aa) if it be in the v., [as in
the exs. given above by A,) incorporation is necessary,
because it is in the heavy [formation], and at the end,
which is the seat of alteration; but such as [صَنَّنُوا in
(Jsh, MAR)]

मेला आदाल तें जर्बों से हृति न आँि अहूँ लातंड़े रें चन्नेवा

[by Ka'nab (S, IK, Jh, D, MAR) Ibn Umm Šāhib (S, Jh, D, MAR) al Ghaṭafānī (IK), Softly! O scold,
that hast proved by experience of my nature that I am
liberal to folks, even if they be niggardly (Jsh, MAR)],
sometimes occurs, which is a poetic license [condition
10 (a)]: (bb) if it be in the n., it is in a tril. [697],
either unaugmented or augmented; and in neither
kind is incorporated, except when the n. resembles the
v., because the v. is heavy, so that alleviation is more
suitable for it: (α) the unaugmented tril. is subjected
to incorporation only when it is commensurable with
the v., as ُرَجَل صَبَب a man smitten with love, which, says
Khl, is ُرَجَل صَبَب with Kasr of the ع, from ُصَبِّت I was smit-
ten with love, inf. n. ُقَنَع ُصَبَب, like ُقَنَع contented from
I was contented, inf. n. ُقَنَع ُصَبَب; and similarly ُطَب ُصَبَب
skilful from ُطَب I was skilful; while ُرَجَل ضَفِيف [a man

187 a
having many dependents (MAR) is anomalous, properly

\[ \text{condition 10 (b): (g) if you formed a } \text{n. like } \text{فَعَلٌ } \]

from \( \text{رَن} \), you would say \( \text{رَن} \) with incorporation

[conditions 3-6 (e, a)]: (γ) analogy requires that what

is on [the measure of] [conditions 3-6 (d)], like \( \text{شَرَبَ} \) sparks, \( 
\text{قصص} \) story, and \( \text{عدد} \) number, should undergo incorporation, because of its commensurability with the \( \nu. \); but, since incorporation [in the \( \text{n.} \)] is on account of

[its] resemblance to the heavy \( \nu. \), while a \( \text{n.} \) like these

is extremely light, because pronounced with Fath of the

\( \text{ف} \) and \( \text{ع} \), they discard incorporation in it: and also, if

\( \text{تَعِلُ} \), notwithstanding its lightness, were subjected to

incorporation, it would be confounded with \( \text{تَعِلُ} \) quiescent

in the \( \text{ع} \) [above]; so that there would be much ambi-

guity, [because \( \text{تَعِلُ} \) is of frequent occurrence ;] contrary to

\( 
\text{تَعِلُ} \) and \( 
\text{تَعِلُ} \) with Kasr and Damm of the \( \text{ع} \), which

are rare in the reduplicated, so that the ambiguity is

not heeded: while the reason why in \( \text{تَعِلُ} \) conversion of

the \( \text{ع} \), as \( \text{باب} \) and \( \text{نَاب} \) [684, 703, 711], is frequent,

whereas incorporation is disallowed, notwithstanding

that the lightness exists before conversion, as it exists

before [or rather without] incorporation, is only that

conversion, contrary to incorporation, does not neces-

sitate confusion of \( \text{تَعِلُ} \) with \( \text{تَعِلُ} \), since by the \( \text{ت} \) the

measure is recognizable as mobile in the \( \text{ع} \): (δ) one does
not incorporate in such as سُرَرٌ [above] and سُرَرٌ [286], 
sects and رَدْدُ [below], because of [their] incommensurability with the v. [conditions 3-6 (a-c, d)]; and, as.
for ٢ُلَلْ of عَمْلَةَ tall, it is abbreviated [from َنْأٌ to
ُنْأٌ ], like the unreduplicated, as ُعْنَقَ [368], رَسْلُ [246],
and بَرَنُ [261]: (e) when an inseparable letter, like the l
of femininization or the ّ and ُ, is attached to the
final of the tril. n. commensurable with the v., it does.
not prevent incorporation, as it prevents transformation
in such as حَيْدَّى طَلَّرَانٍ [684, 703, 712], because
there is more heaviness in the display of two likes than
in the omission to convert ُ or ِ into ٌ; so that the
inseparable letter, notwithstanding its inseparability,
becomes like the non-existent: and therefore from رَدْدُ,
in ُنْأَلَلْ [with Fath of the ِّ], you say رَدَّانٍ [730. A],
like ُشَرْرٌ [above]; in ُنْأَلَلْ with Kasr or Damm of the ِّ,
you say رَدَّانٍ [730. A], with incorporation; and in
ُنْأَلَلْ with two Dammmas or two Kasras, and ُنْأَلَلْ with.
Damm of the ّ and Fath of the ِّ, you say رَدَّانٍ and
رَدْدُ, all with.display [conditions 3-6 (e)]: (٨) similarly,
the augmented tril. n. also, when commensurable with
the v., is subjected to incorporation, as مُستَعَدَ preparing:
and مُستَعَد prepared [below]; مَرَد act [333], or time or
place [361], of restoring or repelling, on the measure of
She complains of soreness from one sole, and then another sole, is anomalous, a poetic license: (g) these are the predicaments of the combination of two [mobile] likes in one word: then, (a) if the letter before the first of the two likes, where incorporation is intended, be quiescent, whether the two likes be mobile, as in ّيَرُدُّ, or their second be quiescent [condition 11], as in لَمْ يَرُدُّ [663], then, (α) if the quiescent be a letter of prolongation, i. e., an ۱, or a quiescent ۢ or preceded by a vowel homogeneous with it, the vowel of the first of the two likes must be elided, as مَالَ, [ رَآدُ (above), مَالَ
extending, and highway (S),] and similarly [if the quiescent be] the ī of the dim., since, being invariably quiescent, it does not assume a vowel, as اُمِّي [663]: while, in all of that, the concurrence of two quiescents is allowable, as explained in the chapter thereon: (3) if the quiescent be anything else, the vowel of the first of the two likes is transferred to it whether it be a letter of softness, as in ٌلِّي [730. A], ِو ِلِّي [663]: or not, as in مَسْتَعْلَمْ and مَسْتَعْلَمْ [above] (R), مَبْدِئ replenishing and مَبْدِئ replenished, orig. مَبْدِئ and مَبْدِئ; and similarly مَدْقِئ [above], orig. مَدْقِئ and مَدْقِئ [367]; and similarly مَرْدَد [above], orig. مَرْدَد [671]: (b) if it be mobile, you leave it with its vowel, as مَرْتَدُ apostate, orig. مَرْتَدُ, its own vowel being more appropriate (S): (h) if the two likes be in two words, as جَعَلَ لَكَ XXV. 11.

Will make for thee [above], incorporation is allowable, not necessary, on two conditions, (a) that they be not Hamzas, as in قرأ آية He read a verse, where incorporation is corrupt [738]: (b) that the letter before them be not a quiescent other than a letter of softness [663], as in شَهْرِ رَمْضَانٍ II. 181. The month of Ramadān [755] (A), VII. 198. [428, 752], LXXI.

15. And made the sun to be a lamp, عن أَمِيرُ رَبِّهِمْ VII.

75. Against the command of their Lord, ذَكُرْ رَحْمَتِهِ XIX.
1. The mention of the mercy,  

23. The seadivided, or still, and XI. 69. [159] (Sn), where incorporation is not allowable, according to the majority of the BB (A), because it entails an irregular combination of two quiescents in continuity [663] (Sn); but is transmitted from IAl, [a Master among the BB (Sn),] which they explain away as a stiffing [316] of the vowel; [named "incorporation" because approximate thereto (Sn)]; and is allowed by Fr [above] (A). (α) if the letter before the two likes be mobile, as in مكَّنَ.  

94. Hath put in my power, [where Ibn Kathîr reads مكَّنَ, according to the o. f. (B),] يُمَكِّنُني [for يُمَكِّنَني puts in my power], and  وُطِعْ عَلَى قُلُوبِهِمْ. 1X. 88. And a seal hath been set upon their hearts, or be a quiescent that is a letter of prolongation, as in قَالَ لَهُمْ X. 80. Said unto them عَمِرُودَ دَوْدُ [20]. 10. II. 1I. 10. [20] the staff, or line, of David, تَظَلِّيمَهُمْ Ye wrong me, and تَظَلِّيمَهُمْ Thou [fem.] wrongest me, or of softness, not prolongation, as in جِيبَ بَكْرٍ and ثَوْبَ بَكْرٍ [above], incorporation is allowable, even in the case of Hamza, as دَآءَ أَبِيكَ the ailment of thy father and تَرَأَ أَبْنَا [above], according to those who sound the two Hamzas true [738]; but, if the quiescent be a sound letter, incorporation is not allowable: (β) as for the incorporation attributed to IAl in
such as VII. 198. and II. 181. [above], it is not a real incorporation; but is a stifling of the first of the two likes so as to resemble incorporation, the name "incorporation" being loosely applied, by means of a trope, to stifling, since stifling is approximate to it: and the proof that it is a stifling, not an incorporation, is that he is reported to have pronounced with Ishmām and Raum in such as II. 181. [above] and XLI. 28. [below], by treating continuity like pause [647]; for Raum is putting part of the vowel [640], whereas [even partial] vocalization of the incorporated letter is impossible: so that, wherever two likes in two words are preceded by a sound [quiescent] letter, you may stifle the first of them (R): (γ) this necessarily implies that IA1 does not read [such texts as XII. 3., II. 181., etc.] with pure incorporation: whereas the case is not so; but he does read with it, as is reported by our Master and others (Sn): (δ) IH says in the CM "This is a passage about which [the opinions of] critical judges are conflicting, because the GG are agreed that incorporation is not correct, while the Readers are agreed that it is; so that it is impossible to reconcile them": and then says "But these two opinions are reconciled by Sht, who says that the Readers mean stifling, which they name 'incorporation' because it is approximate thereto [737, 752], whereas the GG mean pure incorporation": and then says "Yet, though this answer appears to be excellent, it is not the case that the Readers abstain from incorporation; but, on the contrary, they employ genuine
incorporation; and this very answerer”, by which he means Sht, “reads with it in such as دَارُ الْخَيْلَةِ جَرَّاءٍ XLI. 28. The abode of eternity, as a retribution” [above]: and then says “The better course is to reject the disallowance by the GG, since their opinion is authoritative only in case of unanimity; whereas among the Readers there are a multitude of GG, so that agreement of the GG, with difference from the Readers, is not authoritative: and, even if it were supposed that among the Readers there was no Grammarius, still the Readers participate with the GG in transmitting this language; so that without them the opinion of the GG is not authoritative: and, that being established, it is better to adopt the opinion of the Readers” (Jrb): (e) [incorporation by] transfer of the vowel from the first of the two likes to the quiescent before it is not allowable in two words, as VII. 198. [above], though that is allowable in one word, as مُستَعَنٌ and مُدْنِنٌ [above], أَزْنٌ and أَيْلٌ [663], because, when the two likes are in one word, their combination is permanent, so that the formation of the word may be altered because of that permanent, heavy [thing]; whereas, when they are in two words, the formation of the word may not be altered because of an accidental, impermanent, thing (R): (2) that they be not initial [condition 1 (a, b)], as in ذُلُونٍ [357, 697]: (a) IM says in one of his books “unless their first be
the aoristic ٛ [404]; for it is incorporated after a letter of prolongation or a vowel [condition 1 (d, α, β)], as لَ لَا ٍّ تَّبْسُمْوَا X.VII. 8. Well-nigh bursting” [757]: (b) incorporation is allowable in the pret v., when two ح s are combined in it, and the second is rad. [condition 1 (b, α, and d, α, α)], as in تَّتَابِعَ; (c) this condition [as to the incorporated letter's not being initial] is not mentioned here by IM, because it is manifest, [since beginning with a quiescent is impossible:] but he mentions it in the Кафиya and elsewhere: (3 - 6) that they be not in a ن. on [the measure of] (a) فَّعَلُ, like صَفَّ فُضُّلٍ pl. of صَفَّ فُضُّلٍ porch and جَدَّ pl. of جَدَّةُ path in a mountain; (b) فَّعَلُ, like دُحُّلٍ جَدُّدٍ جَدُّدٍ and جَدُّدٍ pl. of جَدُّدٍ [246]; (c) فَّعَلُ, like كِلَّلٍ pl. of كِلَّلٍ mosquito-curtain (Sn)] and لِمْمَ pl. of لِمْمَ [hair descending below the lobe of the ear (Sn)]; (d) فَّعَلُ, like لِمْمَ [position of the necklace on the breast (Sn)] and طَلَّلٍ [above]: (α) in all of these [measures] incorporation is disallowed [condition 1 (f, c, bb, γ, δ)]: (β) the reason of its being disallowed in these four paradigms is that the first three are different from υς. in measure; whereas incorporation, being a deriv. of display, is peculiar to the υς., because of the latter's derivativeness [331]; while such ns. as are commensurable with the υς.
follow it in this [liability to incorporation], but not such as are incommensurable with it: and, as for the fourth, it, although commensurable with the v., is still not subjected to incorporation, because it is light; and in order that it may notify the derivativeness of incorporation in ns., since its commensurable [فعل] in vs. is subjected to incorporation, as ٤ [above]; so that the weakness of the cause of incorporation in the n., and the strength thereof in the v., [which is heavy, through the compositeness of what it indicates (402), and therefore needs alleviation by incorporation, contrary to the n. (Sn),] are made known by that [omission to incorporate in فعل]: (c) incorporation is disallowed also in what is commensurable, in its fore part, [though] not in its entirety, with one of these paradigms [condition 1 (f, c, bb, e)], as (α) خَشَا [272, 273] (A), commensurable, in its fore part, with فعل; though the language of A is contradicted by what is in the Sahāh, where Jh says that خَشَا [273, 385] is orig. خَشَا, on [the measure of] فعل، but is subjected to incorporation (Sn): (β) سُلْطَان, like سُلْطَان [with Damm of the J (Sn)] i. q. ردُّان [250], from فعل (A), commensurable, in its fore part, with فعل (Sn): (γ) حَبَّة pl. of حَبَّ (A) a jar, [in which water is put, Persian, arabicized, but post-classical (Jk),] حَبَّة being commensurable, in its fore part with
\( \text{Sn} \): (8) 

inf. n. of \( \ dagger \) nunm crept along (A), commensurable in its fore part with \( \ dagger \) nunm (Sn): (d) IM ought to except a fifth paradigm, in which incorporation is disallowed, vid. \( \ dagger \) nunm, like \( \ dagger \) nunm [368], because it is different from the measures of vs.; so that, if a \([n.]\) like \( \dagger \) nunm were formed from \( \dagger \) re, you would say \( \dagger \) re[above] with dissolution: but his excuse for not excepting it is perhaps that it is a formation not frequent in the language, nor heard in the reduplicated; while he does except it in some MSS of the Tashil: (e) the measures of the tril., in which a combination of two mobile likes is possible, do not exceed nine, of which five have been mentioned above, and four remain, one neglected, about which there is nothing to say, vid. \( \dagger \) nunm [368]; and three used, vid. \( \dagger \) nunm, like \( \dagger \) nunm[368], \( \dagger \) nunm, like \( \dagger \) nunm, and \( \dagger \) nunm, like \( \dagger \) nunm: (\( \zeta \)) when you form from \( \dagger \) re a \([n.]\) like \( \dagger \) nunm or \( \dagger \) nunm, you say \( \dagger \) re[with Fath of the re in both cases, not Damm in one, because the vowel of the incorporated is not transferred to the preceding letter, except when the preceding letter is quiescent; and (Sn)] with incorporation, because they agree with the measure of the v., and are not so light as \( \dagger \) nunm, like \( \dagger \) nunm[above]: this is the opinion of the majority [condition 1 \((f, c, \专业人士, \zeta, \beta)\)]; but IK differs, saying \( \dagger \) re or \( \dagger \) re, with dissolution; and IM
in the Tashil agrees with him in the first, but not in the second: (3) when you form from ١٠ a [n.] like ١٠٠٠٠, you say ١٠٠٠٠ with dissolution: but those who hold ١٠٠٠٠٠٠ to be an o. f. in the v. [486, 482] ought to incorporate; though, on the analogy of IK’s opinion, dissolution is requisite: nay, in this [case] it is more appropriate (A), because IK dissolves in the case of what is on the measure whose originality in the v. is agreed upon, vid. ١٠٠٠٠ or ١٠٠٠٠; and a fortiori, therefore, would dissolve in the case of what is on the measure whose originality in the v. is disputed, vid. ١٠٠٠٠ (Sn): and it is adopted by IM in the Tashil: (7) that no incorporated [letter (Sn)] be conjoined with the first of the two likes, [which is equivalent to the words of the Aud “that the first of the two likes be not conjoined with any incorporated” (Sn),] as in ١٠٠٠٠ pl. of ١٠٠٠٠٠ act. part. of ١٠٠٠٠٠٠ felt the thing and ١٠٠٠٠٠٠٠ inquired about the tidings, where dissolution is necessary, because, if the [letter whose like is] incorporated into [it] were [itself] incorporated, two quiescents would concur [condition 1 (f, α)]: (8) that the mobilization of their second be not adventitious, which IM indicates by his saying “nor like ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_|
preceding quiescent; so that it is not taken into account, because it is adventitious: (9) that the word containing them be not co-ordinated with another [condition 1 (f, b)], which IM indicates by his saying "nor like [below]": (a) this [co-ordinate containing the two likes (Sn)] is if two [or rather three (Sn)] sorts, in which the co-ordination is produced by (a) an aug. before the two likes, as in made much use of [the formula] لا إله إلا لله XXXVII. 34. [37, 154], where the is added for co-ordination with [495]; (b) one of the two likes, as in [above], where one of the two s is added for co-ordination with (A); (c) one of the two likes and some other [letter or letters], as in [483, 496], which is co-ordinated with [495] by the second , according to the preferable [opinion], and by the Hamza and : so says the author of the Tsr: (α) is one of the words cut out from composite [expressions], like [1, 498], said [105] [676] said [191] [676] said by the second said God prolong thy survival!, and said [201], a cat. confined to hearsay, and
extensively discussed by us in our largest treatise on the بَسْمَة (Sn): (b) incorporation is disallowed in these [three] sorts, because it would entail the loss of what is intended from the co-ordination (A), vid. commensurability of the co-ordinate with the standard (Sn): (10) that the word containing them be not one of those in which the Arabs anomalously choose to dissolve, which are certain expressions to be preserved in the memory, but not to be copied, whence The man had hair growing on the side of his forehead, The horse was knockkneed, The land abounded with lizards The hair was very curly, and The eye had its lids stuck together by thick white matter collected in their corners, The beast had a protuberance less hard than bone, rising on its shank, and The she-camel had narrow orifices to her teats: (a) the anomaly of omitting incorporation in these vs. is like the anomaly of omitting transformation in such [ns.] as صَبْدُ تَوْدُ and صَبْدُ ١٠٨و١٠٨, ١٠٨٠ and حَوْنَةٌ [٢٤٧, ٦٨٤, ٧٧١]; so that none of these exs. of dissolution is to be copied, as none of those exs. of sounding true is to be copied; and whatever instances of that [dissolution] occur in poetry are
reckoned poetic licenses [condition 1 (f, c, αα)], like the saying of Abu-nNajm

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ

[676]: (b) among ns. also dissolution is anomalous in some words, whence رَجَلُ صَفَفَ الْكَحَالٍ [condition 1 (f, c, bb, α)] a man straitened in circumstances, [on the measure of كَنف (Sn)], and مَكَحْبَ [4, 674]; while AZ transmits طَلَعَمُ تَضَصُّ gritty food (A), like كَنف [368] (Sn): (c) dissolve [below] or incorporate, without fear (IM) of either [pronunciation], because both occur (A), in حَبِي [condition 1 (f, c)] (IM) and حَبِي [728, 747], and the like, whose ٣ and ل are ِس, from [the second of (Sn)] which the vowel is inseparable: (α) he that incorporates looks to [the facts] that the ِس are two [mobile] likes in one word, and that the vowel of their second is inseparable; the property of that [combination of conditions] being incorporation, because it is included in the preceding rule [conditions 1, 8]: while he that dissolves looks to [the fact] that the vowel of the second is quasi-adventitious, because it is found in the pret., but not in the aor. and imp.; the adventitious being mostly not taken into account, for which reason incorporation is not allowable in such as لَنْ يُكْهِبِ [728, 730. A] and رَآيتُ مُكَحْبِباُ I saw a quickener: (α) as for [تَعْيِ نَأُور. of the intrans. أَعْيَا in (Sn)] the saying
And as though she were an ingot of silver among women, [so delicate that] she walks in the porch of her house, and is tired, [where the poet incorporates by taking the adventitious vowel (of inflection) into account (Sn),] it is anomalous, not to be copied, contrary to the opinion of Fr: (b) dissolution is more excellent than incorporation, though both are chaste, used in canonical readings; and perhaps IM intimates that by putting "dissolve" first. (A): (d) similarly [dissolution or incorporation is allowable where two သ s are combined either at the beginning, or in the middle (A).] in such as သားကြား [757] and စားသော [756] (IM): (a) what IM mentions [in paragraphs (c) and (d)] is like an exception to the rule (A), as to the necessity for incorporation, laid down in his saying "The first of two mobile likes, in one word, incorporate" (Sn): (11) that quiescence do not supervene upon the second of the two likes either through its conjunction with a nom. pron. [402], or through apocopation [404] or quasi-apocopation [431], because, by reason of that [quiescence], incorporation is impracticable (A): (a) this [formation] is of two kinds, (a) where the vowel is elided because of a motive [for quiescence], and the second may not be mobilized with another vowel so long as that motive continues to exist; which [kind] is the v. when the သ or န of the [nom.] pron. [below] is attached to it, as ရဲ့သော့်.
and ٌرَدْنَى, ٌرَدْنَى. (b) where the vowel is elided because of a motive, but an exigence sometimes occurs on account of which the letter is mobilized with a vowel other than the one elided, notwithstanding the existence of that motive; which [kind] is the v. put into the apoc. or imp., as َلَمْ يَرَدْنَى and َلَمْ يَرَدْنَى, where the inflectional vowel is elided [404, 428], but the second of the two likes is sometimes mobilized because of the concurrence of two quiescents, as َلَمْ يَرَدْنَى َلَمْ يَرَدْنَى [663, 664] (R): (b) what is meant by the “nom. pron.” is the pron. نَا, and نَأ, of females, as َحَلَّلْتُ مَا َحَلَّلْتُهَا I loosed what thou loosedst, َحَلَّلْنَا We loosed, and َأَهْلَدَتْ َأَهْلَدَتْ The Hinds loosed: (a) in such [formations] as those incorporation is not necessary; nay, is not allowable (A), according to the majority of the Arabs (Sn): (b) IM says in the Tashil, Incorporation before the pron. is [found in] a small dial.: S says “Khl asserts that some folk of Bakr Ibn Wa’il say َرَدَنَا We restored and We passed, [َرَدَنَى They (fem.) restored and َمُرَنَا They (fem.) passed (S).] َرَدَنْ َيِرَدَنَى I restored”, [ َرَدَنْ َيِرَدَنَى They (fem.) restore, and َرَدَنْ Restore ye (fem.), with Fath of the second, which is anomalous, rare; while some of them add an I after incorporation, as َرَدَنَا They (fem.) restored and َرَدَنْ I restored, in order that the letter before these prons. may remain quiescent, as in the unincorporated,
like ضربت (R)]: but this is a weak dial., as
though they assumed incorporation [to have taken place]
before the introduction of the ن, [د (Sn),] and ت; and
let the expression remain unaltered [after their introd-
tion (Sn), treating it like ر and م (S)]: (c) in apocopa-
tion and quasi-apocapation a choice is allowed (IM)
between dissolution and incorporation, as لم يحِلُ or
لم يَحْلَ or did not loose, حَلَ or loose thou, dissolution
being the dial. of the people of AlHijáz, and incorpora-
tion the dial. of Tamîm. [above] (A): (a) incorporation
is allowed by others than the people of AlHijáz because
the second letter is orig. mobile; and, though the vowel
is removed by the accidental formation of the apoc. or
imp., still affixion of another vowel to it— I mean the:
vowel due to the concurrence of two quiescents—is
not disallowed; so that incorporation is allowed even
where that vowel does not occur, as دَرَزَيْنِا Restore Zaid
and لمْ يَرَى زِبَدا He did not restore Zaid, the second [of
the two likes] being then mobilized with what we
mentioned in the chapter on the Concurrence of Two
Quiescents [664]: and that occurs in the Revelation also,
as لا تُصَلِّمْ بالدَّة II. 233. Let not a mother harm, or be
harmed [706] (R), read by most of the Readers with
Fath, and by HB with Kasr, as a prohibition (K): (b)
what is meant by “a choice is allowed” is that the two-
pronunciations are equally allowable, not equally chaste, because dissolution is the **dia**l. of the people of AlḤiḍāz, in which the Kur is mostly revealed, as ِعَلَيْهِ غَضَبُ.”

III. 116. *If good befall you,* ِعَلَيْهِ غَضَبُ.”

83. *And upon whomsoever Mine anger lighteth,* ِعَلَيْهِ غَضَبُ.” XXXI. 18. *And lower thy voice,* and LXXIV.

6. [1]; though ِعَلَيْهِ غَضَبُ.” V. 59. *Whoso apostatizeth* and ِعَلَيْهِ غَضَبُ.” LIX. 4. *And whoso setteth himself against God* occur according to the **dia**l. of Tamīm: *(c)* when incorporation, according to the **dia**l. of Tamīm, occurs in the **imp.**, the **con**j. Hamza must be rejected, because not needed: but Ks reports that he heard from ‘Abd AlKāis [309] َأَرْطَ بُنْيَانَ, َأَرْطَ بُنْيَانَ, and َأَرْطَ بُنْيَانَ with the **con**j. Hamza; whereas not one of the BB transmits that: *(d)* when the َرُدُّ, of the **pl.**, as in َرُدُّ, on the َيُ of the 2nd **pers. sing. fem.**, as in َرُدُّ, or the **corrob.** َرُدُّ, as in َرُدُّ, is attached to the [letter that has its like] incorporated into [it], the Hijāzis and other Arabs incorporate, [i. e., retain the incorporation (Sn),] because, the v. being then formed with these signs, the mobilization of that [letter] is not adventitious [condition 8] (A): *(α)* the more proper [way], as YH says, would be to mention this in the exposition of َأَرْطَ بُنْيَانَ [above]: *(β)* if A said “[because, the final of the v. being then] mobile before [the attachment of] these signs, [the mobilization of that
letter is not adventitious, it would be plain (Sn): (e) the incorporators keep to Fath of the [letter that has its like] incorporated into [it] before the َا of the 3rd pers. sing. fem., as َى [664] and َى He did not restore her; and to Damm of it before the ٧ of the 3rd pers. sing. masc., as َى [664] and َى He did not restore him: because, ٧ being faint, they do not take its presence into account; so that the [second] ٧ is, as it were, immediately followed by the ١ and ٧, respectively: (a) the KK transmit َى with Damm and Kasr, and َى with Fath and Kasr; and Th [664] transmits the three modes [of vocalization] before the ٧ of the 3rd pers. sing. masc.: (b) he is charged with a blunder in allowing Fath (A); but after its transmission by the KK there is no reason for such a charge (Sn): (y) as for Kasr, the correct [opinion] is that it is a small dial. var., َى and َى with Kasr having been heard by Akh from some folk of ‘Ukail: (f) most of them keep to Kasr before a quiescent, as َى [664], because it is orig. the [proper] vowel for a concurrence of two quiescents: but some, vid. the Banu Asad, pronounce with Fath, while IJ transmits Damm; and َى [664] is related with [all three of] them, [Fath, Damm, and Kasr (MN)]: (x) Damm, indeed, is rare; [and is disallowed by R in §. 664 :] IM says in the Tashīl, in the chapter
on the Concurrence of Two Quiescents, "They do not pronounce with Դamm before a quiescent; but with Kasr, and sometimes Fath": (g) if the v. be not con-
joined with anything that we have mentioned, [i. e., the ն of the pl., the կ of the 2nd pers. sing. fem., the corrob.
, the ա of the 3rd pers. sing. fem., the ս of the 3rd pers. sing. masc. (Sn), and the quiescent,] it has three
dial. vars., (α) Fath, unrestrictedly, [i. e., whether pronounced with Դamm, Kasr, or Fath of the փ (Sn),] as ար restoring, տր flee, and տալ [664], which is the dial. of
Asad and some other folk; (β) Kasr unrestrictedly, as ար, տր, տա] [664], which is the dial. of Ka'b and
Numair; (γ) alliteration to the vowel of the փ, as ար, տր, տա] [664, 756], which is more frequent in their
speech (A): (h) dissolution is obligatory in the աղջ of wonder [477, 663] (IM), by common consent, says IM
in the CK, as though he meant "common consent of the Arabs", because the [pronunciation] heard is dissolution
(A), as Ախիբ քրիտ էլի հ How dear is Zaid to me! and
Աշադ բիբաղի ուժես աղջ How intense is the whiteness of his
face! (IA), whence وقال نبي المسلمين آلح [480]; otherwise [he would not be right, because] Ks transmits that
incorporation is allowed (A), as Ախիբ քրիտ How dear is
Zaid! (Sn): and incorporation also is obligatory in աղջ.
by common consent, as IM says in the CK, [because of its heaviness through the composition (Sn);] so that ُعَلَمُ is not said: (α) this is a correction of what precedes it [in paragraph (c)]: and means that two forms of imp. v. are excepted, in which no "choice is allowed", the first being the َأَنْعَلُ of wonder, where dissolution is obligatory; and the second being ُعَلَمُ in the dial. of Tamīm [below], where incorporation is obligatory (A): (β) ﱠﺪَيْبُ is [regarded by the majority of the BB as] a pret. v. [478], uninfl. upon Fath [402, 403] supplied upon its final, being prevented from appearing by the pre-occupation of the place with the quiescence supervening by reason of its occurrence in the form of the imp. v. (J on the verse last cited): (γ) ﱠعَلَمَ [189], according to the Hijāzīs, is a verbal n., i. q. ﱠأَخْضُرُ Present thyself or ﱠأَتْبَلُ Come forward: but, according to the Banū Tamīm [above], is an imp. v.; and, from regard to this dial., IM mentions it here [as an exception to the imp. v. (Sn)]: (δ) they keep to Fath of [the final in] ُعَلَمُ [664]; though Jr transmits Fath or Kasr from some of the Banū Tamīm: and, when the s of the 3rd pers. sing. masc. is attached to it, as ُعَلَمْ ِعَلَمُ Bring him forward, it is not pronounced with ِلَمِمَ [by alliteration to the Damm of the s (Sn)], but with Fath; and so when a quiescent is conjoined with it, as ُعَلَمْ ِرَجَلَ Bring the
man forward: (c) because of its being a v., according to Tamīm, the prominent nom. prons. are attached to it, as [189], with [Fath (Sn)], Damm, and Kasr of the م before the [! (Sn)], و, and ق, respectively: and, when the ن of females is attached to it, analogy requires ﺔَﻠْﻢْسَ; but Fr asserts that the right [form] is ﺔَﻠْﻢْسَ [189], with Fath of the م, and with a quiescent ن added after it to protect the Fath of the م, [because the ن of females, like the other mobile prominent nom. prons., requires quiescence of the letter before it (Sn),] and then incorporated into the ن of the pron.; and it is transmitted from IA1 that he heard ﺔَﻠْﻢْسَ ﻮَيا نِسْوَة Come forward, O women, with Kasr of the double م [for affinity to the ق after it (Sn)], and with a quiescent ق added [for preservation of the quiescence requisite (Sn)] before the ن of females; while مَﻠْﻢْسَ with Damm of the [double (Sn)] م, [and most probably with a quiescent ن before the ن of females (Sn),] is transmitted from some of them, which is anomalous (A). If the letter [that has its like] incorporated into [it] be made quiescent for pause [640], the incorporation into it most frequently and commonly remains, because the quiescence is accidental and impermanent, since that identical elided vowel is sometimes expressed, vid. in continuity; so that [in this method of pausing] there is a combination of two quiescents, which is pardonable in pause [663]: but it is
also allowable to elide one of the two likes, as 

\[ \text{ flee } \text{ in pause, with a double or single } \text{ (R).} \]

The outlets [732] of the letters must [now] be mentioned, in order that their "[two (IY)] approximates" [above] may be distinguishable from their [two (IY)] remotes (M).

§. 732. The outlet of the letter is the place from which it originates. That is recognizable by your making the letter quiescent, and prefixing the conj. Hamza to it, and [then] considering where the sound ends; for where it ends, there is the outlet of the letter. Thus you say \( \text{ ل } \), and become silent; and then you find the lips, one of them covering the other (Jrb). The outlet is [therefore defined by IY as] the stop-position, at which the sound ends (IY). The outlets of the letters are sixteen (M, SH), [but only] approximately, [say we (Jrb),] because [the truth is that (Jrb)] every [letter (Jrb)] has an outlet (SH) different from those of the other [letters], otherwise it would be identical with them; and indiscriminately, says the author of the CHd, because they are from four quarters, the throat, tongue, lips, and upper parts of the nose (Jrb):—(1-3) Hamza, ș, and š have the farthest part of the throat; [the undotted (Jrb)] \( \varepsilon \) and \( \zeta \) the middle of it; and [the dotted (MASH)] \( \check{\varepsilon} \) and \( \check{\zeta} \) the nearest part of it (M, SH) to the mouth (R, Jrb), vid. the top of the throat (R): (a) IH means that the throat has seven letters, and
three outlets (Jrb): (b) the farthest outlet, i. e., from the bottom of the throat to what is next to the thorax, is the outlet of Hamza [671, 676], the utterance of which is therefore heavy, because of its remoteness [642, 658]; then comes s, and afterwards (IY, Jrb): (a) this is the order [in the Book] of S, who begins with those letters of the alphabet which are [uttered] from the farthest part of the throat, and gradually proceeds [upwards and outwards], until he ends with those whose outlet is the lip; and the obvious [deduction] from his order is that, in the farthest part of the throat, s is higher than Hamza, and ! higher than s (R): (b) Akh asserts that the outlet of s is [the same as] that of !; neither before, nor after, it (IY, Jrb): and, says he, for this reason S says “The primary Arabic letters are twenty-nine letters” [733], vid. “Hamza, !, [s (S)]”, etc., according to the order in outlets [below], thus putting ! before s; and afterwards says “And the Arabic letters have sixteen outlets . . . . Hamza, s, and !”, thus putting s before !; so that his putting ! now before, and now after, s shows that both are from one outlet: (c) they disprove his saying by [the argument] that, when we mobilize !, it is converted into Hamza [683]; whereas, if s were from the outlet of !, it would be nearer to ! than Hamza is, so that ! ought to be converted into s: (α) it is replied [by his partisans] “This shows the viciousness of your own opinion, because, according to your assertion,
is nearer to  than Hamza is; so that, if conversion were on account of nearness,  would be converted into ; whereas it is converted only into Hamza, which shows that Hamza is nearest to it in outlet, no separative being between them; and it is not converted into , because it is in the position thereof': but this is weak, because their saying "if conversion were on account of nearness,  would be converted into " is traversable, since that may be prevented by the faintness of ; while their saying "it is not converted into , because it is in the position thereof" is feeble, since its being "in the position thereof", if it did not exact conversion into , because of what has just been suggested [as to "the faintness of "], would [at all events] not be a preventive of this: and, if they were one in outlet, neither of them would be distinguishable from the other (Jrb): (c) in the middle of the throat,  is higher than ; and, in the nearest part of the throat,  is higher than (R): so that  is the farther of the [first] two from the mouth, and  the nearer of them to it (Jrb); while  is nearer to the mouth than : (d) Lth transmits from Khl that  and Hamza are hollow [734], because they are from the hollow [of the mouth], not falling into any compartment of the throat, uvula, or tongue; but being only [in the] air (IY): (e) Khl used to say that the [soft (R)]  [668, 673], and the , , , and Hamza are airy [734] (IY, R), i.e., are in the
air (IY), meaning that they are from the air of the mouth; not falling upon any compartment of the throat, uvula, or tongue (R): and [he says (R)] that, of [all (R)] the letters, the farthest [in the throat (R)] is ɛ; and [then (IY), higher than it (R)] ƙ; and afterwards s (IY, R): so that, but for a hoarseness in ƙ, it would be like ɛ; and, but for a stuttering in s, it would be like ƙ [734], because of its nearness to the latter (IY): and, after them, towards the mouth, ɛ and ƙ, ƙ being higher than ɛ (R): (f) these seven letters [proceeding from outlets 1-3] are guttural (Jrb): (4, 5) ق has the farthest part of the tongue, and that part of the [upper (Jrb)] palate which is above it (M, SH), [and] opposite to it (Jrb); while ƙ has the next parts of the tongue and palate (M, SH), towards the outside of the mouth (R), the outlet of (Jrb) ƙ being higher than [that of (Jrb)] ق, i.e., nearer to the fore part of the mouth (IY, Jrb): (a) you will recognize that by [the fact] that, when you pause upon ق and ƙ, as ƙِ ɛ and ƙِ, you find ق to be nearer to the throat, and ƙ farther [from it] (Jrb): (b) both are uvular, because they begin at the uvula (IY): (c) one characteristic of the dial. of this [Badawi] Arab race, at this epoch, in whatever region they be, is their way of articulating ق: for they do not articulate it from the outlet of ق, according to the inhabitants of towns, as it is mentioned in books on Arabic, vid. from the farthest part of the tongue, and that part of the upper
palate which is above it; nor do they articulate it from the outlet of ج, vid. [a little (س)] lower than the position of ق [on the tongue (س)], and that part of the upper palate which is next to it, as ج is [described in such books]; but they pronounce it intermediate between ق and ج [733]; and this is found to be done by the whole race, wherever they be, east or west: (α) this dial. has not been invented by this race; but is hereditary among them, received by succession: and hence it appears to have been the dial. of the earliest مذار; and perhaps was the dial. of the Prophet, as is claimed by the Jurists of the [Prophet's] House, who assert that whoever reads المضْرَاطُ المُسْتَقِيمُ I. 5. [150] without the ق that belongs to this race has committed a solecism, and vitiated his prayer: (β) apparently, however, this ق, which is articulated by the people of the Badawi Arab race, is [uttered] from the outlet of ق, according to [the pronunciation of] their earliest speakers; but the outlet of ق is extensive, beginning at the highest part of the palate, and ending next to ج; so that to articulate it from the highest part of the palate is the dial. of the towns, and to articulate it from the part next to ج is the dial. of this Badawi race: and hereby is rebutted what [the Jurists of] the [Prophet's] House say, about the vitiation of prayer by omitting it in I. 5.; for all the Jurists of the towns hold the contrary of that, and it is
improbable that they should have neglected [to investigate a matter so important as] that; and the way to account for it is, therefore, what we have said (IKhld): (6) ج، ش، and ی have the middle of the tongue, and that part of the [upper (Jrb)] palate which is (M, SH) above it (SH), [and] opposite to it (M, Jrb): (a) ج is nearest to the root of the tongue; and after it, towards the outside of the mouth, ش; and after it, towards the outside, ی: (b) S says "Between the middle of the tongue and the middle of the upper palate is the outlet of ج، ش، and ی" (R): (7) ض has the first part (M, SH) of the side (M), [or rather] of one of the two sides (SH), of the tongue, and the molars [below] next thereto (M, SH) on the left or right side (Jrb): (a) by "the first part" IH means what is next to the root of the tongue (R): but it ought to be known that "the first part of one of the two sides" does not mean what is opposite to "the farthest part" [outlet 4], and "the next part" [outlet 5], of the tongue, because the mention of ض is posterior to [that of] ق and ل [above], which shows that its outlet is posterior to their outlets; and, since IH makes the mention of ض posterior to that of ج، ش، and ی also, its outlet is known to be that part of the side of the tongue which is opposite to their outlet, but a little nearer to the fore part of the mouth (Jrb): (b) the tongue has two sides from its root to its tip, like the two
sides of a valley (R); [and] you force yourself to sound  ]) from the right or left side, at will (1Y): (c) man has thirty-two teeth, sixteen in the upper jaw, and the like in the lower:—(a) the central incisors, which are four in front, two above, and the like below: (b) the lateral incisors, also four, two above, a right and a left; and the like below: (c) behind them the canines, four, two above, a right and a left; and the like below: (d) behind the canines the bicusps or premolars, which are four, two above, a right and a left; and the like below: (e) behind the premolars the molars [above], which are sixteen, eight above, four right and four left; and the like below: (x) behind the molars some men grow postmolars, which are four, two above, and two below; so that the teeth become thirty-six: (d) you utter  ]) from the farthest part of one of the two sides of the tongue, nearly to the tip of the tongue, ending where the outlet of J [below] begins: this, which we have mentioned, is the outlet of  ]) in relation to the tongue, [and seems to differ somewhat from the position assigned to it in (a) above by Jrb:] while its position in relation to the teeth is the upper molars themselves, its outlet being between the molars and the farthest part of one of the two sides of the tongue, nearly to the tip of the tongue: (e) it is mostly uttered from the right side [733] according to what is intimated by the language of S, and expressly
stated by Sf (R): but [Jrb says that] its utterance from the left side is easier in most [persons]; while in some the two sides are equal (Jrb): (f) ض is called “long” [737], because it is from the farthest to the nearest part of the side, i. e., to the beginning of the outlet of J [below]; so that it occupies most of the side (R): (8) J has what is nearer than (M, SH) the [inner] extremity (SH), by which IH means (Jrb) the first part (M, Jrb), of the side (M, R), [or rather] of one of the two sides (Jrb), of the back (R) of the tongue, to the end [of the tip (M, R)] thereof (M, SH), because the outlet of J begins nearer to the fore part of the mouth than the outlet of ض [above], and extends to the end of the tip of the tongue (J: b); and that [part of the upper palate (M, Jrb)] which is (M, SH) above (SH), [and] opposite to (M, Jrb), that (M, SH); i. e., that part of the palate which is (R) a little (M, Jrb) above the [ premolar, canine, lateral incisor, and (M, Jrb)] central incisor (M, R, Jrb): (a) none of the letters is more extensive in outlet than it (Jrb): (b) S’s phrase is “From [what is (S)] between the nearest part of the side of the tongue, to the end of its tip, and that part of the upper palate which is next to it, a little above the premolar, canine, lateral incisor, and central incisor [is the outlet of J (S)],” not “From the teeth and the side of the tongue themselves”: and the whole of the learned in this subject agree with what S mentions; but [Z followed by]
IH differs from them, which is not right (R): (9, 10) ḍ has the parts next to these two (SH) positions [on, or between, the tongue and palate] (R); and ẓ has the parts next to these two (SH), ẓ being nearer to the tip of the tongue than ḍ (R): (a) ẓ has what is between the tip of the tongue and the part [of the palate] a little above the central incisors (M, Jrb), which [position] is farther out than the outlet of J (Jrb); and ḍ has what is [a little (M)] farther in, [on the back of the tongue (M),] than the outlet of ẓ (M, Jrb), but farther out than the outlet of J: for, when you articulate ẓ and ḍ quiescent, you find the tip of the tongue, in articulating ḍ, to be farther in than the outlet of ẓ: (b) IH, therefore, does not say " ḍ and ẓ have the parts next to these two"; but mentions each of them singly, to demonstrate that the outlet of ḍ is a little farther in than that of ẓ, because ḍ turns towards the outlet of J [749]: (c) this serves to rebut what some of the commentators mention, that, according to IH's statement, no difference is apparent between the outlets of ḍ and ẓ (Jrb): (11) ẓ, ṭ, and ẓ have [what is between (M)] the tip of the tongue and the roots of the [two upper (Jrb)] central incisors (M, SH): (12) ص, ص, ص, and ص have [what is between (M)] the tip of the tongue and [the tops of (R)] the [two lower (Jrb)] central incisors (M, SH): (a) so say IJ and Z, meaning that they are uttered from between the tip of the tongue and the central incisors [734], the tip of the
The tongue not being in contact with the central incisors, as it is with their roots for utterance of ظ، د، and ت; but opposite to, and facing, them (R): (b) it is mentioned in the CHd that س ought to be put before ز, [as is done by إف] because س is prior in outlet, since ز is nearer to the fore part of the mouth than س (Jrb): (13) ظ، ذ، and ت have [what is between (M)] the tip of the tongue and the edges of the [two upper (Jrb)] central incisors (M, SH): (a) these eighteen letters [proceeding from outlets 4–13] are lingual, i.e., their outlet is the tongue, although they participate in other [vocal organs] (Jrb): (14) ف has the inside of the lower lip and the edges of the [two (Jrb)] upper central incisors: (15) ب، م، and و have what is between the lips (M, SH), except that م is [also] referable to the upper parts of the nose, because of the nasality in it [671, 687, 751], for which reason you hear it [sound] like ن [below]; while و also contains nasality [270, 684] (IY): (a) these four letters, whose outlet is the lip, although they participate, to some extent, in other [vocal organs], are called labial: (b) the twenty-nine [primary] Arabic letters [733] have these fifteen outlets: (c) every outlet before mentioned is nearer to what is next to the thorax, and farther from the fore part of the mouth, than that which follows it: (16) as for the sixteenth outlet, which is the upper part of the nose, it belongs to the single ن [733] (Jrb). 

Fr differs from س in two positions, pronouncing (1) the
outlet of \( \mathbf{f} \), \( \mathbf{b} \), and \( \mathbf{m} \) to be one; and (2) [the outlet of] \( \mathbf{v} \), \( \mathbf{y} \), \( \mathbf{o} \), \( \mathbf{j} \), to be from between the lips. But the best of the sayings is what S mentions, with which the learned after him agree (R). And the outlet of the secondary [letters other than the single \( \mathbf{n} \) (Jrb)] is manifest (SH), because the [other] secondaries are produced by imbuing some of the primaries with the sound of others (MASH), those letters being removed from their [proper] outlets, so that their sounds are altered [733] (Jrb).

§. 733. The number of letters amounts to forty-three (M). The primary Arabic letters are [those (M)] twenty-nine (S, M, Jrb) letters [732], (1) Hamza, (2) \( \mathbf{\&} \), (3) \( \mathbf{\&} \), (4) \( \mathbf{\&} \), (5) \( \mathbf{\&} \), (6) \( \mathbf{\&} \), (7) \( \mathbf{\&} \), (8) \( \mathbf{\&} \), (9) \( \mathbf{\&} \), (10) \( \mathbf{\&} \), (11) \( \mathbf{\&} \), (12) \( \mathbf{\&} \), (13) \( \mathbf{\&} \), (14) \( \mathbf{\&} \), (15) \( \mathbf{\&} \), (16) \( \mathbf{\&} \), (17) \( \mathbf{\&} \), (18) \( \mathbf{\&} \), (19) \( \mathbf{\&} \), (20) \( \mathbf{\&} \), (21) \( \mathbf{\&} \), (22) \( \mathbf{\&} \), (23) \( \mathbf{\&} \), (24) \( \mathbf{\&} \), (25) \( \mathbf{\&} \), (26) \( \mathbf{\&} \), (27) \( \mathbf{\&} \), (28) \( \mathbf{\&} \), (29) \( \mathbf{\&} \), (30) \( \mathbf{\&} \), according to the well-known (IY, Jrb) computation: (a) the first of them is Hamza, which is called "Alif," because it is represented by the form of \( \mathbf{\&} \), its pronunciation being different, but its form and that of the soft \( \mathbf{\&} \) [668, 673] being one, like \( \mathbf{\&} \), \( \mathbf{\&} \), and \( \mathbf{\&} \), and \( \mathbf{\&} \), \( \mathbf{\&} \), and \( \mathbf{\&} \), the pronunciation of all of which is different, but the form one (IY): (b) their number is not complete, except in the language of the Arabs: (a) there is no Hamza in the speech of foreigners, except in inception [667]: (b) nor is there any \( \mathbf{\&} \), except in Arabic, for
which reason the Prophet says

\[ I am the chastest speaker of those who talk \text{ض} , \text{meaning the chastest speaker of the Arabs} ; \text{and it is said in the CHd "Whoever says that he means the [letter] \text{ض} itself, and the sounding of it, makes a mistake, because the Arabs are equal in the pronunciation of all the letters"} : \]

(c) it is also said there that to reckon \( \text{لا} \) \( [663] \) as an independent letter is vulgar, unaccountable: \( \alpha \) H reckons it as a single letter in the "Speckled Epistle", [the letters of which are alternately undotted and dotted,] where he says \( \text{أَخْلَاقُ سِيدِيَنَا نُنْعَسُ} \) \( \text{The manners of our lord are loved and} \)

\[ \text{إِذَا نَفَسْتُنَّ خَلَابَ} \]

\( \text{When thou shootest a match with him, speedily victorious,} \)

and so in other passages of it; but this is unaccountable \( \text{Jrb} \): \( \text{c} \) \( \text{Mb} \) used to reckon them as twenty-eight \( \text{letters, the first of them being ب} , \text{and the last of them} \its\ \) \( \text{IY} \); and omit Hamza [from their beginning \( \text{IY} \)], saying "Hamza has no form of its own; but is only written sometimes as ج , sometimes as ح , and sometimes as ى; and therefore I do not reckon it with those \[ \text{letters (Jrb)] whose shapes are remembered, known [658]} \": so that it is [regarded by him as] current on the tongues, existing in pronunciation; but indicated in writing by signs \( \text{IY, Jrb} \), because it has \text{no form of its own} : \( \text{d} \)
the right [opinion] is what S and his school mention, vid. that the letters of the alphabet are twenty-nine letters, the first of them being Hamza, which is [represented in writing by] the \( \text{س} \) that is the first letter of the alphabet: \((a)\) this \( \text{س} \) is really its form; and it is only according to the way of the inhabitants of AlHijaz in alleviating \([658]\) that it is written at one time as \( \text{س} \), and at another as \( \text{i} \); whereas, if meant to be sounded true, it would be [written] only \([\text{as}] \), according to the o.f.: for, when it occurs in a place where it is only sounded true, its alleviation there not being possible, vid. when it occurs first \([658]\), it is written only as \( \text{i} \), as \( \text{أَعْلَمُ} \) \( \text{إِذْهَبْ} \) \( \text{Go thou} \), and \( \text{أَخْرِجْ} \) \( \text{I eject} \); and, among ns., \( \text{أَبْقَرُي} \), \( \text{أَحْمَدُ} \), \( \text{أُتْرَجِةً} \), and \( \text{عَرْجَيْمَ} \) \([690]\): \((b)\) another matter that shows the form of Hamza to be [identical with] the form of \( \text{l} \) is that every letter, which you name, has for the first letter of its name its own expression \([663]\), as \( \text{i} \) \( \text{ل} \), where the first letter is \( \text{i} \), and \( \text{لا} \) \( \text{ث} \), where the first letter is \( \text{ث} \), and similarly \( \text{جَيْمَ} \) \( \text{ج} \), \( \text{đāl} \) \( \text{د} \), \( \text{كَيْلَلَ} \) \( \text{kīl} \) \( \text{k} \), \( \text{ُذَالَ} \) \( \text{dz} \), \( \text{ذَالَ} \) \( \text{ذ} \), \( \text{ذَالَ} \) \( \text{ذ} \), \( \text{ذَالَ} \) \( \text{ذ} \), \( \text{ذَالَ} \) \( \text{ذ} \), \( \text{ذَالَ} \) \( \text{ذ} \), and the rest of the letters of the alphabet; so that, since you say \( \text{ٌِلْفَن} \) \( \text{an} \) \( \text{l} \), and here the first letter that you articulate is Hamza, that shows the form of Hamza to be [identical with] the form of \( \text{l} \): \((e)\) as for the soft \( \text{l} \) \([668, 673]\) in such as \( \text{قَالَ} \) \( \text{قَالَ} \) \( \text{بَعَ} \) \([684, 703]\), it is a letter of prolongation \([663]\), which, being only quiescent, cannot be
named in the same way as its fellows, because it cannot be articulated at the beginning of the name [667], like ʕ, ʕ, etc., which the Arabs articulate unrestrictedly, whereas it cannot be articulated singly; so that they support it by J [below], in order that its articulation may be as sound as that of all the other letters (IY): (a) in Syt’s Gloss on the ML it is stated as follows:—

"Fr holds Hamza and Alif to be synonymous, saying that Hamza is the original, while the quiescent l is the Hamza whose pronunciation as Hamza is omitted: but S makes a distinction between them, saying that Hamza is a letter like ʕ, that admits of mobility and quiescence, and is [found] at the beginning, end, and middle of the word; while l is another letter, that is only quiescent, and is not [found] at the beginning of the word: and for that reason the inventor of the alphabet put Hamza as the first letter, and l with J [above] before the ʕ” (Sn on Substitution of Hamza). Six [other letters (IY)] are [co-ordinated with these twenty-nine (IY),] secondary to them (M), making thirty-five. These six are chaste (IY), admissible in [the reading of (S)] the Kur, [and in poems (S)] and every chaste speech (M). They are [called] secondary because they are the [same] letters that we have mentioned, not others; but removed from their support [on the appropriate parts of the vocal organs], so that their sounds are altered [732] (IY).
They are (1) the quiescent ُنَ، which is a twang in the upper part of the nose [751], as [عَنْكُلَ مَّنْكَ and (IY)] ُعَنْكُلَ; and is named the stifled, and the single, ُنَ (M): (a) the name transmitted from S is said to be “the single ُنَ” [732]: but Sf says that it must be called “the stifled” [751], because this is indicated by the exposition; since it is a quiescent, unapparent ُنَ، whose outlet is from only the upper part of the nose [751] (R): (b) the outlet of this ُنَ، then, is the upper part of the nose (IY): but [it occurs (R)] only before [the (R)] fifteen letters (IY, R) of the mouth (IY), that we shall mention in the states of ُنَ [751] (R), vid. سُ، ضُ، صُ، شُ، چُ، لُ، لُ، قُ، زُ، ذُ، ثُ، طُ، ظُ، فُ، أُ، and ِبُ; so that, when it is quiescent, and followed by one of these letters, its outlet is the upper part of the nose, the mouth making no effort towards its utterance; and, if anybody were to articulate it with one of these letters, and hold his nose, its failure would be plain (IY); though Sf says that, if one took the trouble to utter it from the mouth with these fifteen letters, it would be possible with effort and difficulty (R): (2) the ُلَ of Imāla [626, 697], as عُلَامَمَ [626, 628] (M): (a) it is named [by S (R, Jrb)] ُلَِّفُ عَلَّامَمَ التَّرْجِيمِ the ُلَ of attenuation, this attenuation being (α) softening of the sound (IY, R, Jrb), whence لَهَا بَشْرُ مَنْذٍ عَلَّامَمِ التَّرْجِيمِ وَمَنْطِقٍ خَيْمٍ التَّرْجِيمِ عَلَّامَمَوَاشَيَ لَا عَرَآ أَوُا نَزُّ.
by Dhu-rRumma, She, i. e., Mayya, has a skin like silk, and a speech soft in terms, neither wordy, nor scanty (MN, J); and (b) diminution of the vocalit in it (IY, J; b): and is opposed to the broad I [below], because you direct it towards ی, and the broad I towards ی (IY): (a) ترْحِيم in colloquial language is attenuation of the sound, whence لَهَا بَشْرَ الْحُم [above], i. e., رَبِّيَّةَ الْحَوْاشِيَّة gentle in terms; and in conventional language is [curtailment, i. e.,] elision of the finals of words in the voc., as يَا سَعَا O Swâd, orig. يَا سَعَا [58] (IA): (3) the broad I, as صُلْرَة [697] (M): (a) IH says "the broad J", meaning that J which immediately follows ص, ط, and ۝, when these letters are pronounced with Fath, or quiescent, as صُلْرَة [above] and يَصُلْرُون They shall be burnt, in which case some broaden it; and similarly the ل of ﷺ when preceded by Damma or Fatha: (b) the broad I is not mentioned by IH; but is mentioned by S [and Z] among the approved [secondary] letters (R): (c) it is that which is directed towards ٍ, as صُلْرَة [above], كَرَة, and حِبْرَة (IY, R): (d) it is [found in] the dial. of the inhabitants of AlHijâz (R); and [people assert that (R)] it is according to this dial. that these words are written with ٍ (IY, R): (e) one of their mistakes is their writing صِلَّة [684 (condition 10, b, c), 728, 730. A], كَرَة, and حِبْرَة with ٍ, in every place: whereas that is not so
general, because the I must be retained in them on prefixion, as ُكِتَانَكُه ُكِتَانَكُه thy life, ُكِتَانَكُه ُكِتَانَكُه thine alms, and ُكِتَانَكُه ُكِتَانَكُه thy prayer; and with dualization, as ُكِتَانَكُه ُكِتَانَكُه two prayers and ُكِتَانَكُه ُكِتَانَكُه two alms: that being done because the pre. and du. are derivs. of the sing., and what is not allowable in the deriv. is sometimes allowable in the original (D): (a) in the Codex they are written with ُكِتَانَكُه ُكِتَانَكُه and elsewhere some people write them with ُكِتَانَكُه ُكِتَانَكُه unrestrictedly, according to analogy; but the language of IM is contrary to this, since it necessarily implies that writing them with ُكِتَانَكُه ُكِتَانَكُه is agreeable with analogy, because their I is broadened by some of the Arabs, and directed towards ُكِتَانَكُه ُكِتَانَكُه, so that they are written accordingly (CD): (4) the ُكِتَانَكُه ُكِتَانَكُه like ُكِتَانَكُه, as ُكِتَانَكُه ُكِتَانَكُه for (IY) [ً أُدُتُه] [ً أُدُتُه] [ً أُدُتُه] [ً أُدُتُه] [696] (M), because ُكِتَانَكُه ُكِتَانَكُه being a vocal, rigid letter, while ُكِتَانَكُه ُكِتَانَكُه is a surd, lax letter [734], they approximate ُكِتَانَكُه ُكِتَانَكُه to the pronunciation of ُكِتَانَكُه, which is near to the outlet of ُكِتَانَكُه [732], and agrees with ُكِتَانَكُه in rigidity and vocality (IY): (a) S mentions it among the approved letters, and the ُكِتَانَكُه like ُكِتَانَكُه [below] among the hybrids, although both are one thing: (b) he approves of imbuing the ُكِتَانَكُه with the sound of ُكِتَانَكُه, because that is done only when the ُكِتَانَكُه is quiescent before ُكِتَانَكُه, with whose nature ُكِتَانَكُه is incompatible, especially when quiescent, because the vowel denaturalizes the letter (R): (5) the ُكِتَانَكُه like ُكِتَانَكُه, as ُكِتَانَكُه for (IY) [ً أُدُتُه] [ً أُدُتُه] [ً أُدُتُه] [ً أُدُتُه] [696] (M), and ُكِتَانَكُه ُكِتَانَكُه for
we have mentioned that in such as 

and [696] (R): (b) صْدِقٍ صْدِقٍ [I. 5.

[150] is read with ص smacking of ж, which is the reading of Hamza: and four vars. here are transmitted from IAl, among them [696] between ص and ж, reported by 'Uryān Ibn Abī Shaibān, who says "I heard IAl. ж read between ص and ж," as though he made the ص imibe the sound of ж, in order that it might agree with the ж in vocality, because ص is surd, while ж and ж are vocal, so that they are incompatible, incongruous; for which reason they make ص imibe the sound of ж, because ж is its fellow in sibilance [734] and outlet [732], and agrees with ж and ж in vocality; so that the two sounds approximate, and are not dissonant (IY) : (6) the Hamza of betwixt-and-between [658] (M): (a) it is [of] three [kinds] (SH), between Hamza and ж, Hamza and ж, and Hamza and ى (IY, R, Jrb); and [therefore IH says that] the chaste [secondaries (M A S H)] are eight (SH). The remainder [of the forty-three] are [eight (IY)] letters deemed hybrid (M). These letters also are secondary; but are disapproved, considered low, not admissible in the Kur, nor in any chaste speech (IY). They are (1) the ж like ж (M), between ж and ж, which is said by ID to be [peculiar to] a dial. in AlYaman.
where they say ِکَمَلَلُ ِرَجْلُ for he-camel, and ِكَمَلَلُ ِرَجْلُ for man [below]; and, among the vulgar inhabitants of Baghdād, is wide-spread, similar to the [mispronunciation called] لِلْغاْة [751] (IY), which is the tongue's shifting from س to ت, or from ر to خ or ل or ی (KF), [i. e.,] ر's becoming غ or ل [or ی ], and س's becoming ت (Jh), or from letter to letter (KF): (2) the ج like ن (M), which is similar (IY): (a) the ن like is in such as ُجَافِر for ِكَافَر unbeliever; and similarly the ج like ن, as ِکَمَلَلُ ِرَجْلُ, and for ِکَمَلَلُ ِرَجْلُ [above], which is wide-spread among the inhabitants of AlBahraín (R): (b) the two together are one thing, [for which reason their eæs. are interchangeable,] because the o. f. of one is ج, and of the other is ن (IY, R); and then they convert both into this letter, which is between the two (IY); as we mentioned of the ن like ج [above], and the ج like ش [below], except that the ش like ج is approved, and its converse deemed hybrid, while the ن like ج and its converse are both deemed hybrid (R): (3) the ج like ش [above] (M), which is frequent in the quiescent ج of َجَتَتْبَا and َجَتَتْبَا [693] and َجَتَتْبَا [696], ج being approximate to ش, because they are from one outlet, except that ش is plainer and more expanded (IY): (a) the saying of IH "As for the ج like ن [above], and the ج like ش, they are not real."
requires consideration: he seems to think that by "the ج like ش" they mean another letter, different from "the ج like ش"; and similarly that by "the ج like ل" they mean something different from what they mean by "the ل like ج": but this is a misapprehension (R): (4) the weak ض (M): (a) Sf says that (R) it is in the dial. of folk who [have no ض in their language; so that, when they need to speak it in Arabic, they (R)] find it too difficult for them: and therefore sometimes pronounce it as ط, because they utter it from the tip of the tongue, and the edges of the central incisors [732 (outlet 13)]; and sometimes try to utter it from the outlet of ض, but, finding this impracticable, pronounce it between ض and ط (IY, R): (b) it is said in the Gloss of Mbn on the Book [of S] that the weak ض is like ج for ج, ج: He crumbled bread for him, where they approximate ت to ض: (c) S says that the task of sounding the weak ض from the left side is lighter, because, says Sf, the right side is accustomed to the true ض [732 (outlet 7, e)], and the utterance of the weak ض from a position accustomed to the utterance of the true is harder than its utterance from a position not accustomed to the true (R): (5) the ص like س (M), as ص for ص: dye (IY): (a) some approximate ص to س because they are from one outlet [732] (R); but this is not so good as the substitution of ص for س [695], because ص is more penetrating in the
ear, and more sibilant in the mouth, then س (IY): (6) the ط like ث (M), which is often heard from foreign inhabitants (IY, R) of the East (R), [e. g.] of Al‘Irāk, as طالب تالب for طالب طالب seeking (IY), because there is no ط in their [original (R)] language; so that, when they [need to (IY)] articulate [some Arabic containing (IY)] it, they force themselves to produce a sound that is not in their language (IY, R); and therefore their pronunciation of it is weak (IY), and they bring out something between ط and ث (R): (7) the ط like ث (M), as طلم تلم for طلم طلم wronged (IY): (8) the ب like ف (M), as بور بور for بور بور present time, which is frequent in the language of the Persians (IY): (a) Sf says that it is frequent in the speech of foreigners; and is of two kinds, one where the pronunciation of ب is predominant over [that of] ف, and the other where the pronunciation of ف is predominant over [that of] ب; while both [kinds] are made into letters other than the genuine ب and ف: and, says he, I think that the Arabs have only taken that from the foreigners, because of their mingling with them (R). Those who speak with these letters considered low are Arab folk, who, having mixed with foreigners, speak their dials. (IY). It is mentioned in the CHd that the letters deemed hybrid have been produced only from the intermixture of Arabs with others, vid. when Al‘Islām came, and they possessed themselves of damsels
from other races; and propagated children, who took letters from the languages of their mothers, and mixed them with the language of the Arabs (Jrb). Among the secondaries also are (1) the ل between ق and ق [732], which, says Sf, is similar to the ل like ج, and the ج like ل [above]: (2, 3) the like ز, and the ش like ز, according to what we mentioned about ج أَتْجَدَرْ [696]: (4) the ي like ب in بِيْل and بِع with Ishmām [436, 706]: (5) the like ي, in such as إِبْنُ أَمِّيْ مَذْحَرِي إِبْنُ بَرْيِر Ibn Umm (R on Imāla) Madh'ūr and Ibn Būr (R), where, says S, you pronounce the Damma with Imāla, making it smack somewhat of Kasra; so that the ج is made to smack somewhat of ي, because ي imitates the vowel of the preceding letter in Ishmām, as ج imitates [the vowel of] the preceding letter in Imāla, since this Ishmām [428, 436, 668, 706] is [inclining the vowel towards Kasra, like] Imāla [626] (R on Imāla): (a) [what S actually states is that] you say هُدَا آَبِنُ مَذْحَرِي This is Ibn Madh'ūr, as though you attempted to sound Kasra; because the ج is, as it were, two letters pronounced with Kasr [634]: and then you do not pronounce the ج with Imāla, because it does not resemble ي; and [because], if you did pronounce it with Imāla, you would pronounce the preceding vowel with Imāla, [whereas Imāla is a modification of Fatha, not of Ḍamma]: but
you attempt [to sound] Kasra, as you say [ḥ ُ was loved and] ٌ ُ was restored [436]; and like this is your saying ُ ُ ِ I admired the acacias and ُ ُ ِ I drank from the well full of water (8 on Imāla): (b) Akh says "I cannot help imitating the preceding vowel; but, is not so, since the preceding letter is sometimes not pronounced with ِ; so that, according to his saying, you pronounce the ُ pure, not made to smack at all of ُ , after the ِ made to smack of Kasra: (c) what Akh hazards, however, is unpronounceable, and unreal; and, as for his saying "the preceding letter is sometimes not pronounced with ِ," we say that [it is of no account, because], though Fatḥa is admittedly followed by pure ُ, as تُز [684, 703], still neither Kasr, nor ِ made to smack of Kasr, is followed by a quiescent ُ, except when the ُ is made to smack of ُ (R on Imāla). [And including these five additional secondaries, the number of letters is forty-eight; or, if the Hamza of betwixt-and-between be reckoned as three, according to IH's computation, then fifty.]

§. 734. The letters are (1, 2) vocal and surd; (3—5) rigid, lax, and intermediate; (6, 7) covered and open; (8, 9) elevated and depressed; (10, 11) liquid and [solid or] muted; (12) resonant; (13) sibilant; (14) soft; (15)
swerving; (16) reiterated; (17) airy, [or ascending or descending]; (18) gabbled (SH). This shows the divisibility of the letters according to qualities [682, 731], in which respect they have many divisions; some [authorities] mentioning forty-four, others more, and others less; while IH mentions [only] those [eighteen] which are notorious. The use of these qualities is to distinguish between the natures of the letters, the sounds of which, but for them, would be one; and would therefore be like the cries of brutes, not indicating any meaning (Jrb). The vocal are those in which the current of breath is confined, [i.e., shut in (Jrb),] notwithstanding their mobility (SH), because, being strong in themselves, and strong in the stress laid upon them in their outlet, they are uttered only with a strong, hard sound; and the breath is prevented from running on with them (Jrb). They are those which exceed the letters of سَتْشُكْحُّلْ خَصَّةً (SH), with s in خَصَّة for pause (R), meaning Khasafa (the name of a woman) shall beg importunately from thee (R, Jrb). And the surd are contrary to them (SH), being those in which the current of breath is not confined, i.e., shut in, notwithstanding their mobility, because, being weak in themselves, and weak in the stress laid upon them, they are not strong enough to impede the breath, which, therefore, runs on with them (Jrb). All the letters of the alphabet, then, are of two kinds, (1) surd,
which are the [ten (Jh)] letters of 

(2) vocal, which are the remaining letters, vid. [nineteen, collected in (Jh)]

The shade of Kauw [729] was a shelter, when an obedient host made a raid (R). The two [kinds] are exemplified, [the vocal (Jrb)] by (SH), [with ق or ل ] repeated and mobile (MASH): for, when you say تَفْقَقَ, you find the breath confined, not perceiving any of it with the ق s; whereas, when you say تَفْقَقَ, you find the breath running on with the articulation of the ج s, unconfined. They exemplify by that [selection of letters] because, when the difference of the two kinds is apparent in two approximate letters, ق and ل [732], it will be plainer in two remote. IH says in the CM that the vocal are named جَهَرُت بَأْلَشَيْه مَجَهُورَة because, when the breath is prevented from running on with them, their sound is confined; so that the sounding of them becomes strong: while their correlatives are named مَهَمُوسَة by derivation from مُنْبَّلَ، which is obscuring [the sound], because, when the breath runs on with them, their sound is not so strong as in the vocal; so that in sounding them there comes to be a sort of obscurity, because the breath is divided in articulating them. This [distribution of the
letters] is [according to] the saying of the ancients (Jrb). One [of the moderns (Jrb)], however, dissents (from it), holding [the seven letters, which are lax, vid. (R)] غ، ع، ز، ى، ط، ض، and ى to be surd; and [two, which are rigid, vid.] ن and ت، to be vocal (SH). This professor thinks laxity incompatible with vocality, which [notion] is of no account (R); and considers rigidity corroborative of vocality (SH), which is not the case (MASH). It is mentioned in the commentary ascribed to IH that, if this "one" said that ض، etc., were [intermediate] between vocal and surd, it would be more probable, though ض is far from being surd; but, as for his making ن and ت vocal, it is strange. Nor is rigidity a corroboration of vocality, rigidity being only confinement of the current of sound upon quiescence [below]; while vocality is confinement of the current of breath notwithstanding mobility, as above explained: whereas sometimes the breath runs on, but not the sound, as in ن and ت; and sometimes the sound runs on, but not the breath, as in ض and غ: so that the difference between the two is obvious (Jrb). The difference between the vocal and the rigid is that in the vocal the stress is strong; while in the rigid it is severe by reason of their clinging to their position, not by force of impact (IY). The rigid [letters (Jrb)] are those whose current of sound is confined in their outlet, upon their quiescence [above]: so that it does not run on (SH); but you hear it for a time, and then it stops.
They are [eight letters (IY, Jrb), collected (IY, SH)] in [أَجْدَحْتَ طَبَّاَقَكَ Thou hast made thy dish excellent or (M)] [أَجْدَحْتَ نَظْلَبْتَ (M, SH), meaning I find thee to have mixed the beverage with water, or to have frowned (Jrb). The lax are contrary to them (SH), being those whose current of sound is not confined upon their quiescence (Jrb). And the intermediate are those in which neither the confinement [mentioned (Jrb)], nor the running on [mentioned (Jrb)], is perfect (SH). They are orig. rigid; and it is only because they use the sounds of the neighbouring lax letters as auxiliaries that the breath runs on with them, like ح, in the pronunciation of which the speaker uses the sound of ح as an auxiliary (IY). They [also (IY)] are [eight (IY, Jrb)] collected in لِمْ يُبَرَعُنَا Wherefore does he frighten us? (IY, SH) or لِمْ يُبَرَعُنَا They did not protect us (IY). Hence the lax are known to be thirteen letters (Jrb). They are د ، ث ، ذ ، ط ، س ، ز ، ض ، ص ، ش ، خ ، غ ، ح ، ف (S). These [three kinds] are exemplified, (1) [the rigid (Jrb)] by أَلْحَمْج أَلْحَمْج pilgrimage (SH): for, if you paused upon أَلْحَمْج أَلْحَمْج, you would find your sound still, confined; so that, if you desired to prolong your sound, that would not be possible for you (Jrb): (2) [the lax (Jrb)] by الطَّشُّ (SH) weak [or fine] rain: for, if you paused upon الطَّشُّ, you would find the sound of the ش.
running on; so that, if you willed, you would [be able to] prolong it (Jrb: (3) [the intermediate (Jrb)] by َلْخَدُ (SH) vinegar (MASH): for, if you paused upon َلْخَدُ, you would find the sound not running on, as in طَلْشُ; nor confined, as in حُجُ: (a) IH proves their differences by [three] approximate letters, rigid, lax, and intermediate, respectively, vid. ح, ش, and ل, which he assumes to be quiescent, in order that the confinement of the sound in its outlet, or its running-on, or its intermediate state, may be made plain; contrary to the [two] preceding [divisions, the difference of] which is plainer in mobility (Jrb): The covered [letters (Jrb)] are those whose outlet [below] is covered by the [upper (MASH)] palate (SH). They are [defined by Jrb as] those in which the tongue covers the upper palate, so that the sound is then confined between the tongue and the opposite part of the upper palate (Jrb). They are [four letters (IY);] ض, ط, ص, and ط (S, M, SH); while [all (S)] the others are open (S, IY), uncovered: (IY), because you do not cover your tongue for any of them, [by] raising it to the upper palate (S). Covering: is your covering the lingual outlet [below] of the letter by the opposite part of the palate (M). But the saying of [Z and] IH "outlet" [above] is not universally applicable, because the outlet of غ is the side of the tongue [732]; whereas the side of the tongue is covered by the
molars, as we have mentioned, and the remainder of the tongue by the palate (R). And covering is [explained by IY as] your raising the back of the tongue to the upper palate, [thus] covering it (IY). S says that (R), but for the covering [in them (R)], ص, ط, and ٔ would become د, س, and ٔ, respectively: while ص would be excluded from the language, because no other letter comes from its position (S, IY, R); so that ص, when it lacks covering, ceases absolutely to exist (IY).

"Covered", however, is really a tropical name for them, because the مُطَبَق covered is only the tongue or the palate, [whichever of the two you regard as covered by the other]; whereas the letter is مُطَبَق عَنْدَهُ [such as: the tongue, or palate, is] covered with, which is abridged to مُشْتَرِك, like مُشْتَرِك common, [meaning مُشْتَرِك فيه shared in (IY on §. 625),] of which there are many similar instances in the language (Jrb). The open are contrary to them (SH), being the opp. of the covered: so that, on articulating them, the sound is not confined between the tongue and the palate; but the space between the tongue and the palate is open. And the criticism upon "open", in respect of nomenclature, is like that upon "covered", because the letters are not open, but only the tongue is open from the palate with them (Jrb). The elevated [letters (Jrb)] are those by [articulating (MASH)] which the tongue rises to the
palate (SH). They are the [four (M)] covered [above];
and [three with which there is no covering, vid. (IY)]
\(x^\text{, }\), \(\hat{\text{g}}^\text{, }\), and \(\hat{\text{t}}\) [632] (M, SH), because the tongue rises
by reason of these three also, but not to the extent of
being covered by the palate (R). Elevation is the
tongue’s rising to the palate, whether you cover or not;
and depression is contrary to it (M). Covering does
not necessarily follow from elevation, but elevation
necessarily follows from covering: for, when you articu-
late \(x^\text{, }\), \(\hat{\text{g}}^\text{, }\), and \(\hat{\text{t}}\), the farthest part of the tongue is
elevated to the palate without [the palate’s] covering
[it]; and, when you articulate \(\text{ض}^\text{, }\) and its fellows, then
also the tongue is elevated, but the palate covers the
middle of the tongue. The elevated are named مُستَعْلِيَةٌ,
because with them the tongue is elevated to the palate;
so that they are مُستَعْلِعِيٌّ عَنْدَا أَلْفَسَانُ such as the tongue
is elevated with. But naming them “elevated” is
tropical, as is يَنْامُ فِيَهُ sleepy night (Jrb), i. e.,
that is slept in, like يُرَى مَعْاصِفُ windy day, [i. e.,
تَعْصِفُ فِيَهُ that the wind blows hard in (Jh on
عِصَف ),] and [312], it being مَفْعُولٌ فِيَهُ (Jh on
نَمَ). They may, however, be named “elevated” because
their sound is emitted from a high quarter, whatever
descends from a height being elevated (Jrb). And the
depressed are contrary to them (SH), being those with
which the tongue is depressed, and does not rise (R). They are [all of (R)] those that exceed the elevated (M, R). They are also called "low", because the tongue does not rise to the palate by articulating them, as it rises by articulating the elevated (Jrb). The liquid letters are those from which, because of their smoothness, no quad. or quin. [word (Jrb)] is quite free (SH). For the quad. or quin., being heavy, is not left devoid of some letter smooth upon the tongue, light (R): so that whenever you see it devoid of them, it is an exotic in Arabic, like عَصِيَّة gold and زِدَقاَة fracture [below] (Jrb); unless it be anomalous (R, Jrb), like عَصِيَّة [above], {guffaw, boisterous laughter (MAR)} and عَسْطُوس (R) a kind of tree (MAR); while the anomalous is not to be regarded (Jrb). Liquidity is elegance, and lightness, in speech. And these are the lightest of the letters (R). They are collected in مْرِ يَنْفِلِ (SH) Order [a distribution of] booty or spoil (MASH), نَفْلُ with mobilization [of the غ ] being i. q. غَنِيَّة booty spoil (Jrb, MASH). They are named "liquid" because liquidity, i. e., quickness in articulation, is only through the tip of the tongue and the lips, which are the two compartments of these six letters, since three of them, vid. ل, ر, and ن, are tippy [below]; and three, vid. ف, ب, and م, are labial [732]. These are the letters that mix best with others (Jrb). And the [solid
mutated are contrary to them (SH), being the opp. of the liquid letters (R). They are the [twenty-three] others (M, Jrb). The solid thing is that which has no hollow, and is therefore heavy. They are named solid because they are heavy upon the tongue, contrary to the liquid letters (R). They are [said, however, to be (R)] named muted (IY, R) because they are passed over in silence, or ignored, as respects formation of a quad. or quin. [word (IY)] from them (IY, SH) alone (R), denuded of liquid letters; as though they were muted, i.e., silenced, in that respect: or, as is said, because they are difficult upon the tongue (IY). But the first [name] is more appropriate, because, being the opp. of the liquid letters in sense, they should more properly be opposed to them in name (R). The resonant letters are those in which pressure in pause is joined to rigidity (SH). They are [five letters (Jrb),] collected in It has been thumped (SH), from , which is striking [the hand (R)] upon a hollow thing (R, Jrb, MASH), like a drum, etc. (MASH). They are named "resonant" from the loudness of the sound, being loudness of cry. IH says in the CM that they are named the resonant, or movent, letters by derivation either from , which is the rattle of dry things, because their sound is loudest among letters; or from,
moved it, because, from the rigidity of
their condition, their sound hardly serves to make their
quiescence plain, so long as it does not pass into quasi-
mobility. That [difficulty in sounding them quiescent]
arises only because they happen to be rigid and vocal,
the vocality preventing the breath from running on with
them, while the rigidity prevents their sound from
running on; so that, since they have these two qualities
combined, vid. the breath’s being impeded with them,
and their sound’s being prevented from running on, they
need an effort to make them plain: and, therefore the
speaker, in articulating them quiescent, has to exert so
much pressure that they almost pass into quasi-mobility,
because of the intention to make them plain; since, but
for that [pressure], they would not become plain (Jrb).
The sibilants are those which make a whistling, vid.
ُذُذَّ, ص (SH), because, when you pause upon ُدُدَّ, صِّ،
ُذُذَّ, and ُذُذَّ, you hear a sound that resembles whistling:
for they are [uttered] from between the central incisors
and the tip of the tongue [732]; so that the sound, being
confined there, comes like whistling (Jrb). The soft are
the letters of softness [253] (SH). They are َء، ص، and ى
[697], because of their susceptibility to lengthening of
their sound, which [susceptibility] is what is meant by
“softness.” When the preceding vowel agrees with
them [in kind], they are letters of prolongation and
softness. The \( t \) is always a letter of prolongation and softness: while the \( j \) and \( c \) after Fatha are letters of softness; and after Damma and Kasra, respectively, are letters of prolongation and softness. So IH mentions in the CM; and this confirms what we have mentioned at the beginning of the chapter on the Concurrence of Two Quiescents [663 (case 2, a-c)]. But one of the learned says in the CHd that they are named "soft" and "letters of softness" because they come forth easily, without any trouble to the tongue, that being from the width of their outlets, because the sound, when the outlet is wide, becomes expanded, prolonged, and easy; and, when the outlet is narrow, becomes compressed in it, and hard: except that \( t \) is more prolonged and lengthened, since it is wider in outlet (Jrb). The swerving is \( J \) (S, M, SH), which is so named -(R) because, in [articulating (IY, R, Jrb)] it, the tongue swerves (IY, SH), with the sound (IY), towards the interior of the palate (Jrb). Its lingual outlet, i. e., the tip of the tongue, does not withdraw from its position with respect to the palate; nor does the sound come from that outlet: but the two sides of the tapering part of the tongue withd.aw, and do not resist the sound, but leave its way open; while the sound comes out from those two sides (R), and from that [part of the palate] which is a little above them [below] (IY). S says (M), It is a rigid letter, in which the sound runs on, [i. e., it is intermediate between rigid
...and lax,] because the tongue swerves with the sound (S, M). It does not resist the sound, as the rigid letters do; but, if you will, you prolong the sound in it: nor is it like the lax, because the tip of the tongue does not withdraw from its position; while the sound does not come out from the position of the J, but from the two sides of the tapering part of the tongue, [and from the part of the palate] a little above that [above] (S). The reiterated is ر (S, M, SH), which is so named (R) because, [when you pause upon it (M, Jrb), you see that (IY, Jrb) the tip of (M, R)] the tongue falters, [as it were, i. e., stands, and then stumbles, and again stands, and then stumbles (R),] on account of [the reiteration in (M, R, Jrb)] it (M, SH). For that reason, [as explained (R)] in [the chapter on (R)] Imāla (IY, R), it is reckoned as two letters (IY), [and] its vowel is like two vowels [634, 750] (R). The airy [or ascending or descending] is ل (S, M, SH), (1) because the air of the sound is expanded by it (SH): (a) ل means مُنَامِلَة airy (R, MASH), as we mentioned [732] (R), like تَأْمِلُ and نَابِلَ [312, 343] (MA SH): (b) S says (Jrb), ل is a letter of softness, whose outlet expands more strongly to the air of the sound than the outlet of س and ل, because in س you compress your lips, and in ل you raise your tongue towards the palate [732] (S, Jrb): meaning that ل and س are like ل, except that you compress the lips in ل, and raise the...
tongue towards the palate in ی, so that the sign of the operation of the [vocal] organ exists in them; whereas ی is not so, since in it you find the mouth and throat open, not resisting the sound by pressure or confinement (Jrb): (c) these three are the faintest of the letters, from the expansion of their outlet; but the faintest of them, and the most expansive in outlet, is ی, then ی, and then ɪ (S): (2) because it ascends, or descends, in its outlet, vid. the farthest part of the throat [732], since you prolong it therein without the operation of any [vocal] organ: (a) گ is گ with ذamm of the ی, meaning ascent; or Fath, meaning descent: so it is mentioned in the CHd (Jrb). And ی is also called ی sonant, because it is a sound that has no support in the throat, ی being a [faint (Jrb)] sound (IY, Jrb). The gabbled is ی, because of its [weakness and (M, Jrb)] faintness (M, SH), from their saying ی and ی a man brisk, copious in speech (IY). It is so named because gabbling is carrying on the speech quickly; ی being a light letter, which it is not difficult to speak quickly (R). IH says in the CM, in assigning the reason for this nomenclature, that it is a rigid letter, with which the sound is prevented from running on; and that, though it is a surd, with which the breath runs on, still, in pause upon it, there is no breath to run on with it: so that its faintness is realized. But in the CHd it is
mentioned that the gabbled is $s$, because of its weakness
and faintness, and its quickness on the tongue, from $\text{gabble}$, which is the *quickest of speech*; and that what
is mentioned in the M [and SH], as to the gabbled’s
being $\text{ت}$, is seemingly a blunder by the copyist; and
further that the proof of its being $s$ is the saying of Kh\l
“but for a $\text{ذننا}$ in $s$, it would resemble $\text{ح}$” [732], where
by $\text{ذننا}$ he means the *squeeze* that is in $s$, not in $\text{ح}$;
while IJ says “One of the letters is the gabbled, which
is $s$, because of the weakness and faintness in it” (Jrb).

$\text{ضَخَّ}$ [with the dotted $\text{خ}$ (BS), which is an elevated
letter,] is more copious than $\text{ضَخَّ}$ (K on LV. 66, BS)
with the undotted [$\text{ح}$, which is a depressed letter];
and, for this reason, they say that $\text{ضَخَّ}$ with the
undotted [$\text{ح}$] is *sprinkling*, while they say on $\text{ضَخََّتُنَانِ}$
LV. 66. that its meaning is *gushing out with water.*
This is the recognized [opinion]: and is held by experts
in derivation, who say that the inventor [of words] put
a strong letter for a strong meaning, and a weak letter
for a weak [meaning], like his inventing $\text{قَصَم}$ with $\text{ق}$,
which is a rigid letter, for breaking a thing so that it
separates; and $\text{قَصَم}$ with $\text{ف}$, which is a lax letter, for
breaking a thing without its separating. And according
to this does the Master Sk interpret the saying of
Abbād Ibn Sulaimān that between letters and meanings
there is a natural affinity, since he sees that to construe it according to its apparent [sense] would occasion an obvious fallacy, that being [demonstrable] by several proofs, one of them that an expression is applicable to two opps., like جُون for white and black; whereas a thing’s affinity, by virtue of its nature, to a thing and its opp. is an absurdity (BS). Khl (IY, R), the author of the ‘Ain (M), calls [غ, ح, خ, غ, and خ] guttural, because they begin from the throat (R);] ق and ل uvular, because they begin from the uvula; ج, ش, and ض orificial, because they begin from the orifice, i. e., aperture, of the mouth (M, R) between the two jaw-bones (IY); ص, [س (M),] and ز apical (M, R), because they begin from the apex of the tongue being the tapering part of its end (R); ط (M), د, and ث ante-palatal, because they begin from the anterior [corrugated (Jh, KF)] part of the upper cavern (M, R) of the mouth (IY); ط, ذ, and ث gingival (M, R), because they begin from the gum (M); ر, ل, and ن tippy [above] (M, R), because they begin from the tip of the tongue; و (M), ب, and م labial (M, R); the letters of prolongation and softness hollow [732] (M); and ض, ح, and Hamza airy [732], since they are in the air, with nothing appertaining to them [as an outlet] (R).
§. 735. The letter is given the predicament of its approximate in outlet: so that (1) it is incorporated into the latter, [after change of the first into the second (DM),] as in ٌٍٍّٗٗ ٌٍٍّٗٗ VI. 101. And hath created everything and لَّكَ قَصُورًا XXV. 11. For thee palaces: (2) they are combined as rhyme-letters, [because they are like one letter (DM),] as in

[751] (ML), by a woman of the Arabs, exhorting her son. My little son, verily kindness is a slight thing, pleasant speech and savoury food (Jsb), the saying of Abū Jahl [at the battle of Badr (Jsh)]

ما تُنْقَمَ الْبَرِّ فَأَحْلَوْانُ مَنْى & بَارُّ عَامِيْنِ حَدِيْثُ سَنَى
لعَتِلُ هَذَا وَلَدَنْي وَأَمْيَى

[What does the war, in which fighting is now occurring for the second time, dislike in me? (I am) in strength like (a camel) that has passed two years after cutting its тِّشَ، fresh in mine age. For the like of this did my mother bear me! (Jsh)], and the saying of the other

إِذَا رَكَبْتُ فَأَجَعَلْونِي وَسَطًا & إِنِّي كُمْرَ لا أَطِيقُ الْعَتَّدَا

[When I ride, then put me in the middle (of the riders). Verily I am old: I am not able to manage the (camels) bolting off the road (Jsh)]; and that is named (ML), derived from أَكْفَانُ meaning I converted, or deflected,
because the poet converts the rhyme-letter, and deflects it from its course to another (DM). Approximate are like similar letters in incorporation, since the cause necessitating incorporation in two likes [731] is present in two approximates, being nearly the same, because returning the tongue to a position near that from which you raised it is like returning it to the very position from which it was raised. And it is therefore compared to the gait of the shackled, because he lifts his foot, and puts it down in, or near, the same position; and that is burdensome to him: and similarly, when you raise the tongue from a place, and return it to the same, or to one near it, that is heavy; for which reason incorporation is necessary (IY). [Z followed by] IH begins to explain the incorporation of approximates, one into the other: and prefixes a preface [below], notifying the manner of their incorporation; and then another preface [736, 737], notifying which of them may not be incorporated into their approximates (R). Whenever incorporation of the [letter into its (M)] approximate is intended, its conversion [into the form of the latter (M)] is unavoidable [755] (M, SH), as a preliminary (M), in order that they may become homogeneous, so as to make the incorporation true (Jrb), because it is impossible to effect incorporation of the former, as it is, into the latter (M). And, according to this, incorporation is really not correct, except in two likes [731] (IY). When, therefore, you
desire to incorporate the ُد into the س in يَكَانُ سَنَا بَرَقُهِ

XXIV. 43. The flash of His lightning doth well-nigh, [because of the proximity of their outlets (IY),] then, first convert the ُد into س, and afterwards incorporate it into the س, saying يَكَانَ نَا بَرَقُهِ; and similarly the ت into the ط in قَالَتْ طَاكُفَةٌ III. 65. And a sect say (M).

When you incorporate two mobile approximates, you do three things, make the first of them quiescent, convert the first letter into the form of the second, and incorporate, [as in XXIV. 43. above]; but, if one of the two approximates be orig. quiescent, there are only two operations, conversion of the first, and its incorporation, [as in III. 65. above]. This [combination of] conversion and incorporation is of three kinds: (1) the first is converted into the form of the second, and afterwards incorporated into it; and this is the proper mode of incorporation: (2) the second is converted into the form of the first; and then, the two letters being alike, the first is incorporated into the second: (3) the two letters are changed together into a [third] letter approximate to [each of] them; and afterwards one of them is incorporated into the other (IY). The rule is to convert the first (SH) into the second (R, Jrb), not the converse, [either] because incorporation is altering the first letter by uniting it with the second, and making it with the second like one letter; so that, since alteration of the
first, after the two approximates have become two likes, is unavoidable, you begin with altering it by conversion (R): [or] because the quiescent is more fit for alteration (Jrb): except because of an obstacle, [which prevents conformity to the rule mentioned (R),] as in إذْ بِكْتَرْدَا [737, 740-742]; and in a collection [of letters substituted (MASH)] for the ت of إفْتَعَالٍ [756], [where also the rule is disregarded,] for a similar reason, [vid. the first's being lighter than the second (R),] and because this ت is often altered (SH) without incorporation, as in إِصْطَبْ لِبِإِضْطَرْبِ and [692, 756]. Such an obstacle is [one of] two things, (1) the first's being lighter than the second, which is the case in (a) two guttural letters whose first is higher than the second [732]; but only when it is intended to incorporate ح or خ [737, 742], no other guttural being incorporated into one farther in than it [737]: (b) the and غ in such as سُئِدُ سِيَوُدُ [685 (case 7, a), 716, 737, 747]; because غ is heavy: (2) the first's being possessed of an excellence not [found] in the second, in which case this excellence is preserved [696], by abandoning conversion of the first into the second; and there is no incorporation, unless the second be aug., in which case its conversion and alteration, contrary to the rule [above mentioned], are not heeded, as مَكْتَمُ and إِزَانٍ [737, 756] (R). But مَكْتَمُ for
\( [741] \) is weak (SH), because here the first is not converted into the second, as is the rule; nor the second into the first, as is required by the obstacle; but both are converted into a third, vid. ح (MASH): while سبت, \( \text{orig. سدسن} \) [689, 758], is anomalous, [though] obligatory (SH), not used except thus (MASH).

§. 736. Incorporation in approximates being by assimilation to likes [731, 735], the closer their approximation, the stronger is incorporation in them; and the less the approximation, the more remote is incorporation (IY). The two approximates meet in either one word, or two words (M). When two approximates are combined, then, (1) if they be in two words, as مَنْ يُشْتَلِدُ؟ Who is like thee? [below], one of them is incorporated into the other: (a) confusion, if it occur, is not heeded, because they are in the place suggestive of separation; and, when they are separate, the o.f. of each is recognizable: (b) incorporation, (a) if both be mobile, is not necessary, nor approved: (b) if the first be quiescent, (α) is necessary in the case of ن with the letters of پَرْمَلُونا [751], and the determinative ل with what we shall mention [749]: (β) is not necessary in any other case; but is approved, and especially when the approximation is close: (2) if they be in one word, then, (a) if both be mobile, incorporation, (α) if it produce confusion
of one paradigm with another, does not take place, as in َرَجَعَ made firm and تَنْزَمَ knocked the peg [below]; and similarly in the n., as يَنْزَمَ peg [751]; (b) if it do not produce confusion, is allowable, as قَرَّتَمُلَ裹 for َرَجَعَ wrapped himself [737, 756], because فِنَالَ, with the ف and ع doubled, is not one of their paradigms, nay, does not occur, except when the ت of َقَفَعَ is incorporated into its ب [757], like َرَجَعَ, for which reason you do not say إِنَّهُ جَيَّلَ and [for َضَرَبَ تَفْتَقِعَ and َضَرَبَ تَفْتَقِعَ]: (b) if the first of them be quiescent, then, (a) if incorporation produce confusion, the first, if their approximation be not complete, remains unincorporated, as َقُنْوَانَ clusters of dates and صنْوَانَ [751] (R), pl. of صنو (K on XIII. 4.) having one root (K, B), كَنْيَةٌ surname, رُىَّةٌ رُّسَماةٌ [724] and كَنْيَةٌ surname, goitred antelope and غَنْمَ رَئْمَ goitred antelopes [751]; but, if their approximation be complete, may be displayed from regard to the confusion produced by incorporation, or incorporated from regard to the closeness of the approximation, as وَقَدَ inf. n. of وَقَدَ [above], aor. َيِتْدُ, and pl. of وَقَدَ yearling goat, where some incorporate the ت into the د, saying ُوَدَ and ُوَدَ َعَدَانَ 737, 758]: (α) hence their saying ُوَدَ [758] for ُوَدَ [above], which the Banū Tamīm alleviate by eliding the Kasra of the ب, like َكِبَدُ liver and َكَبَدُ [368]; so that, after making
[the ] quiescent, they say \( \ddot{\text{t}} \dot{\text{r}} \) and, in their dial., \( \dot{\text{t}} \ddot{\text{r}} \), with the quiescent \( \text{t} \) displayed, like \( \dot{\text{t}} \ddot{\text{d}} \dot{\text{n}} \), is not allowable, because this word is so often used that \( \dot{\text{t}} \ddot{\text{r}} \) is deemed heavy; while its pl. \( \dot{\text{a}} \ddot{\text{r}} \ddot{\text{n}} \) removes the confusion: (8) in such as \( \dot{\text{t}} \ddot{\text{d}} \dot{\text{m}} \) inf. n. of \( \ddot{\text{t}} \ddot{\text{d}} \dot{\text{d}} \) [above], aor. \( \ddot{\text{y}} \ddot{\text{t}} \dot{\text{d}} \dot{\text{r}} \), incorporation is not allowable, lest the excellence of covering [696, 735] be obliterated: (γ) some of the Arabs keep to \( \ddot{\text{t}} \ddot{\text{d}} \dot{\text{d}} \) and \( \ddot{\text{t}} \ddot{\text{d}} \dot{\text{d}} \) from fear of heaviness, if \( \dot{\text{t}} \ddot{\text{r}} \) and \( \dot{\text{t}} \ddot{\text{r}} \) were said, unincorporated; and of confusion, if \( \ddot{\text{t}} \) were said: and similarly in \( \dot{\text{t}} \) they keep to the Hijazi dial. var., i. e., Kasr of the \( \text{t} \) [758], because of that [fear of heaviness or confusion] which we have [just] mentioned: (δ) they form no paradigm in which \( \text{n} \) occurs quiescent before \( \text{r} \) or \( \text{l} \), as \( \ddot{\text{t}} \ddot{\text{d}} \dot{\text{n}} \) or \( \ddot{\text{t}} \ddot{\text{d}} \dot{\text{d}} \): for incorporation is not allowable here, as it is in \( \ddot{\text{t}} \ddot{\text{d}} \dot{\text{n}} \) [above], because \( \text{t} \) and \( \text{d} \) are closer in approximation than \( \text{n} \) and \( \text{l} \) or \( \text{r} \), as is proved by the incorporation of \( \text{d} \) and \( \text{t} \), each into the other [752]; contrary to \( \text{r} \) and \( \text{l} \), which are not incorporated into \( \text{n} \) [749, 750], as \( \text{n} \) is incorporated into them in two [separate] words, like \( \dot{\text{m}} \ddot{\text{s}} \ddot{\text{l}} \ddot{\text{b}} \) II. 142. From they Lord and \( \dot{\text{m}} \ddot{\text{s}} \ddot{\text{n}} \ldot{\text{k}} \) Who is for thee? [749, 751], because incorporation is then accidental, not permanent: and, according to this, if \( \ddot{\text{t}} \ddot{\text{n}} \) and \( \ddot{\text{t}} \ddot{\text{n}} \) were said, incorporation would not be allowable, because of what we have
[just] mentioned; so that nothing would remain but display [of the two approximates], which is deemed heavy, because, ن being near in outlet to ى and ر, they are, as it were, two likes: (e) وَتَدَ عَنْدَانِ inf. n. of وَتَدَ [above], with dissolution of incorporation, are weak, rare, not to be copied: (ξ) as for زَنْسَةَ [above], صُنْوَانَ, and the like, with display, they are allowable only because the approximation between the two letters is incomplete: (b) if incorporation of one of the two approximates into the other do not produce confusion, it is incorporated, as إِمْكَى was effaced [737], because انفعل, with repetition of the ف, is not one of their formations, except when the ف has the ن of انفعل incorporated into it, or is incorporated into the ن of انفعل [756], for which reason انفعل and انفسل [for انفعال and انصرف] are not said: (α) Khl says that you say يِسَرُّ and يَرْجَلُ I feared and يَسَرُّ dividing into portions (R): [for] S says (IY) “I heard Khl say يِرْجَلُ for انفعل from يِسَرُّ, as they say إِمْكَى, [by incorporating the ن,] because it is an aug. ن in a paradigm where the ر is not doubled (S, IY); so that this becomes equivalent to the detached [ن] in مَنَ مَشَلَكَ [above] and مَيْ مَاتً [for] انفعل. Who died? , it being plain, by the sense and the paradigm, that this is a ن: and similarly [إِيَّاسَ for] انفعل.
from despaired, by analogy to this" (S). In \( \text{ذَٰلِكُ} \), aor. \( \text{ذَٰلِكُ} \) [above], there is another preventive [of incorporation], vid. that incorporation would lead to two [consecutive] transformations [684 (condition 10, d)], i.e., elision of the \( \text{ف} \) in the aor. and incorporation. And hence they do not form such [a pret.] as \( \text{ذَٰدّتُ} \) with Fath [of the \( \mathbf{س} \)], because there would be two [consecutive] transformations in its aor. [\( \text{يُؤُودُ} \), then \( \text{يُؤُودُ} \), then] \( \text{يُؤُودُ} \) (M). Z means that from \( \text{مَعْلُوتَةٌ} \) [333] they say \( \text{ذَٰدّتُ} \), aor. \( \text{أَوْدُ} \), forming the v. in the pret. on [the measure of] \( \text{قَعَلْتُ} \) with Kasr, in order that the aor. may be on [the measure of] \( \text{مُقَعِّلُ} \), like \( \text{يَمَعِّلُ} \) [699-701]; and [thus] elision of the \( \text{ف} \), vid. the \( \mathbf{و} \), may not ensue in it: whereas, if the pret. were formed on [the measure of] \( \text{قَعَلْتُ} \) with Fath, the aor. would have to be \( \text{يَقَعِّلُ} \) with Kasr; and you would [then] elide the \( \text{و} \), as in \( \text{يَعَدُ} \) [482, 699]; and afterwards incorporate \( \text{د} \) into \( \text{د} \), after making the first quiescent; so that two transformations would occur consecutively (IY).

§ 737. It is not an absolute [rule] that, in every two approximates in outlet, one of them should be incorporated into the other; nor that, in every two remotes, such [incorporation] should be disallowed. For sometimes the approximate is liable to the intervention of
some preventive, which debars it from incorporation; and the remote happens to have some peculiarity, which makes its incorporation permissible (M). Incorporation of one of two approximates into the other, in one word, (1) when it does not produce confusion, is [found] only in a few cats., (a) ᴬْنُفُّلْ[736]: (b) إِمَّكِي[857]: (c) تُفْعَلْ[736, 756]: (d) رَمَّل[736, 756, 757]: (e) كُبْش[667, 682, 757]: (f) تُفْعَلْ[736, 756]: (g) إِدَّارَك[736, 758]: (h) كَبّش as an old woman (R), with double م (MAJh), orig. كَبّش[736], because كَبّش [with the ع doubled (IY)] is not one of their formations [395], so that they are safe from ambiguity (M on §. 736): (a) it [seems to be regarded by R as an augmented quad.; but] is [said by Akh to be (Jh)] a quin. [on the measure of كَبّش], like كَحْبُش (Jh, IY), the first م being a ن, because no [augmented] quad. of this formation occurs [394, 395] (Jh): (2) in other cases, is dubious, not allowable, except with closeness of approximation, and quiescence of the first, as in كَحْبُش and كَحْبُش[736, 758]; and, [even] with that, rare. And, for the most part, incorporation of one of two approximates into the other is [found] only in (1) two words; (2) كُبْش, and, كُبْش[above]. One preventive of such incorporation is the first’s being characterized by a quality not [found] in the second; in which case
the first is not incorporated into the second, for preservation of that quality (R). And [hence (M, R)] they do not incorporate (I) the letters of [camel's] lip became thin (MASH)] into what is approximate to them [below] (M, SH), because of their additional quality (SH), the preservation of which is necessary (MA SH), vid. (a) lengthiness in خ (R, Jrb), which is said, in the CHd, to be called "lengthy" and "long" [732], because it is so long that it reaches the outlet of ل (Jrb); (b) softness in ج and ى; (c) nasality in م [755]; (d) expansiveness [and flaccidity (R)] in ش (R, Jrb) and ف [753], because of their excessive laxity [734] (Jrb); (e) تأنيف in ف, i.e., a sound emitted from the mouth with the articulation of ف (R); (f) reiteration in ر (R, Jrb): (a) the disallowance of incorporation is caused not by lack of the requirer, but by existence of the preventive [of incorporation]; and hence خ، ف، م، ض، and ش، which are collected in compression of the edge of an eyelid [753]: (α) these letters are not incorporated into their approximates; but their approximates are incorporated into them: so that م is not incorporated into ب [755], as أُوَرَمُ بَكْرَا Honor Bakr; but ب is incorporated into it, as إسْكَب مَطْرَا Associate with Matar [754]; and ش is not incorporated into ج [745, 746]; but
is incorporated into ش [745]: and ب is not incorporated into ب [753], as Recognize Bakr; but ب is incorporated into ف [754], as Go into that: and ر is not incorporated into ل [750], as choose for him; but ر is incorporated into ر [749, 750], as ٍتُعْلِى َبَيْنَهُما آخْفِرَ XXIII. 118. And say, My Lord, forgive: for these letters contain an excess in sound over their approximates; so that their incorporation would lead to mutilating them, and annulling their superiority over their approximates (IY): (b), and ي [below] may be incorporated, one into the other, because the excellence of softness in one of them is not removed by its incorporation into the other, which also is characterized by softness (R): (c), IH says “into what is approximate to them” [above], because they are incorporated into their likes (Jrb); and the reason why [the ر and ي in] such as: and لِيْثَةٌ سِيدٌ, [orig. سَيِّدٌ and لِيْثَةٌ (Jrb.),] are incorporated is only that transformation [685 (case 7, a, a, b), 716, 735, 747] has made them into two likes (SH): (α) IH interposes an objection against himself, because he has laid down [above] that ﯾٰ and ي are not incorporated, each into its approximate; so that he, as it were, says [here] “How is one of them incorporated into the other in such as سِيدٌ and لِيْثَةٌ؟:” and then he replies that, if the conversion of the ﯾ into ي were for incorporation,
that would be an objection; but that the, is converted into ی only because their combination is deemed heavy, not for incorporation, for which reason the, is converted into ی whether it be first or second; whereas, if the conversion were for incorporation of one of two approximates into the other, only the first would be converted into the second [735]: and further that, after the conversion, two یs being combined, the first of which is quiescent, incorporation is necessary [731]; so that this belongs to the cat. of conversion of two likes, not of two approximates: (b) this reply, however, requires consideration, because, if the conversion were merely on account of their combination's being deemed heavy, , would be converted into ی when the first of them is mobile, as in طُرَبَتُ [685 (case 7, b, b), 714] and طُرِبْتُ [685 (case 7, a, b), 698]; which two [exs.] notify that the conversion, from the very beginning, is for the sake of incorporation: for , and ی [below] are approximate in quality, vid. their being soft, vocal, and intermediate between rigid and lax [734], although they are not approximate in outlet [732]; so that one of them is incorporated into the other; while the , is converted, even if it be second, because the intention is to alleviate by the incorporation, whereas double , is not lighter than , and ی: thus approximation in quality is treated like approximation in outlet; and they are also encouraged to
incorporate by the quiescence of the first, and its being *ipso facto* a butt for incorporation: and, as for the excellence of softness, it is, as we said [above], not removed [by the incorporation], because each of the two letters is characterized by softness (R): *(d)* [the readings] 

\[ \text{XXIV. 62. For some of their business [748, 752],} \]

\[ \text{VII. 150., LXXI. 29. [128, 539], and} \]

\[ \text{XXXIV. 9. We will make the earth swallow them up [753] occur (SH), incorporation being transmitted, in such cases, from some of the Readers (R), though the GG disapprove of that (Jrb): *(\alpha )* skilful elocutionists hold that what is meant by “incorporation” [here] is stifling, which is tropically termed “incorporation”, because stifling is approximate to incorporation [731, 752]; for, if that were [really] incorporation, two quiescents would irregularly concur in XXIV. 62. [above]: *(\beta )* Ks and Fr allow incorporation of *r* into *l* regularly, from dislike to the reiteration in *r*: *(\gamma )* the mobile *m* preceded by a mobile is pronounced faint by IAl, when followed by ب , as in بَالِسُ عَلَيْهِ الْيَدَمُ بَالْشَّأْمِكْرِينَ VI. 53. Is not God best acquainted with the thankful? [755]; and that is tropically named “incorporation” by his school, though it is [really] stifling (R): *(2)* the sibilants [746, 752] into any other letters (SH), lest the excellence of sibilance be removed: *(a)* they are
incorporated only one into another, as will be seen [752]; except in the *conjug.* of [below], as *إَرَانَ إِسْنَعَ* [735, 756] (R): (3) the covered [letters (R, Jrb)] into any others, without covering [below], according to the chaste [usage] (SH), except in the *conjug.* of [below], as *إِحْفَظْ ذَالِكَ* [756]: (a) you say *إِحْفَظْ ثَانِيََا* *Keep that* and *إِحْفَظَ ثَانِيَا* *Keep a second*, with incorporation, together with retention or omission of covering, its preservation being chaster, as will be seen [752]: (b) in [cases 2 (a), 3, above] the preventive is removed by conversion of the second into a sibilant letter or a letter of covering, because, the second, being *aug.*, its alteration is not disapproved (R); (c) it is known, from IH’s saying “without covering” [above], that the covered letters are incorporated with retention of the covering, as in the reading of IÁl فَرَّطْ نَِّي جَنَبَ اللَّهِ XXXIX. 57. [54, 7-2]; but this requires consideration, as will be seen (Jrb): (4) a guttural letter [near to the mouth (M)] into one farther in (M, SH) the throat (M), towards the thóax (MASH), than it (SH), lest incorporation of the easier into the heavier ensue, and thus heaviness be entailed (Jrb); except *ح* into *غ* and *س* [735, 742] (SH), from the closeness of the approximation (Jrb): (a) some guttural letters are neither incorporated, nor incorporated into, vid.
Hamza and ١ [738, 739]; but the rest of them are incorporated, and incorporated into [740-743] (IY): (b) incorporation of two approximate guttural letters is rare; but, if it chance to occur, the lower is incorporated into the higher, as اَجْبَةَ حَاتِبَةٌ Slap Hātim on the forehead [740]: (a) if the second happen to be lower, one does not incorporate, unless there be between them a close approximation, in which case one incorporates by contravening the condition of incorporation among two approximates [735], vid. by converting the second into the first, as when ح is followed by ١ or ٨; since, if the first were converted into the second, the expression would not be lighter than it was before incorporation (R): (b) hence, with these [letters], they say إِذْبَكَتْرُدَ ١ and إِذْبَكَتْرُدَ [735, 740-742] (SH), converting the second into the first (R, Jrb), not the first into the second (Jrb), in order that the incorporation may not be heavy (R): (c) this [case 4] requires consideration, because incorporation of ح into ١, by conversion of the ح into ١, notwithstanding that ١ is farther in the throat than ح, is allowable, as will be seen [743]: but to this it can be replied that, since they are [both] from the third outlet of the throat [732], it is as though neither of them were farther in the throat than the other; and, if you say "The undotted ح and ١ are [both] from the
middle outlet [of the throat]; so that, if what you mention were correct, IH ought not to mention them also”, I say that, since incorporation of ح into س is allowable [740], notwithstanding that they are not from one outlet, and for that reason the mention of س is unavoidable, he joins خ with it, lest the exception he fancied peculiar [to س] (Jrb). But they incorporate (1) ض into م [751] (M), as من مَعك Who is with thee?, because, though they differ in respect of [their outlets on] the tongue and lip, [respectively,] they agree in the quality of nasality produced in them from the upper part of the nose (IY): (2) [six of] the [eleven] letters [749] of the tip of the tongue, [which are ذ،ظ،س،ز،ص،ط،ت،ر،ن، and ت (IY),] into ض and ش [746, 748, 752] (M), because, though they are not from the same outlets as the two latter, still they amalgamate with them, since ض through its flaccidity, and ش through the expansiveness in it, are so lengthy that they reach the letters of the tip of the tongue: (3) ء and ظ [above], which agree in the quality of prolongation and lengthiness, though their outlets are far apart, one of them being from the lip, and the other from the middle of the mouth [732]; so that, when they meet, and their first is quiescent, the ء is converted into ظ, and [the first] is [then] incorporated into the [second] ض [747] (IY). And I shall [now] explain to you in detail the predicament of the letters, one by one;
and what happens to some of them, [when combined] with others, in incorporation (M).

§. 738. Incorporation is the general rule [744-752] in the letters of the mouth and tongue [732, 734], because they are more numerous in the language; so that heaviness in them, when they are adjacent and approximate, is more apparent; and alleviation of them more obligatory. But the letters of the throat, and those of the lip [732, 734] are more remote from incorporation [737 (case 4, a, b), 740, 742], because they are fewer in the language, and more troublesome to the speaker; and such of them as are incorporated [738-743, 753-755] are so because of [their] proximity to the letters of the mouth and tongue [743] (IY). Hamza and й are not incorporated [737, 740] (R). Hamza is in reality a rising produced from the farthest part of the throat [658, 732]; and is therefore heavy, in their estimation: and, since it is deemed heavy [when single], it is heavier with its like; so that, when two Hamzas are combined in any position other than that of the в [below], there is no incorporation in them; but they have, in alleviation, a process more suited to them than incorporation [661] (IY). Hamza [therefore (IY)] is not incorporated into its like, except (1) [when it is a double в, vid. (IY)] in [ٌََّّ, فَعَلُّ, and what resembles them, whose в is a Hamza (IY),] such as ْلاٌ، 661, 671, 731].
and the name of a valley (M): (a) if you made for petitioner and crier, from crying out, a pl. on [the measure of], you would say: the Hudhali Al Mutanakhkhil says

 لوَأَنَّهُ جَآَءَنِي جَوُعًا مُهَتَّلَدٌ مِنْ بِيْسِ أَلْنَسِ عَنْهَا أَلْخَيْرُ مُحَاجِزْ.

If it were the case that there came to me a hungry perishing man, one of the distressed of the people, from whom good was withheld, where بَيْسِ [685 (case 10), 715] is pl. of بَیْسُ: (b) this is in one word (IY): (2) among those who hold that two [consecutive] Hamzas should be sounded true [when they meet in a position other than that of the ع (IY)]: S says “As for the two Hamzas of Thy father read [731] and أَنْزِي أَبَانَ [662, 731], there is no incorporation in them” (M), though alleviation of one of them is obligatory [661, 662] (IY): “but”, says he, “they assert that IAI, and some people with him, used to sound the two Hamzas true, which is [a (IY)] corrupt” [dial. of some Arab folk (IY)]; so that, according to the saying of these, incorporation [of two Hamzas (IY)] is allowable (M), though the Hamza is not [orig.] double, [as it is in exception 1] (IY). It is not incorporated into any other [letter] (M), because it is not incorporated into its like, so that
incorporation into its approximates [740] is more unlikely; unless it be softened into , or ـ, and then encounter such [a letter] as ـ or ـ is incorporated into [747], in which case it may be incorporated, on the ground that it is a ـ or ـ, as زیّة for زرّیّة [685 (case 7, b, b, b), 716], where incorporation may be omitted, [as زرّیّة] because the , is meant to be understood as Hamza; or employed, because it is a quiescent ـ followed by ـ, as in لکی, orig. طَلْوِی, inf. n. of تَلْوِیّة [685 (case 7, a, b), 716] (IX). Nor [is] any other [letter incorporated] into it (M).

§. 739. 1 [682, 716, 737, 738, 740] is absolutely not incorporated, either into its like, or into its approximate (M). For, if it were incorporated into its like, the two would become [letters] other than ـ, because the second of the incorporated [pair of letters] is only mobile [731]; whereas ـ is not mobilized, so that its mobilization would lead to its conversion into hamza [683]: while the first, though quiescent, is only like the second [731]; [so that it two would become a Hamza:] and then, in the case of ـ, what is disallowed with its like is disallowed with its approximate. Or, if you will, you say that it is not incorporated into its like, because incorporation is only into a mobile, whereas mobilization of ـ is not correct; nor into an approximate, lest the additional [quality of] prolongation and lengthiness in 197а.
it be obliterated [737] (IY). Nor is it capable of being incorporated into (M).

§. 740. Having explained the approximation of letters according to the outlet [731, 735], and according to a quality that takes the place of it [731, 737], and explained which of them are not incorporated into their approximates [736, 737], IH begins upon the letters that are incorporated into their approximates, mentioning them in the order adopted in mentioning the outlets [732]; but omitting Hamza, because it is not incorporated into its approximates [738]; and f, because it is not incorporated into its like or its approximates [739] (Jrb). s [is incorporated (M, R)] into ح (M, SH), only (R), whether the s occur before, or after [below], the ح (M), as إذّ بَعْثَةٍ [737] (M, R, Jrb) and إِجْبَةَ حَاتِبًا. Slaughter this one [735, 737, 742], for إِجْبَةَ حَاتِبًا and إذّ بَعْثَةٍ (M), because they are approximates, since ح is from the middle of the throat, and s from the first [and farthest] part of it, only (customer) being between them [732]; while both are surd, lax [734] (IY). Separation is better, because doubling of guttural letters, not being general in one word, as we mentioned [698], is rare in two words also [742]; while incorporation is good Arabic, because the two outlets are approximate [732], and both [letters] are surd, lax [734] (R). But ح is
nearer to the mouth; and, for that reason, is not incorporated into س [735, 737]. Separation is better, in this [also], than incorporation, since guttural letters are not generally incorporated [738, 742], because of their remoteness from the outlet of the [other] letters, and their fewness. If you will, however, when س is after ح [above], you convert it into ح; and incorporate [the first ح into the second], in order that the incorporation may be in what is [comparatively] near to the mouth, as أُصِلْحُ خَيْسَا Act well to Haitham, for أُصِلْحُ خَيْسَا: but, as for your incorporating ح [into س] by converting it into س, no! (IY). س is not incorporated into خ, though خ is nearer in outlet to س than ح is, because س is surd, lax, like ح; whereas خ is vocal, intermediate between rigid and lax (R). And only its like is incorporated into it, as أُبِنِهِ تَحَلَّلاً Slap Hilāl on the forehead (M). No approximate is incorporated into it, because before it in [order of] outlet there are only Hamza and ل [732], in neither of which is [such] incorporation correct [738, 739]; while those which are after it, nearer to the mouth, are not incorporated into it, because it is farther in the throat, and what is nearer to the mouth is not incorporated into the farther in the throat [737] (IY).

§. 741. خ [is incorporated (M, R)] into (M, SH) (1) its like, as ارفع علياً Exalt 'Ali and من ذا آلمَي يشفع
II. 256. [182] (M), and similarly 

That I will not let the work of any worker be wasted (IY) : (2) ح (M, SH), from proximity of outlet (R), whether the ح occur after, or before, the ح (M), as ذ بُكْتُرَدًا Exalt Ḥātim (M, R, Jrb) and

Slaughter a yearling goat [735, 737, 742], for ح حَاتِبًا and ذ بُكْتُرَدًا (M) : (a) S says that [in Scourge Hamal (S)] incorporation and separation are good, because both [letters] are from one outlet [732] (R) : (b) conversion of ح into ح, (a) before the ح, is good, because the rule of incorporation is that the ح should be incorporated into the second, and transmuted into its form; (b) after the ح, is allowable, but not so good as the first (IY) : (c) ح is not incorporated into ح in إِمْدَحَ عَرْنَةُ Praise ‘Arafa; but, if you [first] converted the ح into ح, saying إِمْدَحَ عَرْنَةُ, it would be allowable, as you say إِجْبَةٌ عِنْبَةٌ [below] (S) : (d) AlYazīdī, however, transmits from IA1 فَنَسْ رَحْيَ ح عَيْنَ النَّار III. 193. And he that shall be dragged away from the fire [below], with incorporation of the ح into the ح [742] (M) : (3) s also, but after conversion of both into ح, as مَكْحُومُ with them and مَكْحُومُ with these [below]; though separation is more frequent: (a) the
rule of converting the first into the second [735] requires \( \text{ل} \) to be said; while the obstacle, vid. that the second, i.e., the \( \text{s} \), is farther in the throat, and heavier, requires the second to be converted into the first, and \( \text{م} \) to be said: but both [forms] are deemed heavy; for which reason double \( \text{s} \), as in \( \text{x} \) and \( \text{k} \) [698], and double \( \text{e} \), as in \( \text{d} \) repulsed and \( \text{ج} \) was pusillanimous, are very rare: while omission of incorporation also is deemed heavy, because each of the two [letters] is considered heavy, on account of its being low in the throat, and \( \text{a fortiori} \), therefore, the two combined; while they are also incongruous, since \( \text{e} \) is vocal, and \( \text{s} \) surd: so that they seek a letter akin to, but lighter than, both, vid. \( \text{j} \), which is lighter, because higher in the throat, than both, for which reason such as \( \text{بع} \) was hoarse, \( \text{د} \) buried, and \( \text{ز} \) was wide and spreading, are numerous, contrary to \( \text{د} \) and \( \text{ج} \) [above], \( \text{k} \) and \( \text{n} \); while it is akin to \( \text{e} \), because both are from the middle of the throat; and to \( \text{s} \) in surdity and laxity: and, for this reason, some of the Banu Tamim convert the \( \text{e} \) and \( \text{s} \) into \( \text{j} \), and incorporate one of them into the other, as \( \text{مكحلم} \) and \( \text{مكحلم} \) [above] for \( \text{مكحلم} \) and \( \text{مكحلم} \); though the most frequent [usage] is to omit conversion and incorporation, because the combination of the two [letters] is accidental (R): (b) like that is \( \text{جبة عنة} \) Slap ‘Inaba on the forehead
[above] in incorporation and separation; and, when you mean to incorporate, you transmute the  \( \varepsilon \) into  \( \text{ح} \), and then incorporate the  \( s \) into it, so that they become two  \( \text{ح} \)  \( s \); though separation is better (S): but [R says that] they do not act like that when the  \( s \) precedes the  \( \varepsilon \), as in \( \text{جاجّة عليًا} \) Slap  \( \cdot \text{Ali on the forehead} \), because the rule of incorporating the lower into the higher, by conversion of the first into the second, is an universal, unbroken, rule [737]; and, that being impracticable for them, from the heaviness of double  \( \varepsilon \), they abandon incorporation altogether (R). Only its like is incorporated into it (M). No approximate is incorporated into it: and, as for what is transmitted from IAI in III. 182. [above], it is weak, according to S, because  \( \text{ح} \), which is nearer to the mouth, is [here] incorporated into the [ \( \varepsilon \), which is] farther in the throat [737], the reason being that IAI regards the approximation in outlet; whereas the rule is what we have premised (IY). But, when  \( \varepsilon \) and  \( s \) are combined, they may be converted into  \( \text{ح} \)  \( s \), and incorporated [one into the other], as  \( \text{مَكَّةَ وَلَاءٍ} \), transmitted from the Banû Tamîm, and  \( \text{صَعُودَةَ هَلَال} \) Scourge Hilal (IY), for  \( \text{مَكَّةَ وَلَاءٍ} \) and  \( \text{مَكَّةَ وَلَاءٍ} \) (IY); and  \( \text{صَعُودَةَ هَلَال} \) and  \( \text{صَعُودَةَ هَلَال} \) (IY). And [such incorporations as] these are frequent in the speech of the Banû Tamîm, because the combination of
two $s$ is lighter, in their estimation, than that of two $e$s or two $s$s, and nearer to the mouth (IY).

§. 742. ح [is incorporated (M, MASH)] into (M, SH) (1) its like, as إِذَاً بُعِّلَ حَمَّالًا $S'aughter a lamb$, لا أَبْرَحَ حَمَّالًا حَتَّى حَتَّى XVIII. 59. [549] (M), and حَتَّى حَتَّى II. 236. The bond of marriage until: (a) there is no difficulty in that, because incorporation of ح into ح is like that of ح into ح, as II. 256. [741] (IY): (2, 3) ح and ح, by converting them into ح (SH), as before stated [735, 737], in إِذَاً بَطَّاحُ إِذَاً بَطَّاحُ [741] and إِذَاً بَطَّاحُ إِذَاً بَطَّاحُ [740] (Jrb); though III. 182. occurs (SH), read by IAL with incorporation, by converting the ح into ح [741]. As for ح, it is not incorporated into what is above it, because ح, which is nearer to it than ح, is vocal, while ح is surd [734]: and, though ح is likewise surd, still its outlet is far from that of ح [732]. But ح is incorporated into a [letter] farther in [the throat] than it, vid. [one of] two things, ح and ح [735, 737], by their being converted into ح, as إِذَاً بَطَّاحُ إِذَاً بَطَّاحُ [above]. Although incorporation is rare in guttural letters [733, 740], because of their heaviness, for which reason they are seldom doubled [698, 740], and even in two words they are mostly not incorporated, one into the other, lest a quasi-double [letter] be formed from them, still ح is incorporated into one of the two letters, from the closeness of...
its approximation to them. And the second is converted into the first, although the converse is the rule [735], because the lowest of the gutturals in the throat is the heaviest of them; the heaviest being Hamza, then s, then ɛ, then ɛ', then ḫ, and then ɛ; so that ɛ is lighter than ɛ and s: while the intention of incorporation is to alleviate; and therefore, if you converted the first, which is lighter, into the second, which is heavier, you would dissipate the lightness of incorporation, because of the heaviness of the letter [that the first would be] converted into; and then the case would be [as bad] as though nothing at all were incorporated (R). But s and ɛ are [regarded by Z as] incorporated into ḥ [740, 741] (M), since there is nothing to prevent that, because they are farther in the throat, and ɛ nearer to the mouth, for which reason they are incorporated into it; while it is not incorporated into then, because the nearer is not incorporated into the farther [737] (IY).

§. 743. ɛ and ḫ are incorporated, each of them into (1) its like, as in the reading of IA1 ٍےٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ…
in that, because of the unity of outlet, and the lack of preventive: (b) no other two ġ s, and no two ħ s, meet in the Kur (IY): (2) its fellow (M), ġ into ħ, and ħ into ġ (SH), as إسْلمَ َعَمْلَكَ Brain Khalaf and إمْلِعُ حَلَفًا. 

*Skin thy sheep* (M, R): (a) ġ is incorporated into ħ, because ħ is higher than it (R): (a) S says (IY, R), Separation is better; but incorporation is good (S, IY, R), like إِنْ مَكَلَّمًا [above], as in ġ with ح [741, 742] (S): (b) the superiority of separation is proved by the rarity of ġ and ħ in the *conjug.* of دَدُ [below], because the Arabs hardly ever double what they deem heavy; but Mb says that incorporation is more proper than separation, though separation is good (IY): (b) ħ is incorporated into ġ (R, Jrb), by conversion of the ħ into ġ, though ġ is farther in [737], because their approximation is close, as in III. 182. [741, 742]; and because ħ and ġ are [both] from the third outlet of the throat, which is the nearest of the [guttural] outlets [below] (Jrb): but separation is better: (a) incorporation is good, but not so good as incorporation of ġ into ħ [above], because ħ is higher than ġ; and because double ħ is frequent, while double ġ does not occur, except when parted, as in صَغِيفَة beautiful garden (R): (b) the superiority of separation is proved to you by the rarity of ġ in the *conjug.* of دَدُ [above] (S): (c) the reason why incorporation 198a
of خ into غ, by conversion of the first into the second, [like إِسْلَفَتْبَدُ (S),] is allowable, notwithstanding that the first is higher than the second [737], is only that their outlet is the nearest of the guttural outlets [above] to the tongue [738]; for some of the Arabs say مَنْخَلُ and مَنْغُل with stifling of the ن before خ and غ [751], as before the letters of the [tongue and (S)] mouth: (d) such incorporation as that is not allowable in ح and خ [741, 742], because they are far from the mouth (R). Some allow incorporation of خ and ح into them, because of their nearness to the mouth; but most disallow that, because خ and ح, being very near to the mouth, are far from ح and خ (IY).

§. 744. The discussion of the guttural letters being ended, Z begins upon the discussion of the letters of the mouth [738], because they are next to them [in order of outlet]. ق is the nearest of the letters of the mouth to the throat, and ل is next to it (IY). ق and ل are like خ and غ [743] (M), each of them being incorporated into its like, and into its fellow (IY), ق into ل, and ل into ق (SH), as فَلَمَّا أَفَاقَ قَالَ VII. 140. And when he recovered, he said and كَي نُسْبِّحَكَ كَثِيرًا وَذَكَرْكَ كَثِيرًا XX. 34. That we may glorify Thee much, and make mention of Thee often, حَلَقَنَا مَنْ عِندَكَ قَالُوا XXIV. 44. Hath created every beast and إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا XLVII. 18. When they go
forth from thy presence, they say (M); but not into any other [letter] (IY). As for their incorporation into their likes, there is no difficulty in it, as VII. 140. [above], حَتَّى إِذَا أَدْرَكَهُ الْفَرْقَ تَالَّا آمَنَتُ X. 90. Until, when drowning overtook him, he said, I believe, and مَا يَنْقِفُ قُرْبَاتِ IX. 100. And take what they expend to be oblations; and as XX. 34. [above] and إِنْكَ كُنتَ XX. 35. Verily Thou art (IY). ق is incorporated into ل, by conversion of the first into the second, as خُلْقُ كَلَّدَةٍ Overtake Kalada (R), the name of a man (M.A.R). S says (R), Incorporation is good, and separation is good (S, R). You incorporate (S) because the two outlets are near: and because ق and ل (S, R) are letters of the tongue; while they agree (S), [and] approximate, one to the other (R), in rigidity (S, R). And ل is incorporated into ق, as إِنْهَكَ ُتَكْنَأ Torture Katan, by conversion of the first into the second (R). Incorporation is good; but separation is better (S, R), because ق is farther in [the mouth than ل] (R). Separation is better, [says S (R),] because their outlets are the nearest of the lingual outlets to the throat; so that they are assimilated to خ with غ [743], as [what has (R)] the nearest of the guttural outlets to the tongue is assimilated [to the letters of the tongue (S)] in the separation and incorporation mentioned by us (S, R).
§. 745. [is incorporated (M, R)] into (M, SH) (1) its like, as [is incorporated (M, R)] into (M, SH) (1) its like, as [is incorporated (M, R)] into (M, SH) (1) its like, as [is incorporated (M, R)] into (M, SH) (1) its like, as ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ
fall down [752], Protect thy neighbour, XXXII. 10. When they came upon you, and He stayed not sitting (M), because, though these letters are not approximate to چ, since they are from the tip of the tongue and the central incisors, while the outlet of چ is from the middle of the tongue [732], so that there is some distance between them, still چ is treated, in that [respect], like its fellow, vid. ش, which, though it is from the outlet of چ, contains an expansiveness that reaches [the outlets of] these letters: so that they may be incorporated into چ, from the contiguity [of its fellow ش to them]; whereas چ is not incorporated into them, because it is treated like ش [746] (IY).

§. 746. IH does not mention ش [below], ی [747], and ض [748], because, being letters of َصَوْرِيَّ مُسْحَرِر, they are not incorporated into their approximates, for the reason before given (Jrb). ش is incorporated only into its like, as إِتْمَشْ شِيْحَع़ Gather wormwood (M) and أَخْمُشْ شَيْبَة Scratch Shaiba. Two شs do not meet in the Kur (IY). ش is not incorporated into any of its approximates (IY, R), as we mentioned [737] (R), because of the additional [quality of] expansiveness in it (IY). IAl is reported to have incorporated it into س in إِلَى ذِي ذَرَّةٍ سَبِيلًا XVII. 44. A way to the Lord of the
empyrean, as he [is reported to have (IY)] incorporated into it in [such as (IY)] XIX. 3. [85] (IY, R), notwithstanding that س is a sibilant [737] (R), because they are fellows in surdity and laxity [734] and sound (IY); since ش is a letter so expansive in sound that both are, as it were, from one outlet, although their outlets are far apart [732], as we mentioned on the incorporation of ج and ش, one into the other [737] (R). But this is not the way of the BB, because ش has, in [its] expansiveness, a superiority of length, and an excess of sound, over س (IY). The GG of AlBasra [therefore] disallow incorporation of ش into س, and the converse (R). What is incorporated into ج [745], and ج [itself] and ج, are incorporated into it [737, 748, 752], as لَا تُحَالَط شَرًا. Mix not with evil, لَمْ يُرْدْ شَيْئًا He meant not anything, أُصِبَتْ شَرِبًا She obtained a drink, لَمْ يَحْفَظْ شَعْراْ He learnt not any poetry by heart, لَمْ يَتْجَهَّد شَرِبْكاَ He took not any partner, لَمْ يَرْتَ شَسْعاً He inherited not a strap of a sandal, and دَنَا إِلَّا شَاسِعُ The man having his sandal-strap broken drew near (M).

§. 747. ش [746] is incorporated into its like, (1) attached, [both being in one word (IY),] as عَيَّ حَيْ و [728, 730. A, 731 (conditions 1, f, c, and 10, c)] (M), for
and عَيْبِي (IY): (2) quasi-attached, [both being virtually in one word (IY),] as My judge and My shooter [129]: (3) detached, [the two likes being in two words (IY),] when the letter before the [first (IY)] ی is pronounced with Fath, as أَخْشَى يَا سِرا [731] (M) and إِرْضَى يَسَارًا Be thou [fem.] pleased with a competence (IY); whereas, if the letter before it be homogeneous with it, as in إِظُلْـبِي يَسَرًا Wrong thou [fem.] Yāsir, it is not incorporated (M): (a) the difference between the two [cases] is that, when Kasra is before it, the prolongation in it is complete; so that it becomes on a par with ٰ, because what is before ٰ is only [Fatha, which is part] of it [697]; and therefore the ی is not incorporated, as ٰ is not [739], because, if you incorporated it, notwithstanding the Kasr of the letter before it, the prolongation in it would be removed by the incorporation: so that two causes [for not incorporating] are combined, removal of the prolongation, and weakness of incorporation in the detached, where incorporation is weak because the [final] letter [of a word] is not invariably followed by its like, and is liable to be paused upon (IY). And [three letters (IY),] its like, و, and ن, are incorporated into it, as طَلِي [685 (case 7, a, b), 716, 738], and مَن يَعْلَمَ Who knows? (M). As for incorporation of its like into it, there is no difficulty in
that, because they are united in outlet and prolongation. And similarly the \( \text{ض} \) of \( \text{ض} \) in. of \( \text{ض} \) [above], and \( \text{ض} \) in. of \( \text{ض} \) \[730. A\], because \( \text{ض} \) and \( \text{ض} \), though their outlets are far apart, are united in prolongation; so that they become like two likes, for which reason the \( \text{ض} \) is incorporated into the \( \text{ض} \), after being converted into \( \text{ض} \) [735]. Moreover, issues from the lip [732], and then descends into the mouth, until it stops at the outlet of \( \text{ض} \); so that they, according to this, are adjacent. When, therefore, they meet in one word, and their first is quiescent, one of them is incorporated into the other, as لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ لَا مِنْ Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín [above], orig. لَا مِنْ لَا مِنْ لَا مِنْ Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín Lâ mín [685, 737]. And so, if the second were \( \text{ض} \), you would convert it into \( \text{ض} \), and then incorporate the \( \text{ض} \) into it; the \( \text{ض} \) being converted into \( \text{ض} \), and not the \( \text{ض} \) into \( \text{ض} \), because \( \text{ض} \) is lighter, and incorporation is only transport of the heavier to the lighter. Hence یَومُ pl. of یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَومُ یَو... [and
and the letters of prolongation and softness are used for inflection; and is substituted [in pause] for the Tanwin following the inflection in the acc. case, as [497, 640, 649, 684] (IY).

§ 748. ض [746] is incorporated only into its like, as إِبْنِ ضِعْفَهَا Take the double of it (M) and Make Damra slip; not into any other [letter], because of the lengthiness in it, which would be removed by incorporation [737] (IY). And, as for what Abù Shu‘aib asSūsī reports, on the authority of AlYazidi, that IAl used to incorporate it into the ش in لِبَعْضِ شَأْنُهُم XXIV. 62. [737, 752], Abù Shu‘aib’s report is not free from blemish [below]. (M). Ibn Mujähid says that no one but Abù Shu‘aib asSūsī has reported this of him; and it is contrary to the saying of S (IY), because the outlet of ض is from the first part of the side, and [that of] ش from the middle, of the tongue [732] (S). The reason for [allowing] it is that ش is lengthier than ض, and contains an expansiveness not [found] in ض; so that ض becomes more deficient than it, while incorporation of the more deficient into the more excessive is allowable; and that is corroborated by [the fact] that S transmits إِسْتِكْبَع as said by some of the Arabs for إِسْتِكْبَع [691, 756]; and, since ض may be incorporated into ط, a fortiori.
is it incorporated into \( ش \). The Kur does not contain \( ض \) followed by \( ش \), except in three passages, one where \( \text{IA} \) incorporates it, vid. XXIV. 62. [above]; and two where he does not incorporate it in conformity with the version [of XXIV. 62.], vid. XVI. 75. Any sustenance from the heavens and the earth, at all and \( شقَّقَّاكَ آَرَضَ شَفَّا LXXX. 26. We have cloven the earth asunder. But what I hold is that it is weak, according to what S says [above], for two matters, removal of the lengthiness in \( ض \) [737], and quiescence of the letter before the \( ض \), so that incorporation would lead to an irregular combination of two quiescents [663]; and Z indicates that by his saying "is not free from blemish" [above] (IY). And what is incorporated into \( ش \) [737, 746, 752], [vid. eight letters, \( ل \), \( ث \), \( ذ \), \( ظ \), \( ط \), and \( ج \) (IY),] is incorporated into \( ض \), except [below], as \( حُطِّ قِسَانِلَكَ Be mindful of thy responsibility, \( رَدِّ ضَحَّاكَ Exceed in laughing, \) Her plaits were tightened, \( اِحْفَظْ ضَانِلَكَ Keep thy sheep, \) Cast out thy striker, which ex. is not mentioned by Z (IY),] \( لَمْ يَلْبَثُ صَارِبَهُ He did not bide striking, \) and He is the laugher (M). He excepts here, because [the rest of] these letters are from the tip of the tongue and the central incisors; while \( ض \) is from the edge of the tongue and the side of the molars [732].
and contains covering [734] and lengthiness [737], extending until it reaches these letters, to which it then becomes adjacent; so that they may be incorporated into it: while it is stronger than they, and fuller in sound; and incorporation is only into the stronger. But, as for ج [745], it is not incorporated [into ض], because it is the fellow of ش [in outlet], and its predicament is that of ش [746]; and therefore, as ش is not incorporated into ض, so likewise ج (IY).

§ 749. ج, (1) if determinative [599], is necessarily incorporated [736] into (a) its like (M, SH), as the flesh and the milk (Jrb): (b) thirteen (IY, SH) [other] letters (IY, Jrb), ض, ص, ث, ذ, ذ, ط, د, ط, ص, ض, ش, ز, ن, and ر (M, R, Jrb), eleven from the tip of the tongue [737]; and two that reach the tip of the tongue, vid. ش [737, 746] and ض [737, 748]: (a) some of the eleven letters are akin, one to another, vid. ط, ت, ص, ض, ش, and ز [752]; and, as for ر and ن, they are nearer to ل [732]: and we have already explained the state of ض and ش [above] (IY): (b) the determinative ج is [necessarily (R)] incorporated into these [thirteen (IY)] letters, [with which the incorporation may not be omitted (IY),] from [the combination of three causes that induce incorporation (IY),] (α) the frequency of the determinative ج in speech (IY, R): (β) the excess of its agreement with these letters (R),
approximation in outlet (IY), because they are [all (R)] from the tip of the tongue (IY, R), like ل , except ض and ش , which also amalgamate with the letters of the tip of the tongue, because ض is lengthy, by reason of its laxity, so that it reaches the outlet of ل ; and similarly ش , so that it even reaches the outlet of ط (R): (γ) the determinative ل is attached to the n. like one of its letters, because it is not paused upon (IY):

(2) if not determinative (M, SH), like the ل of حُل and بَل [below] (M), it is incorporated (M, MASH) necessarily [into (MASH)] in such as بِل رأَى LXXXIII. 14. But [what they were wont to do] hath become like rust [below] (SH), from the closeness of the approximation (Jrb); and allowably into the remainder (SH) of the thirteen letters (MASH), as حَلْ تَذَّرِي Shalt thou know and حَلْ سَألَ Has he asked? (Jrb): [or] allowably, [not necessarily (IY).] into [all of] them; the allowable, however, being graduated as (a) good, when the ل is incorporated into ح لْ رَأَيْت Hast thou seen? [below]: (b) bad, when it is incorporated into ن , as حَلْ نَخْرَج Shall we go out?: (c) middling when it is incorporated into the remainder (M): حَلْ نَفَىْ لْوَيْ LXXXIII. 36. Have the unbelievers been requited? is read (S, M) by IA1, [Hamza, and Ks (B)], meaning حَلْ نَوَى [below] (S); while S recites
Then leave this story: but wilt thou aid one (meaning himself) entralled (by love) against a flash of lightning, that gleams from the direction of his beloved, and reminds him [of her], at the end of the night, seen from afar? (IY), meaning ُنُعْبِنُ (S, IY), and

[by Tarif Ibn Tamim al'Ambari (S),] Fukaiha says, when I destroy wealth for pleasure, "Will anything stick to thy two hands?" (M), meaning عَلِىَّ شَيْ (S, IY): (b) Hamza and Ks agree in incorporating the ل of بَلْ into لَ، and سَ، in the whole of the كُر, reading بَهْثُرْتُ الْحَبْيَةَ الْغَدِينِيَّةَ LXXXVII. 16. [545] for عَلِيَّ ثَبْ، and لِثْرُوْنَ LXXXIII. 36. for لِثْرِيَ [above], and بَِّسَ وْنَتُتَ XII. 18, 83. Nay, [your minds] have made [a matter] seem specious [to you] for بَلْ سَوَّلْتُ; and Ks alone reads with incorporation of the ل of بَلْ and into طَ، and ضُ، طَ، وَ، طَ، طَ، وَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ، طَ， and لِهِ I. 154. Nay, [God] hath set a seal, بَلْ ضَلُّوا XLVI. 27. Nay, they were absent, بَلْ رَضِيَ لِلَّدَيْنِ كَفَرْنَا XIII. 33. Nay, for them that have disbelieved, [their guile] hath been garnished, بَلْ طَمَّنْنَ أَنْ لَنْ يَنْقَلِبْ الْبَسَلُ XLVIII. 12. Nay, ye
thought that the Apostle [and the believers] should not [ever] return, and ـبـُنْتْبٌـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُ~

When the quiescent ل is non-determinative, like the ل of ـبـُنْتْبٌـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُ~[above] and ـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُ~[663, 703], its incorporation into the letters mentioned is of various kinds:—(1) incorporation is better than display, vid. with ل [737, 750], from the proximity of their outlets; but is sometimes omitted, as ـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُ~[above]: (a) S says that omission of incorporation is the ـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُ~(dial. of the inhabitants of AlHijaz; and is [good] Arabic, allowable: so that IH's saying "necessarily in such as ـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـلـُـل~LXXXIII. 14." [above] requires consideration; nay, that is necessary in the ل of ـبـُنْتْبٌـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُـّـُ~exclusive, with ل, in the Kur, the reading of which is a practice governed by tradition: (2) next in goodness is incorporation of the quiescent ل into ز , ص , ت , د , ط , and س , because they lag behind ل towards the central incisors; while in them there is no turning towards ل , as there is in ل [732]: (a) the reason why ل may be incorporated into them is that the end of its outlet is near to their outlets; while it is, with them, a letter of the tip of the tongue: (3) next in goodness is its incorporation into ط , ث , and ذ , because they are from the edges of the central incisors [732], approximating to the outlet of ف : (a) incorporation is stronger with ث , د , ط , ز , ص , and س than with these three, because ل , like ط .

1780

II. 165. Nay, we will follow what we have found (IY).
and its fellows, does not come down to the edges of the central incisors, contrary to the three: (4) next is its incorporation into ق and ش, because they are not from the tip of the tongue, like the [letters previously] mentioned; but incorporation into them is allowable, because their outlets reach the tip of the tongue, as above explained: (5) incorporation of the quiescent ج into ن is uglier than the whole of the foregoing, because, says S, ن is incorporated into ـ، ـ، and م، as into ج [751]; and therefore, as these letters are not incorporated into ن، so also ought ج not to be incorporated into it (R).

Only its like and ن are incorporated into it, as [زـَقَالُ لِّيُمْرَكُ نُبُيُّهُمْ] II. 248, 249. And their Prophet said unto them, and (IY)] [736, 751] (M) and [فَآمِسَ لَهُ لُوطٍ] XXIX. 25. Then Lot believed him, because the outlet of ن is near to [that of] ج [732] (IY). And incorporation of ر [into it (IY)] is a solecism [736] (M); but this matter will be made clear in the next section (IY). The learned in the principles of spelling say that حلا is written conjoined, and بل لا disjoined. They assign as a reason that بل, when appended to بل, does not alter the sense of the latter; whereas it does alter the sense of عل, transferring it from the interrogs. [581] to the excitatives [573]; and is therefore compounded with عل, the two being treated as a single word (D).
§ 750. IH does not mention ١, because it also is a letter of ١ُضْرَى مُشْفَرٌ [737] (Jrb). ١ is incorporated only into its like, [because their source is one, and their sound is one (IY),] as ١ُذُکْرُ بَلَكٌ III. 36. [149] (M) and ١ُذُکْرُ ١ُشَدٌ. Remember Rāshid; not into any other [letter], lest the reiteration [734, 737] in the ١ be removed by the incorporation. For you say in pause ١ُذَا عُمَرُ This is 'Amr, where the tongue recoils once, and then returns to its position; so that, if you incorporated ١ into another [letter], where that reiteration is not [found], its reiteration would be removed by the incorporation. The GG differ, however, about incorporation of ١ into ج:—

(1) S and his school say that ١ is not incorporated into ج [737, 749] or ن [736], although they are approximates; [such incorporation being disallowed] because of the reiteration in ١, on account of which it is likened to two letters [634, 734]: (a) none of the BB differ in that [matter] from S, except that it is reported of Ya'kūb alHaḍramī that he used to incorporate the ١ into the ج in يَغْفِرُ لَكُمْ XLVI. 30. [498]: while Abū Bakr Ibn Mujāhid relates that IAAl used to incorporate ١ into ج, whether the ١ were quiescent, as in ثَغْفِرُ للَّنَا III. 14. Then forgive us, يَغْفِرُ لَكُمْ لَنَا IX. 81. Beg forgiveness for them, يَغْفِرُ لَكُمْ دَنِوبَكْمُ LXI. 12. He will forgive you your sins, and the like; or mobile, as in سَكَّرَ لَكُمْ XXII. 64.
Hath subjected to you and عَسَى أَطْهَرْ لَكُمْ XI. 80. [166]: (2) Ks and Fr allow incorporation of ر into ل, the argument for which is that ر, when incorporated into ل, becomes a ج: while the pronunciation of [double] ج is smoother and lighter than your uttering a ر, which contains reiteration, and after it a ج, which is approximate to the pronunciation of ر; so that the utterance would become like the articulation of three letters from one position: (a) Abù Bakr Ibn Mujähid says "No one that we know, after IAI, reads with that [incorporation], except him", [apparently meaning Ks or Fr] (IY).

But ل [737, 749] and ن [736] are incorporated into it, as كَيْفَ نَعَلُ رَبِّكَ LXXXIX. 5. [207] and And when your Lord announced (M).

§. 751. The [quiescent (SH, A)] ن [including Tamîm (A)] is (1) incorporated (M, SH, A) into the letters of يَرْجُّلُونَ They weave [736] (M, SH), necessarily (SH), as مَنْ يُقَولُ Who says? [752], From Râshid, مَنْ مُكَحُّلِنَ From Muhammad, مَنْ تَلَّكَ [736, 749], مَنْ وَأَنَّ Who is Wâkid?, and مَنْ نُتْمِرُ Whom shall we honor? (M); except that, in the case of some of them, vid. ى و م [below], an obstacle sometimes occurs, which necessitates omission of incorporation, as شَيْأً رَمْيَةٌ and غَمَّ زَمَمٌ [736], where incorporation is not permissible, but separation is proper, lest, if they said زَمَمٌ and 200a
these should be fancied to be from the reduplicated; and similarly ٞ and ١٠ إ٢ ٠٣ ٠٤ ٠٥ ٠٦ ٠٧ ٠٨ ٠٩ [736], lest they become like ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠}
Who comes to the? and Who is a governor? is [also better,] because ِن is like the letters of prolongation, as ِس and ِه, since it contains nasality, as they contain softness; and because ِن is from [a position close to] the outlet of ِر, while ِض is near to ِئ [732], for which reason ِض becomes ِئ in لُتْفٍ [733] (IY): (d) its incorporation is of two kinds (M), (a) with nasality (M, A), into the letters of يُنَبَو grows; so long as its conjunction [with them] be not in one word, as صَنْوَانٌ, أَلْدُنِيَا [359], and أَنْمَارُ leopards [237] or Anmār [310], where dissolution is obligatory (A): (α) this restriction relates to ِم, ِئ, and ِه [above], not to ِن, for which reason A does not exemplify the conjunction of ِن with ِن in one word, because incorporation of one ِن into the other is necessary, even though they be combined in one word, as نُفِسَ أَلِلَّهُ عَلَيْنَا LIII. 27. Then was God gracious unto us (Sn): (b) without nasality (M, A), into ِس and ِض [see (h-k) below] (A): (e) it is incorporated (a) without nasality, because, when incorporated into these letters, it becomes homogeneous with them, ِس with ِض, ِس ِض with ِض, and ِس ِض with ِض; while these letters have no nasality: (b) with nasality, because ِن itself contains nasality, which is a sound [or twang] from the upper part of the nose [733], that follows the letter; and since, before incorporation, ِن has nasality, they do not annul
it by the incorporation, lest the \( \nu \) have no trace of its [original] sound (IY) : (f) to the objection that the excellence of nasality is removed by incorporation [737], IH replies that (R) \( \nu \) is incorporated (a) into \( \jmath \) and \( \r \), [even if the nasality be removed by incorporation, because they pardon that (R)] from dislike to its rise [of tone (R, Jrb)] : (b) into \( \m \), though the two do not even approximate, one to the other, [a parenthesis in the midst of this objection (R),] because of its nasality [732] (SH), which makes them quasi-approximate (Jrb) : (c) into \( \iota \) and \( \upsilon \), from the possibility of its remaining (SH), i.e., of nasality's remaining; in which case the nasality, according to what we prefer, belongs to the \( \nu \), which is [only] quasi-incorporated; but, according to what the GG say [below], is because [upon incorporation of the \( \nu \)] the double \( \jmath \) and \( \iota \) are imbued with nasality : (g) this, however, is a reply that requires consideration; for, if the motive for incorporation be [dislike to] the rise of [tone in] \( \nu \), then let the \( \nu \) be stifled without incorporation, as it is stifled with \( \te, \te, \ul, \ul, \nu, \nu \), etc. [below]: and the truth is that \( \nu \) has two outlets, one in the mouth [732], and the other in the upper part of the nose [733], since nasality is unavoidable in it; and, when you mean to utter it from both outlets at once, they must undergo a strong stress and severe exertion, since the stress upon two outlets at once is stronger than
upon one outlet: while the letters other than \( \nu \) are of two kinds, such as need a strong stress, vid. the guttural letters; and such as do not need that, vid. the letters of the mouth and lip; so that \( \nu \) and the guttural letters are equal in needing an excessive stress and action of the vocal organ: but, when \( \nu \) is quiescent, followed by a non-guttural letter, there are two inducements to stifling it, one being its quiescence, because there is less stress upon the quiescent than upon the mobile letter; and the other being the fact that a letter, which does not need, for its utterance, an excessive stress, follows the \( \nu \) without separation; so that the quiescent \( \nu \) before the non-guttural letter is stifled, in order that the two stresses may be of one kind, [i.e., slight]: and then, (a) if the non-guttural letter after the quiescent \( \nu \) happen to be approximate to it in outlet, like \( J \) and \( J \) [732], or in quality, like \( \mu \), because it also contains nasality [above], and like \( \mathfrak{y} \) and \( \mathfrak{i} \), because \( \nu \), together with them, is vocal and [intermediate] between rigid and lax [734], incorporation of the \( \nu \) into that letter is necessary, because the intention is to stifle [the \( \nu \)], while the approximation of one to the other is an inducement to employ the maximum of stifling, vid. incorporation: (b) if there be no approximation, either in outlet, or in quality, the \( \nu \) is stifled by lessening the stress, i.e., by confining yourself to one of the two
outlets, which [one] can be only the upper part of the
nose, because, in [pronouncing] ن، stress upon its
outlet from the mouth necessarily involves stress upon
the upper part of the nose, whereas the converse does
not hold good; so that you confine yourself to the outlet
from the upper part of the nose, and thus the stifled ن
[783] is produced: (c) afterwards that stifled ن, if
incongruous with the letter after it, which [is the case
when that letter] is ب alone, as in عابث [below], is con-
verted into a letter intermediate between ن and that
[incongruous] letter, i.e. [into] م، as we mentioned in
the chapter on Substitution [687]; but, if not incongru-
ous, as in the case of the non-guttural letters other than
ب، remains stifled: (α) as for the gutturals, it is not
stiffed with them [below], because guttural letters need
an excessive stress; so that [with them] the ن conforms
to its general rule of excessive stress, in order that the
stress [on both letters] may be of one kind (R): (h) the
chaster [usage] is for its nasality to be (α) retained with
،and ى (SH), as مِنْ يَوْمِ from woe and مِنْ يَوْمِ from α
day (Jrb), because, the approximation of ن to them
being in quality, not in outlet, it is more fitting that
the entire removal of the excellence of ن, i.e., nasality,
should not be pardoned on account of an approximation
so incomplete as this: nay, with them ن ought to be in
a state between stifling and incorporation, i.e., above
stifling and below perfect incorporation; so that some of the nasality remains $(R)$: $(b)$ removed with $\mathfrak{J}$ and $\mathfrak{r}$ $(SH)$, as مِن ُ بُم XXXVI. 58. From a [merciful] Lord

and مِن ُ لَبِي XLVII. 16. Of milk (Jrb), because $\mathfrak{n}$

approximates to them in outlet [732], and in quality also, since the three are vocal and [intermediate] between rigid and lax [734]; so that the removal of nasality, notwithstanding its being an excellence of $\mathfrak{n}$, is par
doned on account of the approximation in outlet and quality: (i) if the [letter that $\mathfrak{n}$ is] incorporated into be $\mathfrak{m}$, the incorporation is perfect, because the excellence of nasality exists in the incorporated into, since $\mathfrak{m}$ contains nasality, though less than that of $\mathfrak{n}$: (j) some of the Arabs incorporate into $\mathfrak{J}$ and $\mathfrak{r}$ also with nasality, by thinking of the excellence of $\mathfrak{n}$; but the incorporation is then not perfect: and some omit nasality with $\mathfrak{r}$ and $\mathfrak{i}$, by confining themselves, in perfect incorporation, to approximation in outlet or quality: (k) the opinion of $S$ and the rest of the GG [above] is that the incorporation of $\mathfrak{n}$ into $\mathfrak{J}$ and $\mathfrak{r}$, or $\mathfrak{r}$ and $\mathfrak{i}$, even with nasality, is perfect, the nasality not being from the $\mathfrak{n}$, because the $\mathfrak{n}$ is converted into the letter after it; but the sound of the mouth being imbued with nasality: $S$ says that $\mathfrak{n}$ is not incorporated into any letter, unless [its own sound be from the mouth, and (S)] it be transmuted into a letter homogeneous with that letter; so that,
when it is incorporated into any letter, its outlet is the outlet of that letter: and therefore its incorporation into these letters is not possible, unless the two be exactly alike in everything; whereas these letters have no share in [the outlet from] the upper part of the nose; [so that the outlet of the ن is then not from the upper parts of the nose (S),] but the sound of the mouth is only imbued with nasality: this is his language (R):

(2) displayed (A) separate (M), and sounded plain, neither incorporated nor stifled (IY), with [the six guttural letters (IY, A),] Hamza, س, غ, ح, خ, and خ (M, A), as مِنْ أَجْلِكَ for thy sake مِنْ حَلَالِ from Hāni [and مِنْ عَنْدِكَ from Hilāl (IY)], مِنْ حَلَالِ from thy presence [below], مِنْ حَلَالِ Who carried thee?, مِنْ غِرْرِ from Hilāl (IY), Mِنْ حَلَالِ Who carried? [and مِنْ غِرْرِ from another than thee (IY)], مِنْ حَلَالِ Who was unfaithful to thee? (M) and مِنْ حَالْفَكَ Who differed from thee? (IY), because the outlet of ن is far from their outlets (A): (a) the reason why separation is necessary with these letters is that ن is remote from them in the farthest degree: so that, not being of their class, it is not incorporated in this position, as the [other] lingual letters are not incorporated into the gutturals; and is not stifled with them [above], as it is not incorporated, because stifling is a sort of incorporation (IY): except in the dial. of some [of the
Arabs (IY), who [treat غ and خ like letters of the mouth, because of their proximity to the latter; so that they (IY)] stifle it with غ and خ [743] (M), as they do with ل and ق [below] (IY), saying مَنْصَل [367] and مَنْصَل spoiled in tanning (M); though the first [method, i.e. sounding plain.] is more excellent, because, being guttural letters, they are [treated] like their fellows (IY): (3) converted into م before ب (M, SH, A), from dislike to its rise [of tone] (Jrb), as غَبَّرْ [687] and غَبَّر [above] (M), meaning غَبَّر and غَبَّر (S); [and] as مَنْ غَبَّر بَابٌ XII. 67. From [one] gate (Jrb): (a) it is immaterial [as respects conversion (Sn)] whether it [and the ب (Sn)] be in one word, as ٌبَيْنَهُم مَنْ [434]; or two words, as َأَنَّ بُرَلَانَ XXVII. 8. [525]: (b) the motive for this conversion is that ب is remote from ن [in quality, because ن is a nasal letter of softness, and ب a rigid letter, while their outlets are different (Sn)]; but ن resembles the letter nearest to ب, vid. م [732], because [both (Sn)] ن and م are nasal letters: so that, since it is remote from ب, its incorporation into the latter is not possible; but, since it is near [to ب (Sn)] by reason of [its (Sn)] resemblance to the [letter (Sn)] near to ب, [vid. م, because م and ب are from one outlet (Sn),] its display is not good: and therefore alleviation necessitates another matter, vid. its conversion into م, because م 201 a
is its fellow in nasality (A): (4) stifled (M, SH, A), by being confined to nasality (MASH), with [the rest of (M)] the [non-guttural (SH)] letters (M, SH), i.e., when immediately followed by any of the letters not [yet] mentioned (A), which are [the remaining (Jrb)] fifteen letters [733] (M, Jrb, A) collected in the initials of [the words in] this verse

(4) stifled (M, SH, A), by being confined to nasality (MASH), with [the rest of (M)] the [non-guttural (SH)] letters (M, SH), i.e., when immediately followed by any of the letters not [yet] mentioned (A), which are [the remaining (Jrb)] fifteen letters [733] (M, Jrb, A) collected in the initials of [the words in] this verse

(A) Thou seest the neighbour of Da'd has bided increased in ailing, being a d. s. to the ag. of قوى, by subaudition of قوى [80, 577], though it admits of being otherwise construed, as a bird that has been caught has tasted the evil of the point of a claw (Sn), as مَنْ جَابِرْ?

Who is Jābir?, من كَفَرْ II. 254. Those who disbelieved, من قَتَلَ V. 35. Whoever should slay, and the like (M), as يَمِنَ دَارٍ from a house (Jrb): (a) the reason why it is stifled with these letters is only that they are moderately near to it: for the guttural letters are so far from it that it is displayed [case 2], and the letters of لَمْ يَخْرُ [below] are so extremely near to it that it is incorporated [case 1]; while these fifteen are not so far as those, nor so near as these; so that it is stifled, stifling being a state between display and incorporation (A); (a) لَمْ يَخْرُ
He did not relate, or لَمْ يَبْرُزُ did not quench [his own] thirst, or لَمْ يَبْرُزُ did not quench [another's] thirst, from رُوَيْتَ or اِنْزُرْتَ or نَرَأَى They did not see, from لَمْ يَبْرُزُ, otherwise it ought to be written with an َ after the ُ, because this would be a ج of the pl.; whereas writing it with َ would spoil it [as a mnemonic, by importing a superfluous letter]: (b) the letters of لَمْ يَبْرُزُ are the letters of incorporation, irrespective of its being with nasality or not; and A drops the ن [of كَبْرَمْلُونَ] from them, because it would not be correct to say that ن is "near" to ن, and because the necessity of incorporating the quiescent ن into ن is extremely obvious (Sn): (b) thus it has three states, incorporation for the nearest approximation, display for the farthest distance, and stifling for moderate affinity (IY): (c) Mz says that to separate it with the letters of the mouth is a solecism (M): (d) IH has mentioned that incorporation is necessary with the letters of بِبَرْمُلُونَ, [conversion with ب, and stifling with the other non-guttural letters; ] and hence it is known that display is necessary with the guttural letters, [which he does not expressly mention,] as مَنْ عِندَلَنَ [above] (Jrb). It has therefore five states, [incorporation with and without nasality being reckoned as two]. And the mobile [ن (Jrb)] is allowably incorporated (SH) into the letters of بِبَرْمُلُونَ (R, Jrb), after being
made quiescent. But, says S, we have not heard them make the mobile ن quiescent with the letters before which the quiescent ن is stifled, like س, ق, ل, and the rest of the letters of the mouth, as خَحَتَ سِلْبُكَانَ He circumcised Solomon; though, says he, if that be said, it is not disapprovable (R), because they sometimes seek some alleviation here, as they seek when they transmute it [case 1 (k)] (S). The vicinity of the quiescent [letter] to what follows it is closer than the vicinity of the mobile, because the vowel, being after the mobile [667, 696, 697, 719, 731], and part of a letter of softness [663, 697], is a separative between the mobile and the letter next to it (R).

§. 752. The letters of the tip of the tongue [and the central incisors (S)] are nine, [divided into three sets,] every [set of] three having an outlet in common [732] (IY). ط، د، ث، ذ، ك، م، are incorporated, (1) one into another: (2) [all six (M, Jrb)] into ص، ز، and س (M, SH): (a) analogy requires that ط، ذ، and ث should be posterior to ص، ز، and س in mention, because they are so in outlet, as you know; but they are mentioned by [Z and] IH with ط، د، and ث، because of the unity in predicament (Jrb): (b) these [nine] letters agree in being from the tip of the tongue, and the roots [or tops or edges] of the central incisors [732]; and, for that reason, incorporation of one of them into another is
not disallowed: except the sibilant letters, exclusively, which are incorporated, one into another; but not into any others, because of the sibilance in them [737] (IV): (c) what is meant by ٍ here is other than the ٌ of تفاعَلٍ, تفاعَلٍ, and their likes, which has states of incorporation and conversion mentioned by [Z and] IH after the rest of the letters [756, 757] (Jrb): (d) every one of the six [letters] first mentioned is incorporated into the remaining five, and into the three last mentioned, as (a) دَارِمٍ Dārim was foremost, or تَاجِرٍ a merchant, or دَابِلٌ an emaciated [man], or تَلِٰمىٌ طَالِمٌ Zālim, or صَابِرٌ a wealthy [man], or زَاجِرٌ a patient [man], or تَاجِرٍ a chider or diviner, or سَامِرٌ a converser by night; (b) حَرَمٍ A hunter betook himself, or طَالِمٌ, or دَابِلٌ, or طَالِمٌ, or صَابِرٌ, or ذَابِلٌ, or صَابِرٌ, or سَامِرٌ, or دَابِلٌ, or صَابِرٌ, or طَالِمٌ, or دَابِلٌ, or صَابِرٌ, or سَامِرٌ A hunter was silent, or كَانِ A hunter was big, coarse, or rude, or دَابِلٌ, or تَاجِرٍ, or صَابِرٌ, or دَابِلٌ, or تَاجِرٍ, or صَابِرٌ, or نَبَذٌ طَارِدٌ A hunter flung away, or دَابِلٌ, or تَاجِرٍ, or صَابِرٌ, or دَابِلٌ, or تَاجِرٍ, or صَابِرٌ A hunter played, or لَعَبَ طَارِدٌ. (R): (e) in the case of the covered [letters (R)], when
incorporated (M, R) into what contains no covering [734], the chaster [usage] (R), [and] the [one] more agreeable with analogy (M), is to retain the covering (M, R), as in IAl's reading of XXXIX. 57. [54, 737] (M), lest the excellence of the [covered] letter be removed; but some of the Arabs do away with the covering altogether: S says (R), And one saying heard from the Arabs, in which ط is made a pure حَتْطِهِم I defended them, meaning حَتْطِهِم (S, R); and he says (R), Removal of the covering [of ط (R)] with د is a little more exemplary [than removal of its covering with ُ (R)], because د is like ط in vocality, whereas ُ is surd (S, R); but either is [good] Arabic S): (f) with retention of the covering, IH wavers as to whether there be a genuine incorporation of the covered letter, or a stiffening named “incorporation” from the approximation of one [process] to the other [731, 737] (R): [for] it is known from his previous saying “nor the covered into any others, without covering” [737], that the covered [letters] are incorporated into others with retention of the covering; while his subsequent saying [above] “ط، د، ُ، etc., [are incorporated]” also favors that [conclusion]; and this [too] is the opinion of some of the learned (Jrb); but [it is not satisfactory, according to IH, who therefore refutes it by saying that (Jrb)] the covering in such as فرْطِت XXXIX. 57. [above], if
accompanied by incorporation, is [retainable only by] putting another ℓ, and [thus] combining two quiescents (SH), since the ℓ put for covering is quiescent, and that which is incorporated, after being converted into ℰ, is also quiescent; so that the theory of the covering's remaining [with incorporation] is untenable (MASH), contrary to the nasality of the ن Jyb/ʃ 751 (SH): (a) his argument is that covering is a quality of the covered letters, being [found] only in them; and is therefore incompatible with incorporation, by which they must be changed into the [letters that they are] incorporated into; so that this [theory of covering's remaining with incorporation] leads to [the conclusion] that they are present and not present, which is a contradiction (Jrb): (b) he says that, if the covering accompany a genuine incorporation, that is [possible] only by your converting the covered [into the uncovered] letter, like the ℓ, e. g., in ٣٧٦ XXXIX. 57. [above], into the ℰ, and then putting another quiescent ℓ before the incorporated letter, because covering without a covered letter is impracticable; so that a combination of two quiescents ensues: but, says he, retention of the nasality with the ن genuinely incorporated into , or ى is not like that, because nasality does sometimes accompany a non-nasal letter, by reason of your imbuing the double , or ى with a nasal twang in the upper part of
the nose; whereas you are not able to imbue the double 

( 1798 )

with covering, since covering is [found] only with the 

covered letters: (c) the truth, says he, is that with 

covering there is no genuine incorporation; but [only] 
a stifling, which is named "incorporation" because of 

its resemblance thereto, as the stifling [of the vowel] in 
such as XXIV. 62. [737] and مَا أَرَّقَيْتُكُمْ VII. 198. [428, 731] is named "incorporation": (g) when the 

first of the two approximates is quiescent, and the second 
is an attached nom. pron., then, from the closeness of 
the pron.'s attachment [to its v.], they are both, as it 

were, in one word, where incorporation does not produce 
ambiguity: and then, if the approximation of the two 
letters, one to the other, be close, incorporation is obli-

gatory, as in "Thou hast visited and "Thou hast 

increased"; contrary to what happens (a) in two inde-
pendent words, as "Visit thy dates", where omis-
sion of incorporation is allowable, though incorporation 
is better; (b) when the approximation [of the two 
letters] is not close, as "Thou hast taken refuge 

[756]: (3) all six into the dotted ض and ش [737, 746, 

748]; but less often than one into another [case 1], or 
than [all] into ض , ح , and س [case 2], because ض and ش 
are not from the tip of the tongue, like the nine letters 
mentioned: (a) that is allowable only because ض and 

ش, as we have mentioned [737], are so lengthy that
they approximate to the letters of the tip of the tongue: (b) incorporation of these [six] letters into ض is more valid than its incorporation into ش, (a) because ض, by reason of its lengthiness, approximates to the central incisor, while these letters are from the central incisors, contrary to ش; (b) because ض is covered, while covering is an excellence more intended than [the] expansiveness [of ش]; (c) because ض does not recede, as ش does, from the position in which it approximates to ط, but keeps constantly to that position: (4) ت into ج, in reading, as XXII. 37. [745] (R). And ص, ز, and س are incorporated, one into another [737] (M, SH), because of their community in the excellence of sibilance (MASH), as or زائر A visitor, or a traveller, retired, or فارص صابر A patient [man], or a traveller, was successful, and or زائر or فارص صابر A patient [man] or a visitor, became insolvent (Jrb, MASH). S says that incorporation of the sibilant letters, one into another, is more frequent than incorporation of ط, ذ, and ث, one into another, because, when you pause upon the last three, you see the tip of the tongue protruding from the edges of the central incisors, contrary to the sibilant letters; while the stress, through incorporation, upon the letter confined by the teeth, is easier than upon the lax letter issuing from the tops of the teeth. If ص be incorporated into [either of] its two fellows, the proper
[course] is to retain the covering, as before stated [737] (R). But these [last three, vid. ص، ز، and س (IY).] are not incorporated into those (M) first six, vid. ط، ن، د، and ث, because the former are strong by reason of the sibilance in them [737] (IY).

§. 753. IH does not mention ف, because it is a letter of ضوى مشفر [737] (Jrb). ف is incorporated only into its like, as [737] II. 209. And not any disagreed therein (M), CVI. 2, 3. And winter: then let them worship, کیف فعل ربک LXXXIX. 5. [207], and the like: not into any other [letter], because it is one of the letters of شفر [737]; and contains an expansiveness that would be annulled by incorporation (IY). But نخسف پهم XXXIV. 9. [737] is read with incorporation of the ف into the ب; which is weak, [anomalous (IY).] adopted by Ks alone. ب, however, is incorporated into it (M), because of their approximation in outlet, both being from the lip [732], as إذ هب فانظر Go, and look and II. 1. [Note on Part I, p. 272, l. 4]; while ف is stronger in sound, because of the expansiveness in it (IY).

§. 754. ب is incorporated into (M, SH) (1) its like, as لدعب پسعهم II. 19. He would take away their hearing, read by IAl (M), and وانزل معهم الكتاب بالحقي
II. 209. And revealed with them the Scripture bearing witness to the truth, from the unity of outlet (IY) : (2) ف [737, 753] (M, SH), as we mentioned (IY), and م [737, 755] (M, SH), because both are from the lip [732] (IY), as [ ] إذْهَبْ قَنْتَ تَبَعْدَ ] XVII. 65. Go: and whoso followeth thee, and (M)] يُعَدِّبِ مَنْ يَشَاء V. 44., XXIX. 29. He chastiseth whom He willeth [below] (M, Jrb), like اْطْلُبُ مَكْتَبًا ] 737 [ and ] إِسْحَابُ مَطْرًا ] See Muhammad mad (IY); [and] as ] فَأَجِرْهَا [إِضْرَبْ مَلِك] Beat Mālik or a profligate (R). IAl reads ء وَيُعَدِّبِ مَنْ يَشَاء ء II. 284., III. 124., V. 21. And chastiseth whom He willeth, and does that with ] يُعَدِّبِ مَنْ يَشَاء ء [ above ] wherever it occurs; whereas he does not [incorporate the ] in ] the like of ء أَن يَضْرِبُ مَنْ يَشَاء ء II. 24. [728] and ] يَبِينُونَ IV. 83. And God recordeth what they meditate by, night, but displays it. The reason why he distinguishes the first, exclusively, by incorporation is only that it hardly ever occurs without having an incorporation before it, as ] يَفْغَرُ لَمِنْ يَشَاء ء III. 124, V. 21. He forgiveth whom He willeth [and ] يَفْغَرُ لَمِنْ يَشَاء ء II. 284. And He forgiveth etc.] or after it, as ] وَيَرَحْمُ مَنْ يَشَاء ء XXIX. 20. And is merciful to whom He willeth [and ] وَيَفْغَرُ لِمَنْ يَشَاء ء V. 44. And forgiveth etc.:] so that he
incorporates for conformity, the observance of conformity being a principle of his. And like it is 'بَنِى أَرْكَب مَعْنَا' XI. 44. [569]; nor is there any dispute about the allowability of that, [because the incorporated letter is preceded by a mobile]. And 'لَعَبْتُ بَنَى أَشْرَكْتَوا بِاللَّهِ'

III. 144. Terror, because they have associated with God is transmitted from him, with incorporation, which is not allowable, according to us, because of the irregular concurrence of two quiescents [663], and of its being attributable to stifling [731, 737, 755]; but is allowed by the KK (IY). And only its like is incorporated into it (M).

§. 755. IH omits م [below] and و [747], because they also are letters of ضَرَى مُسْقَر [737] (Jrb). م is incorporated only into its like, as 'يَتَلَقَى آدم مِنُ رَبِّهِ' II. 35. [540] (M). The Merciful, the King of the day of retribution, and يَعْلَمُ مَا بَيِنَ آيَاتِهِمْ II. 256. He knoweth what was before them; not into any other [letter], because it contains a nasality [732] that would be removed by incorporation. But incorporation of م into ب [737], when the letter before the م is mobile, has been transmitted from IAl, as وَقَوْلُهُمْ عَلَى مَرَهْمَ بَهْتَانًا عَظِيمًا IV. 155. And their speaking against Mary a gross slander, لَكِيْلَا يَعْلَمُ بَعْدَ عَلَمِ شَيْءًا
XVI. 72. *In order that, after knowing, he may not know aught,* and VI. 53. [737]. The school of IAl, however, do not pronounce [such a combination of م and ب as] a double ب: whereas, if there were incorporation in it, then it would become in pronunciation a double ب, because a letter, when incorporated into its approximate, is converted into the form of the latter [735], and afterwards incorporated. Ibn Mujāhid says "They interpret it as incorporation; whereas it is not incorporation, but only stifling [731, 737]; while stifling is slurring of the vowel, and weakening of the sound [316, 731].” And, upon this principle, every position that the Readers mention as incorporated, when analogy forbids incorporation, ought to he attributed to stifling, as [751] and the like, where a letter [said to be] incorporated is preceded by a sound quiescent (IY). And ن [751] and ب [737, 754] are incorporated into it (M).

§. 756. Here begins the explanation of the states of the ب in إئتَعَلَ and the like [752, 757] (Jrb). When the ب of إئتَعَلَ is a ب, it must be incorporated into the ب, as neglected and إِتْرَسٍ shielded himself, because of what we have premised [731], vid. that, when two likes meet, and the first of them is quiescent, incorporation is necessary, whether they be in one word or in two. But,
when its \( \text{ة} \) is a \( \text{ث} \), incorporation and omission thereof are allowable, because, when two mobile likes are not at the end [731 (condition 1, f, c, \( \text{ع} \)], incorporation is not necessary [731 (condition 10, d)]; so that you say 

\[ \text{إفتتُلّ} \]

fought together [731 (condition 1, b, a)] and 

\[ \text{إفتتُلّ} \]

[730, 731 (condition 1, d, b)]. S says that the reason why incorporation is not obligatory in such as 

\[ \text{إفتتُلّ} \] is only that the second \( \text{ث} \) is not inseparable from the first, as you see in such as 

\[ \text{إجتنع} \] gathered together and 

\[ \text{زردَعَ} \] restrained himself; so that here the two likes are, as it were, in two words [731 (condition 1, h)], as not being inseparable. And, when you incorporate, then the vowel of the first \( \text{ث} \) is (1) transferred to the \( \text{ف} \) of the word, as is the practice in 

\[ \text{يَمُدُّ} \] extends, 

\[ \text{يَعَضُ} \] bites, and 

\[ \text{يَفَرُّ} \] flees [731 (condition 1, h, b, c)]; so that the conj. Hamza [668] is dispensed with, [as ] elision of the Hamza being necessary here, and not in the cat. of 

\[ \text{الخمر} \] [660], because the \( \text{ج} \) of determination is orig. quiescent, and the \( \text{ف} \) of the word orig. mobile, as we said on 

[658] (R): (a) when incorporation is preferred in 

\[ \text{إستترَ} \] [731 (condition 10, d)], it becomes pronounced like the 

\[ \text{سُتر} \] [668] whose measure is 

\[ \text{قَعَل} \] [482, 489], with reduplication of the \( \text{ع} \): but the two are distinguishable by the aor. and inf. \( \text{n} \), because you say, (a) in the aor. (\( \alpha \)) of
the one whose o. f. is ṭaṣṣār, استعلاء, with Fath of its first, 
orig. یَسْتَتْرُ, استعلاء; (β) of the one whose measure is یَسْتَتْرُ, استعلاء with Damm of its first: (β) in the inf. n. (α) of the one whose o. f. is یَسْتَتْرُ, استعلاء [with Kasr of its first (Sn)], orig. یَسْتَتْرُ, تَسْتَتْرُ on the measure of تَفْعِیلْ [332] (A); (2) elided; so that, two quiescents then concurring, vid. the ف of the v. and the ت of استعلاء, the ف is pronounced with Kasr, [as ٹنَّلٌ, ] because, when the quiescent is mobilized, Kasr is most appropriate [664]; and then the conj. Hamza is dropped, because the letter after it is mobile: (a) the reason why the vowel of the first of the two likes in such as یَبْنٌ restores, یَعْضُ, and یَبَرُ [above], may not be elided is only what we have mentioned in the chapter on Transformation [705, 721], vid. that the vowel of the ج must be preserved in the v., since by it one conj. is distinguishable from another: (b) S says that elision of the vowel is allowable here, but not in such as یَبْنٌ and یَعْضُ, because, in such as استعلاء, display [of the two ثs], stifling [of the vowel of the first ث ], and incorporation [of the first ث into the second] are allowable, contrary to such as یَبَرُ [731], where incorporation is necessary; as it likewise is in ْدُرٌ restore, یَعْضُ bite, and ْعَرَ be mighty, according to Tamīn [663, 664,
731]: so that, since they vary the former in the three ways, they allow variation [by elision] in the vowel of the first of the two likes also: (c) Fr says "Nay, transfer of the vowel of the first ٦ to the ۡ is unavoidable; and, as for the Kasra of ٥ [above], it is the Fathā made into Kasra for an indication of the elided conj. Hamza pronounced with Kasr": but he says this only because he sees that elision of the vowel in the cat. of ٥, یعَصْنِن ۡیِرُدْ, and یعَصْنِن ۡیِرُدْ is disallowed; whereas the [proper] reply is what has been mentioned above, [that the vowel of the ۡ in the ٠ must be preserved, contrary to the vowel of the ٥ in ۡ] (R): (d) according to this dial., Kasr of the ٥ is allowable, for alliteration to [the Kasra on] the ۡ of the word; so that you say ۡعَعَلَ: (e) the aor. and act. and pass. parts. are formed upon that [pret.], except that, according to the dial. of those who pronounce the ٥ with Kasr for alliteration, the act. part. is liable to be confounded with the form of the pass. part.; so that it becomes common [to the two voices], like ۡعَعَلْ [283, 343, 347, 706]; and therefore needs a [distinctive] context (A). If the ۡ of the pret. ۡعَعَلْ be pronounced with Fath, the ۡ of the aor. and act. and pass. parts. is pronounced with Fath; while the ٥ is [vocalized] according to what the state [of the formation] requires, being pronounced with Kasr in the aor.
[404] and act. part. [343], and with Fath in the pass. part. [347]: but, if the س and ت of the pret. be pronounced with Kasr, they are pronounced with Kasr in the three [formations under discussion]: and, in that case, the act. part. is liable to be confounded with the pass. part., as أ says (Sn). You say, (1) in the aor. of the incorporated يَقُتَّلُ، (α) يَقُتَّلُ، by transferring the Fatha [of the first ت in يَقُتَّلُ] to the ق، as in the pret. [قَتَّلَ]; (β) with Kasr of the ق، exactly as in the pret. [قَتَّلَ]: (α) some allow the vowel of the first ت to be elided without mobilization of the ق، [as يَقُتَّلُون (IY)], so that two quiescents are combined; but this is a weak form, disapproved by most people (R): (α) IA1 reads [يُهدَى in X. 36. below] with bare incorporation, not heeding the concurrence of two quiescents, because the incorporated [letter] is virtually mobile [663]; and the like is reported of نَافِي (B): (β) the most proper [pronunciation], in such instances of it as are transmitted from the Arabs, is to slur the vowel of the first ت، not to make [that letter] perfectly quiescent (R): and [therefore] this is more like slurring than incorporation; but we mention it, as the GG do (IY): (β) in such as يَقُتَّلُ، with Kasr of the ق، the ى may be pronounced with Kasr, for alliteration to [the Kasra of] the ق، as يَقُتَّلُ، like مَنَصَر and مَتْسَى [below], whence the reading 203α
[transmitted by Abū Bakr (B)]

Or he that goeth not aright? [below], with Kasr of the ی and َ (R), orig. یِهْتَدی (B): (2) in the act. part., مُقَتَلُ with Kasr and Fath of the ق: (a) Kasr of the م for alliteration is not allowable, as Kasr of the aoristic letter is [case 1, b, b], because the aoristic letter is accustomed to Kasr, even without alliteration, as ًاًلْمُ تُعَلَمَ ٌمَعْنَى [404]; but the ی is not pronounced with Kasr, except from another inducement, as in یِبَكِلْ [701] and یِقَتْلُ [above]: (α) as for such as ُمَنْتِنَ and ُمَنْتِنْ [361], they are anomalous: (β) the people of Makka read مُرْدِئْیهِنَّ VIII. 9. Following one behind another [below] (R), with Damm of the ر (K, B), by alliteration of the second [vowel] to the first, as in ٍلِمْ ِيَرُدُ ٌرُدُ [664, 731 (condition 11, c, g, γ)] (R): (α) its o. f. is مَرْتِنْیهِنَّ i. q. مَتْرَئِئْیهِنَّ [492 (case 2)]; but the َب [of إِفْتَعَالَ (K)] is incorporated into the َب (K, B): (b) that is [effected] by eliding the vowel from the first of the two approximates (R), so that two quiescents then concur (K, B); and mobilizing the ر with [Damm (K, B),] the vowel of alliteration [to the م (K)], for abolition of the [first] quiescence (R): (3) in the inf. n., ٌقِتُالْ [730], orig. إِفْتَعَالَلْ, where you incorporate the ت into the ت, and mobilize
the ق [with Kasr], the conj. Hamza being [then] dropped [668]: (a) this [Kasr of the ق] may be [produced] by throwing the vowel of the [first] ت upon the ق, or be due to the concurrence of two quiescents [664] (IY). When the ع of اُنْتَعَلَّ is approximate to the ت, the ت is not incorporated into it, except rarely, because incorporation [of approximates] otherwise than at the end [of the word] is contrary to the general rule, as we have mentioned [736, 737]; and especially when it induces mobility of the quiescent after inducing quiescence of the mobile: whereas the incorporation in such as ذكر [below], although it [also] is not at the end, does not induce mobility or quiescence; and in such as زمَل [736, 737, 757] induces quiescence only: and since display is allowable, and is [even] the more frequent [mode], with two likes, as in اُنْتَعَلَّ, how [must it be] with two approximates? And incorporation is allowable only when the ع is a د, as in يِهِدَى X. 36. and مُدْفَيْنَ VIII. 9. [above]; or ص, as in يَكْسَبُونَ XXXVI. 49. Are disputing together (R), orig. يَكْسَبُونَ (K, B). But analogy does not forbid incorporation of the ت of اُنْتَعَلَّ into [the ع, when this is one of] the nine [or, excluding ت itself, eight] letters mentioned [752], into which ت is incorporated, like (1) the ز in اُرْتَقَ received pay or
allowances or means of subsistence, (2) the ط in oppressed, (3) the ت in become scattered, (4) the ط in struck fast, (5) the ط in stuck together in coition, (6) the ذ in excused himself, and (7, 8) the ص and ذ in [above]. When the ف is approximate in outlet to its ت, i.e., when the ف is one of the eight letters that we have mentioned [752] as having ت incorporated into them, because of their being from the tip of the tongue, like ت, vid. د, س, ص, ش, ط, د, and to which eight ض is added, because of what we have mentioned [752], vid. that, by reason of its lengthiness, it is near to the letters of the tip of the tongue, whereas ش is [sometimes] far from them, as we have mentioned [752], then (1) you may incorporate the ف of ت into its ت, more often than its ت into its ت [above]: so that you say, with (a) د [693]; (b) ط [693, 696. A., 736]; (c) ذ [692] sought; (d) ط [692] retaliated; (f) ص had patience; (g) س [696. A., 735, 737]; (h) ذ [691]: (a) the reason why the ت in these exs. is converted into the ف, contrary to what is the proper mode of incorporating two approximates, vid. conversion of the first
into the second [735], is that the second is *aug.*, not the first: (b) conversion of the first into the second is not allowable with ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص، ص，ن
so that, in one word, only incorporation is allowable:

(b) with س and ت, the ت of [1787] may remain unaltered, because س and ت are surd, like ت; so that you say [below], the two [letters] not being so far apart that one of them should [have to] be brought nearer to the other: (a) the reason why, with [these letters] other than ت and س, the words must be lightened, either by incorporation or otherwise, as above stated, is that [1787] is so much used that the least heaviness is deemed onerous in it: (3) after conversion of the ت into ط after ط, and into د after د [case 2 (a, a, b), as [1787] and [1787], you may incorporate the ط into the ط, and the د into the د, by converting the first [of the two approximates] into the second, in both positions, as is the proper mode of incorporating two approximates [735]; so that you say [1787] and [below] with the undotted ط and د: and, says S, some of them say for مُضْطَّعُ lying down, incorporating the ض, notwithstanding that it is a letter of [737], into the ط (R). The ت of [1787] is converted with nine letters, when they are before it, (1) into ط with ط, ص, and ض [692]; (2) into د with د, ذ, and ض [693]; (3) into ت and س with ت and س, respectively (M). When and its variations are formed from a. v.
whose is (1) one of the covered letters [734], vid. ص, ط, ض, ط, ض, and then its must be changed into ط from was patient, as from حضر wrote. He struck, purified himself from طمطر was pure, and طه�ر wronged, orig. طهير, طمطر, طمطر, طلطلم, طلطلم, طلطلم, طلطلم. and: (a) the combination of ب with the covered letter is deemed heavy, because of their unity in outlet, and disparity in quality, since ب is surd, low, while the covered [letter] is vocal, elevated; so that a letter of elevation from the same outlet as the ب is substituted for it, vid. ط: (b) when the ب is changed into ط, then, (a) after ط, two likes being combined, and their first being quiescent, incorporation is necessary (A), as ططعروا. They speared one another (S, M, IA) and طلطب [above] (M): (b) after ط, two approximates being combined, separation is allowable; and incorporation [752], by change of the first into a letter homogeneous with the second, and [also] by the converse (A): (α) this [last], says Sd, being an insertion of the second letter into the first, is the antithesis of the well-known incorporation, vid. insertion of the first into the second; and, says our Master, is not named "incorporation", according to the Readers (Sn): (β) the saying [of Zuhair Ibn Abl Sulmā alMuzani, praising Harim Ibn Sinān (Jsh)].
[He is the munificent, who gives thee his largesse spontaneously; and is wronged at times, and then puts up with that wrong (Jsh)] is related with the three forms, قَيْطَلَمُ, قَيْطَلَمٌ, قَيْطَلَمْ; while there is also a version فيَنَظَلِمُ, which has no connection with what we are discussing: (c) after ص also, two approximates being combined, separation is allowable, as اَصْطَبَرَ: and incorporation, [but only] by conversion of the second into the first, as اَصْبَرَ; not the converse, as اَطْرَبَ, because of the sibilance in the ص, which would be removed in [its (Sn)] incorporation [737] (A) into the ط after its conversion into ط (Sn): (α) IUK states that S says “Hārūn has told us that some of them read أَنْ يَصَلِّبْكَا IV. 127. That they should be reconciled”, meaning ص لَسْتُمُ إِسْتَلَحَ (Tsır), from لَسْتُمُ إِسْتَلَحَ (B): (d) after also, two approximates being combined, separation is allowable, as اَضْطَرَبَ: and incorporation, [but only] by conversion of the second into the first, as اَضْطَرَبَ; not the converse, as اَطْرَبَ, because, if the ص were incorporated into the ط [after being converted into ط ], the lengthiness in it would be removed [737]: اَطْلَحَ (α) is anomalously transmitted [748], which in rarity and strangeness is like اَطْطَحَ; and the saying مَالٍ إِلَى أَرْطَاطَةٍ حَقَّفْ تَالِطَحَعٍ
[647, 682, 691] is related with the four forms: (2) a ظ, as in ذاَّن ذَّنَّ, a ظ, as in زادَّ زادَ, or a ذ, as in ذَّكر reminded, then its ت must be changed into د [693], as incurred a debt, دازانَ دازَن, increased, and used ذكر remembered, orig. ذاَّن ذَّنَ, ذاَّن ذَنَ, ذاَّن ذَنَ, and ذاَّن ذَنَ: (a) the occurrence of ت after these letters is deemed heavy, because they are vocal, and ت is a st lab; so that a letter is put, which agrees with ت in outlet, and with these letters in vocality, vid. د: (b) when the ت is changed into د, then, (a) after د incorporation is necessary, from the combination of two likes [731]: (b) after د, display is allowable, as دادَّجر [693]; and incorporation, [but only] by conversion of the second into the first, دادَّجر دادَّجر دادَّجر: not the converse, دادَّجر دادَّجر, because the sibilance would be lost [737]: (c) after د, three modes are allowable, display, as دادَّجر, whence نْدِكْر نْدِكْر نْدِكْر (A) She (the she-camel) goes at the thorns like a cutting, trenchant sword; and the purslane, she makes it fly in a marvellous way, where دادَّجر دادَّجر دادَّجر is an unrestricted obj. of تذَّرية, agreeing with it in original derivation, like LXXI. 16. [40] (Sn); and incorporation in its two modes, as دادَّجر and دادَّجر دادَّجر دادَّجر دادَّجر دادَّجر: (α) this third [mode] is rare;
53 of the text is anomalously read. IM's confining himself to change of the ṭ of إِفْتَعَالٍ into ط after the four letters, and into ٛ after the three, necessarily implies that it is retained after the rest of the letters, and is not changed. But he mentions in the Tashil that, after ٛ, it is changed into ٛ, as اَنْفَرَ from crumbled; or has the ٛ [after conversion into ٛ] incorporated into it, as اَنْفَرٌ: while in my opinion, says ٛ, separation, meaning display, [is good; and some of them say مَنُّنِّنَّ crumpling, which (ٛ)] is excellent [Arabic; though the regular form is مَنُّنِّنَّ, because the principle of incorporation is that the first is incorporated into the last (ٛ)] : so that اَنْفَرٌ is said; but IM does not mention this form (ٛ). Z pronounces incorporation to be necessary [here]: but ٛ categorically declares that separation is allowable (Jrb); and the saying of IH that "ٛ is necessarily incorporated into it in two ways," i. e., by conversion of the first into the second, and of the second into the first, "as اَنْفَرٌ and اَنْفَرٌ", requires consideration, because ٛ mentions that مَنُّنِّنَّ and the like are allowable (R). And ٛ is (ٛ) incorporated into it, [from the proximity of the two outlets, and the unity of the two letters in surdity; but in that case, the ٛ of
must be converted into س, as (Jrb) in إستعمال (SH), aor. يستمع، act. part. مستعمل, read in VI. 25., XLVII. 18. [below] (Jrb), an anomaly upon an anomaly (SH), incorporation of س into a non-sibilant letter being anomalous [737], and conversion of the second of two approximates into the first being anomalous [735]: (a) conversion of the second into the first is hazarded (R) because إستمع is disallowed (SH), since the excellence of sibilance would then be removed [737]; but the unpleasantness of the first anomaly is nullified by means of the second anomaly, because, when the second [of the two approximates] is converted into س, the [first] س is incorporated only into a sibilant letter (R): (2) separate, as إستمع [above], which is good, because of the difference in the two outlets, as و منهم من يستمع إلىك VI. 25., XLVII. 18. And some of them there be who listen to thee [above] (Jrb). Since incorporation by conversion of the second into the first is contrary to rule [735], the most prevalent [practice] with ض, ص, and ط, is to convert the of إستعمال into ط without incorporation, because incorporation of the first into the second is disallowed with them; and إضطررب, إضطلمم, إضطرر are [therefore] superior to any other [form]. Similarly إرمان with ز and د is superior to إرمان with
and similarly with  is superior to  with  [716] with  and with  with retention of the  unaltered to  (R). IM also mentions in the Tashil that the  is sometimes changed into  after , as  for  and  for  , whence  [693]: but this is not to be copied; though the apparent [purport] of IM's language in one of his books is that it is a dial. of some of the Arabs; and, if this be correct, then it may be copied (A). And there is nothing to prevent incorporation of  into the  , although it has not been heard, as  for  flashed, because  is incorporated into  as before shown [749]. S says that some of the Arabs, whose Arabic is approved, assimilate [these four letters (S),] ص , ض , ط , and  , with the  of the pron. [in  (S)], to the same letters [with the aug.  ] in  , because the  of the pron. is as closely attached to the  as the  of  to what is before it: so that they say  [692] and  I turned away from him,  I stamped on it, and  I kept it (R), meaning  and ,  and  and  (S), [but] converting the  of the pron. into  in all of them (R); and we have heard them recite this verse by 'Alkama Ibn 'Abada
And so, says he, some of them say *visited him*, [meaning *visited* (S),] by conversion of the *t* into *d*, as in *E'dan* [above] (R); and they say *I tested it*, meaning *tested* (S): while on the analogy of this *dial.*, says Sf, the *t* of the *pron.* should be converted into *d* whenever it is preceded by *d*, *z*, or *j*, as [the *t* is] in *E'nattal*; but S does not transmit it from them, except in the case of the undotted *d* (R). [In other words] they assimilate the *t* of the *pron.*, [when one of these letters occurs before it (IY),] to the *t* of *E'nattal* (M, Jrb): so that they say *h走出去* (above), *692* (M), and *H走出去* (IY); and *693*, *عَطَْ* (above), and *نَقْدَة* : meaning *h走出去, حْبَطَتْ* (IY); and *E'dt, فَرَتْ* , *عَطَْ* , and *نَقْدَة* (M). The reason of the assimilation is that the *t*, being the *pron.* of the *ag.*, which is like part of the word [20], is like the *t* of *E'nattal* in being part of the word. Since, then, it is assimilated to the *t* of *E'nattal*, and occurs after the letters with which its combination is disliked, they convert it, in such as *حَصُّت* and *حَبَطَتْ*, into *د*, because of its occurrence after the letter of covering; and, in such as *نَرَت* and *عَدَتْ*, into *د*, because of its occurrence after *j* and *d*, respectively. And therefore incorporation
becomes necessary in خِصْطَ and عَدَ, from the combination of two likes; and anomalous upon anomalous in خِصْطَ, by conversion of the ط into ص, as خَصْطِ, like إِصْبَرَ; and weak in فَرَنَ, by conversion of the د into ذ, as فَرَنِ, like إِرَانَ: while, in these [last] two, the first [of the two approximates] may not be converted into the second, and incorporated, as جَخَطَ and فُنُدَ, lost the sibilance of the ص and ذ be lost [737] (Jrb). And, because the ت of the pron. is so closely attached to what is before it, incorporation is more frequent in such as I took, جَخَطَ I roused, and جَخَطَ I kept, than in keep that [fem], جَخَطَة Rouse that, and جَخَطَة Take that [752] (R). It is therefore better to say جَخَدَ, جَخَطَ تَلَّكَ ابتَغتَ تَلَّكَ, and جَخَدَ تَلَّكَ, separating [the two approximates], than جَخَدَ, جَخَطَ, جَخَطَ تَلَّكَ, ابتَغتَ تَلَّكَ; though this is good Arabic; and we have been told, by one whom we do not suspect, that he heard them say جَخَدَ, separating [the د and ت ] (S). But conversion of the ت of انتَعالَ [into ت, ص, ط, and س ] is more frequent than conversion of the ت of the pron. into ط or د, as خْبَطَ and خْبَطَ [above], فَرَنَ and عَدَ, because the ت of the pron. is, in every case, a [separate] word, though it is like part [of the v.] (R). And, says S, the more racy and excellent
of the two _dia's_. is not to convert it (_M_) into ط [or د ], because the ا in here is the sign of the _pron._, [put only to denote a meaning (S);] and is not inseparable from the v., since, when you understand the third _pers._, you say _فعل_ _He did_ [161], in which there is no ا: whereas the ا in _فعل_ is not inserted to denote a meaning, and afterwards excluded; but _فعل_ is a formation [482, 492] wherein an _aug._ ( ا ) is inserted [678] that does not quit it; while the ا of the _pron._ is not like that, because it is equivalent to a separate [word] (IY). And [IH states that] such [forms] as _تُرُو، حُصُطُ حَبُّطَا_ and _تُرُو، حُصُطُ حَبُّطَا_ and _تُرُو، حُصُطُ حَبُّطَا_ and _هُدَّتُ حَبُّطَا_ and _هُدَّتُ حَبُّطَا_, are anomalous (SH). S says that, when ا is mobile, and these letters after it are quiescent, there is no incorporation, meaning [in] such as _تَوَضَّعْتُ_ _tasted_ [757], _دَمَسَهُ_ _deemed weak_, and _إِسْتَرْدِرَنَّ_ _amended_, because the first [of the two approximates] is mobile, and the second quiescent; so that there is no way to incorporation (M), the principle of which is that the first should be quiescent [731]: and, since there is no way to incorporation, alteration is not allowable, because alteration is only a consequence of incorporation (IY). And _إِستُطِلَّ_ _asked a loan_, _إِسْتَضاَءَ_ _sought to get light_, and _إِسْتَطَالَ_ _was lengthy, elongated_, are in the same predicament, because their ا is meant to be
understood as quiescent (M), since the o. f. is َإِسْتَطَّٰٰعَ (M, and َإِسْتَطَّٰٰعَ [757] (IV). The َبَ is not incorporated in such as َإِسْتَطَّٰٰعَ was able and َإِسْتَطَّٰٰعَ [above], because incorporation would exact mobilization of the َسَ, which is not mobile, having no share in any vowel; and also because the second is virtually quiescent, since its vowel is adventitious, transferred to it from the following letter, [the o. f. being َإِسْتَطَّٰٰعَ and َإِسْتَطَّٰٰعَ ]:

while the reading of Hamza َمَِّ َإِسْتَطَّٰٰعَ III. 91. [150], with incorporation, is anomalous (R).

§. 757. When there is a َبَ at the beginning of the aor. of َتَفَعَّلَ and َتَفَعَّلَ, then, two َبَs being combined, you may lighten them by [one of] two things, (1) elision [759], which is more frequent (R); [so that] in what begins with two َبَs you sometimes confine yourself to one, as َتَبَيَّنُ أَلْعَبَرُ The admonitions are plain (IM), orig. َتَبَيَّنُ تَبَيَّنُ with two َبَs, the first the َبَ of the aor. [404, 678], and the second the َبَ of َتَفَعَّلَ [482, 678]: (a) the cause of the elision is that, since the combination of two likes is too heavy for them, and there is no way to incorporation [case 2 (a, a)], because it would lead to importation of the conj. Hamza, which is not [found] in the aor. [668], they deviate to alleviation by eliding one of the two َبَs, and this elision is very frequent,
whence many passages in the Kur, as

XCVII. 4. The Angels and the Spirit descend [below], XI. 107. [645], and XCIII. 14. [759] (A) : (b) when you elide (R), (a) the opinion of S [and the BB (A)] is that the elided is the second ถ, because the heaviness arises from it (R, A); and because the aoristic letters are added before the ถ of ณฑเณฏ [or ณฑเณฏ] to be a sign [369, 404, 671], while the adventitious displaces the permanent when the combination of the two is disliked; and, says S, because it is the one that is incorporated in

shielded himself [731 (condition 1, b, a)] and ณฑเณฏ [below] (R) : and that [opinion] is distinctly expressed by IM in the CK (A) : (b) the KK say that the elided is the first (R) : (α) IM says in the Tashil “The elided is the second, not the first, contrary to the opinion of Hsh” [the Blind (Sn)], meaning that the opinion of Hsh [alone] is that the elided is the first, whereas others transmit it from the KK [generally] (A) : (c) some allow [either of] the two matters: (d) the remaining ถ is not incorporated into the letter after it, whether this be like it, as in ณฑเณฏ Ye mutually relinquish; or approximate to it, as in ณฑเณฏ VI. 153. Ye will remember: lest elision and incorporation be combined at the beginning of a word; whereas their rule is to be at the end [719, 731 (condition 1, f, c, aa)] (R) : (α) it

205а
is said in the CHd. that Z's saying "[They do not incorporate in such as تَتْذَّكَرُونَ (M)] lest they combine elision of the" first "تَ و incorporation of the second" does not indicate that the two ت's, when neither of them is elided, [as in 'تَتْذَّكَرُونَ] are incorporated, one into the other; for this is not allowable [in inception], because of what we have explained [668]: but it only notifies that the reason why incorporation of the second [تَ ] into the subsequent letter [ذ ] is disallowed is that one of the two ت's is elided; so that, but for the elision, this incorporation would be allowable, [as تَتْذَّكَرُونَ]: and this is a true saying (Jrb) : (c) IM points out, by the [form of his] ex. [above], that this [elision] is [found] only in the aor. occurring in inception [case 2 (d, e)], because it is here that incorporation is impracticable; whereas in the pret. [below], as تَتْذَّكَرُونَ [731], incorporation is not impracticable; and similarly in the aor. occurring in continuity [after a mobile or a letter of prolongation], as [will be] explained [case 2 (b, a)]: (d) he says in the CK "And that", meaning alleviation by elision, "is sometimes done to what is headed by two ن's, whence the reading [of the people of Makka (K)] transmitted by IJ نَّفَّل الْمَكْلَاتِكَة تَتْذَّكَرُونَ XXV. 27. And We shall send the Angels down [with elision of the ن (K, B) of the word (B), which is the ن of the v., from
while this reading contains a proof that the elided out of the two َسَلْفُ ٰتْنَّرُلَّ, when َتْنَّرُلَّ XCVII. 4. [above] is said, is only the second, because the elided out of the two َسَلْفُ [or more plainly and properly َنْنَرِّل (Sn)] is the second”: this is his language; and hence, says BD, according to the most obvious [explanation], َكُدْنَّاَكِ ذَنَّجَيْنِ ٰلِمْمِيِّنَ ٰلَلْهُ XXI. 88. And so will We save the believers in the reading of [Ibn ‘Amir and (B, Aud) Abū Bakr (B)] ‘Āsim, orig. نُنْكِجِي, [the second َن being elided, like the second َب in تَخْطَأَتْرُونَ II. 79. Helping one another (B),] for which reason its final is quiescent (A): (2) incorporation, but only when the first َب is preceded by a mobile, as َقَالَ تَنْنَرُلَّ He said, Thou descendest [731, 759] and َقَالَ تَنْنَرُلَّ He said, Ye miscall one another; or a letter of prolongation, as َقَالُوا تَنْنَرُلَّ They said, Thou descendest [759], َوَلَا تَذَايَرُلَّ XLIX. 11. Nor miscall one another, and َقُولُوا تَتَّبَعُونِ Say thou [fem.], Ye follow one another: (a) they do not incorporate if the first َب be (α) not preceded by anything, since, if they incorporated, the conj. Hamza would [have to] be imported, whereas the aoristic letters must take the first place, because their indication is strong [369, 404, 671]; and also the word would be too heavy, contrary to the pret., since, when you say َيَتَّبَع [731] or َيَتَّبَع pursued, it
is not found to be so heavy as 

\[\text{إِنَّاَبَرُونَ} \quad \text{إِنَّمَأُلُو تَنَّاَبَرُونَ} \]

\(b\) preceded by a quiescent other than a letter of prolongation, whether a soft letter, as 

\[\text{لَوَ تَنَّاَبَرُونَ} \]

If ye were to miscall one another, or any other, as 

\[\text{بَلَّ تَنَّاَبَرُونَ} \]

Nay, ye miscall one another, since that quiescent would then need to be mobilized; and the lightness accruing from incorporation would not remain, by reason of the heaviness accruing from the mobilization of that quiescent:

while the readings of Bz 

\[\text{كُنْتُمْ تَمَنُّونَ} \]

III. 137. [below] and 

\[\text{أَلَفْ شَهْرٍ تَنَّرَلُ} \]

XCVII. 3, 4. A thousand months. [The Angels and the Spirit] descend [above], with incorporation, notwithstanding the combination of two quiescents [754], are not particularly strong (R):

(b) IM in the CK, followed by his son [in the C (Tsr)], mentions that, when you incorporate [the first \(\text{ء} \) into the second (Tsr)], you import the conj. Hamza (Aud), in order that, by its means, the articulation of the \(\text{ء} \) made quiescent for incorporation may be accomplished, as 

\[\text{إِتَّجَلُي} \]

[731] (Tsr); but [this requires consideration, because (Tsr)] God has not created any [chaste speaker, so far as we know, who prefixes the (Tsr)] conj. Hamza at the beginning of the aor. [668] (Aud): (a) what other GG mention is that, in the v. beginning with two \(\text{س} \),

(\(\alpha\)) if it be a pret., as 

\[\text{كَتَبَ} \quad \text{كَتَبَ} \quad \text{كَتَبَ} \quad \text{كَتَبَ} \quad \text{كَتَبَ} \quad \text{كَتَبَ} \quad \text{كَتَبَ} \]

[above], incorporation, with importation of the conj. Hamza, is allowable,
as you inferred above: (8) if it be an aor., as Wis

Thou callest to mind [668], then, if it be inceptive, incorporation is not allowable, because importation of the conj. Hamza, which is not [found] in the aor., would be entailed; but it may be alleviated by eliding one of the two ال s [above]: and, if it be continuous with what precedes it, incorporation is allowable after a mobile or a letter of softness [and prolongation], as LXVII. 8. and II. 269. [731], because, in that [position], importation of the conj. Hamza is not needed (A): (c) incorporation of this sort is [found] only in continuity, not in inception (Aud): Hf says "If the speaker pauses, he begins [again] with display [of the two ال s]; and the conj. ا may not be prefixed to it, because the conj. ا is not prefixed to the aor. ا": while IM in one of his books mentions this question correctly, saying that incorporation of the aoristic ال into another ال is allowable after a letter of prolongation or a vowel, as II. 269. and LXVII. 8. [above] (Tsr); and Bz reads with that [incorporation] in continuity, as II. 269., لا تبِّرَجِـنَ

XXXIII. 33. And display not your finery, and انْتَمْئَنَII. 137. [below] (Aud), orig., and انْتَتْمَسْوا, and انْتَتْمَسْوا with two ال s, the first of which is incorporated into the other (Tsr): (d) if you mean to lighten [the aor.] in inception, you elide one of the two ال s, which
is the second (Aud), agreeably with the opinion of S and the BB, because the heaviness accrues from it (Tsr); not the first, contrary to the opinion of Hsh [above] (Aud) the Blind, and his school the KK, whose argument is that the second تَثَنَّفَعَلْ denotes a meaning, like quasi-passivity [332, 432, 486, 678], which its elision would eliminate [759] (Tsr): (e) that [elision] is allowable in continuity also, as XCII. 14. [759] (Aud), orig. تَثَنَّفَعَلْٰ, where, if the v. were a pret., تَثَنَّفَعَلْ would be said, because feminization [of the v.] is necessary with the tropical [fem. as ag.], when it is an attached pron. [21, 263] (Tsr); and وَلَقَدْ كُنْتُمْ تَثَنَّفَعَلْتُمْ الْبَوْلَ III. 137. And assuredly ye were wishing for death [above] (Aud), orig. تَثَنَّفَعَلْ (Tsr). When the aor. v. is in the pass., as تَثَنَّفَعَلْ Thou wilt be overtaken and تَثَنَّفَعَلْ Thou wilt be borne, or put up with [759], elision or incorporation is not allowable, because the two vowels, being different, are not deemed heavy, like two identical vowels; and also because confusion would occur between تَثَنَّفَعَلْ and تَثَنَّفَعَلْ if you elided the second تَثَنَّفَعَلْ, and between تَثَنَّفَعَلْ and تَثَنَّفَعَلْ if you elided the first (R). Similarly (Jrb) the تَثَنَّفَعَلْ of [the pret. in the two conjugs. (R)] تَثَنَّفَعَلْ and تَثَنَّفَعَلْ is sometimes incorporated [in continuity and inception (Jrb)] into [the ف, when it is one of (R)] the [twelve (R)] letters into which [we have mentioned that
is incorporated [745, 746, 748, 752] (SH), (1) as 
shielded himself [above] (R); (2) ط (R, Jrb), as
[332, 731 (condition 1, d, a, α)] (R); (3) د (R, Jrb), as
إدأرأتكم. Ye repelled one another (R); (4) ط (R, Jrb), as
إطالموا They wronged one another (R); (5) ذ (R, Jrb), as
إذأكروا They called to mind, one with another (R);
(6) ت (R, Jrb), as إنأتلتم Ye were sluggish [667, 682, 731] (R); (7) ص (R, Jrb), as إصبارتم Ye bore patiently
one with another (R); (8) ز (R, Jrb), as أزبَنْ adored
himself (R); (9) س (R, Jrb), as إستعا listened and
dropped; (10) ض, as إضارِبوا They fought together [487] and
إضرع humbled himself; (11) ش, as إشاجِرُوا They
became embroiled; (12) ج, as إجَارُوا They competed, one
with another (R). The conj. Hamza is then imported
in inception, as إطيرُوا They augured ill, إزبنوا They
adorned themselves, إقاتلُوا They were sluggish, and
[667, 682, 737] (SH), orig. تقاتلُوا تزبنوا تطيرُوا and
تقدارُوا whereas in the interior [of the word or sentence]
the Hamza is not needed, which is obvious, as يطيِرُوا
بَوسى و من معة VII. 128. They deem Moses and those
who are with him to be unlucky, حَتْى إِذَا أَحذَتِ الْأَرْضُ
zَخَرَفَهَا و أَزَيتَت X. 25. Until, when the earth taketh its
garniture, and bedecketh itself, 

In the cause of God, ye are depressed down to the ground, and II. 67. And, when ye slew a soul, and then contended one with another. And and and and and are not , because, if they were, then and would have to be said [756]; and similarly and and are not , for which reason the 

This incorporation is universally applicable to pret., aor., imp., inf. n., and act. and pass. parts. [731 (condition 1, d, a, α)] (R). When one of these letters occurs after the in the conjug. of [332], the is not incorporated into it, whether these letters be quiescent, as in and [756], because [then] the condition of incorporation is missing: or be mobile through transformation, as in and [756], because [then] the , though mobile, is meant to be understood as quiescent, the o. f. being and ; and because, if the were incorporated, the would be mobilized, by having the vowel of the thrown [back] upon it, whereas the of is only quiescent. Similarly the is not incorporated [even] into in a case like
this, as desired [him] to follow and called upon [him] to repent (Jrb). And such as [with the ٧ (Jrb)] incorporated [into the ﴿ (Jrb)], while the sound of the س remains, is extraordinary (SH), because two quiescents are combined (Jrb); but is [found] in the reading of حمزة (R, Jrb) فَمَا أَسْتَطَعْنَا أَنْ يَظْهَرَهُ XVIII. 96. Then they were not able to surmount it [680, 759], whom the GG charge with a mistake: F says "since there is no throwing the vowel of the ٧ [back] upon the س, which is never mobile, two quiescents are combined" (R).

§. 758. In this section Z draws attention to some ns. in which incorporation occurs irregularly, but has been so often heard from the Arabs that it becomes anomalous in rule, universal in usage (IY). One instance of anomalous incorporation is ﴿ ٨ي (M). The o. f. of ﴿ ٨ي [and سَدْيَسَةٌ (IY)] is سِدَّس (S, M, AArb, R) and سَدْسَةٌ, with ٩ (IY), which is proved by the dim. (AArb, IY) ﴿ ٨سَدْنِيٌّ (AArb) [and] سَدْنَيٌّ (AArb, IY), and the [broken (AArb)] pl. ٨سَدْنَيٌّ (AArb, IY), the dim. and broken pl. being formations in which things are restored to their o. fs. [260, 275] (IY); [and] by the evidence of ٨تَسَدْيَسٍ [689]. ٩ and س are approximate in outlet, because each of them is from the tip of the
tongue [732]: but, if you converted the د into س, as is the rule [752], then three سs would be combined; while conversion of س into د is not allowable, from fear of removing the excellence of sibilance [737]. And, notwithstanding the approximation of د and س in outlet, they are incongruous in quality, because د is vocal, rigid; while س is surd, lax. Their approximation, then, [in outlet] is a motive for not combining them displayed [735], and so is their incongruity [in quality]; while conversion of one into the other is impossible, as before stated: so that nothing remains but to convert them into a letter akin to both, vid. ﯾ، which is from the same outlet as د, and is like س in surdity (R). And hence ﯾ [736], in the dial. of Tamîm, orig. ﯾط [737], which is the ﮊ، the excellent dial. var (M). The Banû Tamîm make the ﯾ quiescent, as they make [the ﯾ] in ﯾخ [368]; and then incorporate, because, when the first of two approximates is mobile, it is not incorporated. But this [procedure] is not regular, because it would sometimes produce confusion with the reduplicated; so that they dislike ﯾط and ﯾط for the inf. n. of ﯾط . aor. ﯾط، and of ﯾط aor. ﯾط; the excellent [form], according to them, being ﯾط and ﯾط [736] (IY). And similarly ﯾ for عدّان (M), pl. of ﯾ ﯾد for عدّان (M), pl. of ﯾ ﯾد. It has two dial. vars., ﯾد and ﯾد: but, as
for ضَيْنَانِ, it is anomalous, like ضَيْنَانِ for ضَيْنَانِ [above]; being liable to be confounded with the reduplicated, because the two [ءَلا] are in one word (IY). And some of them say ضَيْنَانِ [as pl. of ضَيْنَانِ, on the principle of رَسُولِ pl. of رَسُولِ (IY)], for escape from this (M) incorporation in ضَيْنَانِ (IY).

§ 759. In some concurrences of two likes or two approximates they deviate to elision, because incorporation is unattainable (M). Although there is no incorporation in this sort of alteration, the GG class it as an incorporation, and name it so, because, like incorporation, it is a kind of transformation for alleviation, from dislike to the combination of two homogeneous [letters] (IY). Euphonic elision, [i.e., regular elision for a cause, as in قَضَى and عَصَّا (R),] and curtailing, [i.e., irregular, elision, as in يَتْبَعُ and دَمْ (R),] have been previously mentioned [281, 697, 719]. And another [kind of elision] occurs in (1) [the aor. of (R, MASH)] لَتَفَعَّلُ and لَتَفَعَّلَ (SH), in the act. voice (MASH), with the aoristic ت, as premised [757] (R): (a) when the ت of لَتَفَعَّلُ and لَتَفَعَّلَ has another ت adjoining it in the aor., then (a) the two may be put together, which is the o. f., as لَتَتَفَعَّلُ عَلَيْهِمْ XLI. 30. [The Angels] descend upon them: (b) one of them may be elided, because two likes are combined,
and incorporation is not possible, since, if the first \( \text{ـ} \) were incorporated into the second, then quiescence of the first, and importation of the conj. Hamza, which is not [found] in the aor., because of what has been mentioned [668, 757], would be unavoidable; and, since incorporation is not possible, and they deem the two likes heavy, one of them has to be elided, as \( \text{قاїل} \) رتکم

\( \text{نارا} \) تلقتلى

XCI. 14. Therefore have I warned you of a fire that blazeth [757] and \( \text{قنبت لى تصدى} \) LXXX. 6. To him dost thou address thyself [below]: (\( \alpha \)) it is prescribed as a condition of this elision that both \( \text{ـ} \) s should be pronounced with Fath : for, if one of them be pronounced with دامم, by reason of the v.'s being in the pass., as in \( \text{تناكمل} \) [757], elision is not allowable, because, if you elide the first, saying \( \text{تناكمل} \), this is liable to be mistaken for the act.; and, if you elide the second, saying \( \text{تناكمل} \), this is liable to be mistaken for the conjug. of \( \text{تفعیل} \) : (8) the elided is held by S and the BB to be the second, because the first is a letter put to denote the meaning of the aor. [404], and because the heaviness arises from the second: but is said [by the KK] to be the first, because the second denotes a meaning, like quasi-passivity, which its elision would eliminate; and because incorporation, in continuity, as in \( \text{قالا تَنْمَّرُ} \) [731, 757], is, as respects the form,
an elision of the first, so that they, as it were, elide what they are wont to incorporate (Jrb): [(b) the language of Jrb in (a, b) above, as also of A in § 757 (case 1, c), is rather confusing; and the rule deducible from the authorities may be stated thus:—When the aor. is meant to be lightened, which is quite optional, then elision is (a) necessary if the aor. be (α) inceptive, as A assumes it to be in IM’s ex. 

This assumption, incorporation is impossible, because it would involve importation of a conj. Hamza; (β) preceded by a quiescent other than a letter of prolongation, as in XCII. 14. (above), where incorporation is impossible, because it would involve an unpardonable concurrence of two quiescents: (β) allowable, if the aor. be preceded by (α) a mobile, as in LXXX. 6. (above) and LXVII. 8. (731), where incorporation is possible, because it does not involve any concurrence of two quiescents; (β) a letter of prolongation, as in II. 269. (731), where incorporation is possible, because it involves only a pardonable concurrence of two quiescents: (c) thus elision is, as R says in § 757, more frequent than incorporation, because it is allowable where incorporation is possible, and necessary where incorporation is impossible:] (2) such as مَسْتُ [728], أَحْسَتْ, and طَلَّتْ (SH): (a) elision of the occurs rarely in the dial. of Sulaim [below], and is sometimes
used by others, because of their dislike to the combination of two likes; so that they elide what ought to be incorporated, i.e., the first of the two likes, when incorporation is impracticable [from the quiescence of the second]: (b) then, if the letter before the first be (a) quiescent, the vowel of the first must be transferred to it, as *أَحْسَسْتُ I perceived and *يَحْسَسْنِ They [fem.] perceive, whence XXXIII. 33. *And bide ye, [with Kasr of the ق (K), from قَرَّ (K, B),] according to one account [see (g, b) below] (R), the first of the two s of ق being elided, and its Kasra transferred to the ق (K, B), as you say *طَلُّنِ [see (c, c) below] (K), and the conj. Hamza then dispensed with (B): (b) mobile, the vowel of the first, if a Kasra or Damma [below], may be elided or transferred to the letter before it, as *طَلُّتُ [below], with Fath or Kasra of the ﺃ, [for *طَلُّنِ; ]
and similarly *لَبِبتُ, with Fath or Damm of the ﻓ, for *لَبِبتُ I was intelligent: (α) that [Kasr or Damm of the ﻓ] is to make the measure of the v. plain, as we explained [705] about the Damma of ﻓَلُّتُ [or rather ﻓُلُّتُ] and the Kasra of ﺑُعْتُ [or rather ﺑُخْفِتُ] and ﻓُلُّتُ: (β) this elision is more frequently used by them in the pret. than in the aor. and imp. [below] (R): (c) when the v. is tril., pronounced with Kasr of the ﺃ, and its ﺃ
and J are homogeneous, as طلبت [447, 453], it is used, when an attribute of a mobile [nom. (Tsr)] pron., in three forms, complete, as طبلتت [731] (Aud), with dissolution of incorporation, because of the concurrence of two quiescents (Tsr); and docked of the ā [below], after, or without, transfer of its vowel [to the ቡ (Tsr)], as طبلتت, [like ملبت I was awry (KF), with Kasr (Tsr),] and طبلتت (Aud), like لستت [703, 707] (KF), with Fath, of the ă, and with elision of the first J from both, because incorporation, notwithstanding the combination of two likes, is impracticable, on account of the attachment of the pron. [731 (condition 11, a)], whereas alleviation is sought: (a) the first J, which is the ā [above], is distinguished by the elision because it is [the one] incorporated [in طلبت]: but the elided is said [by some] to be the second, [which is the J of the word,] because the heaviness accrues only [upon arrival] at it: (b) the Fath of the ă is because, when the [first] J with its vowel is elided, the ă remains pronounced with Fath; while the Kasr is because, when the ă has the vowel of the [first] J transferred to it after being made quiescent, and the J is elided, the ă remains pronounced with Kasr (Tsr): (c) similarly in the case of [طلبتت, طلبتت, طبلتت نت, طبلتت نت, and (Tsr)] طبلتت (Aud), without any difference: (α) you say طبلتت أفعَ، I passed the day
doing, with Kasr of the ظ، inf. n. [شة لل] and (KF) ظة، when you do it in the day, not in the night [453]: (b) IJ mentions that Kasr of the ظ is the dial. of the people of the Hijaz, and Fath the dial. of Tamim: but he ought to say the converse; for Fath occurs in the Kur, which was revealed in the dial. of the people of the Hijaz (Tsr), as نُفَظَمْتْ تَفَكَّكُونَ LVI. 65. And then ye would have spent the day wondering (Aud): (d) the apparent [effect] of the unrestrictedness [in the language] of IHsh is that this elision is universal in every reduplicated v. pronounced with Kasr of the ظ، which is the opinion of Shl: but S distinctly declares that it is anomalous, occurring only in two words of the unaugmented] tril., vid. مَسْتُ تَفَظَّلْتُ، and a third word of the augmented tril., vid. أَحْسَسْتُ أَحْسَسْتُ أَحْسَسْتُ for أَحْسَسْتُ أَحْسَسْتُ أَحْسَسْتُ; and IU is one of those who hold it not to be universal: while IM transmits in the Tashil that it is the dial. of Sulaim [above] (Tsr): (a) as for أَحْسَسْتُ، it has only one form, Fath of the ح، because the vowel of the ظ is thrown [back] upon it; since, if they elided the first س with its vowel, two quiescents, the ف and the last س، would be combined, which would lead to a second alteration [663]: and, for that reason, they say أَحْسَسْتُ، not otherwise; and, accordingly, they cite

سَوَى أَنَّ الْعَشَاقَ مِنَ الْمُتَايَا أَحْسَسْتَ بِهِ فَهْنُ إِلَيْهِ شُشُصُ
(1839), by Abû Zubaid at-Tā'ī. Except that the well-bred camels of the riding-beasts perceived him (the lion), so that they were looking askance at him, orig. ḥāṣṣāṣṭ (N):

(b) sometimes they say ḥāṣṣāṣ, as though the duplicate letter were transformed by conversion into ی, on the principle of تَصَيْتُ أَظْفَارِي [685](IY), (e) IAmb transmits elision is one word pronounced with Fath [of the ع], vid. ḥāṣṣ for I purposed; while the unrestriction- ness of [LM’s language in] the Tashīl includes the [v.] pronounced with Fath of the ع and the [one] pronounced with Kasr, the tril. and its augmented (Tsr): (f) if the [reduplicated (Tsr)] v. [pronounced with Kasr of the ع (Tsr)] be an aor. or imp. [above] conjoined with the ن of females, the first two forms, [completion, and elision of the ع after transfer of its vowel to the ف (Tsr),] are allowable, as يَقَرَّرُن They bide and Bide ye, [with completion and dissolution (Tsr);] and يَقَرَّرُن and قَرِّن [above] (Aud), with elision of the ع, and transfer of its vowel to the ف, which is the ق (Tsr): (g) only completion is allowable in such as قُلْ إِنْ ضَلْلَتْ تُحِبَّتْ XXXIV. 49. Say thou, If I err and فَيْطَلَّلَن رَوَاکِدْ عَلَى طُهُرَة XLIII. 31. And then they become motionless on its back, because the ع is pronounced with Fath: (a) Nāfi' and 'Aṣim read ٓوَقَرَّن XXXIII. 33. [above] with Fath 207a
(Aud) of the ُن , imp. of ُن تُرَتْ بِأَلْبَكَلَة I bode in the place, aor. ُن تُرَتْ بِكَبْرِيَّ, with Kasr [of the ُن ] in the pret., and Fath in the aor.; so that, in the imp. [ُن تُرَتْ (K)], two likes being combined, the first of which is pronounced with Fath, what is done to ُن أَحْسَتْ [above] is done to it, vid. elision of its ُن (Ts), [i. e.] the [first] ُن , the Fatha of which is thrown upon the letter before it (K): but this is rare, because it is [an alleviation of the (Ts) imp.] pronounced with Fath [of the ُن ]; and because the well-known [form] is ُن تُرَتْ فِيَ أَلْبَكَلَة I bode in the place with Fath, aor. ُن تُرَتْ بِكَبْرِيَّ with Kasr; while its converse, [vid. ُن تُرَتْ بِكَبْرِيَّ with Kasr, aor. ُن تُرَتْ B with Fath (Ts),] is [generally found] in ُن تُرَتْ عَيْنًا I was cool in eye, [with Kasr (Ts),] aor. ُن تُرَتْ (Aud), with Fath: (b) some hold that ُن تُرَتْ قَاتِلَ, according to the reading with Fath, is an imp. from ُن تُرَتْ , aor. ُن تُرَتْ (K, B);] and that ُن تُرَتْ be grave, according to the reading with Kasr, is an imp. from ُن تُرَتْ , aor. ُن تُرَتْ , inf. n. ُن تُرَتْ , ُن تُرَتْ, being docked of the ُن , like ُن تُرَتْ ُن وَفَعَلْ Promise ye [fem.]: (h) IM, in the Kāfiya and its commentary, allows the [v.] pronounced with Damm [above] of the ُن to be coordinated with the [one] pronounced with Kasr, as ُن تُرَتْ for ُن تُرَتْ Lower ye, arguing that dissolution [of incorporation] in the [v.]
pronounced with Ḍamm [of the ኛ ] is heavier than in
the [one] pronounced with Kasr; and that, if dissolu-
tion in the [one] pronounced with Fath [may] be
escaped by recourse to elision in the قْرَن pronounced
with Fath of the ٳ [above], a fortiori may that be done
in the [v.] pronounced with Ḍamm, [like غُمضِن ]: but,
says he, I have not seen it reported (Tsr): (3),
aor. إِسْتَطَاعَ [382, 680] (SH), orig. إِسْتَطَاعَ، aor. يَسْتَطِيعَ.
(a) this [o. f.] is the best-known dial. var., i. e., [with]
omission of elision, and of incorporation : (b) after it is
إستْنَاعَ، aor. يَسْتَطِيعَ [above], with Kasr of the [conj.]
Hamza in the pret., Fath of the aoristic letter, and
elision of the of.Estَفَعَل, since incorporation is imprac-
ticable, notwithstanding the combination of two approxi-
mates, [the ټ and و ], because, if the vowel of the ټ
were transferred to the preceding letter, then the ٳ,
which has no share in any vowel, would become mobile;
and, if it were not transferred, then two quiescents would
concur, as in the reading of Hamza [757]: so that, since
this word is much used, contrary to إِسْتَدَانَ [756, 757],
and alleviation is [therefore] intended, while incorpora-
tion is impracticable, the first [of the two approximates]
is elided, as [is the first of the two likes] in كُلْتَ and
٨َحَسَت [above]; and elision here is more appropriate,
because the first, vid. the , is aug.: the has XVIII. 96. [680, 757]: (c) as for , with Damm of the aoristic letter, its pret. is [671], with Fath of the disj. Hamza, which is of the conj. of , as before stated in the chapter on the Augmented [680] (R): (d) there occurs [in their speech], with Kasr of the conj. Hamza, aor. (R) ] (SH), with Fath of the aoristic letter: S says, You say, at will, (a) that the is elided, because it is in the place of the incorporated letter; and then a is put instead of the , in order that the letter after the may be surd, like it, as they say [693, 756], in order that the letter after the may be vocal, like it: or (b) that the is elided, because the repetition arises from it; while the augment is left, as it is left in , orig. 1842, as will be seen [below]. And elision sometimes occurs while the two approximate or homogeneous letters are in two words, when the second [of those letters] is the of determination (R). They say , [ (M), (IY, R), and (IY),] for The Banu-l'Ambar (M, SH), The Banu-l'Ajlun (M), The Banu-l'Harith (IY, MAR), and The Banu-l'Hujaim (IY); and
and \( J \) are approximates, while incorporation is impracticable, from the quiescence of the second, they elide the first for alleviation; but the like of that is rare (Jrb). They elide the unsound letter because of its quiescence and the quiescence of the \( J \) [663]; and then, being unable to incorporate [the \( N \) into the \( J \)], because of the vowel on the \( N \) and the quiescence of the \( J \) [731], they elide the \( N \) as a substitute for incorporation (AArb). S says that such elision as this is regular in [the name of] every clan where the determinative \( J \) is displayed, [and not incorporated (IY),] in pronunciation, [as \( بَنُو ٱلدِّخَارِ (IY) \);] contrary to such as \( بَنُو ٱلَّمِيْلِ) The Banu-nNajjar (R), \( بَنُو ٱلنَّمِرِ) The Banu-nNamir, and \( بَنُو ٱلنَّجِيرِ) The Banu-tTaim, where they do not do that, lest they combine two transformations, incorporation [749] and elision (IY). And hence their saying \( بَنُو ٱلدِّخَارِ) , meaning the poet says

\[
إِذَا عَيَّبَ عَدَّرَ عَنَّكَ بَلَمْ عَلَىٰكَ كَمُ ٍّيَزْلُنَ
جَلِيدًا وَلَمْ تَصَفِفَ عَلَيْكَ ٱللَّوَائِفِ
\]

When the sons of the paternal uncle are absent from thee tomorrow, he will not be callous, while the affections do not prove kindly to thee (AArb). And \( مُّعَبِّه) also, [for \( مِن ٱلْيَمِّ) from the like (MAR), whence \( مِلَّمْ) from the
water (above) and مَلِكَذِبَ (660),] is not regular (R).

And [hence their saying (AArb)] The Banū So-and-so are at the water, meaning عَلَى الْبَاء (M, AArb). The conj. Hamza is dropped because of [its position in] the interior [of the sentence], and the ل of عَلَى is elided because of its concurrence with the determinative ل; so that the expression becomes عَلَى الْبَاء: and then, disapproving the combination of two likes, they elide the ل of عَلَى, as they elide the [first] ل in [above]; and, since they elide the ن in بَلَكَارْث and بَلْعَجَجَلْكَ [above], because combined with the ل, which is [only] approximate [to it], a fortiori they elide the ل with its fellow. They recite

فَمَّا سَبِقَ الْقَيْسِيُّ مِنْ سَوَى سَيْرَةٍ { وَلَكِنْ طَلَفَ عَلَمَةً عُرْشَةٌ خَالِدٍ

Then the Kaisi did not come in first, from the badness of his going, or, in another version,

وَمَا غَلَبَ الْقَيْسِيُّ مِنْ ضَعْفِ تَوْرَةِ

And the Kaisi did not win, from failure of strength; but the foreskin of Khūlid floated upon the water; [meaning won the race]: Mb states that Mz said "I have seen this verse in the Book of S, in the chapter on Incorporation: and IAl says that it is by AlFarazdak, who composed it upon two men, one of Kais, and the other of 'Ambar;
and that the 'Ambari, whose name was Khālid, came in first” (IY). And [similarly (IY)] the poet [Kāṭārī Ibn AlFujā’a (Mb)] says

(1845 )

عَدْةَةٌ طَفَتْ عَلَيْهَا كَبْرَيْنِ وُ أَئِل
رَجُّاجَتْ صُدُورُ أَلْحَيْلِ شَفَّرَ تَمْيِمٍ

(M, AArb, Jrb) On the morning, [meaning At the time (K on IX. 118., BS, N),] when Bakr Ibn Wā’il (a clan) floated upon the water, meaning that they rose so high in rank and might that none overtopped them, as the dead body floats upon the water, and rises above it, [while their opponents sank (N);] and the breasts of the horsemen turned, [or and turned the breasts of the horses, because صُدُورُ may be in the nom. or acc., since عَجَّ is intrans. and trans. (N),] towards [the slaughter of (Jrb)] Tamīm (Jrb, N). And, since they sometimes elide, where incorporation is possible, in يَتَقَقْسُ and يَتَسْعَ [below], they are more apt to elide where it is impossible (M). But all of this [elision] is irregular, their only motive for it being frequency of usage; and is anomalous, not to be copied (AArb). As for their saying عَلَى أَلْرَضِ، [orig. عَلَى أَلْرَضِ on the earth (MAR),] it is regular, because the vowel of the Hamza [of أَلْرَضِ] is transferred to the J of determination, into which, the transferred vowel being taken into account [660], the J
of Jala' is then incorporated; and similarly they say Jala' al-'amr for Jala' al-amr. The matter was clear and Salqa'a for Sal al-a'ma. Ask for the call to prayer: the vowel of the [second] ل being taken into account, as respects incorporation; but left out of account, as respects elision of the ل from عللى and جالا' (R). But, as for such [forms] as ينتقى and ينتقى [310], they are anomalous (SH), because, when alleviation by incorporation is possible, deviation to alleviation by elision is contrary to analogy. The reason for it is that, since they elide the ل [482, 699, 700] and يقى guards, they make ينسع and ينتقى conform thereto [below] (Jrb). And in accordance with this [elision of the first ت (MASH)] occurs [the imp. in]

زيادتنا نعْمَان لا تَقْطِعْنَكَ تَقِيَّة الله فينا وأَلْبَاكَاتِ الَّذِي تَنَسَوْ

Our increase, Nu'man, do not thou cut off: fear God, in dealing with us, and the Scripture that thou followest (SH), which is formed according to ينتقى with a single ت; for, when the aoristic letter is elided from it, then, the next letter being mobile, the conj. Hamza is not needed in the imp. [428], so that تَقِيَّة is said (Jrb): contrary to ينتقى, aor. ينتخَذ, which [is not of the class of ينسع and ينتقى, but (Jrb)] is an o. f. [702] (SH). The
first 

is elided from three words, and 

and  

[689, 699] and  

[699, 702]; so that  

and  

are said. That is [done] from frequency of usage; but, notwithstanding this, is anomalous. And for the act. part. you say  

from hearsay, and similarly  

and  

by analogy. But elision does not occur in the pret. of the three, except the pret. of  

where  

[686] is said, orig. 

in which case the conj. Hamza is elided, because of the elision of the quiescent  

after it: whereas, if were , like threw, you would say, in the  

[below], like  

404, 719], with quiescence of the  

t; and, in the imp.,  

like  

[431, 719]  
(R). They [do, however,] say  

, aor.  

[331], like  

, aor.  

, orig.  

, aor.  

, because, if they retained the , it would have to be elided in the  

, on account of its occurrence between the and Kasra [482, 699]; so that they substitute  

for the  

[below], in order that no elision may occur (Jrb). And  

says that  

[702] is orig.  

, the [first] 

being elided from it, as in ; but, if it were as he says, then with Fath of the  

would be said: nay,  

, aor.  

, inf. n.  

, like  

, aor.  

,  

208a
inf. n. جَهَلٌ [331], is in the sense of أَحْكَمُ, aor. أَحْكِمْ, inf. n. أَحْكِمْ; but is not of the same composition. There is a dispute about تَقَيَّما: Mb says that its بَن is elided, the ت being aug.; so that its measure is كَتَلَّ[abridged from كَتَلَّا]: but Zj says that the ت is a subst. for [above], as in في and تُرَأَت [689, 699]; and this is more likely (R). And *ابتلَّا from إِسْتَبَلَّ, or, as is said, a substitution [of س (MASH)] for the [first (MASH)] ت of إِسْتَبَلَّ [671, 682, 696. A], is more anomalous [below] (SH) than يَتَقَيَّما and يَتَقَيَّما, with a single ت in both, because the elision there is for conformity to يَتَقَيَّما and يَتَقَيَّما [above], but here is unaccountable (Jrb). S transmits from some of the Arabs إِسْتَبَلَّ دَلَّ أَرَضا Such a one took for himself a piece of land, i. q. إِسْتَبَلَّ [below], saying (1) that it may be orig. إِسْتَفْعَلَ, إِسْتَفْعَلَ (S) from تَجَدَّد , aor. يَنْتَجَدُ, inf. n. تَجَدَّد [above], the second ت being elided [from on account of the reduplication (S)], as the ت is said to be elided in إِسْتَعَنَ [above], because the repetition is from the second; or (2) that the س may be a subst. for the first ت because both are surd, as the ل in تَلْتَجَعْ is a subst. for the ض [691] on account of its resemblance to the latter in swerving [734],
as though they disliked [to combine] too letters of covering, as they dislike to duplicate [a letter] at the beginning [of a word] (R). Apparently it is not orig. 

because they do not say 

whereas, if it were from the latter, the o. j. would occur, since there is nothing to prevent it; and also because it is i. q. 

[above]; whereas, if it were 

its meaning would be different. And therefore some say that it is orig. , the being substituted for the [first] 

as is for in 

[689]; and, according to this [theory] also, it is "more anomalous" [above] than and (Jrb). The reason why this form is "more anomalous" is that the custom is to flee from [the combination of too approximates to incorporation [735]; whereas here the case is the converse, [since the flight is from incorporation in to a combination of two approximates, , in , ] for which [proceeding] there is no precedent (R). And [elision and retention of the of protection, when attached to the word in (Jrb)] such [forms] as 

They gladden me with good ldings [with the of inflection incorporated into the ]
of protection (MASH)] and [with one of the
two نs elided (MASH)], and [with one of the two نs
elided (MASH)], have been mentioned before [170, 405, 663] (SA).
APPENDIX.

Specimens of Parsing.

(1)

[505, 515, 608]. The is the of [505, 515]: and قَانُمٌ is an inch. [498, 505], governed in the nom. by inchoation [24], the sign of its case being a Đamma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] the quasi-red. and quasi-essential prep. [رب]; and is an ep. of a suppressed qualified, the full phrase being وَرَبٌ مَكَانٌ قَانٍ [149]: while the enunc. is suppressed, e. g. قَانِمَةُ [505]. َلا عَمَاقٍ is post. [110], the prefixion of كَانَةٍ to it being a prefixion of the act. part. to its ag. [145, 347, 348] or [adverbial] obj. [66], i. e., ُرَبٌ مَكَانٌ قَانٍ "And (many) a (place) whose edges were dusky or ُدَكَانٌ الدِّيَّ "dusky in the edges; and so is what follows َلا عَمَاقٍ [110], which is an intensive paradigm [343]; while this pro- thesis is lit. [111]: and ُلَا عَمَاقٍ is pl. of ُعَمَاقٍ with Fath or Đamm of the َلا عَمَاقٍ [237]. is a second ep. of the suppressed qualified, i. e. مَكَانٍ; and the ep. of what is constructively a nom. is in the nom. [146], the sign of its case being a Đamma assumed upon the َلا عَمَاقٍ [16], prevented from appearing by the heaviness [16, 720]. ُلَا عَمَاقٍ with Fath of the َلا عَمَاقٍ is post., governed in the gen. [110], the sign of
its case being a Kasra assumed upon its final, [vid. the ق] prevented from appearing by the pre-occupation of the place with the quiescence supervening upon the ق on account of [its being] the rhyme-letter [640], though it is vocalized with Kasr to avoid a concurrence of two quiescents [663, 664]; while the ن is a p. [608], uninfl. upon quiescence, having no inflectional place [497].

is a third ep.; and the ep. of the nom. is in the nom. [146], the sign of its case being a دamma apparent upon its final, if you look to the qualified's being constructively in the nom. [498, 505]: whereas, if you look to its form [as a gen.], you put into the gen. by apposition [19, 131]; and say, in parsing it, that the ep. of the nom. is in the nom. [above], the sign of its case being a دamma assumed upon its final, prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] apposition.

is post. [110]. And دماع is a fourth ep. and post. [above].

The evidence is in the affixion of the hypercatalectic Tanwin in the two ns. دماع and دماع, because they are orig. دماع and دماع, with quiescence of the ق [640]; but Tanwin is added [608], and the ق pronounced with Kasr on account of the concurrence of two quiescents [663, 664]. And there is another [piece of] evidence in the suppression of ب, after the ف, and retention of its government; which is frequent, common [505, 515] (J).

(2)

[236]. دماني is an imp. v. from دماع, aor. دماع [482, 699], inf. n.
APPENDIX.

[20, 161, 270] and obj. [44, 161]. And *serde ٍ, pl. of ٍ ٍ, is a d. s. to the ٍ in ٍ [74].

The evidence is in ٍ ٍ, where he treats it like ٍ ٍ in inflecting it with vowels apparent on the ٍ [236], because, if he inflected it with consonants [16, 234], he would say ٍ ٍ with elision of the ٍ, quiescence of the ٍ [16, 110, 234], and Kasr of the ٍ [161], since the ٍ of the du. [228] and [perf. pl. [max.] is necessarily elided by prothesis, because it is for detachment, and prothesis for attachment, and the two are inconsistent. But the correct [opinion] is that treatment of ٍ ٍ [234] like ٍ ٍ is not universal, but confined to hearsay [236] (J).

(3)
APPENDIX.

is a prep. [507], and meaning is a conjunct n., uninfl. upon quiescence [176], in the place of a gen. [498], ep. of [ ] a suppressed qualified [149]: while the prep. and gen. are dependent upon [ ] a suppressed [act. part. serving as a] d. s. to the of [74], i.e. [176].

is an aor. v. [404], in the ind. [408], the sign of its mood being a Damma assumed upon the [404], prevented from appearing by the impracticability [of vocalizing ]; its ag. [20] is a pron. necessarily latent in it, constructively thou [165]; the is its first obj. [432, 440, 533], uninfl. upon Damm [161], in the place of an acc. [19, 44], while the is the sign of the pl. fem. [161]; is an adv. of time [64], dependent upon [498], and post. [110]; and the in , a n. i. q. , uninfl. upon Fath [509], in the place of an acc. [19, 44], is the 2nd obj. of [432, 440, 533], while is post. [110]. This is if be i. q. thou will know [440]: whereas, if it be i. q. thou will see [442], the is a prep. [509]. and a gen. governed by it; while the is dependent upon [498]. is [a lexicological] pl. of , like and ; and also has a pl. [254], like [246]. is ep. of ; and is pl. of , fem. , like pl. of , fem. [249]. And the prop. is the conj. of the second , the rel. being the in [177].
The evidence is in لَأَلِى، where it is unrestrictedly applied, firstly to the pl. masc., as is proved by the پ in يَسْتَلَفْوُن، which is frequent; and secondly to the pl. fem., as is proved by the ن in تَوَاقُن، which is rare [176] (J).

(4)

يَلُومُونَ نَيْنَى فِي إِشْتَرَآهِ أَلْحَسَنِ أَلْهُمْ فَكَأَمْوُ يِعْدُلُ

[21, 497]. يَلُومُونَ نَيْنَى is an aor. v. [404] governed in the ind. [408], the sign of its mood being the existence of the ن as a substitute for دَامَّة [405]; the پ is a p. indicating the pl. masc. [21, 161, 497]; the ن is for protection [170]; and the ي is the obj. [44]. فِي إِشْتَرَآهِ is post. [110], an instance of prefixion of the inf. n. to its obj. after suppression of its ag., because known from what precedes it, i.e. فِي إِشْتَرَآهِ أَلْحَسَنِ for (my) purchase of the palm-trees [339]; and is a quasi-pl. n., having no sing. of its own crude-form, like َلُومُونَ نَيْنَى and َبُهُطَ [257]; whereas َنُدْنِلْ is a collective generic n., whose n. un. َنُدْنِلْ is distinguished from it by the ب like َلُومُوُنَيْنَى and َبُهُطَ and َنُدْنِلْ [254]. َلُومُونَ نَيْنَى is ag. of َلُومُوُنَيْنَى [21], in the nom. [19, 20], the sign of its case being a دَامَّة assumed upon the letter before the ي of the 1st pers., prevented from appearing by the pre-occupation of the place with the vowel of affinity [129, 687]; and the ي of the 1st pers. [161] is post. [110]. The ف is copulative [540]; تُل is an inch. [24, 117]; the ¥ [161] is post. [110, 115]; the م is the sign of the
APPENDIX.

pl.; and the š is for impletion [161]. And ُعذُّلُ with Damm of the ُ، of the conj. of َتَصَر [482], is an aor. v. [404]; its ag. is a pron. allowably latent in it, contractively ُهو he [21, 165], relating to ُكُل [27, 117]; and the prop., in the position of a nom. [7], is enunc. of the inch. [26].

The evidence is in ِلْوَمْوَنَى, where, notwithstanding that the v. is attribute of an explicit n. indicative of the pl., vid. ِللإل إل، he affixes the ُ، of the pl. to it, according to the dial. of the Banu‐Hārith Ibn Ka‘b; whereas, if he conformed to the dial. of the majority of the Arabs, he would say ِلْوَمْوَنَى [21, 497] (J).

(5)
the sense [438]: then the ag. [الله] is suppressed, and the prep. and gen. [الله] made a pro-ag., notwithstanding the presence of the [direct] obj. [سيدا]. The is copulative [539], and neg. [547]. i. q. يعٌنٌ شُفَي, as is proved by [in which case "does

. . . . . . . heal" should be read for "has . . . . . . healed" on p. 128] is a pret. v., uninfl. upon Fath [403] assumed upon the ٓ, prevented from appearing by the impracticability [of vocalizing ]:

ٔ i. q. صاحبٌ is its prepos. obj. [20], governed in the acc. [19, 44], the sign of its case being the ] as a substitute for Fatha, because is one of the five [or, rather, six] ٔ. [16]; while is post.

[110, 115, 130]: and ٔ is the postpos. ag. of شفٌ [20], governed in the nom. [19, 20], the sign of its case being the ٔ as a substitute for Damma, because it is one of the five [or, rather, six] ٔ. [16]: while ٔ is post. [110, 115, 130].

The evidence is in ٔ ٔ ٔ, where it is made pro-ag. of ٔ ٔ ٔ, notwithstanding the presence of the direct obj. ٔ ٔ ٔ; which is allowable according to the KK and Akh, but disallowed according to the majority of the BB, who reply that it is a poetic license or anomalous (J).
APPENDIX.

[62]. فارسا is a direct obj. [44] of a suppressed v. expounded by the v. mentioned [62], i. e., فَارَسًا [1]; and takes the pl. فَارَسُون , not [properly] فَارَسٌ , because the latter is anomalous, since فَارِسٌ , when it denotes a rational masc., does not take the pl. ما [247] : ما is red. [180, 565], not neg., otherwise distraction would be disallowed, because the neg. ما takes the head of the sentence [546]; so that what is after it does not govern what is before it, and what does not govern does not expound an op. [62]: the prop. فَارَسُون , i. e., تَرَكْوَة , consisting of v., ag., and [1st] obj., is expos. of the suppressed v. [62], having no inflectional place [1]: and مَلَصَصًا is 2nd obj. of تَرَكْوَة [440]. ثُمَّ is a d. s. to the s in تَرَكْوَة [74], and زَمَيْل is post. [110, 115].

The ی is copulative [539], ی neg. [547], and coupled to رَکِل [157]. And رَکِل , with Kasr of the گ, is ep. of نَکِس [140]; the ep. of the gen. being in the gen. [146], but the ل being made quiescent for the metre; and is an act. part. [343] from رَکِل [639]: or, with Fath of the گ, is a pret. v. [403], whose ag. is a pron. allowably latent in it, constructively ی [165], relating to نَکِس [144]; and whose obj., with the dependent [498], is suppressed, the full phrase being رَکِل اِمَرَأة لِغَيْرِ للعِبْج that committed (his affair to another from impotence); while the prop., in the place of a gen [1], is ep. of نَکِس [144] (J). [Or] رَکِل with Fath of the گ, i. e., one that commits his affair to another, because of his own impotence, and weakness of judgment, and small knowledge of affairs, is ep. of نَکِس , the ل being
APPENDIX.

orig. pronounced with Kasr, but made quiescent for [metric] exigence (MN).

The evidence is in ḍārāsā mā ḍālūrūra, where the preceding n. [�], from which the op. [�], is distracted, occurs in the acc., though the preferable [construction] is the nom., because absence of subaudition is superior to subaudition. It is a proof against those who hold the nom. to be necessary, and do not allow the acc. from the troublesomeness of the subaudition [involved] in it, which [opinion] is refuted by [the consideration] that the troublesomeness of subaudition does not warrant the inference that the nom. is necessary. And, if you say that the condition of the n. from which the op. is distracted is that it should be particular [62], whereas فَأَرسَا is a pure indet. [262], the answer is that ما, though red. [above], stands in the place of an op., i. e., فَأَرسَا [180] (J).

(7)

[1, 22]. بعَكَاتِ, a prep. [503] and gen. [498], the sign of its case being the Fatha as a substitute for Kasra [17], because it is debarred from being triptote by the quality of proper name and the fem. gender [18], which is more frequent [in it] than the masc. [Part I, note on p. 39, l. 11], is dependent upon جَعَوْنُ [498] in a previous verse. يُعِشُّ is an aor. v. [404]: and the النَّافِذُونَ, is its prepos. obj. [20], governed in the acc. [19, 44], the sign of its case being the preceded by Kasr and followed by a letter pronounced with Fath, as a substitute for Fatha, because it is a perf. pl. masc. [16, 234]; while
the ٰن is a compensation for the Tanwin in the sing. n. [284]. ٰا is an adv. denoting future time, and containing the sense of condition [204]: but its v. is suppressed, expounded by the [v.] mentioned; the full phrase being ٰا لَمْ نَدْعُوا [23] ; and, when the v. is suppressed; the pron. [serving as its ag.] becomes detached [163]: and the correl. [204] also of ٰا is suppressed, because indicated by what precedes it, i. e. ٰا لَمْ نَدْعُوا [419]. Or ٰا may denote mere adverbiality [204], depending upon ٰا يُعْشِى [498] i. e. ـ ٰا يُعْشِى which blinds them at the time of their glancing at it. Or, it is said, ٰا denotes suddenness of occurrence [204]; ٰدَهُمْ a detached pron. [161], is an inch. [24], the ٰا being for impletion; and the prop. ـ ٰا يُعْشِى , consisting of v. and ag and suppressed obj. relating to ٰا يُعْشِى , i. e. ـ ٰا يُعْشِى in the place of a nom. [1], is enunc. of the inch. [26], the cop. being the ٰا [27]. And ٰا the rays whereof, i. e., of ٰسُلْحٰ the weapons [said in the Tsr and the J to be] mentioned in the preceding verse, is ag. of ٰا يُعْشِى [20], the ٰا being post. [110]; while the prop. ـ ٰا يُعْشِى آخَلْيْ is ep. of ٰسُلْحٰ [1, 144], from regard to the sense of the latter, [the determination in] which is meant to be [merely] generic: [But, ٰسُلْحٰ not being traceable in any of the preceding verses cited in the MN and Jsh, I am unable to fix the case of this word, or the inflectional place of the prop. said to be its ep. The Jsh, however, makes the pron. in ٰا يُعْشِى relate to "the ٰا نَعْج, meaning weapons," in ٰا نَعْج his weapons "mentioned in the preceding verse"; and, if so, the prop. ٰا يُعْشِى آخَلْيْ must be a d. e., meaning when, or while, their rays
blind etc., because this 

being pre. to a pron., is a pure det. (1, 262).] The n. un. of 

is [254]; and its pl. are [246], 

with two Dammas, and 

with Kasr.

The evidence is in 

and where both of them contest 

the first requiring it as an ag., and the second as an obj.; and 

the first is made to govern [it], while it is understood in the second, 

from which the pron. is suppressed for the metre, notwithstanding 

that its mention is necessary, because its suppression involves a 

preparation of the ep. for government, and an unwarrantable 

cutting of it off therefrom [1] (J).

(8)

They steal at the time that etc., or They steal at the time that etc., (they say,) Snatch thou, etc.: and 

is a pret. v. [403], its prepos. obj., and its postpos. ag. [20]; while is post. [403], and pre. to the v [110]; and 

is the sign of the pl. [161]. The ن is red. [540]; and
APPENDIX.

is an inf. n. [331], governed in the acc. [39, 432] (J.), by a suppressed v. [41] (MN). ُرِيقُي is a voc. [48], from which the voc. [p.] ُرِيقُي [554] is suppressed, orig. ُرِيقُي O Zuraik [56]: and is a name of a man; but is also loosely applied to the clan [Part I, note on p. 146, l. 6], by naming it after its progenitor. ِنَّسَلُ is a direct obj. [44] of ْنَّدَّلَ, or of its suppressed ep. [339]. ْنَّدَّلَ is an inf. n. [331], governed in the acc. by ُنَّدِلْلَا [39, 432], explanatory of mode [39]; or, as is said, governed in the acc. by ellipse of the prep. i. e., ْنَّدِلْلُ (like) the snatching [514]; or an ep. of ُنَّدِلْلَا [140], being i. q. ْنَدِلْلُ, the prefixion of which does not import determination [111, 114], so that one does not say that it is det. and ِنَّدِلْلَا indet. [146].

And ُنَدِلْلُ is post. [110]; and is pl. of ُنَّلْبُ [245], which is unrestrictedly applied to the masc. and fem.; so that, if you mean to distinguish between them, you say ُتَّلْبِعَانَ with Damm of the ل for the masc., and ُتَّلْبِعَةُ with َ for the fem. [682], like ُتَعْبَبُ and ُعَلَبْةُ عَقْرَبةُ [264].

The evidence is in ْنَدِلْلُ, where its op. is necessarily suppressed, vid. ِنَدِلْلُ, because ِنَدِلْلَا is an inf. n. acting as a substitute for it [41] (J).

(9)

[501]. The ُفِ is according to what precedes it [540]; and ِي is nag. [547]. The ُيِ is a jurative p. [653]; and a prep. [506]; and ُلِ
is a sworn-by [650], governed in the gen. [498]; while dependent upon a suppressed [v.], the full phrase being [498, 506, 651, 653, 654]. \( \text{ا} \) is neg. [547]; corrob. of the first \( \text{ا} \) [134], the oath being interpolated between them. \( \text{ا} \) is an aor. v. [404]; \( \text{نا} \) [52, 257, 658] is its ag. [20]; and \( \text{ا} \) [329] is its direct obj. [44], governed in the acc. [19, 44], the sign of its case being a Fatha assumed upon the \( \text{ا} \) [16] elided because of the concurrence of two quiescents [643], [which Fatha is] prevented from appearing by the impracticability [of vocalizing.]. For \( \text{ا} \) [in the acc.] is orig. \( \text{ا} \); but the \( \text{ا} \), being mobile and preceded by a letter pronounced with Fath, is converted into \( \text{ا} \) [684, 719]; and two quiescents, the \( \text{ا} \) and Tanwin, then concurring, the \( \text{ا} \) is elided because of their concurrence [663 (p. 1008, ll. 8—12)]; so that it becomes \( \text{ا} \), where they put another \( \text{ا} \) to indicate the original \( \text{ا} \) elided, which, if they did not put \( \text{ا} \), but said \( \text{ا} \), nothing would be found to indicate. And the prop. \( \text{ا} \) is the correl. of the oath [652], having no inflectional place [1]. \( \text{ا} \) is a prep. [501]; and the \( \text{ا} \) is the pron. of the 2nd pers., uninfl. upon Fath [161], in the place of a gen.; while the prep and gen. are dependent upon \( \text{ا} \) [498]. \( \text{ا} \) is a voc. p. [554]; and \( \text{ا} \) a voc., governed in the acc. [48]: while \( \text{ا} \) is post., governed in the gen. [110], the sign of its case being the \( \text{ا} \) as a substitute for Kasra, because it is one of the five [or rather, six] ns. [16]; and it is pre. to \( \text{ا} \) [110].
APPENDIX.

The evidence is in $\text{حَتَّى}$, where $\text{حَتَّى}$ governs a pron. in the gen. which is anomalous [498, 501], because it governs in the gen. only what is [either] a last part, as $\text{I ate the fish even to its head}$ with the gen., since the head is really a last part; or contiguous to the last part, as XCVII. 5., since the rising of the dawn is contiguous to the last part of the night [501] (J).

\begin{equation}
\text{(10)}
\end{equation}

\[\text{مُستَبِّدُلُ مِنْ بُعُودٍ} \text{ مُعَدِّلٍ} \text{ صَرِيدة} \quad \text{كُبْرٌ} \text{ بِمِنْ طُولٍ} \text{ فَقَرٍ \text{ وُحَدَّا}}\]

[477, 611]. I. e. $\text{يُبَرْ} \text{ مُستَبِّدُلُ}$, the being the of $\text{رب} [505, 515]$; and $\text{رب}$ a quasi-red. prep., [orig.] denoting paucity [505]: while $\text{مُستَبِّدُلُ}$ is an indeh. [498, 505], governed in the nom. by inchoation [24], the sign of its case being a Damma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] the quasi-red. prep. [498, 505]; the indet. being made permissible as an indeh. by its being an ep. of a suppressed qualified, i. e. $\text{يُبَرْ} \text{ شَخْصٌ} \text{ مُستَبِّدُلُ}$ And many (a person) taking in exchange; and also by its being an act. part. that governs what follows it [25]. Its ag. [20] is a pron. allowably latent in it, constructively $\text{و} [165]$, relating to the suppressed qualified, vid. $\text{شَخْصٌ} [146]$. $\text{مُستَبِّدُلُ} [499]$ is dependent upon $\text{مُستَبِّدُلُ} [498]$: while meaning a hundred camels is post. [110, 115, 201]; and is with Fath of the ب, as in the Jh, which is reprehended in the KF as a mis-spelling, the correct form being [عَضَّمٍ (MN, Jsh), as in the book of Kl (MN),] with ب instead of ب; [while
the book of IW has قَضْطَى with ب, which is a mis-spelling (MN); and is det. [as a proper name (7), and diptote because of the ] of femininization (18), not having ل prefixed to it [7, 262], nor Tanwin affixed [17, 609]. ٌصرَمَة is a direct obj. of مُسْتَبِدِل [44, 343]; and is dim. of ٌصرَمَة [274], which is [a herd of] about thirty camels, or from twenty to thirty, or some other [number]. pl. كَسْرَم, like كَسْرَم fragment, pl. كَسْرَم [238]. The ف is red. [540]:

ٍأَحْرُ is a form of wonder [477], mandatory in expression, but enunciatary in sense, being, from regard to its sense, a pret. v. [478], uninfl. upon Fath [403] assumed, because of the impracticability [of vocalizing ] , upon the letter, vid. the ] of عَجِبَ, elided by reason of the v.'s occurring in the semblance of the imp.; while, from regard to its form, it, like the imp., is uninfl. upon Kasr [161], in the place of a nom. [20], because ٍأَحْرُ is orig. ٍأَحْرُ َهُوَ َمَّارَ ذَا َحْرَى, with the Hamza of becoming [432, 488], i.e. ٍأَحْرُ َهُوَ َمَّارَ ذَا َحْرَى. He became possessed of meetness; but they alter the expression from the pret. to the imp., so that it becomes ٍأَحْرُ َهُوَ; and, the expression being then bad, because a form literally an imp. does not govern a prominent pron. in the nom. [165], the ب is necessarily added in the ag., and, as a preservative from the badness of the expression, is not suppressed, except when the ag. is وَان and its conj. [497], as in
APPENDIX.

[480]. because suppression [of the prep.] with ٌٍ is universal [514]. This is the opinion [of the majority] of the BB; and is the preferable one. But Fr, Zj, Z, and IK say that ُّ حَرْ بَعْل is mandatory in form and sense: so that it is an imp. v. uninfl. upon elision of the ی [above]; and its ag. is a pron. necessarily latent in it, constructively ُّ نَتْ. thou [165]: ی [below] is a prep. and gen., in the position of an acc. as obj. of ُّ حَرْ بَعْل [498], the ب denoting making trans. [433, 503]. The fruit of the dispute is that, if a poet were constrained to suppress the ب after ُّ فَعْل with any [reg.] other than ٌٍ [and its conj.], he would be obliged to put the nom. according to the saying of the BB, and the acc. according to the saying of the others. ُّ بِن is i. q. ب [499], dependent upon ُّ حَرْ بَعْل [498]; and ُّ فَطْر is post., [a construction loosely termed by J] a prefixion of the ep. to the qualified [121]. And the prop. ُّ حَرْ بَعْل is enunc. of the inch. ُّ مُسْتَبِدِل [26, 144], the cop. being the pron. in ی [27]. And اِلْيَا ُّ فَلَدْل is a pret. v. [478], uninfl. upon Fath [403] assumed upon its final, prevented from appearing by the pre-occupation of the place with the Fath supervening upon attachment of the single corrob. ن [402, 406, 610] converted into ِل in pause [497, 614, 649, 684]: while its ag., governed in the gen. by the red., but necessary، ب [478, 503], is suppressed, the full phrase being ُّ حَرْ بَعْل [21, 477], because, though essential, still, being invariably governed in the gen. by the ب، it becomes
quasi-complementary [19]; while it is also indicated by what precedes it, as in XIX. 39. [477]. Or [َلِّيُحْرَى] is an imp. v., uninf. upon Fath, because of its contiguity to the single corrob. ن [above]; its ag. is [constructively] َوَإِنْتَ thou; and its obj. is the suppressed َفِي [above]. And the poet repeats it for corroboration and strengthening [134].

The verse means The person who has exchanged the hundred for about thirty [camels], how meet, and fit, for, and deserving of, long indigence is he!

The evidence is in َلِّيُحْرَى, where َفِي in wonder is proved to be a v. by the fact that the single corrob. ن, converted into ل in pause [497, 614, 649, 684], is affixed to it [402, 477, 611]. And there is another [piece of] evidence in َلِّيُحْرَى, vid. that the wondered-at is suppressed, because of indication, i.e., the coupling of َفِي to another [َفِي] wherewith the like of that suppressed [wondered-at] is mentioned; which is allowable [477] (J).

(11)
APPENDIX.

262, 469], this being one of the positions where the pron. may relate to a n. posterior literally and in natural order [160], because, the expounded being [denotative of] the same [person or thing] as the exponent, it is as though the poet said لَمْ يَمْكِثَ [469]: while the prop., consisting of v. and ag., in the place of a nom. [1], is a prepos. snunc. [28]; and لَمْ يَمْكِثَ the Protector, i.e. God, which is the particularized by praise [469], is a postpos. inch. [28, 469], the cop. between them, as Sn remarks, being the pron.'s generality inclusive of the inch. and others [27], if by the latent pron., the genus [refuge] be meant [168], and logical repetition of the inch. [27] if by the pron. a specific known [individual of the genus refuge], vid. the particularized [refuge, i.e., God,] be meant. Or لَمْ يَمْكِثَ may be snunc. of an inch. necessarily suppressed, the full phrase being لَمْ يَمْكِثَ, i.e., لَمْ يَمْكِثَ (it, i.e., the praised, is) the Protector [29]. لَمْ يَمْكِثَ is an adv. denoting future time, [and] implying the sense of condition [204], what is after it being its condition, which has no inflectial place [1]; and its correl. being suppressed, because indicated by what precedes it, i.e., لَمْ يَمْكِثَ [419]: or it may be made a mere adv. [204], dependent upon لَمْ يَمْكِثَ [498]. لَمْ يَمْكِثَ, in the pass. [436], is a pret. v. [403], the ت being the sign of feminization [263, 402, 406, 607, 678]: لَمْ يَمْكِثَ is its pro-ag. [20, 436]: لَمْ يَمْكِثَ i.e. لَمْ يَمْكِثَ is post. [110], governed in the gen. [44, 110], the sign of its ease being the ك as a substitute for كسرا, because it is one of the five [or rather, six] ns. [16]; and it is pre. [115], and لَمْ يَمْكِثَ post. [110]. لَمْ يَمْكِثَ is coupled to لَمْ يَمْكِثَ [157, 538], and لَمْ يَمْكِثَ [above] is post. [110]; while لَمْ يَمْكِثَ is post. [to لَمْ يَمْكِثَ], and pl. of لَمْ يَمْكِثَ لَمْ يَمْكِثَ [238].
The evidence is in لَعْمَ مَوَلَّا, where the ag. of نَعْمَ is made a pron., [168] and expounded by an indet., after it governed in the acc. as a sp., which is allowable [469] (J).

(12)

لَا يَا عَمَرُ عُمَرَةَ * "عَمَّرُ بِنَ الْزِّبَرَاءَ [55]. لَا is an inceptive and premonitory instrument [551]. يَا is a p. of lamentation [55, 554]; عَمَّرُ is a lamented, uninfl. upon Damm, in the place of an acc. [48]: and عَمَّرُ is a corrob. of عَمَّرُ [132]; and, from regard to the form [of عَمَّرُ], is a nom. [49], the sign of its case being a Damma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the Fatha supervening for affinity to the ل of lamentation [55]; but, from regard to the place [of عَمَّرُ], is an acc. [49], the sign of its case being a Fatha apparent upon its final [ل]: while the ل denotes lamentation [55]; and to the whole is affixed the ش of silence [55, 615], which is vocalized in pause for the sake of the metre [55, 616, 690]. عَمَّرُ is coupled to the عَمَّرُ in عَمَّرُ [157, 538]; and is therefore uninfl. upon Damm [49], in the place of an acc. [48]: and عَمَّرُ [50] is its cp., [in the acc.] from regard to the place [49], the ep. of an acc. being in the acc. [131, 146]; and is pre.: while "شِرَبَ" is post., governed in the gen. [110], the sign of its case being a Kasra assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the Fatha supervening for affinity to the ل of lamentation; and the ش is for silence [615], but is vocalized for the metre [55, 616, 690].
The evidence is in ـَوَلَ ـَأَمِرْرُبَأُ، where the poet affixes the ـَأَمِرْرُبَأُ of silence at the end of the lamented in the state of continuity, for the sake of the metre. The evidence, says the learned Su, is [only] in the first ـَأَمِرْرُبَأُ, because the place of continuity is the last foot of the first hemistich; and, as for the last part of the second, it is a place of pause, in which there is no evidence. But it is sometimes said that the last foot of the first hemistich here, being made to rhyme with that of the second, is in the predicament of that of the second; so that it also is a place of pause, and in that case there is no evidence at all in the verse (J).

(13)

[419, 586]. The ـَأَمِرْرُبَأُ is according to what precedes it [539]: and ـَأَمِرْرُبَأُ is an apocopative cond. p. [585], governing two vs. in the apoc., the first the v. of the condition, and the second [the v. of] its correl. and apod. [419]. ـَأَمِرْرُبَأُ, a pret. v. uninfl. upon Fath [403] assumed upon the ـَأَمِرْرُبَأُ, prevented from appearing by the impracticability [of vocalizing ـَأَمِرْرُبَأُ], in the place of an apoc. governed by ـَأَمِرْرُبَأُ [1], is the v. of the condition [419]; the ـَأَمِرْرُبَأُ relating to Harim [160], the subject of the eulogy [756], is its prepos. obj.; and ـَأَمِرْرُبَأُ its postpos. ag. [20]. The latter is [better rendered by] a poor, needy [man, not a friend, as in p. 60, l. 7], because [IHsh says in the BS that] it is derived from ـَأَمِرْرُبَأُ with Fath of the ـَأَمِرْرُبَأُ, which is poverty, need; not from ـَأَمِرْرُبَأُ with Damm of the ـَأَمِرْرُبَأُ, which is friendship. ـَأَمِرْرُبَأُ is governed in the acc. as an adv. of time [64], dependent upon ـَأَمِرْرُبَأُ [498]; and ـَأَمِرْرُبَأُ
hunger, or, in one version, *μυσητητα* soliciting, which is an inf. n. of
[331, 333], and takes the pl. *μυσητητα* with Hamza [258], is post.
[110]. *ιερολ* is an aor. v. [404], governed in the ind. [408]; its ag.
[20] is a pron. allowably latent in it, constructively *ε' he [165],
relating to Harim [above]; and the prop., in the place of an apoc.
governed by *αν* [1], is the correl. of the condition [419]. Their
saying that the ind. itself is the correl. means that it is a correl. in
sense, not in form, because it is an ind.; nay, on the contrary, what
is in the place of an apoc. and correl. is the prop., as above stated.
This ind. is [used] without supplying *υ*: and the reason why
apocopation does not appear in it is only that the cond. instrument,
when its influence does not appear in the pret. condition, is too weak
to govern in the correl. [419, 586]. But the KK and MB hold that
the ind. is the correl. by supplying *υ*, i. e., *ιερολ* [419, 587],
the aor. with the *υ* being necessarily governed in the ind. because
really enunc. of a suppressed inch. [i. e. *ιερολ*] so that the
nominal prop. with the *υ*, in the place of an apoc., is the correl.
of the condition [1, 419]. And S holds that the ind. is assumed to
precede the [cond.] instrument, being indicative of the suppressed
correl.; not that it is the correl. [itself]: so that the poet, as it
were, says

*ιερολ* αν έν ένα ιερολ εις ηα ιερολ εις ηα ιερολ

And he will say, if a poor, needy man come to him on a day of hunger, (he will say)

etc. [419]. *ι* is neg., [either] Hijæzi, op. like *λια* ευς, governing the
sub. in the nom., and the pred. in the acc. [38, 107, 547]; while
*γαρκβ* is its sub.; and *καλι* an ag. governed by *καλι* ευς, supplying
the place of its pred., because the qual. is supported upon negation
[24, 345, 346]; the *ι* of the 1st pers. [161] being post. [110]: or
Tamimi. *inop.* [107]; while **قَمِّمٍ** is an *inch*.; and **مالي** on *ag.* governed by **قَمِّمٍ**, supplying the place of its *enunc.* [24]. The **is** copulative [539]: and *neg.*, Hijāzī or Tamimi [above]. And **حَرَمُ**, i. e. **حَرَمٌ** [331], is its *sub.*, or an *inch*.; the *pred.* or *enunc.* being, in either case, suppressed, constructively **عَدْنِى** [29], i. e., nor (is) any refusal (with me) (J). **حَرَمٍ** is an *inf.* n. (*Jsh, J*), like **حَرَمٌ** [above]; or is i. q. **حَرَمٌ**, and coupled to **غَنَّتَبُ**, *nor* refused (*Jsh*). And its *v.* is *trans.* to two *objs.* [432], as **حَرَمَتْ زِيداً** I refused Zaid such and such [226], *aor.* **حَرَمَهُ**, of the *conjug.* of **حَرَم** [482], i. e., *I debarred him from it*, *pass.* part. **حَرَمَتْهُ** [347]; and *with the l* [488] is also said (J), [but] is an insignificant *dial.* *var.* (*KF*). And the *prop.* **أَقْبِبُ مَالِي** رَلاً **حَرَمٍ**, in the place of an *acc.* [as *obj.* of **تَهْلُوُل**], is the *thing* said [by the *ag.*] of the [*v.* denoting] *saying*.

The evidence is in **يَتَقُولُ**, where the *correl.* of the condition occurs as an *aor. v.* in the *ind.*, not in the *apoc.*, because the *v.* of the condition occurs as a *pret. v.*, which is good; though the *apoc.* is better than the *ind.*, as [is said by IM] in the CK [419, 586]. What is meant [by "pret."] is *pret. even though [not literally, but only] ideally*, as **إِنْ لم تَقُومْ أُقُوم** *If thou stand not, I shall stand* [404, 548] with the *ind.*, which is good; though **أَقُوم** with the *apoc.* is better [419] (J).
The Hamza is interrog. [581]; and it is an inch. [24], orig. an inf. n. [331] of حق السبب. The thing was necessary, and established, i. q. رجب and ثبت [482] (Jh, KF) with Kasr (Jh), and رجب (KF),] of the conjugs. of ضرب, and انصت [482]. إن with Kasr of the Hamza is an apocopative cond. p. [585], governing two vs. in the apoc., the first the v. of the condition, and the second [the v. of] its correl. and apod. [419]; and دار is an ag. [20] governed by a suppressed v., which is the v. of the condition, expounded by دار التاء [23]; while the correl. is suppressed, because known from the سوب consisting of the inch. [ إن the at the beginning of the verse] and its cuunc. [ إن الدار ] at the end, the full phrase being هل الحق أن قلبك طائر? إن تباعدت دار الإرباب تاءات أو أبت حبل حق أن قلبك طائر. Is the truth that thy heart is flying away, if (distant be) the abode of ArRabāb, if distant it be, or severed be a cord, (then is the truth that thy heart is flying away)?

Or the word may be إن with Fath of the Hamza, contracted from إن [525]; its sub. being a suppressed pron. of the case, i. e. إنه [167]: while دار is an inch. [24]; and دار لواب, with Fath of the , a post. [110]: دارد is a pret. v. [403], the تم being the sign of femin inization 263, 607, 678]; its ag. is a pron. [21] allowably latent in it, constructively هي it [165], relating to دار [160]; and its dependent [498] is suppressed, i. e. عنك (from thee): and the
prop. [بِدَعَتُ عَنْكُ], in the place of a nom. [1], is *enunc.* of the inch. [دار], while the [major] prop. [1, 26] consisting of [this] inch and [its] *enunc.*, in the place of a nom. [1], is *pred.* of the contracted من [34]; and من, with what it is prefixed to [from حبل to بَعْدَت], is *renderable* by an *inf.* n. [497, 571] governed in the gen. by a ج of causation [504] suppressed [514], dependent upon طَأْر [498], i. e. [Is the truth] that thy heart is flying away [(for) that, i. e. because, (the case is this,) the abode of ArRabab has become distant (from thee), or a cord has been severed?, meaning] for, i. e., because of, the distance of the abode of ArRabab (from thee) [and the severance of a cord]? or is a con. [541]; while is a pret. v. [403], and حبل cord, meaning intercourse, is its ag. [20].

أن is a p. of corroboration [517], governing the sub. in the acc., and the *pred.* in the nom. [33, 97, 516]. تَلِبِكُ is its sub. [97, 516]; the ك being post. [110], uninfl. upon Fath, in the place of a gen. [161]; and أن is its *pred.* [33, 516]. And أن, with what it is prefixed to, is *renderable* by an *inf.* n. [497, 571] occurring as *enunc.* of the inch. هل أ نُصِبَ طِيْرَانْ تَلِبِكَ مِعَاهَا [514] constructively هل أ نُصِبَ طِيْرَانْ تَلِبِكَ مِعَاهَا Is the truth the flying away of thy heart (with her)? the dependent [ طَأْر [498] being suppressed. Or, it is said, هل أ نُصِبَ طِيْرَانْ تَلِبِكَ مِعَاهَا governed in the acc. as a tropical adv. [64] is a *prepos.* *enunc.*; and أن تَلِبِكُ طَأْرَ, *renderable* by an *inf.* n., is a postpos. inch., i. e., هل أ نُصِبَ طِيْرَانْ تَلِبِكَ مِعَاهَا Is the flying away of thy heart with her taking place in truth? [28].
The evidence is in $\text{ج}^\text{س}$, where the Hamza of $\text{ج}$ occurring after the Hamza of interrogation is softened; and not elided, lest interrogation be mistaken for announcement; nor sounded true, because it is a conj. Hamza, which is not expressed in the interior of the sentence], except by poetic license [668, 669]. The meaning of its being “softened” is that it is pronounced between Hamza and $\text{i}$, with abbreviation. And this softening [of the conj. Hamza], though less approved [than change into $\text{j}$] , is still agreeable with analogy; while prolongation, though more approved, is not allowable in the verse, lest the metre be broken, and because it is not agreeable with analogy [669] (J).

[685 (case 10, b, b), 715, 716, 722]. $\text{j}$ is an instrument of inception [551]. $\text{ج}^\text{س}$ meaning came to us is a pret. v. [403], the $\text{ج}$ being the sign of femininization [263, 607, 678]; $\text{ج}$ is its prepos. obj. [20], uninfl. upon quiescence [161], in the place of an acc. [19, 44]; its dependent [498], i. e., $\mathbb{N}$ at night [64], is suppressed; and $\mathbb{N}$ is its postpos. ag. [20]; while $\text{ج}^\text{س}$ [667] is ep. of $\mathbb{N}$ [140], and $\mathbb{N}$ is post. [110]. The $\text{ج}$ is copulative [540]; and  $\text{ج}$ neg. [546]. $\text{ج}$ is a pret. v. [403]; $\mathbb{N}$ the sleepers, meaning those whose habit was to sleep at the time wherein she came, is its prepos. obj. [20], and is pl. of $\text{ج}^\text{س}$ [247]; $\text{j}$ is an instrument of circumscription [20], inop., having no government [88]; and [the pre. n. in] $\mathbb{N}$ is the postpos. ag. of $\text{j}$ [20], the $\text{ج}$ [161] being post. [110].
The evidence is in لثَيامٛ, where the poet transforms it by converting its ج into ع, notwithstanding that its ل is preceded by an ه which [transformation] is anomalous, because, if جل be pl. of a n. whose خ is ا, then, if its ل be preceded by ه, it must be treated as sound, to transform it being anomalous; so that, in the pl. of أَلْتُمْ and صَلَّيْتُمْ, you say نُومُ and صَومُ, not قَيامٛ and صَيامٛ: whereas, if its ل be not preceded by an ه, it may be treated as sound, or transformed; so that, in the pl. of أَتَمْ and صَلَّيْتُمْ, you say نُومٛ or نَهْمٛ, and صَومٛ or صَيامٛ [247, 685 (case 10), 715, 716, 722]. And [we say that] the خ of أَلْتُمْ and صَلَّيْتُمْ is a ج because their o. fs. are نايم and صائم, since they are from نوم sleep and صوم fast; but the ج is changed into ه, because mobile and preceded by a letter pronounced with Fath [634, 703], vid. the ن and ص, no account being taken of the first quiescent ه before the ج, since it is a barrier not insuperable; and then the second ه is changed into حمزة because of the combination of two هs [683 (case 3, c, b), 708], neither of them being elided, notwithstanding the concurrence of two quiescents, lest the act. part. be confounded with the pret. نَامَ and صَامَ [708]. And the predicament of the act. part. whose خ is a ج, as لْ 웡, is like that of the act. part. mentioned, whose خ is a ج [683 (case 3, c, b), 708] (J).

God make what I have mentioned to be

تجارة لَن تبَرَّر

XXXV. 26. Merchandise that shall not depreciate! (J).
P. 681, l. 1. Lane (p. 1321, col. 3) translates as though 
were an inch., "Two foster-brothers.....swore together;" and, reading 
renders it "that you, or they, i.e. a tribe (تَبِيلَة) or a com-
pany of men (جماعة), ....should not ever become separated." This
verse comes next to the one at p. 358; and the poet is describing Al
Mu'allik as the foster-brother and inseparable companion of munific-
ence, i.e. as always munificent: cf. MDh, V. 110—l. 13. The ML has
but the Jsh gives which is corroborated by the rhymes.

P. 684, ll. 10-17. This passage is taken from ML. II. 350 (on
the suppression of the subsidiary ل), and incorporated into ML. I.
336 (on the subsidiary ل).

P. 685, ll. 7, 19. Read لَتَكُونَ آآ.

P. 688, l. 3. This means that the 1st pers. of the imp. is rare, not
that it ever occurs without the ل.

P. 689, l. l. See the note on p. 12, l. 13.

P. 692, l. 11. لَبِينَس شَيْمًا عملًا (B).

P. 697, l. 22. See Mb. 217, l. 6, and § 193.

P. 699, l. 13. It is named by R. "the Tanwîn of declinability, the
meaning of which is that the n. is infl."

P. 701, l. 20. Read "O" in Roman type.

P. 710, l. 17. Read أَنْعَلَ.

P. 712, l. 4. In the 1st ex. read ِما.

P. 715, l. 12. The DH inserts as the 3rd hemistich

\[\text{يرى مالله معدوناً}\]
And not holding goods of his to be counted, i.e. not counting his goods from his liberality. Wright (3rd edition, vol. II., p. 380) has \( اْلْمَيْنُاَمَّ \\
\text{which is wrong, because the n. is infL, as the DM says—l. 16. Appa-
\text{rently} \( اْيْمَلْ } \) is in the sing. masc. because the poet is addressing the
\text{tribe under the name of its ancestor } \text{Hanifa.}

P. 716, l. 14. Another ex. is \( اْلْمَيْنُاَمَّ } \) [Notes on p. 574, l. 127
\text{(DM)}; and another is \( اْلْمَيْنُاَمَّ } \) [589].

P. 717, l. 10. Read ُبَيَّنَتْ.


P. 731, l. 17. Dele “is”.

P. 736, l. l.—p. 737, l. l. In excluding inflection and uninflectedness
\text{from etymology R and Jrb follow IH (SH. 3), whose definition is adopted
in KIF (pp. 14, 837). Lane (p. 1681, col. 1) seems to be inaccurate in
describing, on his own authority, the “inclining what we term
the declining of nouns . . . . and the conjugating of verbs”, since the
\text{variations of case in the declension of ns., and of mood in the conju-
gation of } \text{vt., are inflections [16,402.]

P. 737, l. 12. Insert “[697]” after “elision”—l. 13. Insert
“[682, 697]” after “conversion,” and “[697]” after “transfer.”

P. 739, l. 18. and preventives of (Aud. 235): but there is only
one [634].

P. 741, l. 2. For “may” read “nay”—ll. 21, 22. See pp. 210,
254, 1475. IHsh and Kh seem to ignore كَتَب.

P. 742, l. 6. Apparently for مَتَر from مَتَر; but see l. 1526, ll.
11-14, which makes the o. f. مَتَر—l. 11. by IM in the Kāfiya and the
Tashil ... and by IDn and others (A. iv. 275)—l. 16. "the cause"... vid. the أ (Sn. iv. 275, l. 13)—l. 22. "prolongation" so that the quiescent [ى] is nearer than the mobile to Kasra (Sn. iv. 275, l. 15).

P. 743, l. 8. After "sheep" insert "[278]"—l. 20. After "reading" insert "of IAl and the Two Brothers [669]."

P. 745, l. 10. Read "Imāla."—ll. 23, 24. For وَعَبا and تَنِيبا in pause [640].

P. 746, ll. 10-14. Being attributable to the sixth, not the seventh, cause [626]—l. 20—p. 747, l. 2. When the letter before the أ is pronounced with Kasr, as in مَسْتَنَذَدْهَا from beside her, there is no need to ignore the أ, because the أ is separated from Kasra by only one letter, as in عَمَد [above].

P. 747, l. 6. These exs. mean He did not strike her and Make its opening round, the هَا in the second ex. relating دَرَعُ a coat of mail, which is fem. [282]—l. 1. But عَلَا is more like جُمُل : cf. حَا in II. 151. [627].

P. 748, l. 10. After "brick" insert "[256]"—l. 18. Dele "719,"—l. 21. For "719" put "724."

P. 749, l. 4. For "626" read "326, 626, 686"—ll. 13—16. In short, because the أ seems to be converted from طَاب. which, when the ت of the nom. pron. is attached to it, is regarded by Z as transmuted into جُعْلَ, whence نَفَعْلَ contracted into جُعْلَ [626] (cause 3), 705.

P. 751, ll. 4-8. Yet he afterwards mentions the Imāla of عَعَب among the anomalies [635] (A). I do not find it so mentioned, however, in the M..
P. 754, ll. 18—20. And, in the case of ٓعٓ and ٓ، the و’s being replaced by ٚ in some variations [626 (cause 2)]. But in all of ٓؤ’s exs. (ll. 12—14) the cause of ِمًا is a supplied ٚ or Kasra; so that Sn’s criticism (ll. 6—9) applies to them also.

P. 755, ll. 3, 4. See p. 1401 (ll. 7-10)—ll. 6, 7. See p. 756 (ll. 2—4)—ll. 18—20. But [S says that (A)] it is a rare (S, A) dial. (A).

P. 756, l. 22. Derenbourg (S. II. 288, ll. 5, 10) prints ٣بَذِّلَّ with Fath of the ق; but Damm is more appropriate in a proper name transferred from the aor. of َنَقَل [4]—ll. 23, 24. In ِمَنَا شَيَطُ and ِمَنَا ِنَاعَقَي the letter of elevation is separated from the و by one letter and two letters, respectively; but in َبِمَالِ ِنَقَل by three letters, for which reason, perhaps, Broch (M. 159) and Jahn (IY. 1261) print َبِمَالِ ِمَلِيٓقِ with ِمَالًا, contrary to the express statement of S that all are with Fath.

P. 760, ll. 12—14. “notwithstanding that .... the letter of elevation,” as in IX. 40. [above], “or the، not pronounced with Kasr,” as in LXXXIII. 18. [above], “is present,” or even both are combined, as in XL. 42. [above]—l. 21. And they say ٨ and ٨ among the letters of the alphabet (S. II. 289, l. 13), where ٩ is put in place of ٩، and ٨ is omitted. ٨ and ٨ occur in initial monograms, but not ب or ١.

P. 761, l. 12. Abù ‘Abd ًArRahmān (IbJr) ‘Abd Allāh ًIbn Dā’ūd [alHamdānī (TH, IbJr), of Hamdān themselves (IKb), al Khuraibī (IKb, IbJr), alKūfī by origin (IbJr), the Traditionist (TH)], d. 213 (IKb, TH, IbJr), aged 87 (IbJr). ٠ He moved from AlKūfa to AlBasra; and settled in AlKhuraiba (IKb), a ward of AlBasra (LL) —ll. 16—16. the Reader, the companion of Kn (MINR).
P. 764, l. 11. Read “Aud”.

P. 765, l. 2. Put a colon at the end of the line.

P. 767, l. 19. Insert “(α)” before “what”.

P. 768, l. 17. Read “decl. ns.”—l. 20. Read “by us”.

P. 769, l. 14. Read “uninf.”

P. 772, l. 3. This pause must be distinguished from pause in the sense of uninflectional quiescence [159, 431]. The quiescence of the final ب [640] is pausal, incidental to the position of ب as the last word in the speech; (2) in إِلَّا َزِيدا is uninflectional, incidental to the formation of the imp. [428, 431]; (3) in لَمْ يَضطَرِبَ َزِيدا is inflectional, incidental to the prefixion of the apocopative p. لِمْ [404, 419]; (4) in II. 19. [754] is incorporative, incidental to the concurrence of two mobile likes. And the quiescence of the final and ظَرَبَ َزِيدا is euphonic, for alleviation [697, 719, 720].

P. 774, l. 4. Put a comma after “A”.

P. 775, l. 12. R (p. 201, ll. 9—12) also gives a list of modes, in which he alters the order adopted by IH, and followed by Kh and Fk; but arrives at the same total (eleven) by omitting Nos. 5 and 6, and inserting Nos. 12 and 13. In No. 12 he has “conversion of the Tanwīn into | or | or َي”; but I have omitted “| or”, because conversion of Tanwīn into | is included by IH, Kh, and Fk in No. 4 (substitution of the | ). The Fk (vol. II, p. 299), indeed, by some oversight of copyist or printer, omits substitution of the |: but that it was written, or at least intended to be written, by Fk is certain, (1) because his list, like that of Kh, is taken, almost verbatim, from the SH (pp. 72—78); (2) because his “eleven modes” are incomplete without this one; (3) because he afterwards discusses this “substitution” at length (p. 300,
The eighth being mentioned in the next sentence, where Kh explains its omission from the catalogue in the verse.

P. 778, l. 2. "Says IA."; probably in his commentary on the *Tashil*, since it is not to be found in his commentary on the *Alfiya*—l. 7—9. When the *n.* pronounced with Tanwin is paused upon, the Tanwin, if it occur after Fatḥa, is changed into ٥ (IA), necessarily except in the *dial.* of Rabī'ā, and allowably in it, as Sn reports (MKb). The last three words refer to the extract from the Sn given in l. 1—4.

P. 779, l. 6. Quiescence is an element in all 5 modes. But what is meant here is "bare quiescence" (p. 775, l. 1), differentiated from the next two modes by the clause "stripped of Raum and Ishmān" (p. 779, l. 7); and from the remaining two modes by the words "absence of the vowel altogether; without any indication thereof" (ll. 21—22), because, in reduplication and transfer; the doubled consonant and the transferred vowel, respectively, are indicative of the vowel removed from the final.

P. 780, l. 6. My MS of the *Tsr* (p. 789, l. 1) has the  צ undotted, which seems to be agreeable with the context, because it is variously said to represent  צ, צ, or צ: but the Persian *ed.* (p. 332, l. 11) appears to have צ.

P. 781, l. 2. This verse is often cited as evidence in the compositions of F and his pupil IJ (AKB)—l. 3. Read "Kais".

P. 782, l. 8. Put a colon, instead of the semi-colon, after "(Tsr)"—ll. 11—12. The Seven Readers, being all senior to Fr, who was a pupil of Ks, the latest of them (pp. 23A—24A), can hardly be said to have adopted his opinion, though they may have adopted the same opinion as he afterwards took up.

P. 784, l. 17. *Dele* the "A," after "IX,"—l. 23. *Dele* the comma after צ—l. 25. After "that" insert "it."
P. 785, l. 6. Put a colon, instead of the semi-colon, after "(Tsr)"—
ll. 14—18. The text of the R (p. 203) is corrupt here. I insert ُتَوْل فَايَأَر وَبِضَمْهُ (rendering these words by "that Shī ... ... adds"), before the الشاطئي (put for ُهَامِل ُمُنِيَّل for ُهَامِل ُمُنِيَّل to ُرُياَرَت) before (p. 786, l. 7)—l. 20. Read "They"—l. 21. Read "And, in"—l. 23. The Kāḍī Abu-l'Abbās ʿAlī ʿAbd ʿUmar b. Shurāh b. al-Baghdādī, the [celebrated (ITB) Shāfiʿ (IAth)] Jurist, [the pattern of the Shāfiʿis, and the standard-bearer of jurisprudence (TH)], d. 306 (IAth, ITB, TH), aged 57 (IAth).

P. 786, l. 2. Read "their matrices, and ُعِبَضْهُی". Cf. p. 1400, l. 24—p. 1401, l. 1—l. 7. Read ُعِبَضْهُی.

P. 787, l. 10. Read "On"—ll. 18, 21. The R (p. 204, ll. 6—8) has ُعِلِيَكُم and ُعِلِيَكُم, and afterwards ُعِلِيَكُم (p. 788, l. 1); but I do not find ُعِلِيَكُم (لِكُتِبَ in the Kur.

P. 789, l. 19. Put a colon, instead of the semi-colon, after "dial."—ibid. Or rather sixth, [the sixth being stated first,] vid. that the letter paused upon should be mobile [in continuity], because the reduplication is a quasi-compensation for the vowel: so says Jrb (Tsr). But this seems to be superfluous, because we are discussing the modes of pause upon the mobile.

P. 791, l. 18. AsSarat is the mountain of AlAzd, by reason whereof they are called "[Azd of] AsSarat" (MDh). The mountain of AsSarat is the boundary between Tiḥāma and Najd. It is the greatest of the mountains of the Arabs (Bk), and is named [by the Arabs (Bk)] "Ḥijāz" (Bk, MDh). But the only part of this mountain that is named "AsSarat" is its back, which is called ُلِسْرَأة ُسُرَأة (MDh), as the back of the beast is called ُسُرَأة (MDh).
P. 792, l. 21. مَنْئَلُ التَّحْرِيقِ (Jrb. 106, MASH. 77, MN. IV. 650): so in S's version [adopted in M. 162, IY. 456, 1269, 1282, IA. 354, Aud. 235, A. IV. 268]; but in F's version أَلْحَ كَ التَّحْرِيقِ [followed in R. 222, 223, and MN. IV. 549]. And, according to S's version, مَنْئَلُ is in the acc. as a d.s. to the pron. of السِّيلِ, which is [latent] in [p. 794, l. 9]; or as an ep. of a suppressed inf. n., i.e. إِسْلَاحَتَ إِسْلَاحَبَا مَنْئَلُ meaning مَنْئَلُ التَّحْرِيقِ (MN). The J (p. 420), which makes the second hemistich of the first verse, omitting the whole intermediate passage, says that مَنْئَلُ is ep. of كَ بَا, in which case also it is in the acc. But the editors of the M, IY, and IA all print مَنْئَلُ in the nom. I have given مَنْئَلُ here and on pp. 790, 794, 850. I cannot find this hemistich in the S, though the first verse لَكَ خَشَيْتُ أَلْحَمُ appears in S. II. 308.

P. 793, ll. 11—15. Sulmi Ibn Rab'ā says

تَمَدِّيْر (a woman's name, mentioned by some people among the formations neglected by S, whereas the case is not so, because تَمَدِّيْر is named from the aor. v.) has alighted at a distant (abode), and made her home at Falj (a valley on the road of AlBasra), while thy family are at AlLiwa, and then AlHilla (a place in the territories of the Banū Dabba), or AlHalla (rugged ground in the territories of Dabba) (T), where تَمَدِّيْر is like for فَ لَحَلَتْ (pronounced لَحَلَتْ), and for لَحَلَتْ in the text. Sulmi was a heathen poet (Part I, p. 96A); so
that this is an ex. “in ancient poetry”. It is the opening verse of a poem from which other verses have been cited in Part I, pp. 872, 1142, 96A.

P. 794, ll. 5—6. Ru'ba (S, MN, Tsr), as [S, mentions (MN)] in the Book (MN, Tsr); though it is not found in his Dīwān, and AHm attributes it to an Arab of the desert (MN)—l. 7 جَدِبًا (Jsh, J), with Fath of the ج (J): جَدِبًا (S. II. 308, IY. 1270). The predicament of جُصُبًا and جَدِبًا is the same as that of جُصُبًا [640, 647, 648] (Jsh).

P. 796, l. 3. The author of this verse is disputed: Sgh says that it is by Fadaki Ibn A'bad alMinšārī, [one of the magnates of the Banū Sa'd in heathenism, who has some descendants in AlBaṣra and the desert (ID);] but ISB says “I think it to be by 'Ubaid Allāh Ibn Māwiya a'Tā'i', and Jh decidedly asserts that; while S says that it is by one of the Sa'dīs (Tsr). ‘Ubaid Allāh Ibn Māwiya (MN, Tsr): ‘Abid Ibn Māwiya (Mb): ‘Ubaid Ibn Māwiya (T)—l. 15. Insert “[663]” after “pause”—l. 23. Read “(Tsr)”.

P. 798, l. 22. اللهُ يُطَرِّجُ (Aud): but, if اللهُ were changed into الَّذِي, it would agree with the text of the Kur (Tsr). I have amended it accordingly.

P. 800, l. 6. Read “Fath”—ll. 16-17. Although transfer would produce an unprecedented formation (ْمُظَلَّل or فَعُل) only in the gen. of ْمُظَلَّل and nom. of ْمُظَلَّل, R (p. 224, l. 11) inserts “in the three cases” after “Hamza”, the alliteration in the nom. of ْمُظَلَّل and gen. of ْمُظَلَّل being caused by transfer, and in the acc. of both being due to uniformity (see p. 808, l. 24—p. 809, l. 7).
P. 801, ll. 19-20. I. e., with elision of the Hamza after transfer of its vowel to the \( \bar{b} \); so that \( \bar{b} \rightarrow \bar{b} \), which then becomes \( \bar{b} \) in pause—l. 23. I. e., but not transfer of the inflectional vowel from the \( \bar{b} \) of \( \bar{b} \) to the \( \bar{b} \), when the \( \bar{b} \) is made quiescent in pause.

P. 802, l. 2. After “are” insert “mindful only of averting the combination of two quiescents, while”. They avert such a combination by transferring the vowel of the Hamza to the preceding quiescent; and, since in their dial. the Hamza is sounded true [658], they retain it in pause, thus preserving the vowel of inflection transferred from it to the penultimate.

P. 803, ll. 21-22. I have transposed “uninflectedness” and “inflection” in A. IV. 260, ll. 6-7, according to Sn’s suggestion.

P. 804, l. 5 Abú 'Umāma (IKhn, FW, AKB) Ziyād Ibn Salmā (TSh, Id, AKB), [or] Ibn Sulaimān [Part I, p. 24. A] (KA, IKhn, MN), or Ibn Jābir (TSh, IKhn), Ibn 'Amr (TSh, KA) Ibn ‘Āmir (TSh), of 'Abd AlKhais [309] (TSh, IY, IKhn), one of the poets of the Umayyad dynasty (AKB), called AlA'jam [the Foreigner] (TSh, ID, KA, IY, AKB), because he had a foreign accent (TSh, KA, IY, AKB), as 1Kb says in the TSh; or because he had an impediment in his speech; or because he was born, and grew up, in Persia (AKB).

Nizār

Rabī‘a

Asad

Jadīla

Du‘mī

Afsā

'Abd AlKhais

(note on l. 8)

'Anaza

(above)
I. 8. 'Anaza is the progenitor of (N) a clan of Rabi'a (IY, N) Ibn Nizār (IY)—l. 12. ُزَجِّلِه (M, IY) : ُزَجِّلِه (S, Mb)—l. 14. ُزَجِّلِه (IY): ُزَجِّلِه (Mb).

P. 805, l. 6. I have not lighted upon the name of its Rājīz (MN) —l. 23. لْبُنلْب, for which I am indebted to Nöldeke's Zur Grammatik (p. 14), is omitted in the A (vol. IV, p. 260, l. 2).

P. 806, l. 2. Probably the Nihāyat al-Irāb by AH: perhaps the Nihāya fi-n-Nahw by IKhz (see HKh. VI, 398, 404)—l. 8. خِبَّرات (S. II, 57, Mb. 236), meaning جَرَّنَك خِبَّرات I have rewarded thee with good things (Jahn's Sibawaihi's Buch, vol. II, part II, p. 184). Good is double good (Lane, p. 3, col. 2). The analysis in MAR seems to require خِبَّرات as an inch. whose enunc. is —l. 13. ُشَّمَّ (S): ُشَّمَّ (Mb). Mb's saying ُلَا إِنْ تُرِيد ؟ is a mistake, it being only ُلَا إِنْ تُرِيد ؟ and, if it were as Mb says, the ت would be pronounced with Damm (Akh).

P. 808, l. 24—p. 809, l. 7. See Note on p. 800, ll. 16-17.

P. 809, l. 3. Read "nom. and"—ll. 19-20. ُلَا لَوْثَي (Jahn in IY. 1275, l. 2), though pause requires quiescence of the final (see S. II. 312, ll. 13-14, and Jahn's Sibawaihi's Buch, vol. II, part I, p. 658).

P. 811, ll. 24-25. For in لَايِنِفَتْحَة لَيْسَتْثُنِّلْ بعْد حُورَفِ إلْعَلْة سَاكِنَة (R. 220, ll. 8-9) I read بعْدِهَا, as the context plainly requires.

P. 812, l. 2. ُعَمْذُني is a v. in the 1st pers. sing. [aor. ind.] from ُعَمْذُني, aor. ُعَمْذُني, of [the conjug. of] ُضَرَّب [482] (MAR). Cf. p. 813, ll. 17-18.
P. 814, l. 3. ٌ• (Jahn in IY. 1276, l. 3); but I read ٌ• with double ٍ, corresponding to ٌ with double ٍ — l. 10. Probably the Sa'd of Tamim (Part I, p. 187. A): cf. "some of Tamim" in §. 694 (p. 1377, l. 3, from R.208, l. 5). These Banu Sa'd would be kinsmen of the Banu Hanzala mentioned in that section (p. 1375)—l. 15. Read "Fukaimi"—ll. 21-23. like ٍ• when a proper name (IA), i.e. the aor. of ُ• guarded, orig. ِ• [482, 699], the ٍ being elided on account of its occurrence between its two enemies, the ٍ and Kasra. IA says "when a proper name" because the defective is only a n.; and its Tanwin is then for compensation, as in ٍ• [18, 608], because is diptote on account of the quality of proper name and the measure of the v. (MKh). [Similarly] like ٍ• when a proper name (A). This Tanwin disappears in the acc. or ٍ or ِ•, like ُ• [18], upon restoration of the elided ٍ, for which it is a compensation in the nom. and gen. These are non-pausal forms; while the pausal are ِ• and ِ• in the nom. and gen. (ll. 24-25), and similarly in the acc. (p. 816, ll. 8-9, and p. 818, l. 25—p. 819, l. 3). In rhyme, however, ِ• and ِ• may occur in the acc., for ِ• and ِ•; and, by poetic license, in the gen., for ِ• and ِ•, because orig. ِ• and ِ•, like ِ• and ِ• for ِ• (Part I, p. 21 A): but the ٍ here is the ٍ of unbinding; and must be distinguished from the ٍ of ُ• (p. 816, l. 11), which is a subst. for the Tanwin of ِ•, as in ُ• for ُ• (pp. 290, 778, 1253).
When the is paused upon, the n. must be expressed, otherwise the n. would have to remain with a single rad. (A, YS); vid. the ; (A); and that would be a mutilation of the word (A, YS). IUK says "If you say that this is entailed in the state of continuity also, I say that expression of the is not possible in continuity, because it would involve a combination of two quiescents; and farther that the Tanwin's remaining in continuity contains some reparation for the word (YS, Sn), contrary to pause" (Sn). But this apology for the supposed mutilation in , and, by parity of reasoning, in , is unnecessary; according to the Tsr's statement (ll. 8, 20) that the mutilation in pause would consist in leaving the word with a single quiescent rad.; for in continuity the sole remaining rad., vid. the, and in and respectively, is mobile.

P. 818, ll. 17-20. [Or, as Jrb says,] because the is elided only on account of the Tanwin [16], while Tanwin is not affixed to the det. voc. [48] (Job)—ll. 20-21. Y and S prefer (Jrb). This form is ignored in Wright's Grammar (3rd ed., vol. II, p. 371).

P. 820, l. 3—p. 821, l. 20. The contributions of Al'Aini, A, and Kh to this paragraph seem to be taken from a common stock, vid. the commentary of IUK on the Alfiya, since he alone, out of the four commentators, BD, IUK, IA, and IHsh, whose verses are expounded in the MN, cites the ex. (p. 821, l. 7), as is proved by the solitary initial prefixed to it in that work.

P. 820, ll. 5—7. Although the Tanwin, which is the cause of the elision in continuity, disappears in pause—l. 20. Read " (Sn) " —l. 25. Ma'kil Ibn Dirar (MN) alGhaṭafānī, [a Convert (AKB),] who reached heathenism and Allslām, and died in the time of 'Uthmān (Is, AKB). See Part I, pp. 28A and 106A.
P. 821, l. 2. Read —l. 3. He is [said by Al'Ainī to be] addressing 'Abd Allāh Ibn Ja'far Ibn Mu'āammad aṣṢādiq (MN). But this seems to be impossible, because 'Abd Allāh's father Ja'far was born in 80 or 83, and died in 146 or 148 (Note on p. 1572, l. 22.)—l. 22. R (p. 205) here proceeds to give the substance of S's language (S. II. 317), not his actual words.

P. 822, ll. 4—7. Cf. Note on p. 246, l. 2 (p. 8 A).

P. 823, l. 1. Of Ramal [metre] (MN, MAR). A, who cites only the second hemistich, calls the author a "Rājīz," and inserts  öl before , thus making the metre Rajaz.

P. 824, l. 2. Lukaiz Ibn Afsā Ibn 'Abd alKais (IHb, AGh, MN, MAR) Ibn Afsā (IHb)—l. 3. AU'd says that Marjūm was so named because he contended with a man in boasting, before AnNu'mān, who said to him He has disparaged thee in thy nobility; while his [original name] was Labid (MN), [or] Shihāb Ibn 'Abd AlKais (ID). Ibn AlMu'alla was an ancestor of AlJārūd (Muḥkam of ISd, cited in ID. 201, note b), whose name was [Abu-lMundhir, or Abū Ghiyāth (AGh,Is), with  and , according to the corrected spelling (Is), or Abū 'Attāb (AGh,Is), with  and  (Is), one of the two being, I fear, a mistranscription (AGh,)] Bishr Ibn 'Amr Ibn Ḥanash Ibn [AlḤārith (AGh)] AlMu'alla (ID) .......... Ibn Lukaiz [Note on l. 2] (AGh) al'Abdī (AGh, Is), of 'Abd AlKais [309] (AGh). MII says "AlJārūd Ibn 'Amr Ibn Ḥanash came in, when he was a Christian, to the Prophet"; and then mentions his story. And his name is said to be other than that (Is). He received the cognomen  the Destroyer because he made a raid upon Bakr Ibn Wā'il (AGh, Is) in [the days of] heathenism, and smote them, and destroyed them (AGh), and extirpated them: the poet says
Then we trampled them with the horses from every side, as Al Jārud destroyed Bakr Ibn Wāʾil (Is). And he was the chief of 'Abd Al-Kāis. He came in [to the Apostle of God (AGh)] in the year 10, in the [last (Is)] embassy of 'Abd Al-Kais; [and was converted to Allslām, being a Christian (AGh); ] and the Prophet rejoiced at his conversion (AGh, Is), and took him into favor (AGh). He was killed in the land of Persia (AGh, Is) in the year 21, during the Khilāfa of 'Umar (Is), having, it is said, been sent by [the Companion (Nw) Abū 'Abd Allāh (Nw, Is)] 'Uthmān Ibn Abī-l-‘Āṣ [Ibn Bishr (Is)] ath-Thakafi (AGh, Is, IHjr) at-Ṭā‘fī (IHjr), whom 'Umar had made governor of 'Umān and Al-Baḥrāin (Nw, Is) in the year 15 (Is),] to the coast of Persia, where he was killed (AGh) at [a place called (AGh)] 'Aḵabat at-Ṭīn, which then became called (Is) 'Aḵabat al-Jārud. And it is said that he was killed at Nahāwand with [the Commander of the army (ITB),] AnNu‘mān Ibn Muṣarrin (AGh, Is) al-Muzani, in the year 21 (ITB); or that he remained till the Khilāfa of 'Uthmān (Is). 'Uthmān Ibn Abī-l-‘Āṣ died [at Al-Baṣra (Is, IHjr)] in the Khilāfa of Mu‘āwiya (Nw, Is, IHjr) in 55, or, it is said, 51 (Is).

P. 826, l. 22. The word here rendered “imp.”, vid. صمت imp., signifying “quiescent (uninfl.)” [159, 431], is paraphrased by IT as نزيه imp., where I have omitted “uninf.” as superfluous.

P. 827, ll. 14—15. See p. 723, l. 7—p. 724, l. 8, where “[645]” in p. 723, l. 9 should be “[431],” the allusion being to the imp. The word “pause” there means “quiescence of uninflectedness” (Part I, p. 504, l. l.—p. 505, l. 1).

P. 829, ll. 19-21. So also does IA (p. 353, l. 4): but his Glossator MKh notes the refutation of IM’s theory by IHsh in the Aud; and adds a refutation of his own, which I have incorporated in my text (ll. 21-25). The truth seems to be what R lays down in §. 615 (p. 723, ll. 18-23), that the 8 in such cases, though very frequent, is not necessary.
P. 830, ll. 4-9. The final letter in these texts, if pause, or continuity treated like pause [647], be intended, is quiescent; and otherwise is pronounced with Kasr—l. 24. R refrains from saying “anomaly” without qualification, from respect for well-established readings of XVIII. 63. and other texts of the Kur (pp. 830, 831). See Note on p. 937, ll. 20-24.

P. 832, l. 1. The MAR inserts “so in the Šaḥāḥ” after “Zuhair”. See Jh. II. 80 (on خُلُق) —ibid. Read “alMurri”—l. 4. يَغْرَى (S. II. 316, M. 162, IY. 1280) : يَغْرَى (Jh. II. 80, BS. 167, Ahl. 82); or يَغْرَى (BS), which means the same. But, according to R, the last foot of this verse, the metre of which is Kāmil trimeter, is curtailed to a monosyllable. Indeed, the last syllable of a verse being always long, it is difficult to understand what audible effect could be given to elision of the ي if the Kasra were retained, as in يَغْرَى; and there seems to be no doubt that, if ی or ی is to be effectively elided in rhyme, the preceding letter must be made quiescent, and the rhyme bound (ll. 10-11).

P. 833, l. 1. In the poem, as given in Ahl. 81 and AKB. III. 61, this verse comes a long way before the verse ending in يَغْرَى.

P. 834, l. 17. AtTaʿānik is a place in the territories of Ghaṭafān (Bk)—l. 18. Thikl is a place [mentioned] in the poetry of Zuhair (MI).

P. 835, ll. 9, 12. يَقْتِصَى (S. II. 328): يَقْتِصَى (R. 216). I have put يَقْتِصَى as the word actually used by S, whom R professes to be quoting. Read يَقْتِصَى in l. 9.

P. 836, l. 4. AlJiwā is a place in AsṢammān (MI).
P. 837, ll. 9, 15. Read 8 — ll. 19-21. "unambiguous," like تَمَتَّا: "ambiguous," like وَرَبَّت, where the is, if converted into 8, might be mistaken for a pron. (Oj. p. 855, ll. 21-24).

P. 838, ll. 11-21. Case (2) is virtually a particular variety of case (1), because the I is equivalent to a mobile letter—l. 16. "in the position of the latter," because the 8 of feminization is generally preceded by a letter pronounced with Eath, as in حَجَمْ and قَتْمَة — ll. 18-19. The Tsr. 333 (MS. 792) has "and Fatḥa is on a par with the mobile letter"; but I have ventured to omit "Fatḥa", because what "is on a par with the mobile letter is" 1, not Fatḥa.

P. 839, l. 24. "it" here means the composed of the 8 of feminization and the I substituted for TanWIN.

P. 840, l. 15, Read "Adhri'a ".

P. 841, l. 6. "Hamza [683]," as in ٍكَسَا and ٍرَا [683, 719, 723] — ll. 22. "بِلَأَذْخَرَتُ (A. IV. 263). The is red. in the inch. [503], and is dropped in the Aud (Sn) and Fk—l. 23. A's phrase "in the sayings of some of them" [ll. 19-20] suggests the idea that دَفْنُ أَلْمُحَدْث ٍبَنِتَاتِ مِنِّا ٍلَعَمَّا ٍمِتَاتِ _ reported by A†Ṭabarānī in the Great and Middling [Encyclopædias of Tradition], and elsewhere, from Ibn 'Abbās; unless it be said that A is exclusively considering pause with the 8; so says YS, [though not in his Gloss on the Fk] (Sn). The Tamyiz a†Ṭayyib min alKhabīth [or Discrimination of the Good from the Bad] out of the Tradition that circulates upon the Tongues of the People, is an Abridgment, by 'Abd ArRahmān Ibn 'Ali ash Sha'bānī ash-Shāfī, known as AdDaibagh azZabīdī, d. 944, from
Al Makāsid al Ḥasana [or the Fair Intents] upon many of the Traditions celebrated upon the Tongues, by Abū 'Abd Allāh Muḥammad Ibn 'Abd Ar-Rahmān as-Sakhāwī, d. 902 (HKh. II. 424, VI. 46). The learned authority (TH) Abu-l-Kāsim Sulaimān Ibn Abī-Muhammad al-Lakhmī (IKhn, MINR, TH) at-Tabarānī (IKhn, MINR) ash-Shāmī (TH), the [trustworthy, long-lived (MINR)] Ḥāfīz (IKhn, MINR) of his time (IKhn), b. 260 (IKhn, TH) in the Ṭabarānīya of Syria (IKhn), d. 360 [in Iṣbahān (IKhn)] at the age of 100 years (IKhn, MINR, TH) and 10 months (TH). He was a pupil of Tr, and a master of IF (TM, Nos. 93, 6). He composed [delightful, profitable, extraordinary works; and, among them (IKhn),] the [three (IKhn)] Great, Middling, and Small Encyclopaedias (IKhn, TH) of Tradition (HKh. V. 629). Ṭabarānīya [Tiberias] is a small town overlooking the lake known by that name (MI). It is so named because it was built by Ṭabarī [Tiberius], king of the Romans [Bk].

P. 844, ll. 13, 20. Read ے.  
P. 845, ll. 10-12. I have not lighted upon the name of its author (MN). Its author is not named (Jsh). Its Rājīz is not known (MAR)—l. 13. The ِلََى ِبَكَّي ِرَبِّي is i. q. مَنِيُّ ِرَبِّي, i. e. from my hand (Jsh) —l. 14. مَسْلَمَتْ is a voc, with the voc. p. suppressed, i. e., مَسْلَمَتْ ِرَبِّي ِبَكَّي; [but] a man's name (Jsh). مَسْلَمَتْ (TY. 686, 1282).

P. 846, ll. 8-11. The َ is so printed by Lees (K. 1343, 1326,) 1504] in all three texts, and by Fleischer (B. II. 342) in the last alone —ll. 16-18. These are the Seven Readers (p. 24A)—l. 21. Read ے—l. 22. Put a comma, instead of a full-stop, after َ.
P. 848, ll. 19-20. See p. 940 (ll. 6-17)—ll. And \( \text{ٍف} \) is also read, according to the o. f. (K, B) by Ubayy Ibn Ka'b (K). Abu-lMundhir, [so surnamed by the Apostle of God (Nw)], or Abu-tṬufail, [so surnamed by 'Umar Ibn AlKhāṭīb (Nw)], Ubayy Ibn Ka'b . . . . Ibn Mu'āwiya . . . . Ibn AnNajjār, [whose name was Taim AlLāt, or, it is said Taim Allāh, Ibn Tha'laba . . . . Ibn AlXajjar, [whose name was Taim AlLat, or, it is said Taim Allah, Ibn Tha'laba . . . . Ibn AlKhaṣraj alAkbar (the Elder) (Nw),] alAnṣārī [alKhazraji (Nw, IHjr) anNajjārī (Nw, Is) alMu'āwi alMadani (Nw)], the Chief of the Readers, [whom 'Umar used to call "the Chief of the Muslims" (Nw, Is), one of the learned Companions (IHjr),] d. [alMadīna (Nw)] in the year 19 (Nw, IHjr, Is), or 20 or 22 (Nw, Is), or before 30, which is said by ANI to be the true [date] (Nw), or in 30, which is the most trustworthy of the sayings (Is), or 32 (Nw, IHjr). I think that \( \text{ذّبَّل} \) in Nw. 142, l. 2, should be \( \text{ذّبَّل} \), in which case "before" in "before 30" here and on p. 21A should be struck out.

P. 849, l. 11. *Dele "679"—l. 12. The clause "according to some readings" qualifies "continuity", meaning that some Readers make no pause upon \( \text{كسامة} \) and \( \text{كتابة} \).

P. 850, ll. 13. Read ب — l. 18. Read تأري.

P. 851, l. 8. This also is a case of continuity treated like pause; for, the pause being upon the ُ, the ض is "in the interior of the sentence" (ll. 4-5).

P. 853, ll. 9-10. Bz was one of Ibn Kathîr's Reporters (p. 24A). B attributes this reading to Ya'kūb.

P. 855, l. 18. Read "silence to the word ending in] it".

P. 856, l. 6. *Dele "679"—l. 18. So in IY (p. 1284, l. 6); but I cannot find this citation in the S.

P. 87, l. 15. For "6" read "b".
P. 858, l. 20. "reading of the majority", i.e., with pause upon and . For the reading without pause see p. 850, ll. 3-5.

P. 859, l. 1. Read "Lord".

P. 860, l. 6. The KK among the Seven Readers were 'Āṣim, Ḥamza, and Ḵs (p. 23A). B apparently means that Ḥm 'Āmīr and they read in continuity, and in pause, with elision of the  in either case; and that IA1 is reported as doing the like; while Nāfī' agrees with them in reading and in pause, but not in eliding the  in continuity. For nobody pauses upon a vowel.

P. 861, l. 17. "not part of the n." i.e., pron., but mere letters of prolongation engendered by impletion of the ūdma or Kasra of the (Part I, p. 527, ll. 22-25).

P. 863, l. 17. (IY. 1286, l. 17), which seems to be a medley of III. 5. and III. 91. (p. 864).

P. 865, l. 2. The conj. is omitted in  in order to shorten the vowel of the , as the metre requires—l. 9. "it" means the appalling tidings of the death of Khūla (see the next verse in Part I, p. 823).

P. 868, l. 4. Those who say or say, in its dim., (IY. 739, l. 20). See Part I, p. 1287, ll. 3-8.

P. 869, l. 4. Read "pronunciation"—l. 7. Read "conj."—l. 10. "though the o. f.", the  being orig. quiescent, because it is a subst. for the  in  Hezī'ī.

P. 870, l. 15. (K. 1477, l. 15); but the explanation there given, which I have omitted, because more fully set out on
p. 848, ll. 17-23, shows that is intended—l. 16. For LXI. 2. see Part I, p. 624.

P. 871, ll. 10-11. From the same poem as verses in Part I, pp. 375, 751, and Parts III-IV, pp. 344, 573, 1570—l. 11. His saying means [being in the acc. as coupled to in the preceding verse;] while the dem. denotes proximity [173], as in the saying [of Labid (Dw)]

And assuredly I have become disgusted at life and its length, and at the asking of this people "How is Labid?" (Jh).

(SR. 256): but the Jh, Jsh, and N agree that here is a dem., as above shown. On the see § 540 (p. 485, ll. 7-16] : it is similarly explained here in MN. IV.341—l. 21. The Khalifa Abū Khālid Yazīd Ibn Al Walīd Ibn 'Abd Al Malik Ibn Marwān [al Kurashi (TKh)] al Umawi ad Dimashki, known as Yazīd an Nākis [the Reducer], because he reduced the allowance of the soldiers [356], which his cousin [and immediate predecessor] Al Walīd [Ibn Yazīd Ibn 'Abd Al Malik] had much augmented, a. 126, d. 126 (ITB), at age of 46 (Tr, MDh, I Ath, HH, TKhlf, TKh) [or] 42 (IKb) or 40 (HH) or 37 (Tr, MDh, I Ath) or 36 (TKh) or 35 (TKhlf, TKh) or 30 (Tr). The Khalifa Abu-l'Abbās Al Walīd Ibn 'Abd Al Malik Ibn Marwān al Umawi ad Dimashki, [a. 86 (IKb),] d. 96 (ITB), at age of 46 (Tr, I Ath, HH, TKh) or 42 (Tr, I Ath) [or] 44 (MDh) or 45 (Tr, I Ath) or 48 (Tr, HH, TKh) or 49 (I Ath) or 50 (HH, TKh) [or] 51 (TKhlf). The
ITB (vol. I, 331 p.) inserts "alHāshimi" before "alUmawi" in the
description of Yazīd; but this must be an oversight, as appears from the
subjoined genealogical table:—

Houses of Umayya and Hāshim.

\[ \begin{align*}
\text{\'Abd Manāf} \\
\text{\'Abd Shams} & \quad \text{HĀSHIM} \\
\text{UMAYYA} & \quad \text{\'Abd AlMu\'tālib} \\
\text{Hārb} & \quad \text{Abu-l\'Ās} \\
\text{Abd Sufyān} & \quad \text{Al\'Abbās} \\
\text{Mū\'āwiya} (r. 41-60) & \quad \text{Abd Al\'ālā} \\
\text{Yazīd (r. 60-64)} & \quad \text{\'Ali (r. 35-40)} \\
\text{Mū\'āwiya (r. 64-61)} & \quad \text{As Saffāh (First Khalifa of (r. 182-136) the House of Al\'Abbās).} \\
\text{'Abd AlMalik (r. 65-86) \quad \text{\'Abd Al\'Aziz} \quad Mu\'ammad} \\
\text{\textbullet Umar (r. 99-101)} \quad \text{\textbullet Marwān (r. 127-132)} \\
\text{Al Walīd (r. 86-96) \quad Sulīmān (r. 96-99) \quad Yazīd (r. 101-105) \quad Hīshām (r. 106-125)} \\
\text{Yazīd (r. 126-126) \quad Al Walīd (r. 125-126)}
\end{align*} \]

P. 877, ll. 18—19. A continuation of "contrary to the opinion of
the KK" (l. 3). IHsh means that the notion that the Hamza is dīj.,
being based upon the theory that ʃl is a pl. on the measure of ʃl is refuted by the fact that it has a var. ʃl, whereas ʃl has no
var. ʃl.
P. 878, ll. 11—12. IY (p. 1290, l. 23), calls "indecl." because, being always in the nom., it has practically only one case, contrary to the perfectly decl., which has three cases; and to the imperfectly decl., which has two [17]. Strictly speaking, it is not "indecl." , i. e., uninfl., because the Ḍamma of its final is by reason of an op. [159], vid. inchoation [24]; and "aplastic" would be a more appropriate term.

P. 880, l. 8. Read —l. 12. My MS of the WIH has learned for standing; but this may be a mistranscription.


P. 883, l. 4. Read "it is"—l. 7. IHjr mentions him in the division of the Converts, in the Is; and quotes from AlMarzubānī "Rabi'a Ibn Makrūm was one of the poets of Muḍjar in heathenism and Al İslām [Part I, Note on p. 281, l. 19]; and then became a Muslim, and was present at AlKādisiya [in the year 15 (MAB, TKhlf)] and other victories, and lived 100 years" (AKB). [AlMarzubānī was author of the MSh.] This rel. n. refers to one of his ancestors, whose name was AlMarzubān. And this name is applied, among foreigners, only to the prominent man, great in estimation; and its translation in Arabic is Warden of the March, says Jk in his book, the Mu'arrab (IKhn). AlKādisiya is a town near AlKūfa, on the side of the desert, 15 leagues from AlKūfa, and 4 miles from Al'Udhaib. Near it was the great battle between the Muslims and the Persians (MI). People, ancient and modern, have disputed about the year of AlKādisiya and Al'Udhaib, many holding that it was the year 16, as is the saying of Wkd on the authority of others; while some hold that it was the year 15, and some think that it was the year 14: but what MII decides is
that it was the year 15 (MDh)—l. 19. In this verse (p. 560, l. 4) the Lucknow and Delhi eds. of the R have | جبر | جبر, while the Persian ed. does not show quite clearly whether | جبر or | جبر be meant: but the AKB has | جبر, which R probably wrote.

P. 891, ll. 6—7. The words "or not an adjuration" are omitted in all three eds. of the R; but must have been written, or, at any rate, intended by R—l. 21. See pp. 529 (l. 4), 538 (l. 20)—l. 22. "answered" does not mean "replied to by the person addressed." But, when two props. are so intimately connected that one must be followed by the other, the sense not being complete without the second, expressed or understood, the second is called the answer of the first. Such "answer" is termed in this work "correl." :—e. g. condition (prot.) and its correl. (apod.) , and oath and its correl.

P. 895, l. 7. Cited by R [upon IH, in the chapter on the Verbs of Praise and Blame,] to show that the annulling v. [24] is sometimes prefixed to the particularized by praise or blame [469], whether the particularized precede [ نعم or پنس ], as in the ex. [ نعم | لاجل ].

Thou wast such that most excellent was the man! (R)] ; or follow [it], as in this verse, orig. لخدم | السیادان انتما | انتما , the annuller being prefixed to انتما [440], so that it becomes انتما | وجدتما , where the pron. of the du. is pro-ag. of | جد , and [orig.] its 1st obj.: while لخدم | السیادان is the correl. of the oath ; and the oath and its correl. are in the position of the second obj. [439]. And so is it parsed, according to the requirement of the [construction] preferred by R [and IHsh], making the particularized an inch., and the prop. of praise or blame its enunc. [472 (case 1, a) ] (AKB) — l. 18. Or لخدم may be correl. of |
[in \( \text{ُوُنُّخُتُ مِّنُ آلَمُ (594)} \)], as though it were furnished with two correls.; while IJ makes \([\text{ةَلَقَّمُ ظَدُّ} \] a subst. for \( \text{ُمُسْتَبِعُ} \) in the verse before it [594] (T), as it is made on p. 658.

P. 897, l. 17. Read "were".

P. 898, l. 3. An Islāmī poet mentioned before in the biography of his grandfather, AlKumait Ibn Tha‘laba [Part I, p. 129A] (AKB)—ll. 3-4, 19. This verse is anomalous, according to the BB, (1) if the aor. be in the sense of the future, because of the absence of the corrob. \( \text{ُلَعْبُ} \) in the aff. aor. \( \text{ُلَعْبُ} \) [613]; (2) if the aor. be in the sense of the present, because of the use of \( \text{ُلَعْبُ} \) instead of \( \text{ّلَعْبُ} \) to denote the present in the correl. of the oath [ll. 12-16]. In the first case, \( \text{ُلَعْبُ} \) is allowed by the KK as an optional form, like \( \text{ُلَعْبُ} \) in [p. 897, l. 14]; and by IHsh as a venial poetic license, like \( \text{ُلَعْبُ} \) in [614]: while, in the second case, \( \text{ُلَعْبُ} \) is allowed by the KK and BD as an optional construction. As for R, in the first case, he seems from his expression "mostly" in p. 896, l. 22, to agree with the KK; and, in the second case, he evidently, from his language in p. 897, l. 26—p. 898, l. 1, is of their opinion.

P. 899, l. 6. AlMu‘ammal [in the form of the pass. part. (AKB)]

Ibn Umail [a dim., both of them derived from \( \text{ُمُلُوُهُ} \) hope (AKB),] Ibn Asīd [with Fath of the Hamza, and Kasr of the س (AKB),] Ibn Muṭārib alMuhāribi, a Kūfī poet, contemporary with the two dynasties, the Umayyād and the ‘Abbāsi, but more celebrated under the ‘Abbāsi (KA, AKB)—l. 7. حَبْسُ (R, Persian ed., II. 285, MAR, AKB. IV. 228): حَبْسُ The love of lovers is etc. (R, Indian eds., Jsh): حَبْسُ Suffices lovers their torment etc. (KA. XIX. 150, AKB. III. 523).
The verse is from an ode by AlMu'ammal on a woman of the people of AlHira, called Hind, with whom he was in love (AKB)—Ibid. AFI relates in the KA that (AKB) AlMu'ammal saw in his sleep a man saying "Art thou he that swore God would not torment lovers, saying

[547]?

So he said "Yes". Then the man said "Thou liestd, O enemy of God"; and afterwards put his finger into AlMu'ammal's eyes, and said to him "Thou art he that said

The look, on the day of AlHira, made AlMu'ammal waste away. Would that AlMu'ammal were such that not an eye had been created for him! This is what thou wishedst." Then he awoke, terrified; and lo! he had become blind (KA, AKB).

P. 901, l. 10. "be", i. e., in sense, not construction, because syntactically it is the correl. of the oath, not of the condition, the correl. of which is suppressed, because indicated by that of the oath [427].

P. 902, l. 5. Cited by S [653] with the words O Mayya, a possessor of knotted horns (meaning a wild goat) will not baffle the days occurs in all the versions [of this ode]; but S is trustworthy, and "the true saying is what Hadham has said" [194]. Skr says that "the days" here are death (AKB)—l. 19. The two verses [on pp. 189 and 6 A] are attributed by AUd to Khalifa Ibn Baraz, a heathen (AKB).

P. 903, l. 4. Its author is not named (Jsh). I am not acquainted with any supplement of this verse, nor any author: and God knows best! (AKB)—l. 11. Read "from"—l. 17. "The same opinion", i. e., as in ll. 2-16.
P. 904, l. 1. "it" means "the verse under discussion"—l. 7 "Commentary", i.e. on the Kur—l. 8 "it" means "the pret. \(\text{ذَلِكَ}\)."

P. 906, l. 4. Z here does not call the \(\) and \(\text{ب} \) "preps." because the \(\) is only a subst. for \(\text{ب} \), and the \(\text{ت} \) for \(\) ; so that they are not original. But in § 498 (p. 292) he reckons them among the preps.—ll. 7-8. I.e. from desire to use a p. peculiar to the oath, or to certain forms of oath.

P. 907, l. 8. Read "504" for "503"—l. 11. By Umayya Ibn Abi 'A'idh (S, IY), or Abu Dhu'aib, or AlFaḍl Ibn Al'Abbās alLaithī [below] (IY). This ode is attributed by Skr to Abū Dhu’aib alHudhali; by ABHlw to Mālik Ibn Khālid alKhunā‘ī, of Khunā‘a Ibn Sa’d Ibn Hudhail; and by others to Umayya Ibn Abi ‘A’idh alHudhali (AKB). In the DH (p. 148) it is ascribed to Mālik Ibn Khālid alKhunā‘ī; and the first hemistich is given as

\[
\text{يَا مَيْيَةَ يُؤْمِرُهُ أَلَٰ لَاءُمُ ذِرُّ حَكَمُ}
\]

O Mayya, a possessor of round white blotches on his legs (meaning a mountain-goat) shall not baffle the days [Note on p. 902, l. 5]. I can find no information about (1) 'Abd Manāf Ibn Rib' alHudhali alJurabī has been mentioned in Part I, pp. 776, 122A: (2) AlFaḍl Ibn Al'Abbās alLaithī [above]; but Abū Umayya' AlFaḍl' Ibn Al'Abbās alLahabī, a Hāshīmī on both sides, his mother being daughter of Al'Abbās Ibn 'Abd AlMuṭṭalib Ibn Ḥāshim, and his father being son of 'Utba Ibn Abi Lahab 'Abd AlUzzā Ibn 'Abd AlMuṭṭalib, has been mentioned in Part I, pp. 1527, 194A; and perhaps Jahn has printed \(\text{اللَّهُ} \) in IY. 1297, l. 2, by mistake for \(\text{اللَّهُ} \) (See KA. XV. 2).

P. 914, l. 21. Cited with the var. بَيْدِينِكَ by R, M, and AKB (pp. 891, 911, 913)—ll. 23-24. Its author is not named (Jsh).

P. 915, l. 5. See an ex. in p. 891, ll. 5-6, 17-20.

P. 916, l. 22. Jahn (IY. 1300, l. 1) prints \(\text{ذَكَرَ} \), which cannot be the one mentioned on p. 875 as meaning I swear, because that is not
self-trans; while the trans. I am present at, attend, witness, seems incongruous with such a direct obj. as God, God's trust, or God's oath.

P. 917, l. 19. "return to", i.e. "be reconverted into", according to the theory that is from [206]. Or in IX. 1300, l. 11, may be rendered "be reduced to", i.e. "converted into", according to the theory that is contracted from [52].

P. 918, l. 5. Abū 'Amr 'Āmir Ibn Sharāhil ashSha'bi [below], of Himyar [below], but reckoned in Hamdān, [alKūfi (TH, TKh),] a Kūfī Follower greatly esteemed copious in knowledge, [the learned Doctor of the inhabitants of AlKūfa in his time (ITB),] b. in the sixth year of the Khilāfa of 'Uthman, [r. 24-35 (TKhlf),] or in 20 or 31 or, as he himself is reported to have said, in the year of Jalūlā [below], i.e., [16, or, some say (IAth),] 19, [or, according to the common account, in the sixth year of the Khilāfa of 'Umar (TH), r. 13-23 (TKhlf);] d. 104 or 103 or 106 or 107 or, as is said [by Wkd (IKb)], 105 (IKhn), or 110 (TH), at the age of 77, or, if it true that he was born in the year of Jalūlā [above], at the age of 86, because Jalūlā [below] was in 19 in the Khilāfa of 'Umar (IKb). Ash Sha'bi [above] is a rel. n. from Sha'b, a sub-tribe of Hamdān [below]. And Jalūlā is a town in the territory of Persia, at which was the celebrated battle in the time of the Companions (IKhn).

Saba [214]

<table>
<thead>
<tr>
<th>Himyar</th>
<th>Kahlān</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zaid</td>
<td>Malik</td>
</tr>
<tr>
<td>AlKhīyār</td>
<td>Rabi'ā</td>
</tr>
<tr>
<td>Ansala, cognominated Hamdān</td>
<td></td>
</tr>
</tbody>
</table>
P. 920, ll. 12-22. Therefore ולת is governed in the gen., (1) according to Kh, by ↵ as a subst. for מ because the subst. for a prep. is a prep.; (2) according to R and IAsh, by י understood—l. 21. Read "552"—l. 22. "invariability" means "irreplaceability by a subst."

P. 921, ll. 3-5. The idea is that the substituted п has a more restricted sphere of action than its original; so that, י being prefixed to every explicit п., its subst. מ is restricted toולת [498, 506]; and, since "these ps." i.e., the premonitory מ and interrog. Hamza, are subject to the same restriction as מ, it is inferrible that they are substs. for the same original, vid. י [506, 651, 653], not for ב. Similarly י itself [498, 506] has a more restricted sphere of action than its original, ב [503, 653, 654].

P. 922, l. 4. Pronounced ולת (Note on p. 1005, l. 22). This (See IY. 1301, l. 19) is the 3rd mode given in § 552 (p. 548), where, however, as in DM. II. 16, it is printed ולת (with the i of ה retained, and the Hamza of ולת conj.), which spelling, though apparently adopted by Lane (p. 2904, col. 3, l. 39), as I infer from his words "more chastely", is less correct, because, according to rule, this would be pronounced ולת (Cf. ll. 7-9)—l. 15. This is the 4th mode in § 552, where, as in DM, it is phonetically spelt, ולת (with the i of ה elided, and the Hamza of ולת conj.)—l. 18. This is the 1st mode in § 552, where it is spelt as here (with the i of ה retained, and the Hamza of ולת disj.); while Lane spells it ולת, on what ground he does not explain, perhaps phonetically—l. 24. This is the 2nd mode in § 552, where it is spelt ולת (with the i of ה elided, and the Hamza of ולת disj.), the
disj. Hamza belonging to ُ، according to IHsh; whereas R considers it a subst. for the َلِلَّ of ُهَ، the Hamza of ُهَلِلِلْ being conj.

P. 923, ll. 2-20. R follows S (vol. II, p. 148, l. 2) and Z (M, §. 656) in attributing the first opinion to Khl, and the second to Akh; but IV (p. 1301) ascribes the first to Akh, and the second to Khl.

P. 924, l. 2. Abū Jahl, the Enemy of God, the Pharaoh of this people, ‘Amr Ibn Hishām Ibn AlMughīra alKuraishi alMakhzūmi, was killed on the day of Badr, in the second year of the Hijra, while an unbeliever. And it is [recorded] in the Books of the [Prophet’s] Institutes that the Apostle of God, when he saw him killed, said “The Pharaoh of this people has been killed.” Abū Jahl used to be surnamed “Abu-lHakam” in heathenism; but the Apostle of God named him “Abū Jahl” (Nw 686, 428). Abū Jahl was killed when he was 70 years old (LM. 49)—l. 8. “ambiguity”, i.e. confusion between interrogation and enunciation (p. 1003)—l. 9. “heaviness” of two consecutive Hamzas sounded true (pp. 963, 983, ll. 16-18)—l. 22. I.e., prolong the interrog. ِ by converting the conj. Hamza after it into an ِof prolongation (see p. 1004).

P. 927, l. 14. “the acc.”, because َلِلِلْ, being an adv., is in the place of an acc.

P. 928, l. 1. Read “I swear”—ll. 4-8. The argument is that, though the passage does not actually involve a coupling to two regs., because there is no acc. in verses 15-16, still, coupling being equivalent to a repetition of the op. of the ant., the con. ِ in verse 17 represents the v. and prep. in verse 15, and therefore virtually governs ُلِلِلْ in the gen. and َلِلِلْ in the acc., which is the contingency feared, because one p. cannot well be like two ops. (p. 444)—l. 18. I say “or rather” because we are discussing the construction of XCI. 1., not of LXXXI. 17,
which was incidentally mentioned above—*ibid.* (not *Ghami*) is]
the inf. *n.* employed by R himself (See R. II. 88, l. 19) in the next
paragraph (*p. 929, ll. 5-6*).

*P. 930, l. 5.* "chest", i.e., thorax (*pp. 1141, 1703*).

*P. 931, l. 20.* For "ways" read "shapes", and after "remember-
ed" insert "[733]".

*P. 932, l. 5.* سِنْ (IX. 1308, l. 21) سِنْ (M. 166, l. 10)
(Lane 1283, col. 1). Jahn's notation seems to be most convenient, as
showing both the letters, Hamza and *j*, between which the pronun-
ciation of the original Hamza is made intermediate; whereas Broch's
shows only the Hamza, and Lane's only the *j*; but Broch's is most
agreeable with analogy (*p. 938, ll. 6-7*; and *p. 1212, ll. 11-17, and l.*
25—*p. 1213, l. 10*; and *p. 1493, ll. 22-26*); while Lane's has apparently
nothing to recommend it—*l. 12.* Read مَسْتَهْدِ عِينُ.

*P. 934, l. 9.* Read "The".

*P. 936, l. 23.* "superior to elision", because it affords some com-
pensation for removal of the Hamza (*p. 931, ll. 9-12*).

*P. 937, ll. 6, 9-10.* For التَخْنِيف in R. 277, ll. 15, 16, I read التَخْنِيف
(See S. II. 175, ll. 17, 18)—ll. 13-15. See S. II. 128, ll. 7-9—ll.
16, 18. "the Seven", i.e. "the Seven Readings" (*cf. ll. 13, 19-20*), as
appears from the gender ( السُيِّغ *fem.*) in R. 277, *l.l.*, and 278, *l.1*; not
"the Seven Readers", as is usually the case. On the Seven Readers
see *p. 24A* [above]. Shit says

Their Abū 'Amr and the Yaḥṣubi Ibn 'Amar were pure in lineage,
while the remaining five of them had enfranchisement common to them.
(p. 23. A), meaning that IAî and Ibn 'Amir were native Arabs, while the other five were only naturalized—ill. 20-24. Know that JDB says "Reading is divisible into canonical, singular, and anomalous. The canonical are the celebrated Seven Readings; the singular are the Three Readings that complete the Ten, with which are coordinated the Readings of the Companions; and the anomalous are the Readings of the Followers, such as AlA'mash, Yahyâ Ibn Waththab, Ibn Jubair, and the like." But this language requires consideration, as will be recognized from what we shall [now] mention. The best of those who have discoursed on this subject is IJzr, the Master of the Readers in his time, and the Teacher of our Teachers, who says "Every reading that conforms to [the rules of] Arabic, though only in a [possible] construction [below], and agrees with one of the 'Uthmânî Codices [below], though only by assumption [below], and rests on sound authority, is the correct reading, which it is not allowable to reject, nor lawful to disapprove [Note on p. 830, l. 24]: nay, it is one of the Seven Modes [below], in which the Qur'an was revealed; and must be accepted by the people, whether it be [transmitted] from one of the Seven Masters, or from the Ten, or from any other accepted Master. And, whenever one of these three essentials is defective, the reading may be freely described as weak or anomalous or false, whether it be [transmitted] from the Seven, or from those who are senior to them. This is the correct [opinion], according to the critical Masters, ancient and modern: that is distinctly declared by Dn, Mkk, Mhd, and ASh; and is the opinion of the ancients, from none of whom is anything known to the contrary. ASh says that one ought not to let oneself be deceived by every reading attributed to the Seven, and loosely described as correct, and as having been so revealed, unless it be included in that canon, in which case it is not peculiar to transmission from them, but, if transmitted from some other Reader, is not thereby excluded from correctness, because the stress is upon the combination of those [three] qualifications, not upon the person
that it is attributable to; for the reading attributed to every Reader, whether one of the Seven, or any other, is divisible into authorized and anomalous, except that the mind inclines to what is transmitted from these Seven, in preference to what is transmitted from others, by reason of the celebrity of the former, and the frequency of the correct, authorized, [version] in their reading. Then IJzr proceeds “By our saying, in the canon, ‘though only in a [possible] construction [above] we mean ‘one of the [possible] grammatical constructions’, whether it be more or less chaste, agreed upon or so disputed as not to hurt [its credit], when the reading is one commonly and generally known, and has been received by the Masters through a sound chain of authorities, since this is the greatest principle and the most cardinal essential. And how many readings are disapproved by one or more GG, whose disapproval is not regarded, like the gen. in \( \text{حاء} \) IV. 1. [158], and the separation between the pre. and post. in VI. 138. [125, 346A], etc. ! And, says Dn, the Masters of the Readers do not act, in any of the modes of reading the Kur, upon the [expression] most extensively used in the language, or most regular in Arabic; but upon the most authentic in tradition, and most sound in transmission: and, when the version is authenticated, it is not rejected by reason of any rule of Arabic, or extent of usage in the language, because Reading is an imitative practice, acceptance of, and recourse to, which are obligatory”. I may here say that SIM reproduces in his Sunan a report that Zaid Ibn Thābit said “Reading is an imitative practice”, by which, says Bhk, he meant that the following of those who were before us* in the modes [of reading] is an imitative practice, no difference being allowable from the Codex, which is an exemplar; nor any variation from the reading that is well-known, even if another [version] than that be

---

* I read لَبَأُ instead of لَبَأُ, which appears in both sds. of the HKn (p. 37, l. 24, and p. 109, l. 16).
permissible, or more obvious than it. Then IJzr says "And by 'agrees with one of the ['Uthmānī] Codices' [above] we mean 'is found in one of them, not in others,' like the reading of Ibn 'Āmir رَبَّ يَا لَزُوْرُ وَيَا لَكَّاَبُ المَدْرِسَ III. 181. And with books, and with the enlightening Scripture with expression of ب in both, which is found in the Syrian Codex; and like the reading of Ibn Kathīr ٌْٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ..IX. 101. From beneath which flow streams, with addition of من, which is found in the Meccan Codex: whereas, if it be not [found] in any of the 'Uthmānī Codices, it is anomalous, because of its variation from the authorized transcription. And by our saying 'though only by assumption' [above] we mean 'though only constructively,' like مَلِكُ يَوُرَّدُ اللَّدِينِ I. 3. [1], which is written in all [the Codices] without ل; so that the reading with elision [of ل] constructively agrees with the Codices, because [in them] the ل is elided in writing for abridgment. And Mkk says that what is transmitted in the Kur is of three kinds, (1) a kind that is read [in public worship], and whose denier is chargeable with blasphemy, vid. what is transmitted by trustworthy persons, and agrees with [the rules of] Arabic, and with the orthography of the Codex: (2) a kind that is correctly transmitted from single authorities, and is sound in Arabic, but differs in form from the orthography [of the Codex]: which [kind] is accepted, though it is not read [in public worship], nor is its denier chargeable with blasphemy: (3) a kind that is transmitted by a trustworthy person, but is unaccountable in Arabic; or that is transmitted by an untrustworthy person: which [kind] is not accepted, even though it agree with the orthography of the Codex. Exs. of the first [kind]," says IJzr, "are numerous, like مَلِكُ 1. 3. and [above]: exs. of the second are the reading of [Ubayy and 'Abd Allāh
and the like; but the learned,” says he, “differ about the reading of that [kind in public worship], it being disallowed by most: exs. of what is transmitted by an untrustworthy person are numerous, like the Reading attributed to AHf, which has been collected by Khz [below], whence

Every good ship [149].

Ibn ‘Abbâs  

XVIII. 78. [God honoreth, of His servants, only the learned (K, B)] with  in the nom., and  in the acc., [so read by ‘Umar Ibn ‘Abd Al’Azîz, and transmitted from AHf (K); ] whereas DK and many have written that this book is apocryphal, having no authenticity: and exs. of what is transmitted by a trustworthy person, but is unaccountable in Arabic, are few, hardly to be found; though a version  VII. 9. [714] with Hamza, emanating from Nâfit [683], is held by some to be an instance of it. And,” says he “there remains a fourth kind, also rejected, vid. that which agrees with [the rules of] Arabic, and the [authorized] transcription, but is not transmitted at all; and this is more worthy of rejection, and more rigorously disallowed; while he that ventures upon it commits a great enormity. And hence reading by loose analogy, which has no principle to be referred to, nor any reliable support for the pronunciation, is disallowed. But,” says he, “as for what has such a principle, it is a case where one is brought to accept analogy, like the incorporation of [ ] into  V. 26. [16] by analogy to  V. 28. He said, My Lord [750], and similar instances which contravene no precept or principle; and, by common consent, it is not rejected, notwithstanding that it is very rare.” IJzr has made a most thorough examination of this subject, [here necessarily much condensed,] from which it is clear to me that readings are of various sorts:— (1) canonical, vid. that which a multitude [of Readers], whose: 
concurrency in falsehood is not possible, have transmitted from their like, [and so forth] to the end; and most of the Kur is like that: (2) well-known, vid. that which rests on sound authority, but does not reach the degree of canonicity; and which agrees with [the rules of] Arabic, and with the [authorized] transcription; and is well-known among Readers, and not reckoned by them to be a blunder or anomaly; and is read [in public worship], according to what is mentioned by IJzr, and implied by the foregoing language of ASh [or rather Mkk]: a typical instance of it is what is reported from the Seven by some of the Reporters, not by others; and exs. of that are numerous, like those of the preceding [sort]: (3) singular, vid. that which rests on sound authority, but differs from the [authorized] transcription, or from [the rules of] Arabic; or is not so well-known as the [sort last] mentioned, nor is read [in public worship]: whence ُفُرُوج* with Damm of the , which is transmitted from 'Ā'isha as read by the Prophet in LVI. 88. [593] (IKn); and is read by HB, who says that ُرُح* here means mercy (K): 4) anomalous, vid. that which does not rest on sound authority; whence the reading [of AHf (K)] *مَلْكُ يَوْمَ الْقِيَامَةِ* 1. 3. He ruleth [matters on (K)] the day of requital [1], with *مَلْكُ* in the form of the pret. [r. (K, R)], and ُقيَمْ in the acc.: (5) apocryphal, like the "Reading" of Khz [above]. And there appears to me to be a sixth [sort], which resembles the "interpolated" among the sorts of Tradition, vid. that which is added to a reading by way of exposition, like [ُسَيْد* in ] the reading of Sa'd Ibn Abi Wakkās [below] ُولَا أَخْرِجْ أَمْرًا ُوَلَا أُخْتِرْ أَمْرًا IV. 15. And he hath a brother or sister by a mother (IKn), and [ُسَيْد* in] the reading of Ubayy ُوَلَا أَخْرِجْ أَمْرًا ُوَلَا أُخْتِرْ أَمْرًا
Abû Istâk Sa'd Ibn Abî Wakkûs [above] Malik [alKurashi azZuhrî (Nw, Is, Syt) alMakki alMadani, called the Cavalier of Allslâm (Nw)], d. [51 or 54 or (Nw, Is)] 55 (IKb, Nw, Is, Syt) or 56 or 57 (Nw, Is, Syt) or 58 (Nw, Is), aged [80 odd years or (IKb:)] 70 odd years (IKb, Syt). He became a Muslim early, after four, or, it is said, six [earlier converts], when he was 17 years old (Nw); [but] he used to say “I became a Muslim when I was 19 years old” (IKb). [On his conversion see SR. 162, LM. 18, and TKh. I. 286.] The Apostle of God said “Gabriel taught me to read [the Kur] in one mode; then I importuned him, and ceased not asking him for more, and receiving more from him, until he reached Seven Modes” [above] . . . . . . . . . ‘Urwa Ibn AzZubair is said to have related that [Abû ‘Abd ArRahmân, or Abû ‘Uthmân ‘Nw,] AlMiswar Ibn Makhruma [alKurashi azZuhrî, b. 2, d. 64 or 73 (Nw,)] and ‘Abd ArRa’mân Ibn ‘Abd [aprothetic (Is)] alKârî, [confederate of the Banû Zuhra, said by Wkd now to be a Companion, and now to be one of the great Followers among the inhabitants of AlMadîna, d. 80 or 88, at the age of 78 (Is,)] told him that they heard ‘Umar Ibn AlKhaṭṭâb say “I heard Hishâm Ibn Ijâkîm [below] recite the Chapter of Discrimination in the lifetime of the Apostle of God. Then I listened to his recitation, and lo! he was reciting in many modes wherein the Apostle of God had not taught me to recite it; and I wellnigh assaulted him in the prayer. But I took patience until he had pronounced the benediction. Then I struck him with his cloak on the episternal notch, and said ‘Who taught thee to recite this Chapter that I have heard thee recite?’ He said ‘The Apostle of God taught me to recite it’. Then said I ‘Thou hast lied, for the Apostle of God has taught me to recite it differently from what thou hast recited’; and I took him away, leading him to the Apostle of God; and said ‘Verily I heard this [man]
recite the Chapter of Discrimination in modes wherein thou hast not taught me to recite it. Then said the Apostle of God 'Release him: recite, O Hishâm. ' And he recited to him as I had heard him recite. Then said the Apostle of God 'So was it revealed'; and afterwards he said 'Recite, O 'Umar'; and I recited as he had taught me to recite. Then said the Apostle of God 'So was it revealed: verily this Kurân was revealed in Seven Modes; then recite what is easy thereof' (SB).

Al-Kârî [above] is a rel. n. from Disallow Al-Kûra (KAb, LL), a clan of Khuzaima Ibn Mudrika (LL), who were confederates of the Bânû Zuhra (Dh). Hishâm Ibn Ǧâhîm al-Kurashi al-Asadî, [a Companion, son of a Companion (IHjr), is mentioned in the SB [above]. He died [a long period (Is)] before his father (Is, IHjr) Abû Khâlid Ḥâkîm Ibn Ïïzîm [al-Kurashi (Nw)] al-Asadî [al-Makkî (Nw)], who died in 50 or 54 or 56 or 58 or 60, at the age of 120 years passed half in heathenism, and half in Al-Islâm (Is). But those who assert that Hishâm was martyred at Ajnâdain, [a well-known place in Syria, belonging to Palestine, where the Muslims had a celebrated day with the Greeks (MI) in the year 13 (Tr, TKhlf),] are mistaken (IHjr). On the meaning of َتَأَرَوَتْ, and of the v. َتَأَرَّى as applied to the Kur, see an article by me in the Asiatic Quarterly Review for April 1835 (vol. IX, pp. 405—8).

P. 938, ll. 2-3. َسَأَلَ and َسَأَرَتَ are so written, instead of َسَأَلَ and َسَأَرَتَ, to show that the Hamza is between Hamza and | — ll. 6-7.

See note on p. 932, l. 5—l. 23. Read "َتَأَرََموْنَ", diptote as a proper name made fem. with َه (S. II. 171, l. 20): َتَأَرََموْنَ, the wide place (IV. 1306, ll. 16-17).

For َتَأَرََموْنَ (SB. III. 395, l. 4) I read َتَأَرَِرََموْنَ as evidently required by the context.
P. 939, l. 2. حَيَّل (SH. 105, l. 5); but, being a generic proper name for the she-hyena, it is diptote as a tril. fem. proper name mobile in the medial, like قَسَس [18].

P. 940, l. 19. Read "non-aug."

P. 941, l. 8. I. e., as regards alleviation's being allowable, not obligatory—ll. 10-15. Cf. جَوْر [338] and جُر [643]—ll. 15-16. And apparently مُهَيْل seen—l. 19. One of the poets of Al‘Irāk, who bandied satires with Jarīr, and died about 80 A. H. He is not [to be confounded with] Surākā Ibn Mirdās as Sulamī, brother of Al‘Abbās Ibn Mirdās, and a poet also (SM), who died in the Khilāfa of ‘Uthmān (Is)—ll. 19-20. "I make . . . . not seen", i. e. I pretend, or make believe, to have seen what mine eyes have not seen.

P. 942, l. 22. جَوْر in Lane (p. 1283, col. 1, l. 36) should be جَوْر with conj. Hamza before the mobile ل, in order that يَسَل with conj. Hamza before the mobile س may be comparable with it. See p. 962, ll. 10-12.

P. 943, l. 1. But see §. 731 (p. 1697)—ll. 4-9. Whereas the Hamza of يَسَل is pronounced with Kasr at the beginning, and is not retained in the interior, of a phrase.

P. 944, l. 3. For "[above]" read "read"—ll. 6-8. But not with reduplication, because the letter paused upon is ى or ٔ, and is also immediately after quiescence (pp. 789-90, conditions b, c, e)—l. 13. After "reduplication" the R (p. 281, ll. 6-7) adds "in the second [case]", which I have omitted, because reduplication is not allowable in the first case also, i. e., in قَيَّصَ and مُبَرَّر, since the letter paused upon is ى and ٔ, respectively. See last note.
P. 946, ll. 9-10. "these varieties", i. e., Raum after the well-known betAvixt-and-between, and quiescence after conversion into [.

P. 951, l. 6. He said this when Maslama Ibn 'Abd AlMalik [after killing Yaz'id Ibn AlMuhallab (Mb)] was removed from [the government of] Al'Irāk (Mb, IY) in 102 (Tr, IATH), because the Khalīfa had need of him near [the Court], and 'Umar Ibn Hubaira became governor [in his stead] (Mb)—Ibid. He means "The mules" of the post (Am)—l. 7. The Amīr Abū Shākir, or Abū Sa'id, or Abu-lAšbagh, Maslama Ibn AlKhaliфа 'Abd AlMalik Ibn Marwān [alUmawi (IHjr), governor of Al'Irāk for some months (IKb) in 102 (Tr, IATH)], d. 120 or 122 (ITB)—Ibid. The Maslama mentioned used to prevent Fazāra from grazing [their camels]. And, when he journed to Syria from Al'Irāk, the poet proclaimed to them to graze their camels (N). Read "Fazāra" in the text—l. 8. According to Am (Sibawaihi's Bukh, vol. II, part II, p. 265), the poet means, by this malediction, to express a malicious wish that the Banū Fazāra may not profit by the appointment of their clansman 'Umar (erroneously printed γε ) Ibn Hubaira [below] to the governorship of Al'Irāk in succession to Maslama—Ibid. Abu-lMuthannā 'Umar Ibn Hubaira alFazārī was appointed governor of the two 'Irāks [in 102 (Tr, IATH)] by [the Khalīfa Abū Khālid (ITB)] Yazīd Ibn 'Abd AlMalik [alKurashi alUmawi adDimashḳi, b. 71 or 72, a. 101, d. 105 (ITB)], and dismissed by Hishām Ibn 'Abd AlMalik [in 106 (ITB)]. He died in Syria (IKb, pp. 185, 208), shortly after his dismissal (ITB)—l. 9. because (S, AKB): ظیل since (R). Another verse of the same poem is given in Part I, p. 673, l. 1. (see Note on l. 2 in p. 104A). S makes it the next, but AKB the next but three—ll. 16-17. See Note on Part I, p. 1189, l. 2 (p. 173A) —ll. 20, 23. Nothing turns on the variations of ظیل in the exs. given by S here and on p. 952, ll. 1-2. His argument is that, since سالتانی
and in the last two verses are not dial. vars., they must be unusual alleviations of Hamza. Then he adds that he has heard of سلسل, aor. يسال, as a dial. var. of سلسل, aor. يسال (p. 952, ll. 1-2). If, however, this be, as Z and B say, the dial. of Kuraish, then سلسل may be a dial. var., the poet being a Kuraishi: but not سلسل, Hassan being an Ansari of AlKhazraj; unless he be supposed, as a close adherent, and active partisan, of the Prophet, and one of his Bards (Part I, p. 100 A, ll. 2–3), to have here adopted the dial. of the Prophet's tribe.

P. 952, l. 12. Satirizing [Abū Muṣarrif (KA)] 'Abd ArRafīm Ibn AlḤakam Ibn Abi-l'Āṣ Ibn Umayya (Mb, IY) Ibn 'Abd Shams (Mb) Ibn 'Abd Manāf, an Islāmi poet, mediocre in quality among the poets of his time (KA).

P. 953, ll. 4–16. Therefore راجي for راجي (p. 952, l. 14) is not an ex. of this change, though بآوأاااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااa
might be.

P. 954, ll. 1, 9, 12, "detached" means "detached from the preceding letter" by belonging to another word.

P. 955, l. 21. The resemblance of the interrog. Hamza to the Hamza of vs. is only superficial, since the former Hamza does not make the quiescent, as the latter does: so that Hast thou considered? does not satisfy the condition "and its is quiescent" (p. 941, l. 13); and therefore elision of the Hamza in it is only allowable, not necessary, as in Thou hast shown (for أر أااااااااااااااااااااااااااa).—l. 22. The poem is given in KA. IV. 120.—l. 23. Freedman of the Banū Taim Ibn Murra, the Taim of Kuraish. He was devoted to the House of AzZubair: but, when the Khilāfa passed to 'Abd AlMalik Ibn Marwān [in 65 (TKhlf)],
he made his submission with ‘Urwa Ibn AzZubair; and praised ‘Abd AlMalik, and, after him, the Khalifas among his descendants. Ismā’il lived a long life, until he reached the last sovereign of the Banū Umayya; but did not reach the ‘Abbāsī dynasty. He was named “an Nisā’ī” [apparently from women, wives] because his father used to prepare and sell food for wedding-feasts; or because he himself used to sell the hangings and carpets that are prepared for brides (KA). But the rel. n. from Nisā’ is properly [310].

P. 958, l. 22. IY (p. 1311, l. 9) has and softness, which must be taken, I think, to mean “or softness” in order to cover the of the dim., as in above (p. 936, l. 12), and being often loosely used for ِْ, as in “or” below (p. 960, l. 13), where Jrb has in my MS (p. 147, l. 19).

P. 961, l. 14. Dukhtanūs was daughter of Lakīt Ibn Zurāra, [surnamed Abū Dukhtanūs (AKB. III. 57),] who [so] named her after the daughter of the Kisrā (Jk).

P. 962, ll. 5—7. The phrase occurs in Kur. II. 269; V. 37; XI. 64; XVII. 78, 92, 105; XXI. 21; XXXV. 38; XLVI. 3; LIII. 33; and LXXI. 16: but I have not been able to trace these readings in the K or B under any of these texts—ll. 7—9. In the latter reading the vowel of the Hamza is not thrown back upon the ُ of the art.; but remains upon the ُ substituted for Hamza, there being no proper alleviation, but only an arbitrary conversion, of Hamza, in order to avoid the mobilization that alleviation of the Hamza would impose upon the ُ of the art.

P. 963, l. 3. “[of the Hamza] in it,” i.e. of the second Hamza in —ll. 7—8. In R. 285, l. 11, between ِْ and —ll. 7—8.
I insert اَنْتْلُنَّ, as plainly required by the context, and by the words of IH وَرَّمَيْشُوْلَا إِلَّا أَكْلُ (SH. 109), on which R is here commenting—l. 22. On the reason for treating the subject of §. 659 out of its proper place, which is under the two Hadzaz, see p. 958 (II. 14—18).

P. 964, l. 2. The extract here beginning from the Aud (p. 249, l. 4) follows “(2) the two Hamzaz concurring in a [single (Tsr)] word” in §. 685 (p. 1287, ll. 23-24)—ll. 17—20. See SB. I. 84.

P. 965, ll. 7—9. Z calls زِيِرَةٌ “wrong” in the M, and “vulgar” in the K; while IM calls اَنْتْلُ “anomalous” in the Alfiya, and “rare” in the Tashil (see pp. 1438, 1440)—l. 9. For “689” read “702”—l. 18. Abū Bakr Ibn ‘Ayyāsh Ibn Sālim alAsadī alKufi alHammāt [the Corn-chandler], misprinted in the TH. VI. 20. as alKhayyāt (the Tailor), the Reader (TH, IHjr). His name is disputed (TH), [being] said to be Muḥammad, ‘Abd Allāh, Sālim, Shu‘ba [p. 24A, l. 11], Ru‘ba, Muslim, Khidāsh, Muṭarrif, Ḥammād, or Ḥabīb, ten [different] sayings (IHjr): but the [most (IHjr)] correct is that his name is [the same as] his surname (TH, IHjr). He died in 194, or, it is said, a year or two before that (IHjr), in 193 (IAth, TH, ITB, TKh), aged 96 (IAth), 97 (TKh), or nearly 100 (IHjr). For “reported by” both my copies of the Tsr have “reporter of”; but Abū Bakr used to report from AlA‘mash, as is expressly stated in TH. VI. 20. (see an instance in Tr. III. 2526, ll. 3—4). AlA‘mash was his senior by more than 30 years (see Part I, p. 145 A, ll. 1—2).

P. 966, ll. 2—3. For “Ks” in the Aud both my copies of the Tsr have “F”; but IAMB was senior to F; and, though KIAMB was junior to F, the Aud after “Ibn AlAmbārī” adds “in the Book of Pause and Beginning,” the author of which is named in HKh. V. 170. as IAMB.
P. 967, l. 3. Abû 'Uthmân asked Abu-İHasan (Sn. IV. 370, l. 20), where Abu-İHasan means AlAkhwash alAusat, one of the Masters of Abû 'Uthmân alMâzinî—ll. 10—13. See pp. 1221-1223. The "extremity" in "the pl. of َرَّوَّرُّ" is the beginning—l.l.—p. 968, l. 3. This change of the second Hamza, when pronounced with َDam after a Hamza pronounced with Kasr, into َ seems to conflict with the general rule quoted by IH from the GG that "the second must be converted into َ, if either it, or the one before it, be pronounced with Kasr" (pp. 976-977). But R points out that "A Hamza pronounced with َDam after one pronounced with Kasr is not found in their language" (p. 975); and he agrees with IHsh that َ辰 from َأَمْرُ would be َأَمْرُ (pp. 973, 975), except according to the opinion of Akh, who makes it َأَمْرُ (p. 975, ll. 2-3, 12-13), apparently conforming here to the general rule mentioned above as quoted by IH.

P. 968, l. 21. Read "(Tsr)]."

P. 969, ll. 4, 9, 18. For َلَرَأْيَيِ ... دَرَأْيِ, Dieterici prints َلَرَأْيَيِ ... دَرَأْيِ (IA. 368, ll. 1, 2), dropping Tanwin in all three for no apparent reason; while De Sacy prints َلَرَأْيَيِ ... دَرَأْيِ (Commentaire sur-l'Alfiyya, p. 234), dropping Tanwin in the first. But R, by giving the fem. as َأَلْحَلَلَازِيَّ, like َأَلْحَلَلَازِيَّ [272], makes َلَرَأْيَيِ triptote, its final being an َل of coordination, as in َلْرَئِي, not of femininization, as in َنْسِي; and A, by giving the acc. as َلْرَئِي and َلْرَئِي, also makes َلْرَئِي and َلْرَئِي triptote—l. 19. "like َلْمَلِوْيَ (IA)", with َDam of the َم, and Kasr of the َل, act. part. from َلْمَلَلَأَيَيِ i. q. َلْمَلَلَأَيِ swore; so that َلْمَلَلَأَيِ, which is on its model, is defective (MKh). If
from اَلِيّ, it is alleviated, for اَلَوَلَيِّن for [C58]; but it may be from وَلِي conferring, bestowed.

P. 970, ll. 7, 22. Read "[non-final Hamza]"—l. 10. Read "i. q."—l. 21. "the preceding [rule]". See p. 967, ll. 20—24, and p. 968, ll. 14—17.

P. 971, l. 12. Read "[and]"—ll. 20-21. ‘Āsim, Ḥamza, and Ks are the three Kūfi Readers among the Seven (pp. 23A, 24A). On KhA, who is here reckoned as a Kūfi, see Preface (p. IX); and, on AlA’mash, p. 23A—l. 21. Abu-lḤasan Rauḥ Ibn ‘Abd AlMu’min alHudhalī, their freedman, alBāṣrī, the Reader, d. 233 (IHjr), [or] 234 (ITB)—l. 22. Ya’kūb [p. 23A] is one of the Ten Readers (IKhn, MAB, ITB); and is the Eighth Reader (IKhn). He read under [Abu-lMundhir (MINR, IHjr, BW)] Sallām Ibn Sulaimān [alMuzānī alBāṣrī (MINR, IHjr), denizen of AlKūfa (IHjr), the Reader and Grammarian, d. 171 (IHjr, BW)], who read [at AlKūfa (MINR)] under ‘Āsim Ibn Abi-nNajūd [p. 23A], who read under Abū ‘Abd ArRaḥmān asSulami [Part I, p. 124A, and Part III, p. 22A], who read under ‘Ali Ibn Abi Ṭālib [p. 21A], who read under the Apostle of God (IKhn, MAB). Both IKhn (No. 835) and AF (MAB. II. 29) have "Sallām Ibn Sulaimān at-Tawil": but Sallām at-Tawil, i. e., Abū Sulaimān Sallām Ibn Sulaim, or Ibn Muslim, atTamīmī asSa’dī alKhurāsānī, afterwards alMadā’inī, the Traditionist, called at-Tawil, d. 177, was a different person from Sallām Ibn Sulaimān (see MINR. I. 357, IHjr. 106), though the two seem to have been sometimes confounded (see MINR. I. 358, l. 16).

P. 972, ll. 3-4. The words "while what precedes it is pronounced with Fath"", which are superfluous, according to the doctrine of the majority, that the second Hamza, when non-final and pronounced with Kasr, is converted into ٣, whatever be the vowel of the first
Hamza, are inserted by Akh because he restricts this conversion to the case where the first is pronounced with Fath or Kasr (p. 974, l.l.—p. 975, l. 2)—l. 16. Read "[IH]."

P. 973, ll. 8, 23. Read "[non-final Hamza]"—l. 14. with Fath or Kasr or Damm (Aud). But "Fath or" should by rights be omitted, because it is rendered unnecessary by the mention of ب, [in l. 10] (Tsr).

P. 974, l. 12. Zj says "There is no dispute among men that the name of Abraham's father was تاراح [Terah] (Jk); and in histories his name [in Syriac (K)] is given as تاراح (K, B on VI. 74), Then it is said that both [ and ] are proper names for him, like Israel and Jacob: or that the proper name is تاراح; while is a qual., meaning old or bent (B). And [on the hypothesis that both are proper names] it is said that is a name, and تاراح a cognomen; or the converse: both sayings being well-known (Nw. 128). See Part I, p. 113A, ll. 6-9)—l. 15. Read "[non-final Hamza]"—l. 17. Read "ex."

P. 975, l. 8. Read .—Ibid. Pronounced, by S, سيل with the well-known betwixt-and-between (see pp. 932, 948); and, by Akh, سول with pure (see p. 949)—ll. 17-18. of اممت and (Aud .250, l. 15) of م and أ (A. IV. 371, l. 3).

P. 976, ll. 1-3. A's saying "because of its interchangeability etc." is assigned [by him] as a cause for "the assimilation of the Hamza of the 1st pers. sing. to the interrog. Hamza" [p. 975, ll. 19-20]; but, if he made it [as in the text] a second cause for the allowability of the two modes in the [second] Hamza, it would be better (Sn). The Sn (vol. IV, p. 371, l. 10), for "the [second] Hamza", has
“the Hamza of the 1st pers. sing.”, an evident mistake—ll. 19-20. Book of Hamza and its Alleviation (IKhn. v. 172) : Book of (IKhn) Alleviation of Hamza (IKhn, BW). The expression “the Two Hamzas”, in both my copies of the Tsr, probably means the Hamza sounded true, and the Hamza alleviated; and is intended as a short paraphrase of “Hamza and its Alleviation”.

P. 978, l. 24. خَطَطَةَ عِلَيٍ (R. 289, l. 12; AKB. I. 118, l. 28) is an imaginary word, designed to show the measure of خَطَطَةَ عِلَيٍ; like خَطَطَةَ عِلَيٍ in ll. 2-3—ibid. Read دَرْ أَنَّى.

P. 979, l. 1. (Jh, IY), with Fath of the ص, from Yahṣīb, with Kasr, a tribe of AlYaman, like فَتَّعَلُ بِتَغْلِبِي [296] (Jh), with Kasr of the ص (LL), 'Abd Allāh Ibn 'Āmir, the Reader, one of the Seven [pp. 23A-24A], and others (Dh):

with Damm, Fath, and Kasr of the ص, [not with Fath only, as Jh asserts (KF),] from يَحْسَبُ, Yahṣāb, or Yahṣīb, [with triple vocalization of the ص (KF), Ibn Mālik (IKhn),] a clan (IKhn, KF) of Ḩimyar (IKhn). And, with Kasr, from يَحْسَبُ, Yahṣīb, a fortress in Spain (Dh). The pedigree of Yahṣub traced by IKb, vid.

Ḥimyar Ibn Saba

Mālik 'Āmir Duhmān Yahṣub

fails to account for IKhn’s addition of “Ibn Mālik” after his name.
P. 980, ll. 15—16. "is \\[\text{āl m}\\] \\[\text{kām}\\] \\[\text{l}\\] \text{with two Hamzas}". I have here rather misrepresented Jrb, who says "is \\[\text{āl m}\\] \text{with two Hamzas pronounced with Fath}"; and after describing the elision of the Hamza of \[\text{āl m}\\] and its variations, \\[\text{yā kām}\\] \text{etc.}, adds "Then they pronounce the aoristic letter with Damm, in order that it may not be confounded with [the aor. of] the unaugmented tril." On his theory, therefore, the aor. of \\[\text{fūl}\\] \text{is orig.} \text{fūl } with Fath (the normal vowel) of the aoristic letter; then \text{fūl }, by elision of the second Hamza, to break the concurrence of two Hamzas; and then \text{fūl }, to avoid confusion with \text{fūl } aor. of \\[\text{fūl}\\]. But this fails to account for the Damm of the aoristic letter in \\[\text{fūl}\\] and \\[\text{fūl}\\] and \\[\text{fūl}\\] and \\[\text{fūl}\\], which cannot be confounded with \text{fūl } aor. of \\[\text{fūl}\\]. The better opinion seems to be that the Damm of the aoristic letter in all four forms, \\[\text{fūl}\\], \\[\text{fūl}\\], etc., is because their prets. are quadriliteral [404]; and that the aor. of \\[\text{fūl}\\] \text{is orig.} \text{fūl } [\text{fūl} ], then \text{fūl }, as exemplified by \\[\text{fūl}\\] and \text{fūl } in the text.


P. 983, l. 9. After "[656, 663, 669]" put a full stop—ll. 23, 25. Derenbourg prints \\[\text{zā rā yā}\\] and \\[\text{zā rā yā}\\] (S. II. 172, l. 13) : but Jahn \text{ṣā } (for \\[\text{ṣā}\\]) and \text{ṣā } (IY. 1315, l. 7), correctly, because the first is alleviated in the same way as the single mobile Hamza (p. 985, ll. 5—9), i.e., by the well-known betwixt-and-between here, as in \\[\text{sā l}\\] and \\[\text{sā l}\\] (p. 938, ll. 2, 4), since it is preceded by \text{ṣā } ; though in the case of XLVII.
20., where the vowels of the two Hamzas are of the same kind, IA1 allows elision (p. 985, l. 18—22).

P. 984, l. 19. The clause "and I have seen IA1 etc." must be part of KhI's speech, because KhI was a pupil of IA1; while S was not, being too junior—ibid. Probably IA1 sounded the first Hamza in \\u0627\َ\u0627 true, because it is an interrog. Hamza (p. 982, ll. 1—5), in which case his pronunciation can hardly be an authority for KhI's practice of alleviating the second when the first is non-interrog., which is the case under discussion (p. 983, ll. 9—10).

P. 989, l. 2. Read "[the"]—l. l.—p. 990, l. 3. KhI asserts that Fatha, Kasra, and Damma are augs., which are affixed to the letter in order that it may become pronounceable, the [original] formation being the quiescent, in which there is no augment. For Fatha is part (1), Kasra part of ى, and Damma part of ى; so that each is an instance of what I have mentioned to you (S. II. 342, l. 21—24). Cf. p. 786, l. 2, with my Note thereon; and p. 1400, l. 24—p. 1401, l. 1. The clause "For Fatha ....... to you" seems to be intended as an answer to the objection that "augs." [671] are consonants, not vowels.

P. 990, ll. 15—19. For "combination" in l. 18 read "concurrence". Since "such [a concurrence] occurs only in the dim.", where the first quiescent is ى, the words "\\u0627\\u064e\\u0627, or " in ll. 16-17 would be superfluous but for the ex. from ى given below. As for ى [731], which is not in the dim., the concurrence in it is produced by incorporation proper to Readers, not by incorporation proper to etymology (p. 1672), which is the kind of incorporation that R is here considering, as is clear from the words "together with the [letter that it is] incorporated into" (p. 991, ll. 11—12).

(1) (2) (3), explained by Sf as ُبُحَض (Jahn's Notes, p. 399).
P. 993, l. 14—p. 994, l. 2. This passage "pause upon the letter . . . . . a quiescent before it", like many others, is taken by Jrb almost verbatim, with some omissions, from IX (see IX. 1317, ll. 15-24).

P. 994, l. 21. Read ʻannasā ṣawwādā.

P. 996, l. 19. Read "XIX. 1. [18]".

P. 997, ll. 10-14. It is common ground that these ns., being merely enumerated, without syntactical construction, are uninfl.; and that, since their uninflacedness is primary, arising from lack of motive for inflection, not secondary, arising from resemblance to the orig. uninfl., they are uninfl. upon quiescence, as being the o. f. of uninflacedness: so that, when the penultimate is a letter of prolongation, as in ʻākāf, ẓādi, and ʻon, or of softness, as in ʻāṣim and ʻān, a concurrence of two quiescents is produced. The question then arises, why this concurrence is tolerated, instead of being averted by elision of the letter of prolongation, as in ِحُكَفِ (p. 1008), or by mobilization of the second quiescent, as in ِمُسْلَمَان (p. 1007), or of the first, as in ِلْيُحُشَيْي (p. 1016). The reply is that this concurrence is tolerated, (1) in pause, for the same reason as in other cases of pause: (2) in continuity, (a) as some hold, to distinguish the primary class of uninfl. ns. from the secondary; (b) as others, including R, assert, because each of these ns., being disconnected in sense from what follows it, is virtually, when not actually, paused upon, whatever be its position in the series enumerated. This dispute in the case of continuity is illustrated below (p. 1001, l. 22—p. 1002, l. 23)—ll. 19-20. For ِبُلْحَأرَ, ِنْدَمُونَ, and ِعَمْيِدْ, their finals being quiescent because these ns. are here strung together without any attempt at syntactical construction.
P. 999, ll. 9-10. The expression of the *conj.* shows that **

is regarded as inceptive, and therefore as paused upon.

P. 1000, l. 14. After "drunk," insert "like the dotard," i.e. *tottering*—l. 15. Read "Lām-Alif".

P. 1001, l. 7. " [24] ". See Part I (p. 87, l. 23—p. 88, l. 7)—l. 20. This reading is attributed by B to "Abū Bakr," by which he means ʿĀṣim, as in his comments on XXI. 88. [757]; not one of ʿĀṣim's Reporters [p. 24 A], who also is surnamed Abū Bakr.

P. 1002, l. 25. Abū Ῥāth"mān 'Amr Ibn ʿUbaid Ibn Bāb [at Tamimī, their freedman, al Baṣrī (IHjr)], the celebrated Theologian and Ascetic and the Master of the *Muʿtazila* in his time, b. 80, d. 144, or, it is said, 142 or 143 or 148 (IKhm). He was freedman of the Banū-ʾl-Adawīya, of the Banū Mālik Ibn Ḥanẓala (Mb). The Banū-ʾl-Adawīya, so styled after their mother, are [the clans of] Zaid Ibn Mālik Ibn Ḥanẓala, Sudayy Ibn Mālik Ibn Ḥanẓala, and Yarbū' Ibn Mālik Ibn Ḥanẓala (IKb). For the pedigree of Ḥanẓala see Part I, p. 187A.

P. 1004, l. 10. ʿAṣim’s Reporters [p. 161, 497].

P. 1005, l. 22. In the form  has pronounced  (p. 922, l. 4, and Note).

P. 1006, l. 3. In the form  pronounced (p. 563, ll. 13-16)—l. 17. I have supplied "the Hamza betwixt and between" (  ), as obviously required by the sense of the passage, though omitted in my MS (p. 86, l. 2) of the Jrb, which in this chapter is very carelessly written—l. 21. The sign of prolongation over the  in  is put to show that the  is sounded, as  ; not elided in pronunciation, as  [228], pronounced  .
confusion between the nom. du. and acc. sing. being prevented by the context (p. 1008, l. 9—p. 1009, l. 2)—l. l. Read نُوُبَياً.

P. 1007, l. 1. Aus Ibn Ḥajar al-Usaidi, one of the Banū Usayyid Ibn ʿAmr Ibn Tamīm [Part I, p. 187A] (Mb). Al-Usayyidī (Dh, LL). The Traditionists double the ی in this rel. n.; but, as for the Gg, they make it quiescent [298] (LTA). Aus Ibn Ḥajar was one of the poets of Tamīm in heathenism; but there is some dispute about the names in his pedigree, for which reason we have omitted it (AKB)—l. 3. From the same elegy as the verse in Part I, p. 402 (see p. 84A)—Ibid. (Dw. 13)—l. 8. Read “(Jrb),”—l. 9. See P. XXIII. 68, Md. II. 114.

P. 1008, ll. 8—9. I. e. یَسْلَمَ He shall assuredly become a Muslim, وَلَسْلَمُ They [mase.] shall assuredly become Muslims, and الَّذِي Thou [fem.] shalt assuredly become a Muslima—l. 9. For “n.” read ں —l. 14. This لْنُغْرَزَ, which is لْنُغْرَزَانَ for لْنُغْرَزَانَ [405], the لْنُغْرَزَ for لْنُغْرَزَ [404], being elided, while the ں retained is the pron. of the pl. masc., and the ں the sign of the ind. [below], which is elided in the subj. and apoc. لْنُغْرَزَ [405], must be distinguished from لْنُغْرَزَ Ye [fem.] raid, which is لْنُغْرَزَ [405], the ل, i.e. the ں, being retained, while the ں is the pron. of the pl. fem., which remains in the subj. and apoc. لْنُغْرَزَ [402, 406]. The assertion in Wright's Arabic Grammar (3rd ed., vol. I, p. 55), that ہو— IS one of the “Suffixed Pronouns, expressing the Nominative,” is inaccurate, being true only of the ں, not of the Damma, which belongs to the ل, or, if that be elided, as here, to the ں, of the v.; nor ں of the ں pronounced with Fath, which is the sign of the ind. [above], as is plain from its elision in the subj. and apoc., there being no reason why the ag.
should be partially suppressed \[21\] in consequence of a change of mood in the v.,

\[\text{کَذَّبَ} \text{يَصِبَ} \text{لَمَّا} \text{عَلَقَتِ} \text{الْبَقُرَ} \]

\[418. \text{A}, \] * since "the ag. is not altered by the ops. prefixed to its op."

(Part I, p. 520, ll. 9–10) : and the assertion, on the same page, that the \(^*\) and other aoristic letters \[404\] are "Prefixed Pronouns, expressing the Nominative," is still more erroneous, because they are not prons. at all, but mere preformative letters converting the pret. into the aor.;

and do not signify the ag., which in Arabic never precedes its v. \[20\] ; though they serve, by their variations, to forewarn the hearer that he may expect the ag., when afterwards expressed or understood, to be of a particular pers., gender, or number. This subject has been more fully discussed by me in the Asiatic Quarterly Review for July 1897, pp. 76–77.

\[\text{P. 1010, l. 23. R means that } \text{اَعْضَرْا} \text{and } \text{اَعْضَرَو} \text{are instances of elision of the first quiescent when a letter of prolongation, since the } \text{تَغَزَّر} \text{is restored upon affixion of the nom. pron., as } \text{تَغَزَّرُ} \text{then made quiescent by elision of its vowel, as } \text{اَعْضَرَو} \text{and } \text{تاَعْضَرَو} \text{with two quiescent } \text{s} ; \text{ and then again elided, as } \text{اَعْضَرَو} \text{and } \text{تاَعْضَرَو} : \text{ and similarly, } \text{mutatis mutandis} \text{, the other } \text{exs. in this paragraph whose nom. pron. is } \text{ء} \text{or } \text{ي} \text{— l. 25. Read } \text{تَوَصِّيَهَا}.\]

\[\text{P. 1011, ll. 7—8. For } \text{"for formation of the apoc. } \text{[404] or imp. } \text{[428]" read } \text{"[as a substitute] for apocopation } \text{[404] or quiescence } \text{[428, 431]"}. \text{ Cf. p. 1559, ll. 8—9, and p. 1564, ll. 5—6. R's expression,}\]

\* A familiar illustration of the unreasonableness of punishing A for the fault of B.
in all three places, is (R. 185, l. 13; R. II. 342, l. 24; R. 313, ll. 3–4), where 
\( \text{pause} \) is the appropriate term for \textit{quiescence} of the final in the \textit{imp.}, which is \textit{uninf.} [159, 431]. This quiescence differs from the quiescence of the final in the \textit{apoc.}, since the former is permanent, not produced by any \textit{op.}, whereas the latter is accidental, caused by elision of the vowel in consequence of the prefixion of some apocopative instrument [419]. In the \textit{v.} unsound in the final, elision of the \( \text{U} \) takes the place of quiescence [404, 431]—ll. 13–14. The indication of the mood being shifted in “the five paradigms” [405] from the \( \text{U} \) of the \textit{v.} to the \( \text{N} \) of the \textit{ind.} (p. 1014, l. 16—p. 1015, l. 1)—l. 16. As to the reasons for eliding the vowel of the \( \text{U} \) see pp. 16 (ll. 17–19), 1566 (ll. 8–24). These apply when the vowel of the \( \text{U} \) is Damma, as in 
\( \text{غُرُزُ} \) and 
\( \text{غَرَّزُ} \) (p. 1030, ll. 6–7); 
or Kasra, as in 
\( \text{أَرْضُ} \) and 
\( \text{أَرْقُ} \) (p. 1030, ll. 13–14), and 
\( \text{أَرْضُ} \) (p. 1567, l. 2). If, however, it be Fatha, as in 
\( \text{أَرْضُ} \) and 
\( \text{أَرْقُ} \), then the \( \text{U} \), being a mobile, or \( \text{I} \) preceded by a letter pronounced with Fath (p. 1032, ll. 17–20, and p. 1558 l. 1–4), is converted into \( \text{I} \), and thus loses its vowel—l. 20. Read “[above]”.

\textit{P. 1014, ll. 24–25.} The reason why the sign of the \textit{ind.} may occur after its \textit{ag.}, i.e. the \( \text{J}, \text{L}, \text{W} \), or \( \text{Y} \), is that the attached \textit{nom. pron.} is like part [of the \textit{v.}], especially when it is \textit{uninf.}, and above all when those letters are letters of prolongation and softness, with which the word is like 
\( \text{عَمَّا} \text{رُمِّي} \text{مَسِكُون*} \) and 
\( \text{عَمَّا} \text{مَدَصُور*} \) (R. II. 188 on IH upon the Inflection of the Aorist).

\textit{P. 1015, ll. 13, 14.} 
\( \text{عَلَى} \text{دَبَّلِي} \text{حَدَّلِي} \text{حَدَّلِي} \) are given as \textit{pre.} because it is in the state of prefixion that the confusion of the \textit{du.} with the \textit{sing.} might occur, in consequence of elision of the \( \text{N} \) [228].
P. 1016, l. 10. He means خَمْسَةٌ [du. of خَمْسَةٌ thick] ; but elides the ن from desire of alleviation [228] : or, it is said, he means خَمْسَةٌ ; and then restores the لم that was dropped on account of the combination of two quiescents in the sing., since [in the du.] the لم becomes mobile (Jh).

P. 1017, l. 6. See Note on I. 728, l. 6 (p. 116A) — l. 7. R (p. 187) transposes the two hemistichs — ll. 15-16. "is not treated analogously to it", being mobilized, not elided, before a quiescent (p. 183, l. 21—p. 184, l. 3).

P. 1018, ll. 3, 12. Lane (p. 255, col. 3) prints "أَلَّا مَلِكَ [I did not care for him, or it]", evidently supposing the لم to be a pron. — ll. 13-14. "because ...... mobile". See p. 720 (ll. 7-9) — ll. 18-20. This passage in the SH (p. 67) comes immediately after the rule laid down by IH (p. 1016, ll. 11-15). See Note on p. 1020 (ll. 9-14) — l. 21. Read " (Jrb) ".

P. 1019, l. 23. ثم الليل (R. 189, l. 19), an obvious mistake — l.l. "by alleviation" of the Hamza in لم, the vowel of which, vid. Fatha [668], is transferred to the preceding quiescent, i.e. لم; not by elision of the Hamza [669], and mobilization of the first quiescent, vid. لم, which would then be pronounced with Kasr [664].

P. 1020, l. 7. مَنِ اللَّيْلِ (R. 189, l. l.), which I cannot find in the Kur. Perhaps we should read لَيْلَيْلَيْلِ for لَيْلَيْلَيْلِ XVII. 75 [465]. Cf. p. 1046 (ll. 1-4) — ll. 9-14. "except ...... Tamim". This passage in the SH (pp. 67-68) is a continuation of the two preceding passages give in p. 1016, ll. 11-15, and p. 1018, ll. 18-20; and states an exception to the rule on p. 1016, the corollary on p. 1018 being interposed by IH between the rule and its exception.
P. 1024, l. 1. Read "Sulaimā"—ll. 18-19. "nor any mobilization on account of such", i. e., of a concurrence of two quiescents, since the ι of the pron. is orig. mobile, contrary to the ι of silence.

P. 1026, l. 6. There are two ways of accounting for  "" (p. 787, l. 18—p. 788, l. 4); and IH here means the second—l. 9. By "people of Makka" ( in Jrb. 90, l. 14, and MASH. 68, note 4) is probably meant "school of [Readers at] Makka" (pp. 22A—23A)—ll. 9-10. The words "the reading .... after it" do not refer to "" in XXXVII. 172., where no one would read  "", since the next letter ( ) is quiescent; but to cases where the pron. containing the ι is followed by a mobile (Part I, pp. 527-8), as in the reading of Ibn Kathir, the representative of the school of Makka among the Seven, in I. 6, 7. [161, 498].

P. 1028, l. 16—p. 1029, l. 5. A continuation of the extract from R on IH in p. 1559, ll. 7-12.

P. 1029, l. 9. "Đamm", i. e. Đamm of the first quiescent—l. 23. Read "deduct".

P. 1032, ll. 9, 10. "merc"; i. e. having no independent signification, contrary to the ι when a pron.—l. 18. "has been elided" after conversion into l (p. 1558, l. 4, and p. 6, ll. 20-23).

P. 1033, l. 10. Dele "(R)"—l. 12. "the n. [161]", i. e. the explicit n. (Part I, p. 519, l. 16—p. 520, l. 15).

P. 1035, ll. 5-6. "as ḫ . . . . . and  "". The Kasra is not marked in the SH (p. 69, l. 2), because IH is mentioning only the variations from Kasra, for which reason I have substituted "besides."
for "and" in the extract from Jrb (p. 91, l. 7, of my MS) given in l. 4.

P. 1037, l. 21. Jahn prints غُضُب (l. 10), apparently understanding "the general rule" mentioned in l. 19 to mean the one given on p. 1024, ll. 20-23; but IY’s object is to explain the فت of the ض, not Kasr, which would need no explanation.

P. 1038, l. 1. IH wrote a commentary on the SH, and one on the M. The former seems to be here meant. For Jrb’s allowance of Damm see p. 1035, ll. 21—22; and for other opinions see §. 731 (p. 1698)—l. 14. Akh heard some folk of the Banū ‘Ukail say وَعَصَبُUCK with Kasr (M)—Ibid. "Th". The SH (p. 69, l. 4), and the text of the SH lithographed in the R (p. 192, l. 17), have "Taghlib" for "Thalab"; and an interlinear comment on the former work explains it as "Taghlib Ibn Wā’il Ibn Kāsīt, progenitor of a tribe" : but Jrb (p. 191, l. 13) has "Thalab", which R’s remarks (p. 1039, ll. 12—16) show that he also must have read in the SH—l. 20. " [161] ". See Part I, p. 524, l. 21—p. 525, l. 7.


P. 1041, l. 2. The Follower (Nw) Abū Bakr Ayyūb Ibn Abī Tamīma Kāsān [al‘Anazi, or, it is said, alJuhanī, their freedman (Nw),] alBāṣrī asSakhtiyānī, [an early Jurist and Devotee (IHjr),] d. 131 (Nw, IHjr), or, it is said, 129 (IAth), at age of 65 (IHjr), [or] 63 (IKb, IAth). AsSakhtiyānī (Nw, IHjr), with Fath of the undotted [س] (IHjr), so called, say IAB and others, because he used to sell [below] in AlBāṣrā (Nw). AsSikhtiyānī (IY, LL), with Kasr of its initial, a rel. n. from the manufacture and sale, of [below], which are sheepskins (LL). [above], also pronounced
with Fath [of the 들과 is [goat's skin, when tanned, an arabicized word; and (KF)] a country, whence (KF, MAR).

He was freedman of the Banū 'Ammār Ibn Shaddād; and, 'Ammār having been freedman of 'Anaza, was freedman of a freedman (IKb). I read ābī 'Iyōb in R. 195, l. 3, and for ābī 'Iyōb in MAR, note 1; and ābī 'Iyōb and ābī 'Anaza, respectively, in Nw. 170, l. 14, edited by Wüstenfeldt—Ibid. Read "asSikhtiyānī"—ll. 13—14. "the two quiescents," i.e. ٌ and the incorporated م — l. 15. جا ن in Lane (p. 463, col. 1, l. 5) should be ٌ, as here.

P. 1042, l. 3. For "664" read "663," referring to p. 1016 (ll. 11—25)—ll. 4—6. Fathā, being part of ِ (pp. 1400—1401), is here said to proceed from the same outlet as its matrix (p. 786, l. 2, and note), which outlet is approximately the same as that of Hamza, both being from the throat—l. 10.

O maid of Dārim, in the low-lying tracts of the sands mixed with stones and earth (M, IY on §. 683). Dārim was [the cognomen of] Bahr Ibn Mālik Ibn Ḥanẓala, progenitor of a clan of Tamīm (KF). Broch (M. 172) prints ابضائى (IY. 1360) (see p. 1227, l. 22—p. 1228, l. 7). This verse is cited here merely to exemplify the pronunciation of the Hamza with another vowel than Fathā; not the conversion of ِ into Hamza before an incorporated quiescent, as in (p. 1040, l. 22, p. 1041, l. 1), because the ق is not incorporated. The ِ is converted into Hamza in simply for the sake of the metre, not for escape from the heaviness of two consecutive quiescents, because (p. 993, l. 11), is an instance of the
lightest, and least objectionable, concurrence of two quiescents (p. 990, ll. 3-8, and p. 992, ll. 4-8).

P. 1044, l. 18. Read "[202,"

P. 1045, l. 7. The words "and, says he, is bad", which in R. 194, l. 12, evidently refer to Akh, seem to be ascribed in IY. 1327, l. 7, to S mentioned in l. 4; but I do not find them in S. II. 298-300—l. 9. IY adds "since the [double] is virtually quiescent, while the tongue removes them both by one impulse"; so that is reducible to , like , etc. (cf. ll. 10-13). This argument that "the tongue removes them both by one impulse," which is used by IY here to prove that the second constituent of a double letter is virtually quiescent, is used by him elsewhere (IY. 1318, ll. 19-20), as also by R and Jrb in §. 663 (p. 991, ll. 13-19, and p. 995, l. 24—p. 996, l. 5), to prove that the first constituent is virtually mobile, each of the two letters being thus virtually in the same predicament as the other.

P. 1046, ll. 1-4. See note on p. 1020, l. 7.

P. 1048, l. 4. (R. 196, ll. 3, 4): (BK. 411, col. 2). The meaning of the word, as explained in the BK, is quoted from that work in the MAR, which omits to notice the difference in spelling.

P. 1049, ll. 9, 13. Unity of "measure" and "paradigm" here means equality in number of letters, and similarity in arrangement of quiescents and mobiles, without regard to radicalness or augmentativeness of letters (cf. Part I, p. 1036, ll. 16-25)—l. 12. printed by Jahn (IY. 1330, l. 10) seems to be a mistake for (IY. 808, l.9)—l. 18. Some more formations are given in p. 256 (Nos. 27, 28, 30, 32-36), the inf. ns. of which can be constructed by applying the rule given in §. 332 (p. 1539, l. 7—p. 1540, l. 3).
P. 1050, *l.* 2-3. My MS of the Jrb (pp. 93-94) omits two of the "eleven formations"); probably by some oversight of the copyist. Only ten distinct formations are mentioned in the Tsr (p. 346) and MASH (SH. 70), the "eleven" being completed by repeating, in the MASH, (from and , both augmented trils.) and, in the Tsr, (both from , but the first an augmented tril., and the second an augmented quad.) while these two repetitions added to the ten formations make up the "twelve" in my text—*l.* 7. I take the only mentioned in the MASH (which gives no *exs.*) to be an augmented tril., because it is there placed between two augmented trils., and ; but, if it be meant for an augmented quad., the reference "MASH" must be removed from the here to the one in the next line—*ll.* 13-15. , , , and are printed by Jahn (IV. 1330, *l.* 16) as the *inf.* *ns.*: but see § 332 (p. 1540, *ll.* 3-14).


P. 1053, *l.* 14. The words of the Msb, as here quoted by Sn, are (Sn. IV. 339, *l.* 18). If this quotation of them be correct, then their rendering by Lane (p. 262, *col.* 1) "and a change [of a vowel] in a case of this kind is rare" evidently misses the author's point, that, if the *o.f.* be , the only alteration in the derivation of from it is change of into ; whereas, if the *o.f.* be , there are two more alterations, change of the first vowel from Fath to Kasr, and of the second consonant from mobility to quiescence.
P. 1054, l. 11. See pp. 1055 (l. 1.), 1056 (l. 17), and 1064 (l. 20).

Cf. Part I, p. 1425 (ll. 1-2). As for §. 295 (p. 1307, l. 23) from Sn. IV. 226, l. 7, the 2 in it, if not a mistake for 2, is an anticipation of the form to be assumed by the 2 upon affixion of the 2 of relation in 2 2 2 2

P. 1055, l. l. 2

(P. 1055, I. 11. See pp. 1055 (I. 1.), 1036 (7. 17), and 1064 (I. 20).

8x C

x

Cf. Part I, p. 1425 (ft. 1-2). As for 295 (p. 1307, 23) from Sn. IV. 226, l. 7, the 2 in it, if not a mistake for 2, is an anticipation of the form to be assumed by the 2 upon affixion of the 2 of relation in 2 2 2 2

P. 1055, l. l. 2

(P. 1055, I. 11. See pp. 1055 (I. 1.), 1036 (7. 17), and 1064 (I. 20).

8x C

x

Cf. Part I, p. 1425 (ft. 1-2). As for 295 (p. 1307, 23) from Sn. IV. 226, l. 7, the 2 in it, if not a mistake for 2, is an anticipation of the form to be assumed by the 2 upon affixion of the 2 of relation in 2 2 2 2

P. 1055, l. l. 2

(P. 1055, I. 11. See pp. 1055 (I. 1.), 1036 (7. 17), and 1064 (I. 20).

8x C

x

Cf. Part I, p. 1425 (ft. 1-2). As for 295 (p. 1307, 23) from Sn. IV. 226, l. 7, the 2 in it, if not a mistake for 2, is an anticipation of the form to be assumed by the 2 upon affixion of the 2 of relation in 2 2 2 2
[pronounced ُّلَتَصَفَ ] with the vowel [of the Hamza] of ُّلَتَصَفَ transferred to the Tanwin of ُّلَتَصَفَ.

P. 1064, ll. 11-12. "and (15-17) ....... and ن ،" i.e. مَنّ الله َّلَتَصَفَ and مَنّ الله َّلَتَصَفَ, the vowels of the م and ن being, in each case, homogeneous. This is clear from No. 14. See also § 653 (p. 908, ll. 11-22, 15-16).

P. 1068, l. 4. As one is in ُّلَتَصَفَ [663]. See p. 1004 (ll. 14-18)—ll. 19-20. I have not come upon the name of its author (MN).

P. 1070, ll. 11-14. This is true at the beginning of the sentence, where the difficulty of beginning with a quiescent arises [757 (case 1, b, a, b)]. In the interior of the sentence this difficulty is absent; but an unpardonable concurrence of two quiescents must be avoided. Incorporation is therefore disallowed when the aor. follows a quiescent other than a letter of prolongation; but not when it follows either a mobile, in which case there is no concurrence of two quiescents; or a letter of prolongation, in which case a concurrence of two quiescents is pardonable. Exs. will be found on p. 1687, l. 3, and in §. 757. Bz even incorporates after a sound quiescent in III. 137. and XCVII. 3, 4. [757]: but R disapproves of this, though it may perhaps be theoretically justified on the ground that the incorporated letter is virtually mobile, as B says on IAl's reading of X. 36. [756]; or be explained away as slurring rather than incorporation, as in َّلَتَصَفَ [756]—l. 13. Read "757".

P. 1071, l. 17. Read " (Aud) ".

P. 1076, l. 13. After "tril." insert " [when such imp. is]".
P. 1079, l. 22. "hemistichs," i.e. second hemistichs (p. 1080, ll. 15-22), it being understood that the conj. Hamza is inceptive at the beginning of first hemistichs, as in Part I, p. 436, l. 8, because, if it be not at the beginning of the ode, still the rhyme at the end of the preceding verse is paused upon (p. 793, ll. 9-11)—l. 25. Cf. p. 1740, l. 8.

P. 1081, l. 1. Read \( \text{ вариант } \) — l. 9. "[though in a modified form]," being either converted into \( \), or softened between.

P. 1083, l. 13. "in reading," i.e. reading the Kur—l. 17. Cf. Part I, p. 1116, ll. 18, 19. B accounts for the masculinization of the v. in LXXV. 9. by the predominance of the masc. gender in the coupled \( \text{ اقل } \) over the fem. in the ant. \( \text{ اقل } \) (IA. 364) with Fath of the (MN, J), like \( \text{ سكاب } \) \( \text{ سكاب } \) (Jsh, Sn, Mkh). Read \( \text{ اقل } \) \( \text{ اقل } \) (See p. 1084, ll. 2, 5).


P. 1085, l. 14. Read \( \text{ base } \).

P. 1089, l. 2. Read \( \text{ base } \) — l. 19. Read \( \text{ base } \) — Ibid. Read \( \text{ base } \) — l. 22. For "right" read "night."

P. 1091, ll. 4, 6. Augmentation is treated in the SH under two heads, Etymology and the Augmented; and in the IM under Etymology.

P. 1092, l. l. Read "prohib."

P. 1093, ll. 3-6. Cf. p. 1554, ll. 3-5.

P. 1094, l. 20. The \( \text{ base } \) in \( \text{ base } \) is a compensation for \( \text{ base } \) (K, B on III. 25); [but is loosely termed by Jh] a subst. for the voc. p. (Jh on \( \text{ base } \)) Lane (p. 83, col. 3), citing Jh and B, says "substitute"; but "compensation" would be better. See pp. 1182, 1184, for the distinction between
compensation (ṣūṣṭ) and subst. (ṣūṣṭ). In Part I, p. 174, ll. 12, 19, for "substituted" and "subst." read "put as a "compensation," and "compensation," respectively, the words used by IA and J being مَعوضتة (IA. 266, l. 15) and الْعَوَض (J. 354, l. l.) In Part I, p. 186, l. 3, the word rendered "subst." is خَلَفًا (M. 21, l. 9), which means "substitute, successor," though it is not the technical term for subst.

P. 1095, l. 1. "indicator," i.e., letters indicative—ll. 7-8. Since, being begun with, it must be mobile [667]; while, being paused upon, it must be quiescent [640]: and it cannot be simultaneously both mobile and quiescent—l. 20. Read "vid."

P. 1096, l. 14. By Mz (Jsh) : by Imra al Kais (MAR); but I cannot find it in his Dw.


P. 1098, l. 21. Before "When" insert "The aug. in such as [ above] the second ُ is put only to correspond to the ُ in ُجَعْنَر [392]; and, since the second is proved to be aug. here, it is so elsewhere (Jrb): this, says AH, is the opinion of Y and F (MASH): (2) as Khl says [303], the first (SH), because one should rather judge the quiescent to be aug. (Jrb): (3) as S allows, either (SH), because the signs are conflicting (Jrb). One should rather judge the second to be aug. in the case of the [letter] repeated for coordination; and one of the two, without specification, in other cases (R)," among which ُنَعَلُ is included (pp. 258, 1092, 1097).
P. 1099, ll. 1-3. Thus IM places the too augs. (the first и and second и) in between the ис (the first ис) and ис (the second ис); but Z places them (the second ис and ис) after the ис the first ис), as is clear from his citing this word as an ex. in §. 385—l. 8. The reference is to Part I, p. 1241, ll. 9-21. See also p. 1045, l. 23—p. 1047, l. 7; and, on the line in ئى مرسيس , see p. 1044 (ll. 2-9)—l. 10. By “they” the Arabs are meant, not the KK—l. 15. Saláma, or ‘Abd (apronthic), or ‘Ubaid, Ibn ‘Umaid (Is). He, or his son Abú Muhammad ‘Abd Alláh, who also was a Companion, is said in the Is to have died in 71 at the age of 81—l. 20. The third is not omissible in سيم because this word is a prim. substantive, not connected, by sense or derivation, with the tril. inf. n. س poison.

P. 1100, l. 2. Read “its ف being”—l. 18. My MS of the Tsr (p. 817, l. 9) has تَصَصَصَت; and the lithographed ed. (p. 344, l. 5) has تَصَصَصَت, omitting the dot on the second ص; but تَشَصَصَت i. q. تَصَصَصَت seems to be meant—l. 23. Its author is not named (Jsh)—l. 1. I regard كُلُّ as intended to be ejusdem generis with تَسْلِيم; and therefore as a quasi-inf. n., i. q. تَشَيَّد congratulate: but the Jsh explains it (in Arabic) as what comes to thee without trouble, and translates it (in Persian) by agreeableness and pleasure.

P. 1101, l. 1. Read يوم.

P. 1102, l. 21. Conformation means arrangement of vowels and quiescences.

P. 1103, l. 9. Read ظوَن.

P. 1106, l. 8. Read مير.
P. 1107, l. 22. A place in the desert, said to be in the territories of Tamīm, near AlYamāma. It is a ravine belonging to the Banū Rabī‘a alJū‘ Ibn Mālik, containing palm-trees (MI). There are two Rabī‘as in Tamīm, the elder being Rabī‘a Ibn Mālik, called Rabī‘a alJū‘; and the younger being Rabī‘a Ibn Ḥanzala Ibn Mālik (KF). [Bk says that] Samnān is a town between ArRayy and Naisabūr (BK); but, according to the MI, this is Simnān.

P. 1111, l. 3. See Md. II. 70, P. II. 317—l. l. Put marks of quotation after “rads.”—Ibid. IUK is an earlier Grammarian than the Author of the Aud; but the latter’s criticism of IM’s definitions is no doubt derived from a still earlier authority, such as BD.

P. 1112, l. 20. For “a” read “an”.

P. 1115, l. 1. “second”. The Sn (vol. IV., p. 310, l. 19) has “first”, an obvious mistake, unless “first” here means “doubled” (p. 1157, l. 9).—l. 3. فعال (A. IV. 310, l. 29). So in the MSS, with the غ put before the ن; but rightly فعال, with the ن put before the غ (Sn).

P. 1119, l. 1. For “is used” read “if used”—l. 7. I have not seen any authority for the orthography of أردت (Sn), which perhaps should be كَرَطَت, like كَرَطَت (p. 1156, l. 21)—l. 8. أَرْطَت is with Hamza, and then ح substituted for a quiescent Hamza [658]; and by this it is distinguishable from what follows it [in l. 9]: while the saying of YH “with two Hamzas” is a careless mode of expression (Sn); or perhaps is intended to show that the o. f. is أَرْطَتَ on the measure of أَرْطَتَ فَعَلَت, not أَرْطَتَ فَعَلَت on the measure of أَرْطَتَ فَعَلَت—l. 10. So in Sn. IV. 321, ll. 4—5, and Lane (p. 49, col. 2); but I do not find the inf. n. in the Calcutta ed. of the KF (p. 463, l. 5)—l. 11. “also said”. It is said in the KF (Sn), Or this [var.] is a solecism by Jh (KF, Sn).
P. 1120, l. 6. Satirizing Julaid al-Kilabî (TA)—l. 7. Read جَا بَأ تُ نَ تُا إِلَى وَلَتَلَق —l. 16. Read ًو تُا ءَ أُ —l. 22. Read "without"—l. 23. For "one" read "are".

P. 1121, l. 2. The provinces of Persia are said to be five, the greatest and most important of which is the province of Istakhr (MI).

P. 1124, l. 1. [Nw says of حَوْى Eve that] it is with prolongation (Nw); but there is another form حَوْى or حَوْى with abbreviation, apparently from حَُوَى -l.l. 2—4. In the History of Damascus by IAs it is stated, on the authority of Ibn 'Abbâs, that she was named حَوْى because she was [to be] the mother of every living thing (Nw). And [similarly IKb says that] God named his [i.e. Adam's] wife حَوْى because she was [to be] the mother of every living [being] (IKb). [And, according to Tr,] the Angels said to him, examining the extent of his knowledge, "What is her name, O Adam?" He said "حَوْى Eve". They said "Wherefore was she named حَوْى?" He said "Because she was created from a living thing" (Tr), i.e., Adam's rib. Thus these authorities seem to regard حَوْى or حَوْى or حَوْى as derived from حَوْى which from a philological point of view is very dubious, notwithstanding the weight of Ibn 'Abbâs' authority on matters of tradition. The KF, like A in the text, treats حَوْى as belonging to حَوْى —l. 15. Read "rads."

P. 1125, l. 11. "has been mentioned." Sn and MKh say "will be mentioned," because IM mentions Hamza after ].

P. 1127, l. 17. "quin.", i.e. word of five letters, not of five rads. (Cf. Part I, p. 158 A, ll. 4-14)—l. 18. "not found in the KF". Perhaps this is the point of A's saying "if it be found in their language". The
judgment that its \( \text{Sn} \) is "converted from a \text{rad.}" requires its measure to be [384, 671, 677].

P. 1128, l. 4. They sometimes say \( \text{Jh} \) I threw him down on the ground, adding \( \text{Jh} \) in it, as they say [482, 674] (Jh). This \( \text{Jh} \) becomes \( \text{H} \) in \( \text{H} \) [684, 719]—l. 7. Read \( ^{6} \text{Z} \text{b} \) I. 8. Read \( ^{6} \text{Z} \text{b} \).

P. 1129, ll. 12—21. I take \( \text{IY} \)'s argument to be that coordination, being multiplication for the purpose of assimilation to a recognized formation, is more desirable than multiplication for mere variety, and is therefore a more likely cause for augmentation.

P. 1132, l. 16. "[673]". See p. 1126, ll. 7—10.

P. 1133, l. 6. See P. II. 381, Md. II. 97—ll. 7—12. See Md. l. 247 (P. I. 508)—ll. 23—24. \( \text{Zj} \) is a place (ZJ). S mentions it with \( \text{Zj} \) [646], and mentions that it is an \( \text{sp} \); but ID says that it is the name of a place; while Zj says "I asked Th about it, and he said 'The \( \text{Zj} \) is the short, on the authority of Jr'; but we", says Zj, "do not know that [to have been said] by any one but him" (Bk).

P. 1135, l. \( \text{KF} \) (354, l. 25)—ll. 3—4. Read "authorize"—l. l. The \( \text{IY} \) (p. 1342, ll. 18—19) includes \( \text{Sm} \) among the \( \text{exs.} \) of the \( \text{aug.} \) \( \text{fourth} \), an evident mistake; and gives \( \text{Sm} \) [p. 1134, ll. 15, 22] as the only \( \text{ex.} \) of the \( \text{aug.} \) \( \text{fifth} \). I have ventured to substitute \( \text{Sm} \) for \( \text{Sm} \) \( \text{aug.} \) \( \text{fifth} \). See p. 1134, ll. 21—22, and p. 1135, l. 18.
P. 1136, l. 16. Read "I".

P. 1137, l. 5. For "671" read "672"—l. 16. ُبُسَّبَعَ occurs with the art. in this verse, and in the saying cited below (p. 1138, l. 2); and so it is given in the Bk, MI, and KF; but Jh and the GG, like S, Z, IH, IY, R, Jrb, and A, give it without the art. In S. II. 374, l. 17, and SH. 91, l. 6, it is shown as triptote; but it may be diptote as a fem. proper name exceeding three letters (Part I, p. 38, ll. 15—17, and p. 20A, ll. 3—6).

P. 1138, l. 4. Read "Ya'jaj"—ll. 4, 17. ُبُعْجَ with Hamza and two جs, the first being pronounced with Fath, and sometimes with Kasr, a place eight miles from Makka, was one of the abodes of 'Abd Allāh Ibn AzZubair; and, when he was killed by AlḤajjāj, the latter made it an abode for lepers (MI).

P. 1139, l. 2. Read ُبُعْتَلَll. 21—26. All agree that the ن of ُبُعْتَلَ is aug.; but Z and IY make the word an augmented quad., ُبُعْتَلَ from ُرَبَتَلَ (p. 1138, l. 23—p. 1139, l. 2); while others make it an augmented tril., ُبُعْتَلَ from ُرَبَتَلَ, or, as A prefers, ُبُعْتَلَ from ُرَبَتَلَ.

P. 1140, ll. 22—24. As for ُلْبَعْرَأُ, "with Damm of the Hamza and ب", says Shm, or "with Fath of the Hamza, and Damm of the ب", says IUK, it is sitting cross-legged; while the KF has "and ُلْبَعْرَأُ with Damm of the Hamza and ب in both, i.e. [He sat] cross-legged"; but the language of Syt in the Ham' is "and ُلْبَعْرَأُ with Fath [of the Hamza], and Damm of the خ, as ُلْبَعْرَأُ for sitting cross-legged"; and Fath of the Hamza is given
by Dm also (Sn on Femininization). This is Sn's full note on this formation, which I have too much condensed in Part I, p. 1153, ll. 14—15, where the Fatha on the " and on the of , should be excised—ll. Sn might have said "of IUK, Syt, and Dm".

*P. 1141, l. 12. "the [like the Hamza] is". Or "the Hamza and are", if , as in MASH. 91, note 4, be read for , which appears in IX. 1345, l. 10, and in my MS of the Jrb (p. 128, l. 8)—ll. 13—14. Both outlet and position being initial in the case of both letters—l. 19 "[253]". See Part I, p. 1046, ll. 13—16.*

*P. 1142, l. 12. An ancient, great, extensive city, three parasangs from the Euphrates, and ten parasangs to Aleppo (M).*

*P. 1143, ll. 10—11. Jahn (IX. 1346, l. 6) prints فعال and معز; but فعال and معز are required, for correspondence with (l. 7)—ll. 22—23. i.e. "dead of ear" (Jk). In l. 23. Read "dead-ear".*

*P. 1144, l. 14. For "exceeded" read "exuded".*

*P. 1145, l. 15. Cf. مغرور [252, 379]—ll. 18—19. On and Sn (vol. IV, p. 322, l. 10) notes "with the j doubled in both"—l. 22. Read "IHsh".*

*P. 1146, l. 7. Read .*

*P. 1148, l. 1. Lane (p. 870, col. 1) explains ذرت as "I. q. [but in what sense is not said]". Probably, however, "I. q." should be "Like", referring to the measure, as Sn says "on the measure of "; not to the sense, in which it is i. q. , as A intimates—l. 2.*
Read "precedes three"—l. 11. Read —l. 18. See p. 1693—l. 23. Read —Ibid. Its leaf is like the ear of the mouse, for which reason they call it ، and in Arabic ... ears of the mouse (BK).

P. 1149, l. 16. For "below" read "331".

P. 1150, l. 8. For the second "in" read "is"—l. l. It would obviously not hold good if the third letter, instead of being a duplicate of the ن, as in جنبان (p. 1151), were a duplicate of the خ, as in جنبان. (p. 1152), where no inference as to unaugmentativeness of the ن can be drawn from the fact that all the letters of اسم are judged to be rad., since there is no similarity between these two formations.

P. 1152, l. 3. Insert "on مرن" after "Jh"—l. 8. See the verses on p. 1041, where Jahn (IY. 41) prints only لقنان treating it as an ex. of the triptote declension; while the context shows that لقنان would be allowable, and even preferable—lil. 18-23. You say in the pl. رايت حمر لقنان I saw the woodlice (IY on §. 7).

P. 1153, l. 4. Put a comma after "title"—l. 10. alJumahi, of the Banū Jumah Ibn 'Amr Ibn Huṣaiṣ Ibn Ka'b Ibn Lu'ayy, one of the polytheists killed on the day of Badr. He was the chief of his people in his time (SR. 216, 507-511).

P. 1155, ll. 17-18. (KF.437, l. 14)—l.l. "mentioned," i.e. in IY. 1349, ll. 15-16, this paragraph being taken from ll. 18-21.

P. 1156, ll. 1-2. See p. 1112, ll. 24-25, and p. 1154, l. l.—p. 1155, l. 2—l. 12. Read "the ن were".
P. 1157, l. 8. For "also, as" read "also; for, as"—l. 12. \[\text{\textsuperscript{395}}\] is explained in A. IV. 329, l. 1, as "the exalted chief," a substantive; but in IY. 895, l. 15, as an "ep., meaning exalted, chief" [396]. The Sn explains it is "an aquatic bird" (p. 1155, l. 6); but adds that "it is used in other senses, as in the KF"—l. 14. Cf. \[\text{\textsuperscript{398}}\]—l. 17.

(A. IV. 329, l. 2), an obvious mistake. A means \[\text{\textsuperscript{398}}\] to be \[\text{\textsuperscript{395}}\] \[\text{\textsuperscript{396}}\], as \[\text{\textsuperscript{398}}\] \[\text{\textsuperscript{396}}\]; the \[\text{\textsuperscript{398}}\] being the \(\text{\textsuperscript{396}}\) of the word, and the Hamza, like the \(\text{\textsuperscript{395}}\), an aug., not the converse—ll. 19-22. This passage means that the augmentation is produced not by inserting an aug. \(\text{\textsuperscript{398}}\) \(\text{\textsuperscript{396}}\) before the first \(\text{\textsuperscript{398}}\), which is the \(\text{\textsuperscript{395}}\) of \(\text{\textsuperscript{398}}\), but by doubling the first \(\text{\textsuperscript{398}}\) for coordination with \[\text{\textsuperscript{401}}\], the aug. being then the second \(\text{\textsuperscript{398}}\) \(\text{\textsuperscript{396}}\) (Note on p. 1098, l. 21), not the first, as it would be in the former case. The measure, therefore, is not \[\text{\textsuperscript{395}}\], but \[\text{\textsuperscript{396}}\]. It is implied on pp. 1155, 1157, that \(\text{\textsuperscript{398}}\) \(\text{\textsuperscript{396}}\) \(\text{\textsuperscript{398}}\) \(\text{\textsuperscript{395}}\) in \(\text{\textsuperscript{398}}\) is not aug., but rad., which is strictly accurate if, as is probable, it refers to the first \(\text{\textsuperscript{398}}\), as being "exactly in the middle between four letters," and "quiescent" (pp. 1154-1155), but "incorporated" (p. 1157); for this \(\text{\textsuperscript{398}}\) is rad., being the first \(\text{\textsuperscript{398}}\): whereas, if it refers to the second \(\text{\textsuperscript{398}}\), it must be taken to mean that this \(\text{\textsuperscript{398}}\) is inserted not as a mere letter of augmentation (pp. 1095-1097), but as a duplicate of a rad., because it is a reduplicative "augment after the first \(\text{\textsuperscript{398}}\)," \(\text{\textsuperscript{395}}\) \(\text{\textsuperscript{396}}\) "like \(\text{\textsuperscript{398}}\)," i.e. an augmented quad. from \(\text{\textsuperscript{398}}\), as it is treated in the KF, where it has a separate article; whereas AH makes it an augmented tril. from \(\text{\textsuperscript{398}}\), under which article it is mentioned by Jh.

P. 1158, ll. 3-4. The MS of the KF, which is in our hands, has "like \(\text{\textsuperscript{398}}\) \[\text{\textsuperscript{395}}\] [horse, a Persian word (KF)], meaning "with quiescence
of the ن" (Marginal Note on Sn. IV. 329), i. e. غد. ; and so also has the Calcutta ed. of the KF (p. 477, l. 16): but Sn after "double ن" adds "as in the KF and Dm"—l. 11. Read نَصْب بُتْ.

P. 1159, ll. 4-5. It has four dial. vars., and عدوْتُ ام and عدوْتُ ام (Jh), i. e. with Fath and Damm of the ت (MAJh). IY on §. 400, after mentioning عَبَيْتْ ام, adds "and عَبَيْتْ ام also is said," which I have inadvertently omitted (Part I, p. 1807)—l. 10. نَعْلَى (IY. 1350, l. 5); but it is diptote because of the quality of proper name combined with the abbreviated ] of coordination [18].

P. 1160, l. 13. After " Sing." put a comma—l. 16. "in this cat.," i. e. as an aug. ت—l. l. The ت is equally aug. in the masc. جيذٌ and its variations. Possibly these are meant to be included in the "variations" of جيذٌ; but it is usual to consider the fem. a variation of the masc. (Part I, pp. 1113, 1466), not the converse. We cannot read جيذٌ here, because that would alter the number of positions from four to five; and because فِي is not repeated before جيذٌ, as it is before each of the subsequent positions; so that كَتْصِرَبْت, جيذٌ فَرَوْمَهُ must be coupled to جيذٌ فِي إِنْتَائِيَة (A. IV. 329-330).

P. 1161, l. 13. For (" ) put (" )—ll. 14-15. This seems to make the Tanwin a mere formative letter, not a p. [608]; but see p. 1169, l. 17.

P. 1162, ll. 6-7. The v. being derived from the inf. n. [331], جيذٌ is a deriv. of [332] or جيذٌ [332, 334], and جيذٌ of جيذٌ [334]—l. 9. the quasi-pass. (IM) pret. (Tsr). But I have omitted
"pret.", because the  is equally aug, in the aor., imp., inf. n., and part.—l. 13. It is hard to see how  feigned himself heedless can be quasi-pass. of  acted heedlessly with him; though, as i. q. was heedless, it might serve as a quasi-pass. of  made him heedless—l. 15. i. q. (Sn. IV. 330, l. 16). The meanings of  are indicated on p. 255 (ll. 12, 16-17): but  is not given as trans. in the Dictionaries.


P. 1165, l. 22. Read "the established"—l. 1. Put a semicolon after " [392] "

P. 1166, ll. 10-11. In IY. 1351, ll. 18, 19, I transpose  and  , as the context evidently requires, after  and  respectively—l. 23. For "Hamza" read .

P. 1167, l. 15. The poet means  Ilyās; but makes the dij. Hamza conj., by poetic license (R). Ilyās is a foreign name; but is used by the Arabs as a name, vid. [for] Ilyās Ibn Mu'āj Ibn Nizār Ibn Ma‘ād Ibn ‘Adnān (Jh). Ilyās Ibn Mu'āj, ancestor of Kuraish, is with Kasr of the Hamza, according to the sound, best-known, [opinion]: but the Kāfidi 'Iyāq [below] says that Lamb spelt it with Fath of the Hamza [668], and [with] the  of determination [599]; and ID says [below] that it is from  despair, which is the opp. of hope (Nw). The derivation of  may be from their saying despaired, aor. Ilyās, inf. n.  is despair, to which they prefix the art.; or from their saying  a gallant man, one
of a gallant people, i.e. \( \text{\textit{الناس}} \), which [phrase] is the acme of description applicable to the brave. This [second derivation] is for those who [do not] pronounce \( \text{\textit{لياس}} \) with Hamza; but the first exposition is more pleasing to me (ID). [See the next Note.] But, as for \( \text{\textit{لياس}} \), [the name of] the Prophet [Elias], it is with Kasr, not otherwise (Nw). The names of the Prophets (the blessings of God be upon them!) are, all of them, foreign, as Abraham, Ishmael, Isaac, \( \text{\textit{لياس}} \), Enoch, Israel, and Job; except four names, vid. Adam, \( \text{\textit{سفي}} \), Shu'aib, and Muhammed (Jk). The Kādī Abu-l-Fadl ‘Iyāḍ [above] Ibn Mūsā alYahṣubi as Sabti, [an inhabitant of Sabta, a well-known city in the West, alMālikī, the Mālikī Imām (Nw)], was the Master of his time in tradition and its sciences, and [in] grammar, lexicology, and the language, battles, and genealogies of the Arabs, b. 476, d. 544 (IKhn). The Nw gives 496 for the date of his birth; but the BM, IBshk, and MASdf, all have 476, like IKhn—l. 21. AlYās Ibn Muḍar Ibn Nizār was the first to be afflicted with \( \text{\textit{لياس}} \) [with the Hamza] mobilized, i.e. \( \text{\textit{السل}} \) phthisis, consumption (KF). This suggests that \( \text{\textit{لياس}} \) The phthisic, consumptive, for \( \text{\textit{لياس}} \) for \( \text{\textit{لياس}} \) [658], is derived from \( \text{\textit{لياس}} \), being an assimilate ep. on the measure of \( \text{\textit{فيل}} \) perversity [348]; but in Lane (p. 2974, cols. 1-2) \( \text{\textit{لياس}} \) seems to be derived from \( \text{\textit{لياس}} \) (so vocalized), "the son of Muḍar," by suppression of a pre. n. [126], orig. \( \text{\textit{لياس}} \) the disease of AlYa'as.

P. 1168, ll. 16-21. The \( \text{\textit{لياس}} \) is an entire word (l. 20), a p. [294, 678]; but is regarded as part of the preceding n. (l. 16), for which reason the
inflection of that n. is placed upon it [402, 607, 678]. IY considers it
"equivalent to a n. joined on to a n." [266, 689].

P. 1170, l. 4. The poet here uses لمئات for animals, and لعائت for
human beings (MAR. 251, note 5). But, in my opinion, he uses both
for human beings, the sense being that, when the mothers of other men
are ugly, the mothers (female ancestors) of the hero are so fair that they
lighten the darkness of night; while the exemplification of the use of
لعائت for brutes is reserved for the next verse.

P. 1172, l. 9. Dele the comma after ٌ — l. 10. ٌ (A. IV.
333, l. 18): rightly ٌ, as in some of the MSS (Sn), and in IY.
1353, l. 18.

P. 1173, l. 3. ٌ (A. N. 334, l. 7): so in the MSS, with the ٌ put before the ٌ; but [ ٌ (KF)] in the KF, [as also in the M and
IY, where] the ٌ is put before the ٌ (Sn).

P. 1174, l. 17. Read انفعال — l. 21. "the و", i. e. the اٌ in اٌ اوٌ,
which becomes ٌ in — ll. 23-24. "[loss of mobility in the و ]"
through the conversion of اٌ اوٌ to اٌ اوٌ.

P. 1175, l. 2. Dele "of the vowel"— l. 16. Read "conjg."

P. 1177, l. 19. This فعل, an augmented tril., whose second ٌ is a
coordinative augment, like the ٌ in ٌ and in ٌ [375], must be
distinguished from فعل the unaugmented quad., whose second ٌ is the
fourth rad. [392]. Neither ٌ, however, as in ٌ, nor ٌ, as in ٌ, is mentioned in §. 375 as a "single augment after the ٌ".

P. 1179, l. 24. Put a comma after "established".
P. 1180, l. 16. In Part I, p. 1809, l. 20, read نُمَّلَعْ and نُمَّلَعْ; and in IV. 900, l. 17, read نُمَّلَعْ. Sn says on this نُمَّلَعْ in A. IV. 305, l. 26, "with Damm, then quiescence, then three ل's, the first pronounced with Fath, and the second with Kasr": while نُمَّلَعْ is mentioned on p. 1808 as one of the "formations agreed upon".

P. 1181, l. 12. This means that, when it is transferred to the cat. of proper name, its ض can no longer be considered an aug., as it was in the v.

P. 1182, l. 16. "because of the intention to incorporate" is contrasted with "unrestrictedly" (l. 7.)—l. 17. "objection", i. e. to IH's definition —l. 21. In Lane (p. 2952, col. 3) the 5 of ٍدْك is called "a substitute for the [elided] ض", on the authority of the Jh and LA; but in the Jh (and probably in the LA) the term used is "compensation" (ٌوض :), which is obviously more appropriate.

P. 1183, l. 7. *Dele* the first " of ".

P. 1185, ll. 9. 11. See p. 1188, ll. 14-17. Probably Kh omits ض here because there is no instance of its substitution otherwise than for incorporation (p. 1393, ll. 14-16)—ll. 10, 13. Tsrr. 348 (p. 827 of my MS) has "the undotted غ" for "the غ", and "عطر" for "عطر", evidently by mistake, because Kh afterwards mentions غ among the twenty-two letters of the next kind (ll. 19-21), which are commonly, not extraordinarily, substituted—l.14. For "699 A" read "696 A"—l. 20. ض | for ض | is reckoned as four letters, Hamza, ٍ, م , and ن—l. 22. These nine are included in 3 (a), their substitution being sometimes unnecessary, and sometimes necessary.

P. 1186, l. 1. For "one" read "are"—Ibid. "commonly [below] "’, i. e. necessarily (p. 1188, ll. 4-6)—l. 8. Read "letters"—
II. 17-18. These other letters are the seven of the second kind specified on p. 1185, and the thirteen (22—9) of the third kind which do not belong to the fourth kind also. Substitution of the seven is undoubtedly anomalous (p. 1188, ll. 14-18), and extraordinary (p. 1185, l. 9) : while substitution of the thirteen, which is described in the Tashil and Tsr as common (p. 1187, l. 24—p. 1188, l. 1, and p. 1185, l. 16), is here regarded, from the etymologist's point of view (p. 1185, l. l.—p. 1186, l. 2), as anomalous, because not required by any rule of etymology; or rare, because peculiar to certain dials. (Cf. p. 1186, l. 19—p. 1187, l. 3, with p. 1189, ll. 6-14).

P. 1187, l. 4. Read "(Tsr)"

P. 1188, l. 3. For "before" read "here", meaning "in the Alfiya" (p. 1186, ll. 8-12)—Ibid. The meaning is not that "these nine" are mentioned by IM [in the Tashil] as "being the letters etc.", because he does not mention "nine" in it, but eight, omitting $\varepsilon$, as before stated by [IHsh and] A [p. 1187, ll. 3-7], and as transmitted from him by A in [the latter part of] the [next] paragraph "And then he says:..... طَرْيِبُ دَائِرُـا" [ll. 11-13]: but this is a clause parenthetically interposed between the ant. vid. "IM mentions in the Tashil" [p. 1187, ll. 24-25], and the coupled, vid. "And then he says" [p. 1188, l. 7]; and A had better have suppressed it (Sn)—l. 7. For "For" read "And then"—l. 9. These Arabic words are printed in A. IV. 347, l. 1, without any vowels or diacritical marks, except the madda in $\text{ء}$; and Sn only gives the vowels of the $\text{ش}$ and $\text{ك}$ in $\text{شّكّ}$.

I have done the best I could with the assistance of a MS (No 963 of Loth's Catalogue) of the Tashil in the Library of the India Office; but have not succeeded in making very good sense. The same Library contains a MS of Dm's commentary on the Tashil; but it is unfortunately incomplete—l. 10. For "hand" read "hard"—
1. Read ""دَأْوَنًا"", as in p. 1187, l. 6 (see "repetition of the |" in p. 1187, l. 9).

P. 1189, l. 17. Put a comma after "frequent".

P. 1191, ll. 3-4. "more general than", i.e. inclusive of, but not confined to—ll. 6-7. Or perhaps thou succouredst him. The vowel of the ت is not indicated by A or Sn—ll. 9-11. (De Sacy in Anthol. Gramm. 4): أُهِدَتْ طَوْيَت (Fleischer in B. I. 11, l. 21). Adopting Sn's explanation of أُهِدَت (l. 11), I conclude that the pron. in أُهِدَت مِنْهَا relates to the إِجَادَة implied in أُهِدَت طَوْيَت مِنْهَا; and that in an antiphrastic malediction, like God fight against thee!

P. 1193, l. 3. After أَعْتَبَت insert "Jatt"—Ibid. Called Jauts in Hindustan (Johnson's Persian Dictionary), i.e. Jāts—l. 12. See Note on p. 1191 (ll. 9-11).

P. 1194, l. 23. عمر (R. 353, l. 5), i.e. عمر with Fath or Damm, meaning life (MAR), which makes no sense here—Ibid. أَجَارِي is pl. of أَجَارِي i. q. أَجَارَةٌ and طَيِّبَةٌ: so elicited from the Kf (MAR). Lane (p. 416, col. 2) mentions it only as pl. of أَجَارِي a kind of running.

P. 1196, l. 1. For أَن أَن read أَن أَن.

P. 1197, l. 14. And it is recognizable (SH. 133, l. 6), where Jrb (p. 178, l. 8. of my MS) supplies طَبْعً, substitution, and A (vol. IV, p. 349, l. 21) inserts the substitute, in explanation of "it". This passage in the SH comes immediately after the definition of substitution given above on p. 1182 (ll. 5-7). Jrb's construction is
more obvious: but A's is possible, if "it" be taken as relating to "a letter" in p. 1182, l. 6; and is preferable here, because A has already dealt with the recognition of substitution (p. 1196, l. 10—p. 1197, l. 13).

P. 1198, l. 8. For "is" read "in".

P. 1199, l. 9. (A. IV. 349, l. 30): but I can find no other authority for this—l. 10 "the Hamza" of , as is clear from Sn. IV. 349 (ll. 20-22)—l. 17. Insert "the" before "expression".

P. 1200, l. 4. The stop after "(Sn)" should be a comma.

P. 1202, l. 6. My MS of the Jrb (p. 179) has ; but the MASH (p. 134, note 3), quoting Jrb and another commentator, has , which is more agreeable with analogy, because the second of the two s in is the of the word.

P. 1204, l. 3. Read "(Aud, A)"—l. 21. For the sake of brevity, the collective generic n. and the quasi-pl. n., though not pl., according to GG (Part I, pp. 862, 1054, 1086), are termed "pl." by Lexicologists; and occasionally, as here and on p. 1251 below, by GG, who sometimes save their consistency by adding the qualification "lexicological". Lane (p. 456, col. 3) mentions this extension of the term "pl." to the quasi-pl. n.; but not to the collective generic n., as here and on pp. 1233, 1588 below.

P. 1206, l. 12. See P. I. 608, Md. I. 293, Jh. II. 494 (on ), Lane 1386 (col. 2). The first authority has ; and all four have , the P remarking that this pror. is of Razāj metre.
P. 1207, ll. 9-16. If curtailed according to the other dial., it would not fall within the rule, because in \( \text{يا} \) the elided letter would be understood as expressed [58], so that the \( \text{و} \) would not be final.

P. 1208, l. 20. Read "(k)".

P. 1210, l. 7. Read "garden".

P. 1212, ll. 22-23. In sound, however, it is the same, pure \( \text{ى} \) being sounded in both cases. What is meant by paragraph (f) is that pronouncing the \( \text{ح} \) in \( \text{jamin} \) and \( \text{ba} \) as pure \( \text{ى} \) is a solecism, whether the \( \text{ى} \) in \( \text{ba} \) be regarded as the alleviated form of the Hamza in \( \text{ba} \), or as the original \( \text{ى} \) unaltered—l. 25 (to p. 1213, l. 10). See p. 1493, ll. 22-26; and notes on p. 932, l. 5, and p. 938, ll. 6-7

P. 1213, l. 11. Read "the I of ".

P. 1216, l. 5. Read "نَفْنَف".

P. 1217, l. 1. \( \text{مِعَاءَض} \) on the measure of \( \text{حُوَاءِلِض} \), so mentioned by S among the formations, together with \( \text{شُو} \) \( \text{مَيْكَر} \) [which] also [is] the name of a place, and \( \text{ذَوَأَسْر} \) [383] among eps. (Bk)—Ibid. 'Uwārid is a mountain in the territories of Ṭayyi, on which is [said to be (MI)] the grave of [the celebrated (TKh)] Ḥātim (Bk, MI) aṭṬā'ī, d. 8, who was proverbial for [his (MAB)] munificence and generosity (MAB, TKh), and was an excellent poet (MAB). And this is the correct [account] (Bk).

P. 1219, l. 24. In R. 354, l. 6, I supply \( \text{مَسَ} \) before \( \text{فَحَّل} \), in accordance with R. 298, l. 1 (p. 1427, l. 22, below).
P. 1220, l. 12. ِرُضَى ُلِلْأَشْدُ (IM) [c'est-à-dire] ُلِلْأَشْدُ (De Sacy, Comm. sur l'Alfiyya, p. 230). [But] ِرُضَى is pro-ag. of ُوُقَّى (Sn), and must therefore be in the nom. [20, 436].

P. 1222, l. 7. Read "i. e.,"—ll. 20-21. "or for . . . . A” apparently refers to the adventitious letter of prolongation which, in the pass. ُوُقَّى (p. 1220, l. 19), replaces the quiescent ُوُقَّى in the act. ُوُقَّى; though this letter of prolongation is not exactly “a subst.” for the quiescent ُوُقَّى (p. 1220, ll. 14-15), being the same letter, but differently pronounced in consequence of the change in the preceding vowel—l. 22. Read ُوُقَّى.

P. 1223, l. 7. Read ُعَلْيَأَرَأَى—l. 12. This [transfer to ى] and that [transfer to ى] which follows [in l. 21] are open to the objection of being contrary to IM's saying that transfer is only to a sound letter (Sn). Cf. p. 1399, ll. 9-10.

P. 1224, ll. 11-12. From the same poem as the verse in Part I, p. 543, l. 15 (see AKB. II. 420-422).

P. 1226, l. 8. See ُعَلْيَأَرَأَى (p. 256, ll. 13-15)—l. 10. Dukain Ibn Rajá, the Rájiz, of the BanÚ Fuçaim. Dukain says “I praised 'Umar Ibn 'Abd Al' Aziz, when he was governor of AlMadîna" (TSh)—l. 14. Apparently from the same ode as the verses cited on p. 163 and in Part I, pp. 151, 477, in which case ُرَضَى may well be coupled to ُلِلْقَلْبَ in the verse

على ُنَعْمَى ُلِلْقَلْبَ كَيْفَ اعْتَرَفَتْهُ وَلَنفْسِي لَمَّا وَلَذَتْ كُيْفَ ذُلتِ.

Then O, I wonder at the heart! how was its patience? And at the soul, when it was tamed, how did it submit? given in AKB. II. 381, l. 6, though ُرَضَى ُلِلْعَلَى does not appear there.
(111a)

P. 1227, l. 5. Lane (p. 2140, col. 3) has “El-Iajjáj”, a very different person from Al’ Adjáj.

P. 1230, ll. 22-23. Musa was son, and Ja’da daughter, of Hishám Ibn ‘Abd AlMalik; and they used to kindle the fire of hospitality (DM).

P. 1231, ll. 13, 15. ًأَنَّ يُؤْلِعَ is printed by Broch (M. 173, l. 1) and Jahn (IY. 1362, ll. 3, 5), and ًيَدُيْيَةَ by Jahn (IY. 1362, l. 5): but these forms are inconsistent with IY’s comment “by restoring the ل”, which if restored, would make ًأَنَّ يُؤْلِعَ and ًيَدُيْيَةَ; and with A’s explanation “i. e. ًيَدُيْيَةَ”, the pre. n. in which is sing., not du., as in ًأَنَّ يُؤْلِعَ and ًيَدُيْيَةَ—l. 20. “a mountain of Tiháma,” two nights’ journey from Makka (Bk, MI), and the trysting-place of the people of AlYaman (MI)—Ibid. Read “Bk”—l. 21. IJ says that ًأَنَّ يُؤْلِعَ is with Fat’h of its initial, like ًأَنَّ يُؤْلِعَ ٍمُؤْلِعَةَ [370, 385, 671]; and is not of the same crude-form as ًأَنَّ يُؤْلِعَ [671], because the augment is not affixed to quads. at their beginning, except in ns. conformable to vs. [331], as ًأَنَّ يُؤْلِعَ [393] (Bk).

P. 1233, l. 10. Dele the stop after “high” l. 17. “hence ٌلَّا,” according to the theory that its ل is a ُ،not a ﯽ; or ﯽ (Part I, pp. 1203-4)—l. 18. See note on p. 1204 (l. 21)—l. l. Read “letter”.

P. 1234, l. 2. “when it is pluralized,” i. e. when the n. is formed into a lexicological pl., vid. a collective generic n. (See note on p. 1204, l. 21).

P. 1235, l. 3. For “the ُ” Jahn (IY. 1363, l. 6) has “the Hamza,” an obvious mistake.

P. 1238, l. 1. The reason why [the final Fatha of ﯽ and ﯽ in] that [ex. is [regarded as] virtually separate [from the succeeding ﯽ and
is only that pause is allowable between the two words [and the con. و, and جد و جد] (Sn). Possibly found should be read for رجد and the grandfather of —ll. 22-23. MKh (vol. II, p. 241, ll. 29-30) inserts "or first ل" after "the خ" in l. 22, and "[second] " before "ل" in l. 23; but no support for these additions is to be found in the IA, Aud, A, Tsr, or Sn, or in De Sacy's Commentaire (pp. 240-1); nor does MKh give any ex. of them, all the exs. given by him, as by the other authorities mentioned, being trils., in which no second ل occurs—ll. 24-25. Or a ن of corroboration; though he does not mention that, because it is known from the chapter on the Corroborative ن (Sn). This refers to such forms as اخشن and اخشين, and اخشين and اخشين where the mobile ح that in the first two exs. represents, and in the last two is, the ل of the v., is preceded by a letter pronounced with Fath; but, being immediately followed by the quiescent ن of corroboration, is not converted into ل (pp. 1557—9, 1564): not to such as اخشن and اخشين, or اخشين and اخشين, where the ح that is the ل of the v. (pp. 1015, 1564), not being preceded by a letter pronounced with Fath, is not convertible into ل; so that no question of restraining it from such conversion can arise: nor to such as اخشين and اخشين, or اخشين and اخشين, where the mobile ح that is the ل of the v. in their o. f. s. اخشين and اخشين, or اخشين and اخشين, being separated from the quiescent ن of corroboration by the pron. ح or ح, is converted into ل; but that ل is then elided because of its concurrence with the quiescent ح, which is afterwards mobilized because of its concurrence with the quiescent ن (pp. 708, 1012-3).
P. 1239, l. 4. نامزد is not expressly mentioned in §. 299, but its analogue نامزد is—l. 12. Read “in]”—l. 23. Read “(c)”—Ibid. Cf. Part I, p. 864, l. 26—p. 865, l. 4.

P. 1241, ll. 1-2. If ٌعَصَان and ٌعَاذُان were said, the ٍل would be there to indicate the du.: but see pp. 1556-7, 1562-3.

P. 1244, l. 10. “is the ،” as being the second of the two transformables, ي and ﺎ.

P. 1245, l. 1. Read “accounting for”.

P. 1246, l. 19. Read “entitled”.

P. 1247, ll. 12-15.

P. 1249, ll. 22-23. Read “transformable”—l. 24. In ﺔَشْرِرٍ، as in ﺔَشْرِر (p. 1237), the ﺔَشْرِر is, of course, not convertible into ﺔَشْرِر.

P. 1250, l. 3. I have not come upon the name of its author (MN)—l. 13. “in its position,” i. e. in ﺔَشْرِر (pp. 946-7, 984).

P. 1251, ll. 20-21. See note on p. 1204, l. 21—l. 22. Sn. IV. 393, l. 17, questions whether [ٍغَرَس] be pronounced with Fath of the initial, like ﺔَشْرِر [247], or Kasr, like ﺔَشْرِر [235, 237]; but the latter is probably
correct (see note on l. l.). In HH. II. 139, l. 3, where and 
appear to be misprints for and respectively, the pl. is not
mentioned; being given as the fem., apparently , with Kasr
and Damm [of the initial], as is there said, on the authority of
IAth, to be pronounced—_Ibid_. with triple vocalization of the ،
and quiescence of the ف , as in the KF (Sn)—l. l. Consider the vowel
of the ق in the pl., for I have not seen any mention of this pl. in the
KF (Sn). I take it to be Kasr, because is a well-known broken pl.
of (Part I, pp. 897, 900-2); while , like [247], is not men-
tioned among the broken pls. of the unaugmented _tril_. [237].

P. 1253, l. l. Read ُقَبَكَ.

P. 1255, ll. 9-10. Because substitution of ِ for ى is more common
than for ى.

P. 1257, l. 7. For "719" read "724".

P. 1260, l. 5, "is formed" from مـيَتـيَ as the context in EM. 133
shows—ll. 11-13. In Tsr. 353 "Iamb" is represented by "Abâ Bakr,
which might stand for IS; and "Th" by "Abu-l'Abbâs," which might
stand for Mb: but, AUd being a Kûfi, the authorities here mentioned as
intermediate between him and F are more likely to have been the Kûfi
Th and his pupil IAmb, who is called in NA. 330 "the most learned
and excellent of men in the grammar of the KK", than the Baṣris Mb
and IS. Both IAmb and F were Baghdâdis; and F, being 17 years
younger than IAmb, may well have learnt from him, though not
expressly mentioned among his pupils in my Chronological List—l. 14.
Read "(ظ)"—ll. 22-23. IBr means that َسُوسَيْةٌ is _orig_. ُسَوسَيْةٌ, where
the second س and the ل are the first and second ل, respectively.
(115A)


P. 1262, ll. 18-19. (c) and (d) are transposed in Aud. 251. I have followed the order in Tsr. 354, which is obviously more appropriate, because (a) in l. 24 is connected with (d), not with (c)—l. 20.

Dele "[below]", and after "shifted" insert "[711, 713]".

P. 1264, l. l. Read ֙֔וט —Ibid. Dele "713".

P. 1265, l. 13. "it" refers to "the pl."—ll. 14-15. ֖֚וֹר , pl. ֖֚וֹר (Jh, MAZ, KF) and ֖֚וֹר (Jh, KF), like ֖֚וֹר , pl. ֖֚וֹר and ֖֚וֹר (Jh). But ֖֚וֹר as pl. of the hollow ֖֚וֹר is contrary to the rule laid down by R in Part I, p. 901 (ll. 16-17); and ֖֚וֹר as pl. of ֖֚וֹר with Damm of the initial is not given in Jh, MAZ, or KF under ֖֚וֹר itself; while ֖֚וֹר printed by Dieterici in IA. 369, l. 13, for the sing. of ֖֚וֹר should probably be ֖֚וֹר with Fath, as indicated here by the author of the Aud.

P. 1267, ll. 1-13. ֖֔וֹדַ֔ד , pl. of ֖֔וֹדַ and ֖֔וֹדַ , in which sings. the ֖֔וֹדַ is neither transformed (case a) nor quasi-transformed (case b), are here explained as either anomalous or heteromorphous, the proper sing. in the latter case having its ֖֔וֹדַ transformed, like ֖֔וֹדַ for ֖֔וֹדַ and ֖֔וֹדַ for ֖֔וֹדַ; or quasi-transformed, like ֖֔וֹדַ —l. 20.

Jaww was the name of AlYamāmā in heathenism until the Ḥimyari [King, Ḥassān Ibn Tubba' (MDh)], when he had put to death the woman named AlYamāmā, [sister of Rabāḥ Ibn Murra atTasmi (MDh).] named it after her (Bk). Rabāḥ (MDh. III. 285-6, IKhld. II. 24): Riyāḥ (Tr. I. 772, IBd. 56-8).
P. 1270, l. 3, l. e. "which is pronounced with Fath etc."—Ibid. אור י"שא יושעב שאר, which is pronounced with Fath etc. (printed שאר יושעב), as by Broch and Jahn in §. 727 of the M), aor. יושעב א"ב [727], by conversion of the א"ב into א [684, 719]. It sometimes has its כ and ל transposed, as אירא ש"הא (like אירא ש"הא), aor. אירא ש"הא for אירא ש"הא ש"הא (like אירא ש"הא ש"הא), in which case it resembles ש"הא wished for ש"הא ש"הא, aor. ש"הא ש"הא for ש"הא ש"הא. But this cannot be the case in p. 250, l. 18, where the ב is expressly said to be guttural; so that ש"הא and ש"הא (thus lithographed in R. 51, l. 15) should be ש"הא and ש"הא—l. 20. Read "[receptacle]."


P. 1272, l. 21—p. 1273, l. 17. This passage in A. IV. 385-6 follows "anomalous [685 (case 6, f)] (A)" in p. 1602, l. 17.

P. 1277, l. 3. The Follower (Nw) Abu-lMiıkđäm [or Abû Naşr (IKb, Nw, TH, IHjr)] Raja Ibn Ḥaiwa alKindî [ash-Shâmî (Nw, TH) alFilâšînî (Nw, TH, IHjr) or alUrđunnî (Nw), the Jurist (Nw, IHjr), one of the learned (IKhn)], d. 112 (IKb, Nw, IKhn, TH, IHjr). He used to sit with 'Umar Ibn 'Abd al'Azîz (IKhn)—Ibid. I. e. you do not [convert the א into א, and] incorporate [the preceding א into it]. Lane's phrase (p. 1811, col. 1) "not having its א incorporated into the א, so as to become אא, as it should by rule" is open to the objection that the first letter ought to be incorporated into the second, not the converse [735]—l. 15. Its being diptote is no reason for its exemption from incorporation. Both my copies of the Tsr (pp. 356, 846) have לוה אסם רגב סמיוו השרב, where either רגב (referring to אסם) has slipped out after רגב, or "diptote etc." is meant to be a supplementary explanation of a quality in "name" [140], not a part.
of the reason for absence of incorporation—l. 17. Read "a sort"
—l. 20. ندا with Damm of the ن (Tsr, Sn), says the author of the
Tsr; but properly, in my opinion, with Fath of the م, an intensive form
of م forbidder, and therefore on [the measure of] جعول [343] with
Fath of the ف (Sn)—l. l. "mobile in the ب", i. e. whose third is a mobile
(117A)

P. 1278, l. 5. Read "pl."—l. 15. Put a colon after "meaning"
—l. 18. Read "dim."—l. 23. "مغعل [above] ", here meaning
(117B)

P. 1279, ll. 3-5. This clause serves to explain why this م may be
converted into م in جدل and notwithstanding that it is strong
by reason of its mobility—ll. 16, 18. R draws a distinction between
مسوى موضع and موضع موضع, making conversion preferable in the former; but
necessary in the latter, from the intolerable heaviness of double م after a
pronounced with Damm. See pp. 1585, 1660.

P. 1280, l. 13. After "v." insert "[in the pret.] "—l. 20. م is a distinctive pron. [166 (MN)—ll. 21-22. From an ode composed
by him when taken prisoner by the Taim of ArRibāb [309, 310], on
the second day of AlKulāb (Jsh). AlKulāb is [said by ANB, on the
authority of As, to be (Bk)] a water [belonging to the Banū Tamīm
(Bk)] between AlBāṣra and AlKūfa (Bk, ZJ, MI), where were the
first and second [battles of] AlKulāb, two of their celebrated days
(MI). For other verses of this ode see p. 1577 and Part I, pp. 161,
959.

P. 1281, ll. 1-2. Cf. IAth. I. 468 (note 3)—ll. 1-3. This extract
from A. IV. 401 should come immediately after "both ways" (p. 1586,
I. 15) but I have inserted it here partly to avoid repeating it there, and partly to indicate the source of the corresponding passage in Tsr. 356 (847 of my MS)—l. 10. Read "(Tsr)".

P. 1282, l. 15. The And (p. 253), A (vol. IV, p. 403), and MKh (vol. II, p. 248) have it apparently meaning whose water pours down; but Sn objects that, being trans., this phrase should be that pours down its water (as I have translated it in the text) or whose water is poured down—l. 23. Read "with great".

P. 1285, l. 3. AlGhamr [without Abu] (J): Abu-n Na'jm alKilâbî (Tsr)—l. 4. Dhur Rumma's mistress Mayya was daughter of Mukâtîl, or 'Âсим, Ibn Ţalâba Ibn Kaïs Ibn 'Âсим alMinârî (see TSh. 334-5, IKhn. 563), not of Mundhir.

P. 1286, l. 6. and occur in some of the MSS after (MASH), and are given in R. 355 as part of the text of the SH; but are not found in SH. 136, nor in Jrb. 180—l. 10. Dele "719".


P. 1288, l. 12. After "possible" put a comma—ll. 12-13. and (R. 356, l. 13); but the context shows that their o. f. s. (like in l. 10) are required here.

P. 1290, l. 4. M omits , which is added by IY and Jrb—l. 5. Put a colon after "(IY)"—l. 12. I. e. of the pret. (for ); not of the aor. (for ), as in l. 10.—l. 12. Read "(IY)".
P. 1292, l. 13. Cf. XCVIII. 9-11. (pp. 485, 653). The usual construction as for God, he fears Him, and as for the deed of the righteous, he takes example by it would not suit the metre.

P. 1294, l. 6. Read "[below]".

P. 1296, l. 6. Its author is not named (Jsh)—Ibid.

(IV. 1372, A. IV. 414), in which version the subject of the verse is not apparent—Ibid. (A, Jsh), as in p. 1299 (l. 15)—ll. 9-10. A play on words is perhaps implied here, meaning because is a calf of a wild cow—l. 1. Its author is not named (Jsh). It is cited by S as by a man of Yashkur, but is said [by some] to have been forged by KhA (IV). S (vol. I, p. 300) says of the next verse (in p. 1297, l. 7), that it is by "a man of the Banu Yashkur"; and afterwards says of this verse which IV seems to understood as meaning and the same poet also says, whereas it may only mean and a poet also says.

P. 1297, l. 7. "

P. 1298, l. 9. On see Part I, p. 1171 (ll. 2-10)—l. 14 becomes when synarthrous or pres. or a voc. or paused upon.
P. 1299, l. 1. *الَّاَّبَيْحَ (A. IV. 413), with a dotted ق, i.q. الكَرَمُ; as in Al‘Aimī and the Msb, the language of which is "Aud َلَّاَّبَيْحَ [apparently to be read as َلَّاَّبَيْحَ, a foreign word that people use with the ٰ and ٰ]" (Sn). But the first hemistich is cited in Jh. I. 577 as an ex. of ٰلَّاَّبَيْحَ (with the undotted ق) i.q. شَرَفَ and َكَرَمُ.

P. 1304, l. 2. Read "(Tsr)"—l. 13. Read "Ibn" for "Abn"—l. l. "inseparable" is meant to exclude the ٰ of the perf. pl. masc. نِن, which, on elision of the ن [110, 234], is at the end of the n.

P. 1307, l. 9. This is an explanation of the meaning (l. 8), not of the construction, because it makes طُوْيُبُ a direct obj. of َصُبْتُ; whereas, in the acc., it is an unrestricted obj., i.q. طَبْيَبًا, governed by مايَسُ "thou be happy! necessarily suppressed [41]—l. 13. طُوْيُبُ َأَمَّ ٰis enunc. of َلَّاَّبَيْحَ in the preceding words [XIII. 28. They that have believed, and wrought good works (K, B)—l. 16. With طُوْيُبُ in the nom. the ٰ denotes deserving or quasi-ownership [504], the sense being Happiness is due to thee, or May happiness belong to thee!—l. 17. "explanation" of the ag. here, as in َنْبَ يَزْيُدُ [504]; and of the obj. in سَّبِّيَا لَكَ [41, 504].

P. 1310, l. 11. Dele "[above]"—l. 16. Read َخَوَائِمَ .

P. 1311, l. 12. In the text of M on §. 686, as printed by Broch and Jahn, between َضَوْيِرِبُمُ and َضَوْيِرِبُمُ, I insert as evidently intended, if not actually written by Z—Ibid. This ex. َضَوْيِرِبُمُ presents a difficulty, because the ِ here is substituted not for the ٰ of َضَرَبُ, as Z seems to make out, but for the ُ of َضَرَبُ (p. 1315, ll. 18-19); while
its substitution for this 

cannot be explained, according to the rules given in this section, since in the dim. this 
i.e. the first 
in 
(o.f. of 
), is not quiescent (p. 1301, l. 8, and p. 1315, ll. 12-15). The rule stated by R, however, in Part I, p. 1207, ll. 13-19, will account for it—l. 15. IY apparently regards 

orig. 

(p. 974), its second Hamza being converted into 
in the sing. (pp. 964, 1184, 1253); then reappearing in the o.f.s. of the pl. and dim., and there converted into 
(pp. 973-4). But, if so, 

and 

are 

exs of conversion of Hamza (not 
) into 
. If on the other hand, he means that the 
converted from Hamza in the sing. is converted into 
in the pl. and dim., his assertion about "the combination of two Hamzas" has no foundation. Z, in citing these two 

may regard 

for 
(p. 974); or as 

orig. 

[above], then 

[pp. 964, 1184, 1253]: but in either case he holds that the 
second is converted into 
in the pl. and dim.; so that, in his view, there is no "combination of two Hamzas," and the obligatoriness of the substitution must be otherwise explained. See Part I, pp. 991, 1198-9, 1203, 1208 on the latter case; and p. 1207, ll. 12-18, on the former, the 

of 

being treated as aug., like that of 

(Chapter I, p. 971), though 

here is foreign—l. 21. In the two 

given (ll. 19-20) the 

is third. As to the 

fourth see Part I, p. 1326 (l. l.)—p. 1329 (l. 4).

P. 1312, l. 4. After "explained" R (p. 357, ll. 16-17) adds "in the chapter on the Relative Noun and the chapter on Transformation," referring to §§ 300 (pp. 1324-9), 719 (p. 1563). In the R the chapter on Transformation precedes that on Substitution. Cf. § 684 (p. 1241, ll. 5-12).

P. 1314, l. l.—p. 1315, l. 1. This explanation probably applies to the pronunciation described in (c) as well as that mentioned in (h).
P. 1316, l. 7-9. 기호 is the material part of this ex., and the SH gives no more; while the M and R prefix &>' as "A moria la mukuuf.*

P. 1317, l. 18. 기호 (D, in both eds., pp. 186, 116) : 기호 (CD. 237). There seems to be no object in alleviating the Hamza here—l. 19. Read "dims."—ll. 21-23. Its dim. is 기호 (Jh, KF), not *기호 (KF) : do not say 기호 (Jh).

P. 1319, l. 2. Read يوينت—l. 6. Abu-l’Ullâ İbrâîs Îbn Muhammed Îbn Müsâ alAnşârî alKurtubî, a Grammarian, Philologist, and Reader (d. 647). He dwelt at Sabta (Ceuta), and lectured there; and was celebrated for his accomplishments and learning (BW).

P. 1320, l. 6. "according to most," while some hold that the ت in 기호 is a subst. for ت (p. 1323, l. 12, and p. 1326, ll. 1-2).

P. 1324, ll. 10-14. As to the [n.] pre. to the أ of the 1st pers. there are four opinions, (1) that it is infl., in the three cases, with assumed vowels [129] ; which is the opinion of the majority: (2) that it is infl., in the nom. and acc., with an assumed vowel; and, in the gen., with an apparent Kasra [displacing the Kasra of affinity (Sn)] : which is preferred by IM [129] in the Tashil: (3) that it is uninfl.; which is held by Jj [159] and IKhb: (4) that it is neither infl. nor uninfl.; which is held by IJ (A) : and, according to this, when you say سَلَامٌ حاضِرِ مُنْسَبَ المَعْزِلَ يُهْبِتِ My manservant is present, بَلْ الزَّنَى is [parsed as] an inch., in the place of a nom., since constructive inflection is not peculiar to the uninfl. (Sn). But both of these [last] two opinions are plainly weak (A. III. 4-5).
None of the three theories in $\beta-\delta$ (pp. 1326-1328) accounts for the mobilization of the second letter in قَدَّوَانِ; unless we assume that the rule prescribed for the rel. n. دَمَّوَيُ, like دُمَّوَيُ (Part I, p. 1365, l. 4-p. 1366, l. 1), extends to the du. also: and the most satisfactory theory, therefore, seems to be the one propounded by IJ (p. 1328, ll. 7-10), and apparently adopted by R (p. 1329, ll. 8-9)—ll. 21-23. The difference between the two opinions is that قُدَّوَانِ, according to Akh, is قَلَعَانِ; and, according to S, is قَعَعَانِ.

"resemble the aprotthetic ns." in being infl. with vowels (Part I, p. 21, ll. 21-22). A single letter being unable to support the inflection (p. 1323, ll. 22-24), a second is appended, on which it may rest, as in لـ—l. 10. Put a comma, instead of a full stop, after لـ—l. 19. See S. II. 79 (l. 18) 80 (l. 3). Some extracts from this passage are given in §. 306 (p. 1364, l. 21—p. 1365, l. 1) in combination with R. 130, ll. 8-9.

Cf. the explanation given by A in §. 751 (pp. 1791-2).

Both my copies of the Tsr (p. 362, l. 2, and p. 859, ll. 15-16) have "a ب does not precede it," an obvious mistake.

For "taken" R. 359, l. 3, has "derived," which seems to be less appropriate (cf. p. 1299, ll. 4-8)—ll. 14-15. Cf. p. 329 (ll. 19-21)—l. 17. Abû 'Amr Ibn Al'Alâ (IY. 13791 l. 12)—l. l. Abû 'Amr ashShaibânî (R. 359, l. 4). It looks as if there were some confusion here between the two Abû 'Amrs. Perhaps R wrote "Abû 'Amr," meaning IA1 (Prefatory Note to the Abbreviations of References); and some injudicious copyist inserted "ashShaibânî."

We saw him (R. 359, l. 9).
P. 1335, l. 1. Ḡatā'ahā (M, IY. 1379) : ʿawāb (A. IV. 418)—l. 2. Ḡatā'ahā (M, according to both Broch and Jahn) : ḡatā'ahā (A), his saying being perhaps a [prepos.] d. s. to [the indet.] [78], i.e. (in the state of their being) below (the quantity wherein was) the life of her neck, meaning of herself (Sn), i.e. not enough to keep her alive, where "their" refers to the "gulps," and "her" to the "sheep"; while, in the version with ʿawāb for Ḡatā'ahā (Note on l. 1), "their neck" and "themselves" and "them alive" should be read, the pron. referring to the flock.

P. 1337, ll. 4-5. In this text all that is given in IY. 1380, l. 6, is which may be meant for XVIII. 2. [205], as was assumed in §. 671 (p. 1102). The rest of the text is taken from Jrb (p. 183, ll. 3-4, of my MS)—ll. 19-21. ʿāmī is the serpent (Jh). Jh says in the ʾSaḥāḥah (Sn), ISk says that its o. f. is ʾāmī, which is abbreviated, like ʾāmī, and ʾāmī and ʾāmī [251] (Jh, Sn) ; and what he transmits from ISk is implied by the wording of the KF (Sn), which has " ʾāmī, like ʾāmī, is ....... the serpent, white and slender, or general, like ʾāmī [251], is ....... the serpent, white and slender, or general, like ʾāmī with Kasr, pl. ʾāmī, ," where "like ʾāmī " is taken by Sn to imply that ʾāmī is sometimes abbreviated into ʾāmī, like ʾāmī into ʾāmī [251]—l. l. For the first "what" read "which."

P. 1338, l. 9. Dele "262."

P. 1340, l. 2. Put a comma, instead of the full stop, after ʿāmī (IY, Aud, MN) : ʿāmī (IK, Ahl. 185). ʿāmī (IY, MN, Tsr), a pret. v. (MN) : ʿāmī (IK, Ahl), for [757]—l. 18.
This looks like a transposition (Part I, pp. XXXVI—IX), properly or that have been, or are, too narrow for the entrance of needles.

P. 1341, l. 3. One of the nobles of the Banū Rabi‘a Ibn ‘Āmir; and one of “those whose hearts are conciliated” [Kur. IX. 60]; and a chief among his people, clement, intelligent (AGh). He submitted to the Apostle of God, and became a Muslim; and then apostatized, and joined Kāiser [below]; but afterwards returned, and [again] became a Muslim (IKb). And [IKb says that (Is)] ‘Umar made him governor of Ḥaurān [a country in Syria (Bk)], where he died (IKb, AGh, Is). Kāiser [Caesar] is a foreign name, being the royal title of the Kings of the Greeks, as Tubba‘ is for the Arabs, Kisīrā [Chosroes] for the Persians, and AnNajāshī [the Negus] for the Abyssinians (Jk).

P. 1343, l. 19. After this text IY adds “the poet says

Then, if they pull down my house by treachery, verily it is a noble heritage that recks not of consequences”—Ibid. Read “orig. ّدِرَّةٌ”.

P. 1344, l. 2. Read ّتَلَّتِ.

P. 1345, l. 2. For “is” read “as.”

P. 1347, l. 12. It is rad. as being a subst. for the حَدِيدَةٍ and aug. as being a coordinative; but, even in the latter case, is quasi-rad. as occupying the place of the third rad. in ّتَقْلِبُ and ّجَدَعُ (II. 16-17).

P. 1348, l. 2. Shu‘aib was one of the Prophets (KF). The Prophet Shu‘aib, says Thi, is Shu‘aib Ibn Mīkā‘il Ibn Taskhar [below] Ibn Madyan Ibn Ibrāhīm alKhalil; and, says IKb, the paternal grand- mother of the mother of Shu‘aib was daughter of Lot. [But “of the
mother” is omitted in IKb. 21 and Tr. I. 365.] And, says Thi,
Shu‘aib was called The Preacher, or Orator, of the
Prophets [from the beauty of his appeal to his people (K, B on VII.
83), who were users of short measures and weights (K)]. And he
became blind at the end of his life. AsSam‘ání says that the grave of
Shu‘aib is at Hitţín, which is a town on the shore of Syria; and this,
which AsSam‘ání says, is notorious, well known to the inhabitants of
our countries. And upon his grave is a building, which is consecrated
to religious uses; and people repair to it from distant places, to visit
[it], and obtain a blessing (Nw). B. VII. 83. gives “Yasjur” for
“Taskhar” [above] — l. 5. These verses are attributed by Jhz, Kl,
and H to Abu-l‘Amaithal ‘Abd Allâh Ibn Khâlid. And عَقَع* occurs
in the language with various meanings, among them the huge lion and
the noble chief (AKB)—ll. 8-9. The correct version is [the one here
given, which is] that of Jhz, with ٍكَلَّامَ in place of ٍكَلَّامٍ [in the first
hemistich]; and with the second hemistich thus [worded, i.e. as in
l. 9]: and so Z quotes this verse in the Mustakṣâ [on Proverbs
(HKh)]; but he quotes the first hemistich thus

وعَقَعَ آلاَّ ثَنِّينِ كَأَلْجَرَ مَنْهَا

and she said to us two (words, one) of which was like snow, which is
more appropriate to what H says [in ll. 16-18] (AKB). Both eds. of
the D (pp. 119, 72) have

وَكَلَّمتِهَا ثَنِّينِ كَأَلْجَرَ مَنْهَآٰ وَأُخْرِىٰ عَلَىٰ لُقُوحٍ أَخْرِى مَنْ النَّجْبِ

And I spoke to her two (words, one) of which was like water, and
another hotter than live coal upon thirst, or and another upon a thirst
hotter than live coal, where Thorbecke prints ٌأَحْرَرٍ, while the Constan-
tinople ed. gives no vowels; but neither of these versions yields so clear
a sense as those of Jhz and Z above—l. 15. Read "which"—l. 19. Read "holds".

P. 1350, l. 12. For "above" read "below".

P. 1351, ll. 13-14. Jh. II. 576 has s for ٌ، and ٌ for ل. Lane (p. 990, col. 1) has "and replace it by ٌ", and "كان ل. " but the quiescence of the ٌ is unaccountable in the first ل، on which there is no pause; and doubtful in the second, because it is unusual to give the pausal form at the end of an ex. where pause is not in question. In an actual phrase, no doubt، would be repeated [227]; but repetition is unnecessary when the object is to show merely the form, not the construction.

P. 1352, l. 10. ٌ is dim. of ٌ، and ٌ of س (Part I, p. 1223)—l. 20. Its author is not named (Jsh)—l. 21. مسعود (R. 360): ٌ (M).

P. 1354, l. 16. "They" refers to ٌ and ٌ (not ٌ and ٌ).

P. 1355, ll. 10-11. This is the "verse of Jereer" alluded to in Lane (p. 2644, col. 3, under لبث).

P. 1356, ll. 6-7. Abù Wajza (TSh, KA, IHjr, AKB) Yazíd Ibn 'Ubaid (TSh, KA, AKB), or Ibn Abi 'Ubaid (KA, AKB), asSa'di alMadani (IHjr), the Poet (TSh, IHjr, AKB), Traditionist (TSh, AKB), and Reader—so says Sgh in the 'Ubāb—is said, by IKb in the TSh, to have been (AKB) of the Banû Sa'd Ibn Bakr Ibn Hawāzin, foster-brothers of the Apostle of God [Part I, p. 310 and Note] (TSh, AKB), and to have (AKB) died [at AlMadīna (TSh, AKB)] in the
year 130 (TSh, IHjr, AKB). But I say that he was of the Banū Sulaim, and only grew up among the Banū Saʿd (AKB), to one of whom his father had been sold as a slave (see the whole story in KA. XI. 79)—l. 9. This verse is compounded of two hemistichs of two verses; but occurs thus in the ʿ-Sahāh of Jh, who is followed by R and others (AKB)—l. 11. Read "time of (the")—ll. 20-21. See p. 839 (ll. 19-20).

P. 1357, l. 7. Read "woof"—l. 12. For "349" read "697" (p. 1398). In § 349 (p. 1679; ll. 17-18) the pass. aor. ʿaʿrāq, with Fath of the ʿ, is from ʿaʿrāq [697]; and, with quiescence, is from ʿaʿrāq [382, 679]. This distinction is not noticed by AdDasūkī probably from inadvertence, because his position that ʿaʿrāq, being pass. of a singly trans. ʿ, is intrans. (DM. II. 142, ll. 11-12), in no way depends upon it, since ʿaʿrāq and ʿaʿrāq have the same government. In Amr. II. 139-40 also, ṣaʿrāq is the only form mentioned—l. 15. ṣaʿrāq and ṣārāq [60] is by Ṭufail [Ibn Kaʿb (ID)] alGhanawi (K on I. 4), an elegant ancient poet (ID). He was [Abū ʿKirān (KA)] Ṭufail [Ibn ʿAuf . . . . . . . . Ibn ʿAuf (KA, AKB)] Ibn Kaʿb alGhanawi a heathen (TSh, KA, AKB) poet (KA, AKB), said to be one of the most ancient poets of Kais (KA). IKb says in the TSh that (AKB) he was the best describer of horses among the Arabs (TSh, KA, AKB), and was called in heathenism ʿaʿrāq The Beautifier [below] from the beauty of his poetry (TSh). As says that he was named ʿaʿrāq the Ṭufait of Horses from the frequency, and ṣaʿrāq [above] from the beauty, of his description of them (AKB). Abū Dulaf Hāshim Ibn Muhammad alKhuzāʿi informed me that IAAs said to him "My uncle [ʿAs] told me that Ṭufail was senior to An Nābigha alJaʿdi, no champion [poet] in Kais being more ancient than he; and that Muʿawiya used to say
'Leave me Ṭufail, and say what ye will about the other poets'" (KA). Ibn Ṭāhir mentions that this Hāshim Ibn Muḥammad was appointed governor of Al Başra in 305.

P. 1358, l. 12. Its author is not named (Jsh). But Lane (p. 947, col. 3) says that it is by Jamil—l. 13. Read "(M, R)."

P. 1361, l. 17. The reference is to p. 1362 (ll. 19-24). On the ^ in this line see p. 1362 (ll. 24-25).

P. 1363, l. 4. Read "the [last] ṭ"—l. 22. Read "[with ی in continuity] ".

P. 1365, l. 16, and P. 1366, l. 3. printed by Fleischer (B on II. 249, 257) should evidently be فَعَلَتْ وُلَدَتْ


P. 1368, l. 14. حِجْرِان (R. 361, l. 7) an evident misprint.

P. 1370, l. 2. Read "seeled"—l. 3. This ex. in M. 176, l. 5, follows (p. 1369, l. 9).

P. 1371, l. 2. After "when" insert "not"—l. 17. The "incorporative conversion" is not the conversion of ُ into ٌ، which we are discussing, this being independent of incorporation, as is seen in إِذَا دُرِكَ and إِذَا دُروَيَ انْزَداَرٌ; but is the subsequent conversion of one approximate into the other, e.g. of ُ into ٌ، or of ٌ into ُ، this conversion being a necessary preliminary to incorporation [735].

P. 1372, l. 13. Cited by Ks (Jh). The verse before it is given in Part I, p. 1463 (l. 21)—ibid. ُ نَصُصْبَاَ بَناَ. Be sure thou do not detain us, but in Jh's version ُ نَصُصْبَاَ بَناَ (MN)—l. 21. A Convert (Is),
heathen-Islāmi (TSh). An [early (Is)] poet (KA, Is) and cavalier, prominent among the poets of the Umayyā dynasty (KA). It is said that Kurā' was his mother, his father's name being Suwaid or 'Amr. He courted the mother of Jarīr, the poet; and afterwards lived to be judge between Jarīr and AlFarazdak (Is) — l. 23. (B on L. 23, MN): ṭjurū (Jh), which in this section is more appropriate. Is. II. 347 has ṭjurū, which may be ṭjurū I shall be chidden or ṭjurū I will chide (thee)—ll. 23-24. Cited in B (not K) on L. 23. [193, 233, 649] as an ex. of dualization of the ag. treated as equivalent to repetition of the v.

P. 1375, l. 10. Derenbourg (S. II. 342, l. 8) prints ʿalā and ʿulā, and similarly Lane (p. 369, col. 1) prints ʿulā and ʿalā; but Broch (M. 176) and Jahn (JY. 1276, 1390) omit the Tashdīd (see p. 1701, l. 19—p. 1702, l. 2.)—l. 12.

Hanżala (Part I, p. 187A)
Mālik
Dārim
Jarīr
Fūkaim

P. 1376, l. 11. ʿin here is abstractive (Part I, p. XLI, ll. 9-20), the sense being that the camels' tails were so stiffened by dung and urine, which had dried upon them in the heat of summer, that they stood up straight like the horns of the mountain-goat—l. 18. ʿarbāb O my Lord (Jh, MN, Jsh), so recited by IM in the CK (MN); or ḫād (MN, Jsh), recited by Z (MN), IH, Jrb, and A—ll. 18-19.
MD says "Abu-lGhul recited to me these verses by one of the inhabitants of AlYaman" (MN).

P. 1377, l. 9. Its author is not known (Jsh).

P. 1378, l. 6. A great tribe of Ma'add; or, it is said, of AlYaman (LL). IKB mentions (p. 31) KudVa Ibn Ma'add, who went over to Himyar, and are reckoned of AlYaman; and (p. 51) Kudāta Ibn Mālik Ibn Ḣimyar — l. 20. printed by Fleischer in B. II. 115, l. 1, should apparently be.

P. 1379, l. 20. Or fifth or sixth, as [below].

P. 1381, l. 4 I have transferred the latter paragraph (on quiescent before ) of M on S. 695 to S. 696, and amalgamated it with what M there says (on quiescent before ), because SH treats these two subjects together — ll. 10-11. printed by Broch in M. 177 (l. 1), should be and as given by Jahn in IY. 1391 (l. 13) — l. 13. Read — ll. 18-21. The absence of an intervening vowel, "when the first is quiescent," makes the transition more abrupt — l. 21. For the reason of the impossibility see p. 1753 (ll. 24-25).

P. 1382, ll. 10-11. See P. XXIII. 114, Md. II. 119. — ll. Read and.

P. 1383, l. 15 — p. 1384, l. 3. There is a hiatus, in my MS (p. 185, l. 4) of the Jrb, between "recoils somewhat from the" and "so that the and coalesce". I have ventured on attributing to Jrb so much of the context interposed by IY, whose argument he is here borrowing with some abridgment, as is necessary to re-establish the connection between these two clauses.
P. 1384, l. 16. given by Jahn (IY. 1393, l. 1) is a misprint.

P. 1385, ll. 9, 10. simulating the sound of \( j \) is written as (1) \( j \), e.g. in my MS of the Jrb (p. 185, l. 10), which here has \( جدّق \) and \( جدّل \): (2), e.g. in R. 363, l. 14., which has \( مصدّر \) (for \( جدّق \) in p. 1382, l. 5); and similarly in M. 177, l. 8, SH. 142, l. 5, and IY. 1393, l. 6, which have \( مصدّر \) and \( مصدّر \) (for \( جدّق \) and \( مصدّر \) in p. 1386, ll. 14-15): (3), e.g. in IY. 1463, l. 3, which has \( مصدّر \) and \( مصدّر \) (as in p. 1718, l. 1). I have throughout adopted the third notation, because obviously the clearest.

P. 1386, l. 9. Read "accordingly] ".

P. 1387, ll. 17-19. The outlet of \( ش \) and \( ج \) is the middle of the tongue, and the opposite part of the palate (p. 1707), its upper end being towards the tip, and lower towards the root, of the tongue; while that of \( ج \) is between the central incisors and the tip of the tongue (p. 1710); but IY here makes the latter outlet extend so far inwards as to impinge upon the upper end of the former—l. 21. For "likely" read "like".

P. 1388, l. 18. The "two causes" are (1) covering and (2) community with \( ج \) in outlet and quality (sibilance), both found in \( ص \), but only the second in \( س \), and an approximation to part of the second in \( ش \) and \( ج \).

P. 1390, l. 5. Read "as \( ذبح \) i. q. \( ذبح \) (A)"—l. 17. And for \( خ \) (pp. 1194-5).
P. 1391, l. 1. Read \( \text{ذ} \) — II. 18-20. This is the version actually given in A IV. 414; but I have substituted the other (II. 16-17 and 22-23), for a reason which appears to me conclusive (p. 1392, II. 2-5)—l. 21. To avoid useless repetition, A's saying here quoted is transferred from No. 20 below (p. 1392, l. l.) to § 695 (p. 1378, II. 11-12, and p. 1379, l. 3).

P. 1392, l. 20. Read "Substitution."

P. 1393, II. 13-14. Sn. IV. 417, l. 8, has "of the \( \text{ذ} \) for the \( \text{s} \)," an obvious misprint.

P. 1396, l. 9. The extracts from the SH in this section are taken partly from the dissertation on the Unsound and the Sound (SH. 6), and partly from the chapter on Transformation (SH. 111).

P. 1397, II. 12-14. Elision is regarded by IH as a mode of transformation (Cf. p. 1396, II. 6-8), but by Z as a distinct process (see p. 1441, l. 2). A word may be described as transformed, i.e. altered in form (p. 1441, l. 3), by elision of a letter; but the letter elided can hardly be so described, since elision makes its form disappear altogether.

P. 1398, l. 7. Apparently from the same poem as verses on p. 715 and Part I, p. 155.

P. 1401, l. 18. Approaching to the sound of "a" in our word "ball" (Lane, p. 2350, col. 2), or rather "bawl," in order that the "a" may be followed by a "w," as the Fatha on the \( \text{l} \) in \( \text{ত} \) is orig. followed by a \( \text{w} \) (in \( \text{ত} \) ).

P. 1403, l. 16. "[672]". See p. 1116 (II. 18-21)—ibid. Read "quin."—l. 23. 

P. 1404, l. 12. Read "and ".

P. 1405, l. 21. Read " [named (R, Jrb)] ".

P. 1408, l. 10. And \( \text{ب} \) [187, 198, 640].

P. 1409, l. 21. "of \( \text{حودوان} \) " and \( \text{حودوان} \) (p. 1547).

P. 1410, l. 8. Read "they substitute"—l. 12. \( \text{ذر} \) (M, IY, SH) with Fath of its first, and quiescence of its second (Bk) : \( \text{ذر} \)

18
Yayan, [with its second] mobilized (KF)—l. 14. a valley between Dahik and Duwaihik (MI, KF), which are two hills (MI)—l. 1. with Fath or Kasr of its initial is a place wherein was a battle (Bk. 187, 234)—Ibid. (Bk 187) (T. 90, IY. 1396) with Kasr, which is the well-known version (T).

P. 1411, l. 11. "one word only," i. e. and [above]—l. 16. "together with" (in R. 296, l. 16) means "which is here tolerated because of"—l. 20. This "cause" is the quiescence of the first in from , in which case their would be orig .

P. 1414, ll. 17-18. R inserts this clause to preclude the idea that their may be a , and their (as apparently, though not really, in , in which case their would be orig .

P. 1416, l. 17. "[quiescent]". See p. 246, l. 18.

P. 1418, ll. 9-10. "what we have said" on p. 1416 (ll. 15-18).


P. 1421. l. 8, and p. 1422, l. 2. Dele the comma after "685".

P. 1425, l. 1. "therefore," i. e. because the , which is now initial, is no longer quiescent.

P. 1426, l. 4, "the reason for elision is weak," being merely a superficial resemblance to , since , not being an inf. n. [331], is not conformable to the v. (see p. 1421, ll. 5-8).

P. 1427, l. 10. Read "word"—l. 18. Read "formations"—ll. 21-23. Cf. p. 1219 (ll. 24-25).

P. 1428, ll. 7-8 and 19-20. Cases (b) and (c) overlap here. Only two cases are distinguishable, vid. where the second is (a) not a letter of prolongation, or (b) not converted from an aug. letter—ll. 23-25. R objects to IH's condition here; but employs it himself,
for the sake of convenience, on p. 1656 (l. 21), where it is not inconsistent with his present rule, since the second ٧, if mobile, is obviously not a letter of prolongation.

P. 1431, 10. Dele the full-stop after “such”.

P. 1432, l. 19. Read “Kasras”.

P. 1433, ll. 14, 23. The Hijaz [or AlHijaz] is an extended mountain that forms a barrier between the Ghaur [Lowland] of Tihāma and [the Highland of] Najd (MI). Cf. the verse on p. 386 of Part I.

P. 1434, l. 16. I insert ٥٠ before ٥٠ in R. 304, l. 6 (٥٠ لعلة طاء جمجمة).

P. 1435, l. 8. I. e. others than the Hijazīs (pp. 11-12). BY (p. 46, l. 2) says that the Hijazīs are “Kuraish and [other descendants of] Kināna, in whose dial. the Kur was revealed”; and that the others are “Tamīm, Kais, and Rabī‘a,” thus omitting Hudhail and Asad.

```
| 'Adnān (Part I, p. 113 A) |
| Ma‘add |
| Nizār |
| Rabī‘a |
| Muḍar |
| AlYās |
| Muḍrika |
| Tābikha |
| Udd |
| Murr |
| Tamīm (Part I, p. 187 A) |
| Hudhail (p. 21A) |
| Khuzaīma |
| Asad |
| Kina |
| ḫuraṣh |
| 'Abd Manāṭ |
| Bakr |
| Laith |
```
P. 1436, l. 5. Read "703". See p. 1448.


P. 1438, l. 9. See p. 1339 (ll. 9-13).

P. 1440, l. 15. See p. 934 (l. 15)—l. 17. See p. 935 (ll. 15-19).

P. 1441, l. 2. See Note on p. 1397 (ll. 12-14)—ll. 18-22. Cf. p. 1509 (ll. 20-21).

P. 1442, ll. 15-16. In إلذى ثبت علة تقلب ما هو أولى منه بالقلب لو ألم (R. 306, l. 10), after علة, I insert علة لعدم تقلب, as apparently required by the context, but inadvertently omitted by the copyist or lithographer in consequence of its juxta-position with تقلب—ll. 18, 21. The rule may conveniently be thus stated:—When the ل is a mobile or إ, and therefore potentially convertible into ل, then, whether it be actually so converted, as in إرطى and الموى, because preceded by Fatha, or be debarred from such conversion, as in طوى and كبي because not preceded by Fatha, the إ, even though mobile and preceded by Fatha, as in all four exs., is not converted into ل, in the former case, because its conversion would involve two consecutive transformations; and, in the latter, because, when the ل, which, as being "at the end," is more convertible, finds itself debarred from conversion, then a fortiori the إ, which, as being only "near the end," is less convertible, cannot be converted. Cf. pp. 1243, 1626, 1639.

P. 1448, ll. 12-24. These exs. are not strictly relevant, because their or إ converted into ل is not on إ, with which we are here dealing; but a ب or ل, except in طى للت، where it is an aug. إ according to the theory adumbrated in Jh. I. 17 and KF. 13, that إ
is like [251, 685, 716], from going far away in the pasture, or from aor. [322], both of which have as crude-form. But the object of IH's remark that and are anomalous is to dispel the notion that conversion of quiescent into is a usual occurrence; and, though R objects that like the subsequent instances of such conversion on page 1448, is a dialectic peculiarity, not un anomaly, his objection is directed to the form of IH's remark, not to its substance, vid. that such conversion is exceptional.

P. 1450, l. 1. Read ً.  
P. 1451, l. 1. Read ً and —ibid. should mean horseman, like swordsman; or possessor of horses, like possessor of a he-camel [312]: but the Dictionaries do not give these meanings for it.

P. 1453, l. 1. R here makes transfer subsequent to quiescence; but A below (p. 1454, l. 14) makes quiescence consequent upon transfer, which seems more natural. For, quiescence being intended for the reason just given by R, vid. imitation of the o. f., the vowel is transferred, and then quiescence results—l. 22. "it is not altered", i.e. from quiescence to mobility, as when it is orig. quiescent, since it is already mobile.

P. 1456, l. 9. "is possible". In R. 33, l. 20, I omit before يكن, as is plainly required by the context—l. 21. For in R. 34, l. 3, I read ً ترى.
P. 1459, ll. 13-14. If R said "its َع is a َي" instead of "it belongs to the conjug. of َعَلَلَ with Kasr of the َع", it would suit the wording of ( ﺍٓٓ ) better.

P. 1460, l. 19. Read "elision".

P. 1461, l. 3. From the same poem as verses on pp. 354, 573 (l. 11), and Part I, p. 280—ll. 7-8. ﻠﻅوَلَةٌ and ُ考え方َةٌ given by Jahn (IY. 1410, l. 9) seem to be misprints—l. 14. Its author is not named (Jsh)—ibid. ﻠَٔ ﻠَٔ [534] (R, Jrb, Jsh): ﻠَٔ ﻠَٔ MAR), where ﻠَٔ is like ﻠَٔ [533], i. e. ﻠَٔ ﻠَٔ كَٔ فَٔ كًَٔا كَٔ آٔلَٔ (see p. 438)—l. 19. ﻠَٔ (where the َع is ﺍٓ) may be ﻠَٔ, like ﻠَٔ [331], ﻠَٔ and ﻠَٔ [below]; but not ﻠَٔ (where the َع is ﺍٓ), except on the theory discussed on pp. 1462 (ll. 3-7), 1463 (ll. 10-18).

P. 1466, ll. 22-23. In this sense ُلِلٔ is plastic, having an aor. (see p. 1469, ll. 20-21); but in its laudatory or admirative sense, Most goodly, or How goodly, is the man in appearance! [468, 476], it is aplastic, or, as Lane (p. 2908. col. 1) terms it, "invariable [as to person, tense, and mood] ".

P. 1470, l. 2. Read "it is".

P. 1471, l. 2. Read ﻠَٔ —ll. 13-15. It is clear from A's language (A. IV. 295, l. l.—296, l. 8) that "This . . . . . opinion" is identical with the one here (ll. 2-13) described by Jrb, not with the one above (p. 1470, ll. 15-17) attributed to Ks by Jrb, from whom the author of the MASH has borrowed the remark given in my note (p. 8 A) on p. 261, l. 2; but A's attribution of "This opinion" to Ks seems to be of doubtful accuracy.
P. 1475, l. 15. This verse is by Abū Khirāsh alHudhali (see KA. XXI. 57).

P. 1476, l. 22. Abū Ḥafs ‘Umar Ibn ‘Abd ArRhāmān Ibn ‘Udhra alAnsārī, inhabitant of AlJazīrat alKhadrā (Algęciras), known as Abū Ḥafs Ibn ‘Udhra, the Jurist (d. 576). He was pupil of I Arb. and of Abu-lHasan, or Abu-l‘Abbās, Aḥmad Ibn ‘Alī alKaṣāis alBāji alKairawānī, afterwards alKhadrāwī, known as AlMursī, because originally of Mursiya, a city of the West, the Mālikī Jurist, and a Reader, Commentator, Lexicologist, and Grammamian, who died in 542 or 545, at a great age. And he filled the office of Judge in his native town (Algęciras), and at Sabta (Ceuta). He was evidently, therefore, one of “the modern Westerns.” I read أبِن عَدْرَة in TM, No. 4, and IAbr, No. 1826, as ابن عَدْرَة , adopting the conjecture of the editor of the TM in his notes (p. 55).

P. 1477, l. 3. Abu-lHasan ‘Alī Ibn Muḥammad alKhushānī alUbbādī, or alUbbadhī, from Ubbada, or Ubbadha, a small town of Spain in the district of Jayyān (Jaën), the Grammarian (d. 680), one of the Masters of AH—Ⅱ. 14-15. Derenbourg (S. II. 398, l. 4), Broch (M. 180, l. 4), and Jahn (IY. 1414, Ⅱ. 15, 24) represent Ishmām by يُلم and عِمُّ, with Ḍamma above the ن, and Kasr below the ع, an unfortunate notation, which suggests that these words are trisyllabic. But IA states that Ishmām “is apparent only in pronunciation, not in writing” (see p. 123, l. 8), for which reason Dieterici (IA. 131, l. 1) prints يُلم and عِيَض in XI. 46. [436, 697], not يُلم and عِيَض as Jahn (IY. 1414, l. 24) does. The words of S “pronouncing with Ishmām from desire to explain that they are فُل” mean only that, in Ishmām, Ḍamm is sounded to mark the original vowel of the ن, and Kasr to recall the original vowel of the
but both portions, Damm and Kasr, of this Ishmām belong to the
alone in pronunciation; and, therefore, should not be distributed
between the ُن and ُع in writing. With the attached nom. pron.,
Derenbourg (S. II. 398, l. 19) prints ُعَنًا We were sold, They
[fem.] were frightened, and ُزَتَ I was increased, representing
Ishmām by a double vowel, which usually denotes choice between
two alternative vowels, here Damma or Kasra, as below on p. 1481, l.
4, not a compound, or blend, of both—ibid. Wright (Arabic Gram-
mor, 3rd ed., vol. I, p. 84) says that Ishmām is pronounced like "the
German ü in hütten or the French u in lune—ll. 21-23. Jrb means that
it is better to make ُتُوَلَل into ُتُوَلَل in conformity with ُبِعَ into
ُبِعَ in conformity with ُتُوَلَل.

P. 1479, ll. 9-10. "transformation of the word from regard to
itself" means "transformation of ُتُوَلَل into ُتُوَلَل on account of its own
Kasr"; and "conformity to another in transformation" means
"transformation of ُتُوَلَل for conformity with another word
ُبِعَ.


P. 1482, ll. 23-24. Read [by Ibn Kathīr, IʿAl, and Yaʿkūb (B)]
in the ind. (K, B), as an enunciation (K). See p. 1696 (ll. 22-24).

P. 1483, l. 22, I have substituted "pure ٰى" for "pure Kasr"
given, apparently by inadvertence or anticipation (see l. l.—p.
1484, 1), in MASH. 127(note 3)—l. 1. ُنَتَوْنُ لَهُ He was submitted
to (M), pass. of ُنَتَوْنَد لَهُ submitted to him [438].
P. 1489, ll. 9-10. The Dictionaries do not give ٌسْتَعْرُر from ٌسْتَعْرُر [348], but ٌسْتَعْرُر loan—l. l. Its author is not named (Ish). Lane calls him "Ibn Ahmar," which is very probable, because this poet was blind of one eye (Part I, p. 106A); but Jh on ٍعُر (vol. I, p. 371), cited by Lane as one authority, says only "The poet" without naming him—ibid.

She questions, or Thou [masc.] questionest (IV. 1416): لَا نَسَأَل Question thou, an imp., of the conjug. of َنَسَأَل [487], but here i. q. َنَسَأَل (Ish). Its first hemistich is

I question, or Questioning, him, in uncertainty, about me (MAR); [or]

Many a woman is there questioning, in uncertainty, etc! (Jh).

P. 1491, ll. 5, 6. The references to §. 703 are to p. 1445, ll. 1-3, 17-20, and p. 1450, ll. 12-19.

P. 1493, l. l. Here Jrb (p. 161 of my MS) appends the anecdote related on p. 1213 (ll. 4-10.) H is compelled to dot the ُrepresenting Hamza in َنَلَّ, because the letters in his "Speckled Epistle" are intended to be alternately undotted and dotted. Cf. his reckoning J as a single letter (p. 1713, ll. 8-15).

P. 1494, l. 15. ًُا here is to be pronounced ُئُ [161, 648]—ibid. printed by Tornberg (IAth. I. 451, l. 1) violates the metre, which is Kāmil—l. 16. The horseman of ٌAmr Ibn Tamīs
in heathenism, killed by Ḥamasīṣa [Ibn Sharāhil, or, it is said, Ḥamīṣa Ibn Jandal Ibn ʿAbī Ḥaṭība (Bk. 505),] ashShaibānī (ID).
P. 1502, l. 3. Sulaik Ibn Sulaka as Sa'di, affiliated to his mother Sulaka, who was a black [slave (KA)], his father's name being 'Amr, or 'Umair, one of the Banū [Mukā'is, i. e. AlHārith Ibn 'Amr Ibn (KA)] Ka'b Ibn Sa'd Ibn Zaid Manāt Ibn Tamīm. On one of his raids, he passed by a tent of Khath'am, whose [male] inmates were absent; and, seeing in it a plump young woman, he ravished her, and went on. Then she informed the folk, whereupon Anas Ibn Mudrik alKhath'am rode after him, and slew him; and being pressed to pay his bloodwit, said "No, by God, I will not pay a young camel for him," and said ❀[418 A] TSh. AsSulaik (KA. XVIII. 133). AsSulaka (ID. 151, KA). Mudrik (ID. 306, KA): Mudrika (MN. IV. 399)—l. 13. One would expect ❀[418 A]; but both Jh and IY have ❀[do.jpg] (cf. Part I, p. 518, ll. 6-20, and p. 1141, l. l. p. 1142, l. 3)—l. 16. "have not passed" (pret. masc.); or do, or will, not pass (aor. fem.), for ❀[757, 759]; either gender being allowable in the v. (see Part I, p. 1137, ll. 21-24).

P. 1503, ll. 16-17. Of the Banū Tamīm (TSh), a heathen (TSh, AKB) poet (AKB)—l. 19. ❀[400, l. l. ; CD. 93, l. 13], also related ❀[400 as indet. (Sn)—ibid. [In the version with ❀[400 also] [Sn] is a second ep. of ❀[400 ; on the ground that, ❀[400 is in the sense of an indet., as is proved by the second version [Sn]—l. 22. Read ❀[400 .

P. 1504, l. l. See note on p. 1503, l. 19.

P. 1505, ll. 1-2. Al'Abbās Ibn Mirdās, however, who uses ❀[1503, ll. 8-10], was no Tamīmī, which circumstance confirms Mb's opinion that such a pass. part. is a poetic license, not a Tamīmī dial. var.:—
(1444)

Muṣārāt

<table>
<thead>
<tr>
<th>'AlYās</th>
<th>AnNās 'Ailān</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṭābiḥa</td>
<td>Kāis</td>
<td></td>
</tr>
<tr>
<td>Udd</td>
<td>Khaṣafā</td>
<td></td>
</tr>
<tr>
<td>Murr</td>
<td>'Ikrima</td>
<td></td>
</tr>
<tr>
<td>Tamīm</td>
<td>Mansūr</td>
<td></td>
</tr>
<tr>
<td>Zaid Manāṭ</td>
<td>Sulaim</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sa‘d</th>
<th>Mālik</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ka‘b</td>
<td>Rabī‘a alJū‘</td>
<td>Mirdās</td>
</tr>
<tr>
<td>‘Amr</td>
<td></td>
<td>Al‘Abbās</td>
</tr>
<tr>
<td>Mukā‘is</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Note on p. 1502, l. 3)</td>
<td>'Abada</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>'Alkama</td>
</tr>
</tbody>
</table>

P. 1506, l. 21. Read "718"]—l. 1. Read رِجْلِ.

P. 1508, ll. 8-9. Abū Jundab Ibn Murra, brother of Abū Khirāsh, was also one of the celebrated poets of Hudhail (TSh). Murra's sons were ten men, Abū Khirāsh, Abū Jundab, AlAbāh, AlAṣwad, Abū-IALswad, 'Amr, Zuhair, Jaunād, Suṭyān, and 'Urwa. Murra was one of the Banū Ḥirān Ibn Muṭawiya Ibn Tamīm Ibn Sa‘d Ibn Hudhail; and Ḥirān's name was 'Amr. They were clever poets. And their mother was Umm Suṭyān Lubnā, a woman of the Banū Ḥunaif Ibn Sa‘d Ibn Hudhail. It is said, however, that Suṭyān alone was by another [wife] than Lubnā, and all the rest by Lubnā; and that Lubnā is not [surnamed] "Umm Suṭyān".

P. 1510, l. 6. "sound", i.e. unaltered. Strictly speaking, they are unsound, whether their or be, or be not, converted (see p. 1403, ll. 11-14).

P. 1512, l. 6. Retention of the in is explained in three ways:—(1) that is not an inf. n. (p. 1511); (2) that it is an inf. n., but (a) is anomalous (pp. 1512, 1527); (b) has no after its (pp. 1262, 1530).

P. 1513, ll. 4-5. "the n. . . . . not tril.", i.e. "the augmented tril. n.", not the quad. or quin. n., neither of which is ever unsound in the (see p. 1403, ll. 14-18, and p. 1445, l. 21—p. 1446, l. 3).

P. 1517, ll. 6-7. Broch and Jahn print (M. 182, IY. 1424), and Jahn (IY. 1425), with Kasr of the , the anomalousness of which depends on the transformability of (pp. 1522-4)—l. 15. The Follower (Nw, IKhn) Abu-lKhaṭṭāb ʿAṭāda Ibn Diʿāma as-Sadusi [al-Baṣri (Nw, IKhn, TH), b. 60 (IKhn, TH)], d. 117 (Tr, Nw, IKhn, TH) or 118 (Nw, IKhn), at the age of 55 or 56 (Nw)—l. 16. On Abu-sSimāk (so in IY. 1425, l. 7) I have not been able to find any information. Perhaps Abu-sSammāl (Part I, pp. 1766, 217A), who was author of some anomalous readings, is meant.

P. 1519, l. 20. For "one" read "are".

P. 1522, ll. 21, 24. Under the rule given in § 404 (p. 11, l.l.—p. 12, l. 3), is inadmissible (see note on p. 12 l. 3); but a much more elastic formula will be found in the next note, which will accommodate all the . in this paragraph.
P. 1523, ll. 3-4. Kur. I. 4 [Part I, p. 39A] is read with Kasr
of the م in both [ن and نبود], which is the dial. of the Banu
Tamim, who pronounce the aoristic letters, except ا, with Kasr,
when the letter after them is not pronounced with Damm (B on
I. 4), as in تَقوٰم تَقوٰم, where تَقوٰم is not said, apparently because the
abrupt transition from Kasr to Damm is disliked (p. 1031, and
Part I, p. 1766). The K on I. 4 does not mention نبٰد, and attrib-
utes نبٰد to Ibn Hubaish (p. 22A, l. 38).

P. 1525, ll. 14-15. I supply before in R. 325
(1. 15)—ll. 18-19. But see pp. 1581 (ll. 2-4), 1595 (l. 19)—1596
(ll. 14), and 1597 (ll. 7-17). Since we are dealing with and ا as اس, or, at any rate, non-finals (p. 1526, ll. 1-2), it would be
simpler to strike out the clauses "except...724)]" in ll. 14-16,
and "[even at the end]" and "الترجمة . . . . . . . (MAR),"]" in
ll. 18-19, as irrelevant here; and I have, therefore, ignored them
in the Table of Contents.

P. 1526, l. 2. بِيع is probably an imaginary sing., on the mea-
sure of فَعُل [374], from بِيع: or possibly a pl. of بِيع, for which فَعُل
is the only broken pl. found in the Dictionaries; since فَعُل is
regular as a pl. of multitude for the ep. فَعُل sound in the ل [247].

P. 1528, ll. 13-14. "one of the learned", probably IAM.

P. 1530, ll. 5-7. It is prescribed by IHsh for the first (p. 1261),
not for the second (p. 1264)—l. 14. This suggestion of contraction
is put forward by Jh, who is followed in §. 238 (p. 905, ll. 21-23)
by IY and R, to explain the occurrence of نعٰل as pl. of قُنْعَة; not the transformation of the ٰخ in the absence of ٰل, since Jh does not admit that the ٰخ is transformed in ٰلٰكٰٰبٰ, where he holds the ٰخ to be original. I have inserted it here to show that R's citation of (l. 7), as evidence that ٰل is unnecessary in case (2), is not conclusive, since its want of ٰل may be due to contraction. A similar suggestion is made about pl. of قُتْلَةٰ [238]; but would be out of place in pl. of دَمٰى [above], and pl. of قُتْلَةٰ [238], because فُعُلٰ as pl. of نعٰل is regular, and needs no explanation. Therefore لَقْ (l. 8) is better evidence than لَق (l. 7).

P. 1531, l. 21. Or rather from قال and جَالٰل (cf. p. 1533, l. 11-13), because it is only as inf. ns. of transformed vs. that تَجَوَّلٰ and تُقِوَّلٰ need explanation of their non-transformation, whereas جَوَلٰ and قَوَلٰ are not transformed (pp. 1450-1).

P. 1532, l. 10. Jahn (IY. 1429, l. 6) prints أهُونٰ and أضربٰ.

P. 1533, l. 8-11. For دايزم الالعذف ردُ بانٰه كَان يذَغف اَلعل اَن كَان سِبْبِ حاامٰل كَما في تاءل وثابٰه وراءٰ وكساءٰ اَلتحريك بِجعلاه همزة كُما في الامثلة اَلمذكورة in R. 312, l. 1-2, I read ودايزم الالعذف او الالتحريك بِجعلاه همزة كُما في تاءل وثابٰه ردُ بانٰه كَان يذَغف اَلعل اَن كَان سِبْبِ حاامٰل كَما في الامثلة اَلمذكورة, rearranging the passage, and omitting ردُ بانٰه as superfluous. Cf. p. 1536 (ll. 4-19)—l. 10. Read “refuted”.

P. 1538, l. 7. For “it” read “is”.
P. 1541, l. 12. ْبَيْدِعُ (R. 323, l. 11); but this is evidently a mistake, because the two enclosing letters are not different.

P. 1543, l. l.—p. 1544, l. 3. I. e., "when [the pre. n. is] a nom.," or "an acc. or gen."

P. 1547, ll. 10-11. Possibly for "[278, 685 (case 7, a, b)]" we should read "delaying payment" in which case the subsequent clause "where Kasr and Đamma are not allowable" means "where the alternative of Đamm is not allowable." My MS of the Jrb (p. 166, l. 2) has simply إلّى. Neither reading is free from difficulty, the former because the question before us is the convertibility of Đamma into Kasra, not of Fatha into Kasra or Đamma; and the latter because the subsequent clause negating the allowability of Kasr and Đamm apparently implies that the J is pronounced with Fath.

P. 1549, l. 4. I say "more accurately" because, according to Jrb's formula, the pls. of جَد١ and جَد١ would be جَد١ and جَد١ (see ll. 7-8)—l. 6. For مَعْتَبَةٌ in R. 324, l. 3, I read مَعْتَبَةٌ, as in R. 309, l. 3 (see p. 1491, l. 17)—ibid. مَرْبَبٌ (R. 324, l. 3), not in the Dictionaries, apparently from يِبٌ doubt. Possibly R wrote مَصْبَحٌ (see last note) and مَرْبَبٌ, like مَصْبَحٌ (pp. 1550-1); but, if so, his assignment of a broken pl. to مَعْتَبَةٌ is irregular [252]—l. 13. Read "desert".

P. 1552, ll. 5-17. فُعَلٌ fem. of اِفْقَلٌ is either synarthrous, as اِلْفَضْلِى; or pre. to a det., as اِلْفَضْلِى [356]. The former is generally an ep. as اِلْفَضْلِى the most excellent Hind; but may act as
a substantive, like لَطَوْبِي (see p. 1307): while the latter is virtually a substantive, as in هَنَّدْ فُضْلِي إِلَّآ إِلْسَاء. Hind is the most excellent of the women, because it is part of the post. [118], the most excellent being one of the women; and, if an appos. of the preceding n., is not an ep. of, but a subst. for, it, as هَنَّدْ فُضْلِي إِلَّآ إِلْسَاء Hind, the most excellent of the women and جَارِيَةٌ حُسَنَى | الْجَوَارِي a girl, the most beautiful of the girls, which are like I. 5, 6. and XLII. 52, 53 (see Part I, pp. 465, 470). When anarthrous and aprothetic, then فَلُعْلُ, whatever may be its etymological origin, cannot be regarded, from the syntactical point of view, as fem. of إنِّل. , which, in such circumstances, does not vary in gender or number (see Part I, pp. 1713-4): and لَطَوْبِي is then a pure substantive, either an inf. n., like بُشْرِي and رَجُعِ (see Part I, pp. 1005, 1146, 1516); or a proper name (see p. 1307, ll. 6-7).


P. 1556, l. 5. In مِنْحَةٍ & أَعْصَمَا the | converted from the ء; and has been elided because of its concurrence with Tanwin (see p. 1563, ll. 4-6); and it would therefore be better to use the synarthrous forms لَرَحْمٌ | أَعْصَمَا and as exs. here (cf. p. 1560, l. 8)—ibid. Read "contrary"—l. 14. Read تَنْفَعُونَ | غَرْزُ—l. 18. Read غَرْزُ—l. l. For "(727) " read "727":

P. 1557, ll. 5-6. Since each of them is an لِ, which must have Fatha immediately before it.

P. 1559, ll. 7-12. This extract from R on IH is continued on pp. 1028 (l. 16)-1029 (l. 8)—l. 10. Read "uninf."—ll. 15-17. On.
p. 1563 (ll. 16-20) R seems to maintain this very proposition in respect of "جَمَّعَةٍ" (see p. 1562, l. 18).

P. 1562, l. 3. I. e. the ل converted into ] is restored etc.—l. 10. IH, conceiving of "قَزَّارًا" (p. 1556, l. 20), etc., as formed from the original "قَزْو" , etc., had only to explain the reason for not converting their ء or س into ل: but R, regarding them as formed from the transformed لبُرْضُ , etc., has first to explain the reason for restoring the ] to its o. f. of ء or س, and then (p. 1563, ll. 16-22) to show why this ء or س is not reconverted into ل —l. 18. The ambiguity would arise in the subj., where the du. "ورحِية" , on elision of the ل converted into ] , would sound like the sing. تُرْضَى; not in the apoc., where the sing. would be تُرَضَى (cf. p. 1557, ll. 12-21).

P. 1563, ll. 2-4. For this reason the ل is restored to its o. f. in acc. and gen., as in the nom., although, on elision of the ﷲ for prefixion, the former cases of the du. could not be mistaken for the sing., since their final would be س, not ل—ll. 23-25. I. e., as for the restoration of the ل converted into ] in the ind. whose س is pronounced with Fath, as تُرَضَى (for تُرَضَى) and تُرَضَى , to its o. f., on affixion of the corrob. ﷲ, it is not from fear etc.

P. 1564, ll. 1-3. I. e., The ل elided in the imp. and apoc., as تُرَضَى و ل, etc., is restored to its place upon affixion of the corrob. ﷲ, because etc.—l. 3. Read "transmits"—l. 12. Read "transmits"—l. 13. By the v. of "the sing. masc." he means that a pron. of the [2nd pers. sing.] fem. should not be attached to it; so that Assuredly it, or they, shall dread, said of a ﷲ جَمَّعَةٍ assembly, is included
in it, although it is made fem. by the ح at its beginning (AKB). For an ex. see p. 1565 (l. 4)—l.l. Its author is not named (Jsh).

P. 1565, l. 4. AtTüribishtí [below] says "It is in the pass., and الْحُقُوقُ in the nom. (see note on p. 1564, l. 13): this is the [only] version taken into account [as authentic]. Some assert that the ح is pronounced with DAMM [نَتَوْدُنَ], and الْحُقُوقُ in the acc., [Assuredly ye shall indeed render the rights,] the subject of the v. being the assembly addressed by it; but the correct [opinion] is the first" (AKB). The Shaikh Shihâb adDîn Âbd Allâh Faḍl Allâh Ibn Husain, or Ibn Hasan (HKh), atTüribishtí [above] (LL, HKh), of Shirâz (LL), alHanafi, d. 658 or 661 (HKh II. 239, V. 565, 601), the Commentator on the Maṣaḥīḥ (LL) asSunna by Bgh (HKh. V. 564), mentioned by ISb in the Tabakât [ashShâfi’iyâ] (LL)—l. 15. It would be better to say "while here it is part of another word"—l. 19. For "Damm" MAR. 313 (between ll. 7, 8 of the text) has "Fath", an obvious mistake—ll. 24-25. I. e., The ل converted into ل, and then liable to be elided because followed by another quiescent, is not restored to its o. f. of mobile ; or ل in order to avoid this elision, if its elision do not lead to ambiguity (cf. p. 1562, ll. 3-9).

P. 1567, ll. 5-8. In يَغْرَزُون Theys [fem.] raid the ل is retained, the pronounal ag. being the ن [406], which in the masc. is the sign of the ind. [405].


P. 1571, l. 2. For "its" read "thy": In Arabic the pron. relating to the explicit voc. is in the 3rd pers., like the nom. pron. latent in عَدَتْ, and the gen. pron. prominent in ِهِنَّا, for the
reason given in Part I, p. 594, l. 5; and hence لُكَ (not لُكَ) in

عَبْسَ يَا الْمَلِكَ الْمَتَوْحِ دَلَّتْ وَأَذَى. عِرْفَتْ لَهُ بِيَتَ الْعَلَّامٍ

'Abbās, O King who art crowned, and whose House of Eminence the race of 'Adnān have recognized, cited in A. III. 231 as an ex. of the

synarthrous voe.: and, as for

[52], AKB (vol. I, p. 358) remarks that it ought, by rule, to be

تَوْمَتْ in the 3rd pers.; but that the poet says

تَوْمَتْ in the 3rd pers. [177], by rule — l. 6. See P. XVIII.

64 and Md. I. 406—l.l. Abu-lḤajjāj Mujāhid [p. 22A, l. 23] (Nw, IHjr), a master of exegesis and [traditionary] learning (IHjr), d. [100 (Nw,)] 101, 102, 103, [or 104 (IHjr),] aged 83 (Nw, IHjr).

P. 1572, ll. 11-15. In the version المَلِكُ الْمَتَوْحِ I should meet given in

B on IV. 15, and in N. 77, this explanation is impossible—l. 22. The

Imām (Nw) Abū 'Abd Allāh (Nw, IKhn, IHjr) Ja'far Ibn Muḥammad [al]Has̱imī (Nw, IHjr) alMadani (Nw), known as (IHjr)] aṣṣādīk (Nw, IKhn, HH, IHjr), one of the Twelve Imāms, according to the doctrine of the Imāmiya (IKhn, HH), b. 80 (Nw, IKhn, HH) or 83 (IKhn, HH), d. 148 (Nw, IKhn, HH, IHjr) [or] 146 (IKhn). The Twelve Imāms are 'Alī and his descendants:—(1) 'Alī Ibn Abī Ṭalib: (2) AlḤasan Ibn 'Alī, b. 3, d. 50 or 49, aged 47: (3) AlḤusain Ibn 'Alī, b. 4, martyred 61, aged 56: (4) 'Alī Ibn AlḤusain, styled Zain al'Ābidin and AsSajjadi, b. 33 or 38 or 36: (a) he is 'Alī the Younger: and, as for [his half-brother by the father's side] 'Alī the Elder, he was killed with AlḤusain: (b) this 'Alī [the Younger] also, then 23 years old, was with his father; but, being ill, asleep upon a bed, was not killed: (a) it is [said] in the HH that he was spared on account of his youth: (c) he died in 94 or 95, aged 58: (5) Muḥammad alBākir Ibn 'Alī, b. 57, three years before the murder of AlḤusain, d. 117 or 118 or 114, aged [63, or,
(153a)
says Wkd (Nw).] 73 or 58 or 57: (6) Ja'far Ibn Muhammad, who has various cognomens, the most celebrated of which is AsSadık, b. 80 or 83, d. 148: (7) Mūsā Ibn Ja'far, b. 128 or 129, d. 183 or 186, said to have been poisoned in some fresh ripe dates by Yahyā Ibn Khālid alBarmaki at the command of Hārūn arRashid: (8) 'Ali Ibn Mūsā, b. 153, five years after the death of his grandfather AsSadik, d. 208: (9) Muḥammad Ibn 'Ali, b. 195, d. 220, said to have been poisoned: (10) 'Ali Ibn Muḥammad, b. 214, d. 254: (11) AlHasan Ibn 'Ali, b. 231 or 232, d. 260: (12) Muḥammad Ibn AlHasan, the Seal of the Twelve Imāms, according to the Imāmiya, who assert that, in 265 or, more correctly, 266, he entered the vault that is in Surra-Man-Ra'ā [below], while his mother was gazing at him; and did not come out to her, but has hidden himself until the present day: (a) he was born in Surra-Man-Ra'ā in 258 (TKh). Surru, or Surra, or Sarra, Man-Ra'ā [above] is the town that AlMu'tasim built in Al'Trāk in the year 220 (Bk).

The House of 'Ali, including the Twelve Imāms:—

(1) 'Ali Ibn Abi Talib

(2) AlHasan

(3) AlHusain

Muḥammad, known as Ibn alHanafiya.

' Ali the Elder

(4) 'Ali the Younger, known as Zain al'Abidīn.

AlHasan

(5) Muḥammad alBākīr

(6) Ja'far as Sadik

(7) Mūsā 'Abd Allāh

(8) 'Ali

(9) Muḥammad, called Abū Ja'far the Second, to distinguish him from No. 5.

(10) 'Ali, called Abu-Hasan the Third, to distinguish him from Nos. 1 and 4.

(11) AlHasan

(12) Muḥammad, styled AlMahdi (the Guided) and AlMuntazar (the Expected), etc.
Before "[above]" insert — l. 2. For "is" read "to"—l. 6. See BS. xxxiv—l. 10. "the, and ی", i.e., when preceded by a mobile, this paragraph being a continuation of p. 1569, ll. 11-18, and p. 1570, l. 6—p. 1571, l. 6. And so in the remaining extracts from the M in this section (see p. 1575, ll. 7-10)—l. 16. Read "is"—l. 20. Its author is not named (Jsh).

Abu-lMarâzim (Tr, Is), with Fath of the م (Is), [or] Abû Murâzim, with Đamm of its initial (IHjr), Ya'la Ibn Murra (IKb, Tr, 11 jr, Is), Siyâba [with Kasr of the س (IHjr)] being his mother (Tr, IHjr, Is)—so says YIM (Is)—and Murra his father (Tr), athThâkafî (IHjr, Is), of Thâkîf (IKb), one of the most learned Companions (Is). Sayâba (KF. 52): Siyâba (Dh. 290, Is. II. 312). Al'Alâ Ibn Sayâba (K. 643, l. l.), for which I have ventured to substitute "Ya'la Ibn Siyâba" in my text.

Its author is not named (Jsh).

I have not come upon the name of its author (MN)—l. 16. [The author of the verse cited here and on pp. 338, 1574, vid.] Kâis Ibn Zuhair al'Absî, the celebrated horseman, who was the cause of the war of Dâhîs and AlGhabrá [below] between the Banû 'Abs and the Banû Fazâra in [the days of] heathenism, is mentioned by AlHasan Ibn 'Arafa [below], in his Book of Horses, as having lived till the Khilâfa of 'Umar; but the well-known [account] is that he died before the Mission (Is). Dâhîs was the name of a horse belonging to Kâis Ibn Zuhair, while AlGhabrá [was a mare that (IBd, KF')] belonged to Hudhaifa Ibn Badr [al Fazârî (T)]: and the war of the two clans was named after them (Bk). The IBd and KF make AlGhabrá belong to Hudhaifa's brother Ḥamal. But see AF. 140-2, according to which both the stallion and the mare were the property of Kâis, and the war was
the outcome of a race in which they were matched against two animals of Hudhaifa's stud.

Ghatafan
Raith
Baghid

Dhubyan 'Abs
Fazara

Al Hasan Ibn 'Arafa [above] is not mentioned in HKh. V. 82 among the authors of a Book of Horses. Perhaps he is identical with the Traditionist Abū 'Ali Al Hasan Ibn 'Arafa Ibn Yazīd al 'Abdī al Baghdādī, d. 257, at the age of more than 100, mentioned in Fhr. 177, TM. No. 52, TH. VI. 2, and IHjr. 55.

P. 1577, l. 1. From the same poem as verses in Part I, pp. 161, 959, and Part IV, pp. 1280-1, 1584, 1586—l. 5. Its author is not named (Jsh)—l. 23. This is the conjunct ثُمَّ, which is uninfl. [176]. As for ثُمَّ i. q. صَلِب, which is infl. [16], its صَلِب is retained, for the same reason as the صَلِب [below], the pre. n. in ذَلِلَّ varying in the same way as in ذَلِلَّ.

P. 1581, l. 1. According to the rule mentioned in the last paragraph, the Damma in ذَٰلِكْ ought to remain, as in ذَٰلِكْ, for the same reason as in ذَٰلِكْ (p. 1579, ll. 5-7); and Khl seems therefore to be right in making ذَٰلِكْ orig. ذَٰلِكْ, not ذَٰلِكْ (p. 1582, ll. 6-7).

P. 1584, l. 5. "the خ"; i. e. the ص in خصّ.
"P. 1586, l. 8. Put a semi-colon after نَعْمَة — l. 15. See note on p. 1281 (ll. 1-3).

P. 1588, l. 10. "[in the former ex." So Lane (p. 1197, col. 2). MASH. 130, note 5, says, on the authority of Jrb, that ُرَوْيَتُ is from ُرَوْيَتَ; but what Jrb (p. 173, ll. 5-6, of my MS) says is that ُرَوْيَتُ is from ُرَوْيَتَ (p. 1589, l. l-p. 1590, l. 3).

P. 1589, l. 8. Read " (case 1, c) ".

P. 1590, l. 12. Put a comma after "then".

P. 1591, l. 4. سَلَامِيِّ (R. 340, l. 5) seems to be a misprint for سَلَامَانِ.

P. 1593, l. 11. For رَابِيِّ ذِي الْيَوْمِ, I read ِيَّا.

P. 1594, l. 15. ُخَذْرَةٌ (KF): but the context here requires ُخَذْرَةٌ, otherwise there could be no question of confusion with ُقَعْلَةٌ, if the ُلُو were converted into ُلِ.

P. 1596, ll. 16-18. For "وَانَ لَمْ تَحْلِفُ الْمَنْفَرَ الْكَنْصِيَّةِ تَلِيَ الْيَوْمِ، نَكْرُ" in R. 336, l. 6, I read وَانَ لَمْ تَحْلِفُ الْمَنْفَرَ الْكَنْصِيَّةِ تَلِيَ الْيَوْمِ، فِي نَكْرُ طَوْيِّانِ

P. 1598, ll. 7-9. ُقَدْيَتُ ُتَدْيَانِ is judged to belong to ُقَدْيَتُ, because, in the absence of Kasra on the ق, there is no ground for supposing its ُلِ to be converted from ُلِ.

P. 1599, l. 18. The substantive is "anterior" in formation to the ep., because the conception of (e. g.) ُعَلِّمَ علم knowledge is anterior to that ofٌْذِرُ ُعَلِّمَ وَلِكْنَ posessor of knowledge; and, being anterior to the ep., the substantive is first dealt with.
P. 1601, l. 17. A (vol. IV, p. 384, l.l.—p. 385, l. 1) has لئام visiting: but both M and SH give لئام as ex. of the ep. whose ل is, and SH evidently read لئام and لئام (see l. 18-22).

P. 1602, l. 17. This extract from A. IV. 385 is continued on p. 1272 (l. 21).

P. 1604, l. 10. "defective", i.e. unsound in the ل (p. 1406, ll. 6-7).

P. 1605, l. 1. The forms of ultimate pl. exemplified in this section are (1) سقاطة, as فْعَّالُ (for سقاطة) pl. of سقاطة (p. 1607); (2) فْعَّالُ فْعَّالٍ, as فْعَّالُ شَوْانَة (for شَوْانَة) pl. of شَوْانَة (p. 1607); (3) فْعَّالُ مُرْأَبٍ, as فْعَّالُ مُرْأَبٍ (for مُرْأَبٍ) pl. of مُرْأَبٍ (p. 1612)—l. 2. "a مٍ", whether original, as in فْعَّالُ تَصَامُمٍ (p. 1615): or converted from a مٍ, as in مُطَلْبٌ, orig. مُطَلْبٌ (p. 1615); or a Hamza, as in مُطَلْبٌ (p. 1613).

P. 1609, l. 21. For دَوْالِكَ in R. 292, l. 9, I read فَعَّالِ, as in A. IV. 361, l. 17 (see p. 1620, l. 5).

P. 1610, ll. 7-10. This extract from Aud. 247 follows "(1) the pl. upon [the measure of (Tsr)] مَفْعَلٌ [726]" on p. 1287 (ll. 22-23).

P. 1612, l. 2. This would not be excluded by IH’s condition, because the sing. مُرْأَبٍ (orig. مُرْأَبٍ) is not like the pl. in containing مٍ followed by Hamza and then by مٍ (p. 1611, ll. 5-7)—l. 10. IHsh, by referring to his stipulation that the ل of the pl. should 21
be "a Hamza, َُّ or ي" (p. 1610, l. 4) as a "stipulation of unsoundness of the ل" (p. 1612, ll. 6-7), implies that Hamza is an unsound letter—l. 11. "his language", i. e. IM's language.

P. 1613, l. 19. "the ل", i. e. either the Hamza of \textsuperscript{خُطْبُوُة} regarded as an unsound letter (p. 1612, ll. 10-12), or the ي substituted for that Hamza (p. 1613, ll. 4-5)—ll. 19-20. "[يسر preceded by] Kasra" is the first of R's "two heavies" (p. 1605, ll. 12-14).

P. 1616, l. 23. Read "HKh"—l.l. Read "Verses". HKh. II. 628 mentions several Expositions of the Verses of this Jumal, but none by ISd; nor have I found any such Exposition by the latter mentioned in the biographical notices of him given in the IBshk, BM, IKbr, HH, BW, Mkr, etc. There is another Jumal by Jj; but no Exposition of its Verses is mentioned by HKh.

P. 1617, l. 1. Read "HKh"—l.l.—p. 1618, l. 3. This means that the presence of ي in ُغِدَآَيَا must be attributed to that normal conversion of Hamza into ي which is requisite in the pl. ُغِنْعَآَيْل in consequence of the conversion of the ل from ُر into ل in the sing. ُغِدَآَيْ؛ not to an extraordinary conversion of the ل in ُغِدَآَيَا ُغِدَآَا into ي for conformity to أُغِسَآَا.

P. 1618, l. 16. He was killed at the battle of Badr. It is said that 'Ubaida was the commander of the Muslims on the day of Badr; and that, his leg being cut off, the Apostle of God put his head upon his knee. He returned from Badr; and died at ُسَخَّاَر, [one day's journey from Mount Ra\'wâ (Bk).] at the age of 63 (MN). For Ra\'wâ see Part I, p. 1148 (l. 13)—l. 19. Abû 'Umâra, or Abû Ya'la, Hamza Ibn 'Abd AlMu\’tallib, paternal uncle of the Apostle of God, called the Lion of the Compassionate, and the Lion
of the Apostle of God, was two, or, it is said, four years older than the Apostle. He became a Muslim in the second year of the Mission, and emigrated to AlMadīna. He was present at Badr, where he fought in the front; and he was martyred on the day of Uhud, in the year 3 of the Hijra, after having slain thirty-one of the unbelievers (Nw).

P. 1619, ll. 7-9. This is the opinion adopted by Wright, who relegates the opinion of the BB to a "Rem." (3rd ed., vol. I, pp. 222-3, No. XXIV, 7-8)—l. 21. The pls. mentioned by A as exs. of the four cases, being the same as those mentioned above (pp. 1612-6) by IHsh in the Aud, except the second, for which A uses دَوَّارِيَ (instead of تَفْصِيلْ), are, according to the BB, all on the measure of فَعَا لَهُ فُعْلَ pl. of فَعِيلَةٌ and نَكْتَأٌ لَهُ [246]. But two pl., شْوَأَيَّا and مُسَرَّارِيَّا mentioned above, though not by A, are on the measures of فُؤَادُ pl. and فَوْأَلُ respectively (see note on p. 1605, l. 1). On the KK's theory, that the last two letters of the pl. are the ل of the word and the ل of feminization (ll. 9-10 above), شْوَأَيَّا also may be نَكْتَأٌ (Cf. Wright, vol. II., p. 223, No. XXIV. 9); but مُسَرَّارِيَّا would be an unheard-of form with the ل left out.

P. 1620, ll. 1-3. And also by the fact that it accounts for مُسَرَّارِيَّا, which the KK's theory fails to explain—l. 9. The "two quiescents" are the i third in the sing. مَكْطَأٌ , and the l third in the pl. مُكْطَأٌ.

P. 1620, l. 15. The , is, by hypothesis, a ل; but I have inserted "[final]" for correspondence with the wording on p. 1268, l. 10, and p. 1621, l. 21. The affixed nom. prons. ت, etc., and the aug. ب and ق of the du., being separable, do not affect this finality.
P. 1622, l. 21. Read ُنخّزى.

P. 1623, ll. 19-21. Every one of the َالمى given by Wright (3rd ed., vol. I, p. 91, § 169) is, like ُنخّزى here, an ex. of conversion into ُل (written as ُنى), not "into ُنى", as he asserts.

P. 1624, l. 13. Read ُهوى.

P. 1627, ll. 1-2. R treats ْنعلم ُغلب here as ُنعلم ُغلب: but Lane (p. 2313, col. 2) says, on the authority of the Msh, that its ُنعلم ُغلب is ُقعلة ُغلب.


P. 1631, ll. 3-4. After نُلا يناسب to the first ُل in my MS (p. 158, l. 10) of the Jrb, for ُل ُلمدغة I read ُل ُلمدغة with the ُلمدغة to the first ُلمدغة, thus altering ُلمدغة into ُلمدغة, and filling up two lacunae, one before, and the other after ُلمدغة, as the context obviously requires.

P. 1632, l. 2. "is quiescent", so that incorporation tends to produce a concurrence of two quiescents; though this is pardonable in ُنحوى (p. 994, ll. 11-14), and is avoided in ُلمدغة ُلمدغة ُلمدغة ُلمدغة and ُلمدغة by transfer of Kasra from the ُل to the preceding quiescent.

P. 1633, ll. 20, 21. For ُرَمْوَأ ] ُحِيْر ُحِيْر and R. 319, ll. 2-3, has ُرَمْوَأ ُحِيْر and ُرَمْوَأ ُحِيْر; but cf. S. II. 431, l. 1.

P. 1634, l. 21. Read ُهفى.

P. 1636, l. 5. For "Tanwin" read "Tamīm".

P. 1637, l. 7. Read "apoc."
P. 1640, l. 11. Kaww is a water-course in the valley of the Banū 'Ukail (Bk)—l. 12. For حَāro' some MSS [of the SH] have حَāro' (Jrb), as in l. 13.

P. 1641, ll. 16-20. But see p. 1640, ll. 17-20.

P. 1642, l. 4. Read "orig."

P. 1644, ll. 9, 10. For حَāro' and حَāro' R. 318, l. 15, has حَāro' and حَāro'; but the last ى, which is the second of حَāro' and حَāro', respectively, should be elided, and the preceding letter then pronounced with Damm on account of the ى, as in رُضْوًا and رُضْوًا for رُضْوًا and رُضْوًا (pp. 1595, 1630).

P. 1645, ll. 2-3. I. e. حَāro' without incorporation of the second ى into the third would be deemed heavy.

P. 1647, l. 15. "the third". In R. 346, l. 7, I read ثلاثنة for ثلاثنة.

P. 1652, l. 14, and p. 1653, l. 17. In the nom. and gen. حَāro' and حَāro' the final ى, third and fourth respectively, though euphonically elided [16, 697], is virtually present (see note on Part I, p. 1214, l. 12); and in the acc. it appears. Hence R speaks of it as "preserved", because he is dealing with arbitrary, not mere euphonic, elision.

P. 1658, l. 6. Cf. رَم (pp. 1505, 1596) and رَمَيْة (p. 1579).

P. 1659, l. 5. Orig. رَمَيْهِ, then رُنِيَ, then رُنِيَ, then رَمَيْهِ.
P. 1660, l. 1. For \( \text{زوّر٥} \), R. 350, l. 16, has \( \text{زوّر٥} \), which is like \( \text{عَلُوط٥} \), not \( \text{عَزَّد٥} \).

P. 1661, 6. For \( \text{زوّر٥} \), which is pass. of \( \text{مُزوّر٥} \), like \( \text{مُحَوار٥} \) [730], R. 350, l. 18, has \( \text{مُزوّر٥} \); but, this being pass. of \( \text{مُزوّر٥} \), like \( \text{عَزَّد٥} \), its middle would not be an \( \text{I} \) in the act. voice, as the context requires—l. 21. For \( \text{زوّر٥} \), R. 351, l. 2, has \( \text{زوّر٥} \), which is on the measure of \( \text{عَلُوط٥} \), not \( \text{عَزَّد٥} \).

P. 1664, l. 19. Read "(MASH)."

P. 1666, l. 21. IH treats \( \text{زَوّر} \) \( \text{زَوّر} \), under the second kind of concurrence of two likes, where the first is mobile, and the second quiescent, because he regards them as dial. vars. of \( \text{زَوّد٥} \) and \( \text{زَوّد٥} \); but A below (pp. 1694-9) treats them under the third kind, where both are mobile, because he regards them as formed from \( \text{زَوّد٥} \) (orig. \( \text{ضُوّد٥} \)) by supervision of quiescence upon the second \( \text{د} \) (see p. 1694, l. 16-21).

P. 1667, ll. 23, 24. Jahn (IY. 1457, ll. 21, 22) prints \( \text{يَجِعَل٥} \) \( \text{يَجِعَل٥} \), which I do not find in the Kur, though IY calls it \( \text{يَجِعَل٥} \) \( \text{يَجِعَل٥} \); but \( \text{يَجِعَل٥} \) \( \text{يَجِعَل٥} \) XLI. 74. And hath made for you occurs. Cf. \( \text{يَجِعَل٥} \) (IY. 1468, l. 2).

P. 1668, ll. 9-12. Jahn (IY. 1457, l. l.) gives only \( \text{يَكْذِب٥} \) \( \text{يَكْذِب٥} \) with incorporation; but the context seems to require the alternative pronunciation (without incorporation) also—l. 13. It
is in order to avoid a concurrence of two quiescents that "display
.... is better" (see p. 990, ll. 3-18).

P. 1671, l. 3. For "from the great Incorporation by IAl," intended as a rendering of 

P. 1671, I. 3. For "from the great Incorporation by IAl," intended as a rendering of IY. 1459, ll. 4-5, read "as an instance of the great incorporation practised by IAl". For Sht says in the Hirz alAmānī (p. 44)

which the KM explains as And take [199] the great incorporation, its chief [exponent] being Abū 'Amr [IAL] alBuṣrī, in [the readings of] whom it is collected, adding that "the incorporation" is named "great" because of its including the two likes and the two approximates (see ll. 21-24 in my text), or because of its effectiveness in making the [incorporated] letter quiescent. The latter reason seems to be adopted in the Persian commentary, which says that incorporation is of two sorts, great, where two operations are requisite, rejection of the vowel from the first of the two letters, and subsequent incorporation of the first into the second; and little, where the first, being already quiescent, has only to be incorporated into the second (see the third and first kinds, respectively, on p. 1666)—ll. 7-21. See note on p. 1683 (l. 20)—l. 12. Read "third]."

P. 1673, l. 9. "they," i.e. the GG generally, not merely "Y and Khl" mentioned in l. 8. See p. 1758, ll. 13-19.

P. 1676, l. 20. The و and د are approximates, not likes, as R implies (see l. 12).

P. 1678, ll. 21-23. This is an answer to an imaginary question "Why should not the measure be broken by incorporation, since it is broken by elision?"
P. 1679, l. 8. From the same poem as a verse on p. 456, as appears from collating T. 636 with CD. 129-130—l. 9. Ka'nam Ibn Da'ಮra (Umm Sa'ilib being his mother), one of the Banu 'Abd Allah Ibn Ghaṭafàn. He was in the days of AlWâlid Ibn 'Abd AlMalik (T)—l. 1. Cf. p. 1693, l. 5—ibid. Lane (p. 1794, col. 3) gives and, with Fath of the ع, on the authority of S as quoted in the Taj al'Arus: but S. II. 445, l. 19, has Kasr of the ع in and; and Kasr is clearly indicated by R's language (pp. 1679-80), and by Sn's comparison with (p. 1693, ll. 6-7).

P. 1680, l. 4. For "(e, a)" read "(e, o)".

P. 1681, ll. 4-5. So that it belongs to the case where the first homogeneous letter is quiescent, and the second mobile, in which incorporation is necessary; not to the case where both are mobile, which we are discussing.

P. 1683, ll. 12-14. While the vowel of the first of the two likes is elided (p. 1667, ll. 6-11)—l. 20. "softness" includes "prolongation" (p. 995, ll. 5-8, and p. 1684, l. 15); so that "quiescent . . . . softness" means "sound quiescent" (p. 1684, l. 23), including the first ٰ and َ in such as and and respectively (pp. 1670-1), which are practically sound, since their prolongation is removed by incorporation into the second. IH (SH. 145, ll. 1-2) says simply "a sound quiescent, . . . . as (cf. p. 1670, ll. 20-22), on which Jrb (p. 191, ll. 11-16, of my MS) comments as follows:—What is meant by "sound" is "other than a letter of prolongation": so that incorporation is disallowed in such as لُمَلِكُ مَلَكُ with لُمَلِكُ (contrasted with لُمَلِكُ above), for lack of prolongation; and in such
as not disallowed" (p. 1671, ll. 7-21). But A's use of the term "softness" here instead of "prolongation" corroborates the statements of Z and R (pp. 1667-8, 1684) that incorporation is allowable in such as and , for which reason I have omitted from Jrb's comments "What is meant . . . . so that" and "in such as . . . . prolongation," and have inserted the bracketed words in ll. 18, 20 of p. 1671.

P. 1684, l. 2. Read "sea divided".

P. 1687, l. 3. See note on p. 1070 (ll. 11-14). The incorporation in II. 269 seems to infringe the rule that the two quiescents, i.e. the incorporated letter and the preceding letter of prolongation, should be in the same word (p. 991, ll. 19-20, and p. 994, l. 14). Perhaps the rule is relaxed in incorporation peculiar to Readers—l. 5. Read "pret."—l. 16. Read "[mosquito-curtain]."

P. 1688, l. l. Put a comma after "part".

P. 1690, ll. 1-2. "in the first, but not in the second", probably because is lighter than .

P. 1691, l. 6. For "if" read "of"—ll. 12-16. And similarly in [485], which, by parity of reasoning, is co-ordinated with by one of the too likes, and by the : but properly the Hamza and in , and the in , are not co-ordinate, because they do not represent rads. in the standard paradigms (see p. 1091, ll. 17-19), and because the Hamza and occur at the beginning (p. 1092, l. 8)—l. 15. "the second", not the first (see note on p. 1098, l. 21).

P. 1692, l. 12. Put a comma after "lizards".

22
P. 1693, l. 5. See note on p. 1679, l.l.

P. 1694, l. 7. Read "(b)".

P. 1695, l. 18. Bakr Ibn Wā'il (S. II. 164, l. 21, R. 371, l. 4) and others (R)—ll. 18-19. S has رَنَان and مَرَن in place of رُنَان and مَرَن, not in addition to them—ll. 22-24. And رَنَان is transmitted, with a quiescent ن added before, and incorporated into, the ن of females; and رَنَانات with and ل added before the و of the pron.: so in 'Ali Bāshā's commentary [c. 1145 (Hkh. VI. 591)] on the Tashil (Sn). The Wazīr 'Ali Bāshā, son of the Wazīr Kūr Ahmad Bāshā, entered Aleppo as Governor in 1180, and quitted it in 1181. And he died in 1183. He was a friend and patron of the learned (SD).

P. 1696, l. 4. Read "unaltered (A) after their”—l. 5. Read "(S): (c) in”—ll. 23-24. See note on p. 1482, ll. 23-24.

P. 1697, l. 15. For "on" read "or”—l. 24. Sn practically proposes to substitute "mobile before" for "formed with" in l. 20.

P. 1701, ll. 12-13. هَلْمِين in Part I, p. 678, l. 2, is so printed by Jahn in IY. 507, l. 21, where no direction as to the vowel of the double م is given; but should evidently be هَلْمِين with Kasr, as here expressly stated by A, for the reason assigned by Sn. Wright (vol. I, p. 296) and Lane (p. 3044, col. 3) do not mention this form.

P. 1702, ll. 15, 19. This number "sixteen" is characterized as "approximate" because the exact number of outlets, being equal to the number of letters, is twenty-nine or more [733]; and as "indiscriminate," because it omits to note the number of outlets in each class separately, i.e. guttural three, lingual ten, labial two, and nasal one.

P. 1705, ll. 7-8. Cf. p. 1738, ll. 7-8, and note—ll. 12-13, and that which is above it (SH. 146, ll. 1-2); but some MSS have "and
that part of the palate which is above it" (MASH), as given here in the text.

P. 1706, l. 2. "lower" (أَسْقَلَ) seems to mean "nearer to the tip of the tongue". De Sacy renders أَسْقَلَ here by "plus rapprochée" (Anth. Gramm. 413, l. 37).

P. 1707, l. 2. Read "important"—l. 21. "posterior to", i. e. "nearer to the tip of the tongue than".

P. 1708, ll. 8-12. Eight premolars and twelve molars (Black’s Medical Dictionary, p. 742); not four premolars and sixteen molars, as stated by R, who apparently reckons the posterior bicuspid or premolars as molars—l. 25. Put a comma after " [733 ] ".

P. 1709, l. 14. Read "(Jrb)".

P. 1710, l. 5. For "then" read "than".

P. 1712, l. 11. "those", i. e. mentioned by Z in §. 732—ll. 11-17. European grammarians (Wright, Sterling, Roorda, Schier, Glare, Galland, etc.) give the number of letters as 28, beginning with ِ, by which they seem to mean not only the mobile ِ but also the soft ِ (p. 1714, l. 23).

P. 1713, ll. 3-6. The Prophet means "I speak the best Arabic", not "I pronounce the best ض"—ll. 5-6. My MS of the Jrb (p. 195, ll. 9-10) has لاسترِاءِ العربِ المُتَخَلِّفِ فِي إلاؤِنِ يُحَرَّفُ كُلِّهَا; but I have omitted "the outlets" (المُتَخَلِّفِ) after "equal," because it would be unintelligible without some context supplied before it, e. g. "in their command over" (فِي إسْتِيْلَاهُمْ عَلَیَ); while the sense is clear enough without it.

P. 1715, ll. 4-6. This ِ representing only one letter, vid. the soft ِ , is not to be confounded with the ِ representing two letters, vid. ِ.
and }, sometimes unaccountably reckoned as one (p. 1713, ll. 7-15). The former is placed twenty-eighth in alphabetical order, between } and \( \text{ } \) (p. 1715, l. 17)—l. 10. “pronunciation as Hamza”, i. e. characteristic rising (p. 931, ll. 12-15).

P. 1716, l. 21. Read \( \text{ } \) — l. 23. Read “ [this] ”.

P. 1718, l. 20. Read “ both are one”.

P. 1721, l. 10. Jahn (IY. 1463, l. 21) prints \( \text{ } \); but R. 378, l. 13, has \( \text{ } \), which is evidently right (cf. ll. 10-11 with outlets 11 and 13 on pp. 1710-1)—l. 21. Read “ true”.

P. 1722, l. 1. For “ then” read “ than”.

P. 1724, l. 1. Read “[ to sound]” — l. 2. Read “ restored”.

P. 1727, l. 4. \( \text{ } \) and \( \text{ } \) are not lax, but intermediate (p. 1728, ll. 15, 18-19).

P. 1730, l. 16. “ of which ” sort of abridgment.

P. 1732, l. 18. \( \text{ } \) (IY. 1464, l. 21): \( \text{ } \) (M. 190, l. 12; Lane, p. 975, col. 1, and p. 1726, col. 2) a donation—l. 20. Put a comma after “ booty”—ll. 20-25. They are named \( \text{ } \) because they are uttered from the \( \text{ } \) tip of the tongue, which is its fore part and its extremity (IY. 1466, ll. 17-18). Here IY follows Z (M. 190, l. 13) in connecting \( \text{ } \) with the \( \text{ } \), i. e. tip of the tongue. But this connection is evidently inappropriate to the three labials (p. 1732, l. 25), which are not pronounced with the tip of the tongue (p. 1711, ll. 12-14). Lane, indeed (p. 975, col. 1, and p. 2042, col. 1), cites the \( \text{ } \) as asserting that all six letters are \( \text{ } \); but he also (p. 2042, col. 1) cites the
same authority as adding that only ل، ر, and ن are "pronounced with the tip of the tongue". The truth is that all six are حروف دالة in the sense of letters of liquidity or liquid letters, as is evident from the qualities attributed to them on p. 1732 by IH, ر, and Jrb, vid. smoothness, elegance, lightness, quickness in articulation, and readiness to combine with other letters; but that only three ل، ر, and ن, are دَلْقِي or دَلْقَي in the sense of tippy, i.e. pronounced with the tip of the tongue (p. 1739, ll. 19-21).

P. 1733, l. 7. "because etc." in SH. 151 (ll. 5-6) follows "contrary to them" in l. 1 of the text.

P. 1734, l. 1. Read ذَلَقُة.

P. 1738, ll. 7-8. IY. 1460, l. 5, has ذَق stuttering (see p. 1705, ll. 7-8).

P. 1740, l. 18. "mine age". He was then 70 years old (see note on p. 924, l. 2)—l. 20. Its author is not named (Jsh).

P. 1742, l. 23. After "second" insert "[716]". See p. 1545, ll. 4-5.

P. 1743, l. 8. A different reason is given by R in §. 756 (p. 1810, l. 21—p. 1811, l. 2).

P. 1745, ll. 8-9. Apparently because د is not incorporated into ق or ض, which is true of ض, but not always of ض (p. 1798, ll. 21-25). See p. 1829, ll. 11-12 (No. 10)—l. 21. Read "[737, 758]".

P. 1746, l. 14. There is no [word] like ضن or عَنِل in the language (S). See S. II. 466 (ll. 9-11)—l. 21. Read "thy Lord".

P. 1747, ll. 15-17, 24. منَعْلَم from فَرْب is not given in the
dictionaries; nor from or or or — l. 15. is found (p. 1754, l. 6, and p. 1814, l. 18).

P. 1751, l. 17. Read “(Jrb.),” — u. 20-22. Because they are
letters of (p. 1750, u. 2-5).

P. 1753, l. 6. See note on p. 1786, u. 4-11.

P. 1754, u. 2, 5. is really no exception to either rule,
because the incorporation of its sibilant or covered into the,
being preceded by conversion of the latter into a sibilant or letter
of covering (see u. 10-11), is not an incorporation of a sibilant or
covered into a non-sibilant or an uncovered letter— l. 4. Put a
comma after “others”— l. 6. (R. 337, l. 15), apparently a
misprint (see p. 1814, u. 17-21)— l. 12. Dele the comma after
“second”— l. 16. Read “[54, 752]”— l. 17. After “seen”
insert “[752]”. See pp.: 1796 (l. 17)-1797 (l. 15)— l. 19. Read
“thorax”.

P. 1756, l. 4. Read “are not from”— l. 6. For “he” read
“be”— u. 12-14. , , and are not incorporated into
or or , though there is a dispute about incorporation
of into [746]. Z, no doubt, refers only to the six letters
mentioned at the beginning of § 752 (see p. 1798, l. 21).

P. 1757, u. l. Put a comma after “[661, 671, 731]” instead of
a full stop.

P. 1758, l. 4. AlMutananakhkhil is a cognomen, his name being
Malik [Note on Part I, p. 451, l. 19]. He was a heathen, and a
good poet of Hudhail (AKB. II. 137)— u. 13-22. Cf. p. 1673
(u. 9-22)— l. 14. Read .
P. 1759, l. 5. Jahn (IY. 1472, l. 5) prints PARATOR, but this conversion of Damma into Kasra is not necessary (see p. 1547, U. 12-16)—U. 18-19. See pp. 1663 (U. 3-4), 1741 (U. 19-27). Jrb. 202, l. 19, has "and then the first would not be like the second, so that incorporation would not be possible".

P. 1760, l. 5. Read "[731, 737]"—l. 14 and p. 1762, l. 4. When  or  is after  the incorporation is regarded by Z as an incorporation of  or  into  (see p. 1766, U. 13-14), because of the rule that, in gutturals, the lower is incorporated into the higher [737]; but by IH (see p. 1765, U. 8-10) as an incorporation of  into  or , by way of exception from this rule. The latter opinion seems preferable, because it is a fundamental principle of incorporation that the first should be incorporated into the second, even if the second have to be converted, for that purpose, into a letter homogeneous with the first [735]. Cf. pp. 1816 (U. 12-14), 1813 (U. 18-23).

P. 1762, l. 17, and p. 1763, l.l.  and  printed by Derenbourg (S. II. 462, l. 20, and 463, l. 9) should be  and  as noted by Jahn (Sibawaihi's Buch, vol. II, part I, p. 870, l. 6),  being a proper name, not uncommon (see ID. 180, l. 22, and Dh. 347, U. 1-7).

P. 1764, l. 6. Read "Slap 'Ali"—U. 6-9. Apparently when the first happens to be lower than the second, as here (see p. 1755, U. 2-13)—l. 9. Read "and, that"—l. 10. Read "heaviness"—U. 18-23. R. treats this as an incorporation of  into  (see p. 1762, l. 21—p. 1763, l. 24): but Z relegated it to the end of the section, because it is not, strictly considered, an incorporation of  into  or of  into .
P. 1765, l. 4. Read "Slaughter"—ll. 8-10. See note on p. 1760, l. 14, and p. 1762, l. 4.

P. 1766, ll. 13-14. See the same note—ll. 15-16, 18. In IY. 1474, l. 20, I read رالعين (in Arabic) for رالحاء and the إلءبج: these alterations being evidently required by the context—l. 17. For "then" read "them".

P. 1767, ll. 19-23. "incorporation . . . . parted" is from R. 392, ll. 3-5; and "as in . . . . garden" from R. 391, l. 1, to which R refers in the former passage by adding "as we have mentioned" after "parted".

P. 1769, l. 9. کلدة (IY. 1476, l. 1): کلدة (S. II. 463, l. 17). The former signifies a piece of rough ground, while the latter is a proper name. R, no doubt, borrowed this ex. from S—l. 16. The MAR (p. 392, note 4, reading نُقْطَنَا, translates this ex. into Persian by "Wear out a cotton garment".

P. 1770, l. 4. Read "preventive".

P. 1773, ll. 20-21. "because . . . . its like". This seems to be IY’s meaning; though it is not easy to extract from his words لآن المنفصل لا يلزم الضرف ان يكون بعد مثله in IY. 1477, l. 23, as printed by Jahn.

P. 1775, l. 7. ضرمة (IY. 1478, l. 18), which, if not an accidental transposition of ضرمة a well-known proper name, should apparently be ضرمة (see IHb. 45, Dh. 319), or perhaps ضرمة (see KF. 827)—l. 14. For "blemish" read "flaw"—ibid. Abû Bakr Ahmad Ibn Mûsâ Ibn Al'Abbâs Ibn Mujâhid, [the Professor of Reading (IKhn, ITB), b. 245 (IKhn),] d. 324 (IAth, IKhn ITB). He was a master in knowledge of readings (IAth).
P. 1776, l. 14. For “blemish” read “flaw”.

P. 1779, l. 1. [312] (S. II. 467, M. 194). But IY gives "blemish" in the text of the M, explaining "flaw" as the lightning that is seen from afar (see IY. 1479, l. 19, and 1480, ll. 23-24)—l. 9. By Tamim Ibn Turaif al’Ambari (IY).

P. 1780, ll. 2-3. After this text IY. 1481, l. 6, adds "and [312]"; but this looks like an interpolation, because the incorporated ل here is not the ل of بل or لّ, nor is ل one of the letters mentioned by IY as having this ل incorporated into them by Ks (see p. 1779, ll. 17-19), nor is this reading mentioned in the K or B.

P. 1781, ll. 8-11. A free paraphrase of S. II. 467, ll. 468, l. 2.

P. 1782, l. 19. Read “alHaḍrami”.

P. 1783, l. 7. “utterance” of ل followed by ل—l. 11. If, as is possible, Ibn Mujahid mean to except Ya’qūb alHaḍrami mentioned on p. 1782 (ll. 18-20), his observation here seems to be out of its proper place—l. 16. Read “Tanwin” for “Tamim”—l. 17. “necessarily”. Cf. “necessary” on p. 1793 (l. 17). In neither place does Jrb make any comment on the necessity alleged by IH. But see the remarks of IY on pp. 1784 (l. 15)—1785 (l. 6). Probably IH and Jrb mean “necessarily” and “necessary” in reading the Kur, this being a case of “incorporation proper to Readers” (see p. 1672, ll. 14-15), among whom it is universal; for Sht says in the Hirz alAmānī (pp. 105-6), in the chapter on the Predicaments of the Quiescent ل and the Tanwin,
And all of them incorporate Tanwin and the quiescent ن into ل and ج without nasality, in order that the sound of the two may be beautiful; and all incorporate into the letters of ل fِبَيْنَمُو without nasality (cf. p. 1785, ll. 6-8, 17)—l. 22. "an obstacle", vid. conjunction of the two letters in one word (see p. 1785, ll. 8-9).

P. 1784, l. 8. "this [rule]" in p. 1783, ll. 15-17.

P. 1785, l. 1. For "the" read "thee"—ibid. Perhaps this second ex. should be لَبَيْنَمُو مِنْ رَّأْي XIII. 12. [643]; but Jahn gives مَسْنَة (Y. 1482, l. 13)—l. 7. A. IV. 434, l. 17, is here continued from "incorporated" on p. 1783 (l. 16)—l. 11. "this restriction", i. e. "so long as etc." (ll. 8-11).

P. 1786, ll. 4-11. IH's reply comes, in SH. 154, ll. 3-6, between "into two likes" (p. 1751, l. 19) and "لِبَعْض شَيْءٍ لِمْ" (p. 1753, l. 6); but I have transferred it to this section, where it can be more conveniently considered.

P. 1787, ll. 12-14. In R. 389, ll. 1-2, the two clauses, "so that . . . . stifled" and "in order . . . . kind", composing this sentence are transposed, apparently by mistake—l. 21. Read "[the ن]".

P. 1790, ll. 10-11. The remaining guttural, i. e. ل, is omitted, because, being always quiescent, it cannot follow a quiescent ن.

P. 1792, ll. 2-6. Excluding ل for the reason given in the last note, we have 28 letters, vid. 6 gutturals, and 22 non-gutturals, of which 7 non-gutturals have been mentioned in cases (1) and (3), and the 6 gutturals in case (2), total 13, leaving 15 letters, all.
non-guttural, detailed on p. 1716 (ll. 12-13)—l. 4. Read "[i. e.,]"—ll. 4-5. The four cases are arranged above (pp. 1783-1792) in the order adopted by Z and A, which is open to the objection that it interpolates the guttural letters (case 2) among the non-gutturals (cases 1, 3, 4); whereas R, in p. 1787, l. 15—p. 1788, l. 18, puts the gutturals (α) after all three kinds of non-gutturals (α-ε), a much more convenient arrangement. But A's words "any of the letters not yet mentioned" prevented me from following R, otherwise these "letters" would have included the gutturals, contrary to A's intention.

P. 1793, l. 8. "of incorporation", i. e. that נ is incorporated into—l. 17. See note on p. 1783 (l. 17)—ll. 22-24. IH omits to describe the state of the quiescent נ with the gutturals; but his mention of its incorporation and two other changes with the non-gutturals suggests, as Jrb remarks, in ll. 17-22, that with the gutturals it remains unchanged. Jrb, however (p. 203, ll. 12-15, of my MS), and an interlinear annotator in the MASH (SH. 156, between ll. 6. and 7), ignoring its state with the gutturals, try to make up the "five states" by counting incorporation and retention and removal of nasality as three: but this seems impossible, because retention and removal of nasality are alternative accompaniments of incorporation, not separate states; and I therefore make up the "five" by reckoning incorporation as two, and including display with the gutturals as implied, though not actually mentioned, by IH.

P. 1794, l. 4. בְּכָתָן (R. 394, l. 2; MAR. 156, note 5): in the time of (S. II. 465, l. 14)—ibid. Read בְּכָתָן here, and בְּכָתָן סָלִימָן in S. II. 465, l. 14, because the quiescent נ is stifled before ס (see pp. 1716, 1792), not incorporated into it; so that the in these two exs. cannot be doubled.
P. 1795, ll. 10-22. I have arranged these exs. from R. 394, ll. 8-12, in the order of the nine letters; and filled up the gaps in the series, which are probably caused by carelessness of some copyist or lithographer.

P. 1796, l. 13. After "Arabic" read "(S)".

P. 1798, l. 21. See p. 1756, ll. 12-14, and note.

P. 1799, l. 9. In R. 395, l. 11, I supply زرعت فيه ممن الطاء, as in S. II. 471, l. 8, after الذى, which would otherwise have no conj. [177], the next words being لئلائفي القليبي rendered "as ش does" (in l. 8)—l. 10. "in reading" the Kur.

P. 1799, l. 25-p. 1780, l. 1. This sentence is given in R. 395, ll. 13-14, as part of IH's text, after "another" in p. 1799, l. 12; but is not to be found in SH. 157, l. l., nor in Jrb (p. 205, ll. 1-2, of my MS).

P. 1802, ll. 2-5. This ex. is differentiated from those in p. 1801, ll. 10-12, by the quiescence of the ب: but that difference does not seem to be material, because the exs. in p. 1801, ll. 6-8, show that incorporation is allowable whether ب be quiescent or mobile; and I think that "dispute" in l. 3 refers to the controversy described in ll. 5-11 as arising between "us", i.e. the BB, and "the KK", when incorporation involves an "irregular concurrence of two quiescents", which is not the case here, because the incorporated ب is preceded by a mobile (cf. ll. 20-22)—ll. 9-10. "its being attributable to stifling", i.e. the fact that the seeming quiescence of the ب in النزعب is attributable to stifling of its vowel, not to incorporation (see pp. 1671, 1684-6, 1753, 1803, 1807).

P. 1803, l. 2. If VI. 53. be regarded as a case of incorporation, then بَا عَلَّمُ بِالْمُكْرَمِ should be written.
P. 1807, l. 9. Read "(b)"—ll. 20-21. In Wright’s Arabic Grammar (3rd ed., vol. I, p. 67) “furtive Kasra to the first radical” should be “furtive Fatḥa to the first คะ”, which remains partially mobile with its original vowel, as is evident from the explanations of ر and یه here—l. 21. Read “incorporation”.

P. 1808, l. 13. For “ef” read “of”.

P. 1810, l. 4. As یلاكت, inf. n. یلاكت, not یلاكت, inf. n. یلاكت, with the conj. Hamza, as strangely printed by Lane (p. 1984, cols. 2, 3)—l. 21. See p. 1743, ll. 6-11, and note on l. 8.

P. 1812, l. 23. For ج in M. 195, l. 13, I read ج، as in یه. 1487, l. 20.

P. 1813, l. 18. “Converse” change—ibid. Read “(A)”—ll. 18-23. See note on p. 1760, l. 14—ll. 23-24. Zuhaír Ibn Abí Suľma Rabi’a (TSh, KA, BS, Is, AKB) Ibn Riyāḥ (KA, BS, Is, AKB) Ibn Kūrṭ (TSh, KA, Is) ...... Ibn ‘Amr Ibn Udd Ibn Tābakha Ibn AlYās Ibn Muḍar Ibn Nizār (KA) alMuzainī (Is, AKB) one (BS) of [the Banū (BS)] Muzaina (BS, AKB) Ibn Udd Ibn Tābakha Ibn AlYās Ibn Muḍar (AKB). Muzaina [here loosely described by AKB as “Ibn Udd”] was mother [of the children (ID, AF)] of ‘Amr [Ibn Udd (KA, AF) Ibn Tābakha (ID, AF)], and daughter of Kalb Ibn Wabra (ID, KA, AF). Their settlement being in the territories of Ghaṭafān, people think that he—I mean Zuhaír—was of Ghaṭafān, which is a blunder. So in the Istīlāb [ Mizrafat alAshab (HKh)] by IAB, as though this were a refutation of what IKb says in the TSh, that “they trace his lineage to Muzaina, whereas his lineage is only in Ghaṭafān” (AKB)—l. l. The next verse of this ode is cited on pp. 60, 635; and another verse in Part I, p. 1479.
P. 1814, ll. 10-12. I. e. would be removed if the were incorporated into the b after being converted into b —l. 13. ٌٍٍٍ ٌٍٍ, according to Broch (M. 195, l. 19) and Jahn (IY. 1489, ll. 22, 24); but ٌٍ is rightly omitted in Tsr. 361, l. 15, as in S. II. 472, l. 1.

P. 1815, l. 5. Read “orig.”—l. 17. Its author is not named (Jsh).

P. 1816, l. 12. ممٍٍٍٍٍ, not ممٍٍٍٍٍٍٍٍٍٍٍٍٍ —ll. 12-14. See note on p. 1760, l. 14—l. 20. I have transposed these two exs. from SH. 158, ll. 3-4, to suit the order of the “two ways” in ll. 19-20.


P. 1820, ll. 18, 20. R. 399, l. 2, before “the ٌٍٍٍ of”, and again before “the ٌٍٍ of the pron.” inserts “what is before”, which I have omitted as inconsistent with the exs. in ll. 20-21, in all of which “the ٌٍٍ of the pron.” is, and “what is before” it is not, converted—l. 19. For ٌٍٍٍٍٍٍٍٍٍٍٍٍ and ٌٍٍٍٍٍٍٍٍٍٍٍٍٍ read ٌٍٍٍ and ٌٍٍٍٍٍٍٍٍٍٍٍٍٍ, respectively (see p. 1812, ll. 20-23).

P. 1821, l. 20. “alteration” of the ٌٍٍٍ or its subsequent approximate.

P. 1822, l. 6. “second” of the two approximates.


P. 1830, l. 12—p. 1831, l. 2. I have slightly re-arranged these two paragraphs for greater clearness.
P. 1835, l. 2-4. Jrb's language in (a, b) is confusing, because it suggests that elision is allowable only when "incorporation is not possible", and that incorporation is impossible only when it would involve "importation of the conj. Hamza . . . . . . in the aor.": but the first suggestion is refuted by his second ex. (p. 1834, l. 9), where elision occurs though incorporation would be possible (p. 1835, l. 15-16-); and the second by his first ex. (p. 1834, l. 7-8), where incorporation is impossible (p. 1835, l. 12-14), though it could not involve importation of the conj. Hamza in the aor., because, in the interior of the sentence, no conj. Hamza occurs, either in the aor. or in anything else [669]: and, these two suggestions being therefore inadequate, his language fails to account for the elision in either of these two exs.

P. 1836, l. 20-21. The "measure of the v.", i. e. the Damma or Kasra of its  מן , is made plain by the vowel of the  מן in  מן or  מן and  מן or  מן , where the vowel of the  מן indicates that the  מן is a  עור or  הירא , respectively—l 23. This passage of the Aud, commencing at (c), is a continuation of the extract ending in "the v." on p. 1399 (l. 2).

P. 1837, l. 7-8. For מִלֶט  and מִלֶט , with Kasr of the  מן, like  מן instead of "like מִלֶט ", S. II. 446, l. 16, has "as they say מִלֶט "—l. 21. "after being made quiescent", according to the rule that transfer of a vowel is to a quiescent (p. 1399). R does not make this stipulation (p. 1836, l. 13-16), because he allows transfer to a mobile (pp. 1478-9).

P. 1839, l. 7. For "is" read "in". —l. l. Read "'Ασιμ".
P. 1843, ll. 9-16. From R. 402 (ll. 7-8), supplemented by extracts from IY. 1496 (ll. 6, 9)—l. 18. On ُعدوا see Part I, p. 470, ll. 13-14, and Part IV, p. 1323, ll. 16-17.

P. 1844, l. 21. S. II. 443-81, where I do not find this verse.

P. 1845, l. 4. Read ُبتور بن ُنَّ.—ll. 4-5. BS. 22 gives

غداء طفت علماء ُبتور بن ُنَّ نويل ُعشيّة لاقينا جذام وجميرا

as one verse, remarking "Do you not see how he has made ُعشيّة a subst. for it (ُغداء)?"; whereas the first hemistich belongs to the verse occurring here in the text, and the second to a verse cited on p. 608 from the ML with the var. ُجدامًا (p. 27A). The author of the BS, who is also the author of the ML, a later work (Preface, p. XXV), seems to have been temporarily misled by the juxtaposition of these two hemistichs in the K, where Z, commenting on نٌساعة ُعسرة | IX. 118. In the hour, i.e. time, of difficulty, cites them, together with a third

اذَأَ جَأَ عِمَّا وَأَرَضَ يَعْفَفُ ْنَ لِغَفَي

When mine heir comes one day, i.e. at some time, seeking wealth, from a verse by Hātim atTā’ī ending with

يَجِدُ جَمعٍ كَفِ غَيْر مَالِي ْرَأَ صَفْر

he will find the collection of a hand not full nor empty (صفر being, as N remarks, masc. or fem.), to exemplify the use of ُعشيّة, ُغداء, and ُنوم, respectively, in denoting vague, not particular, time [64]. Lees in his ed. of the K (p. 568) prints them as a verse ُشعر, but
in the N (pp. 123, 280) they are correctly given as parts of two separate verses; and probably the misunderstanding is due to omission of the sign $\overline{\text{hemistich}}$ (for مسواج) between them in some MSS of the K—l. 5. and we turned the breasts of the horses (Mb, AArb).

P. 1846, l. 6. Read "301". See Part I, p. 1335—l. 15. Its author is not named (Jsh). The Jsh has

Our increasing Nu'mān do not thou forget; but I have followed Jh. II. 563 for the first hemistich, which is not given in the SH or its commentaries (the R, Jrb, and MASH).

P. 1847, l. 3. Read يثخُذ

P. 1849, l. 1. For "too" read "two"—ll. 2-3. see p. 1404 (ll. 24-25)—l. l. Read "tidings".

P. iv, l. 10. Read سنوَن

P. vii, l. 11. الْيَدِ (IA. 132, MN. II. 521).
# INDEX OF REFERENCES TO THE KUR'ĀN.

## SūRA I.


1. I. 20, 402, 1767: II. 1019. 2. II. 1802. 3. I. xxxii, 344.


## SūRA II.


20. II. 218. 22. I. xiv: II. 15, 446. 23. I. 360, 1142: II. 331, 446.

121. II. 464. 122. II. 152. 124. I. 283. 126. II. 579. 127.
II. 606. 142. II. 1746. 143. II. 1027, 1416, 1423. 144. I. 745.
145. I. 312: II. 528. 146. I. 478. 151. II. 1026. 152. II. 469.
153. II. 381. 158. II. 606. 159. I. 312, 377, 436, 443. II. 336, 359.
173. II. 129, 1669. 175. II. 323. 179, 180. I. 1596. 180. I. 37,
78, 119: II. 462, 586. 181. I. 1728: II. 360, 1683, 1685. 182. II.
686. 183. II. 315. 191. II. 240, 331, 335, 462. 192. I. 886: II.
II. 36, 322. 213. II. 209, 211, 475, 586, 1086. 214. I. 466, 703:
II. 321. 216. I. 650. 219. II. 311. 220. I. 89, 113. 222,
223. I. xvi, 810, 1547. 226. I. 343, 584. 228. I. 887, 1456: II.
162, 338. 233. II. 16a, 423, 593, 1696. 234. I. 1435, 1468.
235. II. 112, 357. 236. II. 1765. 238. II. 16, 586, 1032, 1034,
1079, 1237, 1572. 244. II. 427. 246. I. 648: II. 30. 247. I.
272: II. 570. 248, 249. II. 1781. 249. II. 1365. 250. I. 297,
302. 252. I. 19, 123, 156, 1574: II. 328, 670. 254. II. 338, 700,
849, 1291, 1298. 262. I. 1443. 269. II. 1687, 1827, 1835. 269,
283. II. 934-5, 1440. 284. II. 59, 76, 293, 339. 1801. 285. II.
461. 286. II. 55, 276, 630.

ŚūRA III.

1. I. 1473: II. 996, 1001, 1016, 1027. 2. II. 109. 4. I. 446, 806.
5. I. 1728: II. 651, 862-4. 6. I. 753. 7. I. ix: II. 341. 8. II.
INDEX

27. II. 64, 529. 28. II. 591, 636. 29. II. 62, 72, 250. 31. I.
59: II. 672. 32. I. 809-10. 36. I. 1427: II. 1782. 38. II. 474.
43. II. 374. 45. II. 316. 52. I. xviii. 55. I. 548: II. 691.
59. II. 547. 65. II. 1742. 66. II. 587. 68. II. 330, 865. 70.
I. 803. 74. I. 740. 75. II. 682. 79. II. 1766. 85. I. 327.
86. II. 307. 91. I. 466, 474, 485: II. 862, 864, 1822. 94. II.
346. 96. II. 617. 102. I. 743: II. 650. 107. II. 77. 109. II.
1260. 111. II. 64. 114. II. 111, 583. 115. II. 546-7, 847. 116.
II. 635, 1697. 117. I. 756. 119. II. 328. 120. II. 622. 124.
144. II. 1802. 145. II. 106, 822. 148. I. 207. 152. I. 250: II.
I. 547: II. 153. 177. II. 884. 182. I. 357-8: II. 1762, 1765,
190. II. 815. 193. II. 1762.

Sūra IV.

1. I. 497. 2. II. 315. 3. I. 288, 291, 532, 572, 619. 4. II.
20, 673. 42. II. 63. 44. II. 184, 1337. 45. I. 807: II. 738.
46. I. 269-70, 280: II. 102. 50. I. 736. 56. II. 660. 68. I.
141: II. 576. 69. I. 302, 306: II. 640, 1078. 71. II. 221. 73.
I. 239, 264. 83. II. 1801. 85. II. 245, 686. 88. I. 30. 89. II.
317. 92. I. 273-4: II. 603. 93. II. 566, 611. 94. I. 119, 402: II.
585. 96. II. 262. 97. I. 306: II. 1031. 101. II. 491. 102.
I. xxiv, 967. 106. II. 115. 112. II. 469. 115. I. 526. 117. I.
INDEX.


SūRA V.


SūRA VI.

Index.


Sūra VII.


Sūra VIII.

4. II. 1026. 5. I. 269: II. 392. 6. II. 387, 570, 1379. 7. II. 395, 415. 9. II. 1808-9. 14. II. 864. 17. II. 428. 19. II. 55,
INDEX.

33. II. 34. 35. I. 60: II. 1183, 1292. 39. II. 627. 41. II. 221.
42. II. 393. 44. II. 406, 1628. 45. II. 426, 829. 50. II. 1027.
56. I. 360. 59. II. 1183, 1393. 60. II. 574, 710. 63. I. 1121.
64. I. 733. 65. I. 166, 231: II. 995. 68. I. 377. 74. II. 62,
528. 105. I. 762.

Sûra IX.

3. Pref. v: II. 408. 4. II. 103. 5. I. 222, 745: II. 112. 6. I.
33. II. 633. 34. II. 458. 36. I. 239, 282, 1462. 38. II. 307,
326, 1830. 39. I. 143: II. 627. 40. I. 313, 752, 756, 1487: II.
55, 627, 672, 759. 42. II. 1030, 1032-4. 49. II. 934-5. 56. II.
392. 61. I. 629. 63. II. 453, 586. 68. II. 314. 70. I. 607:
II 589. 72. II. 611. 75. II. 899. 81. II. 1782. 83. I. 452.
88. II. 1634. 93. I. 274, 767: II. 461. 99. II. 860. 100. II.
1769. 103. I. 1728. 104. II. 307. 107. II. 505. 108. II. 539.
119. II. 137, 487, 582. 125. I. 643. 128. I. xxxii. 129. I.
65: II. 583.

Sûra X.

4. I. 147, 241: II. 292. 11. II. 421-2. 13. II. 434. 15. I.
969. 16. II. 521, 966. 17. II. 136. 22. I. 761. 23. I. xxxii,
884, 901, 1130: II. 108. 25. I. 790: II. 433, 1490, 1829. 28. I.
xiv: II. 333. 29. II. 271. 36. II. 1807-9. 38. II. 586. 39.
II. 510. 43. I. 632: II. 618, 1572. 51, 52. II. 618. 52. II. 617.
58. I. 117. 59. II. 95, 688. 63. II. 544. 66. I. xi: II. 392.
69. II. 540. 72. I. 227, 233: II. 472. 78. I. 216. 80. II.
INDEX.

1684. 89. I. 272: II. 709. 90. II. 1769. 91. II. 1004, 1084.
98. II. 598. 99. I. 265. 101. II. 1029, 1031, 1045.

Sūra XI.

11. II. 194, 544, 1740. 13. I. 1156. 17. II. 422. 18. II. 59.
II. 394. 38, 39. II. 30. 41. II. 866. 43. I. 1552: II. 326. 44.
II. 579. 45. I. 216, 298, 300. 46. II. 96, 123, 1401. 47. II.
478, 480, 580. 48. I. 461. 49. II. 627, 684. 50. II. 327. 56.
II. 364. 59. II. 358. 69. I. 502: II. 1684. 70. I. 1117. 74.
II. 453. 75. I. 244, 249, 480: II. 984. 77. I. 796. 80. I. 549:
II. 1783. 82. II. 54. 83. I. 302. 89 I. 548: II. 621. 90. II.
583. 93. I. 502. 101. I. 446. 107. II. 831, 1823. 109. II.
171, 722. 113. II. 403, 417, 536. 116. I. 28. 120. II. 167.
123. I. 337: II. 332.

Sūra XII.

2. I. 254, 1641: II. 1671, 1685. 4. I. 178, 286, 817, 868, 1428,
1442, 1462: II. 151. 5. II. 151. 7. II. 692. 8. I. 21. 9 I. 220.
12. II. 1574. 13. II. 8, 690. 14. I. 269. 16. I. vi. 17. II.
185: II. 550. 30. I. 62, 1137, 1432. 31. I. 333, 335: II. 520,
1020, 1029-30. 32. I. 375, 571: II. 290, 324, 537, 566, 706. 33.
II. 316, 627. 35. I. 47. 36. I. 847: II. 150. 37. I. 563, 571:
II. 566. 43. I. 1449, 1454-5: II. 1276. 48. I. 1449, 1454, 1650:
II. 297, 344. 51. II. 377. 62. I. 930. 64. II. 330. 65, I. 274.
67. II. 1791. 71. II. 1545. 73. II. 895. 76. I. 219: II. 1228.
77. II. 62, 64. 79. I. 150. 80. II. 537. 81. I. 21. 82. I. 375-6.
83. II. 1779. 84. I. 177. 85. I. xxiii: II. 168, 189, 532, 890,
902, 904. 86. II. 469. 90. II. 13, 623, 982, 1574, 1576. 91. II.
INDEX.


Sûra XIII.


Sûra XIV.


Sûra XV.


Sûra XVI.

INDEX.

SURA XVII.


SURA XVIII.


SURA XIX.

INDEX.

238. 43, 45. I. 179. 47. I. 82, 84. 64. I. 563. 68. I. 116.
72. II. 358. 75. I. 446, 1743: II. 1664, 1674. 76. II. 687.
77. II. 514. 81, 82. II. 667. 83. I. 472, 484. 84, 85. II. 667.
85. I. 859. 94, 95. I. 360. 95. I. 357-8, 80A. 96. II. 612.

Sūra XX.

38, 39. II. 579. 44. II. 366. 45, 46. II. 95, 439. 49. I. 412.
51. I. 627. 60. I. 545, 1765. 63, 64. II. 28. 66. I. 26, 105,
74. II. 159, 325. 75. I. 604. 79. I. 441: II. 75. 80. I. 215:
II. 75. 83. I. 1747: II. 27, 1697. 84. II. 477. 91. II. 21, 419,
421-2, 424. 93. II. 22, 35, 168, 321. 94. II. 575. 95. I. 180.
97. I. 687. 103, 104. I. 1436-7. 106. II. 469. 119. II. 217.
132. II. 90. 134. II. 595.

Sūra XXI.

3. I. ix, xvii-viii, 56, 58, 485: II. 288. 19. II. 300. 22. I.
II. 674. 32. I. 389. 35. II. 623. 38. I. 616. 48. II. 341.
51. I. 463. 55. 1. 492. 58. II. 293, 301, 670, 710, 907. 63. II.
621. 66. II. 160. 77. II. 311. 78. I. 1440: II. 346. 79. I.
378, 740. 80. II. 283. 81. I. 1121, 1130. 88. II. 1825. 97. I.
508, 762: II. 310. 103. I. 579. 104. II. 373. 108. II. 387,
389. 109. II. 159. 111. II. 160, 540. 112. I. 177.

Sūra XXII.

1. II. 432. 2. I. 1130. 5. II. 43, 471. 6. I. xii: II, 395. 9.
I. 342. 13. II. 670. 15. II. 335. 17. II. 393. 18. I. 628. 25.
33. I. 1584. 35. I. 1747. 36. I. 347. 37. I. 906: II. 1573,
INDEX.

1770, 1799. 39. II. 272. 43. I. 40. 44. II. 1504. 45. I. 552.
57. II. 1086. 62. II. 31, 479-30. 64. II. 1782. 66. I. 1747.
71. I. 1121: II. 201. 72. I. 3. 74. II. 1330. 76. II. 439.
77. II. 995. 78. II. 219.

Sūra XXIII.
1. I. 20: II. 384, 932, 1000. 4. II. 1103. 14. I. 363. 22. II.
293, 358. 27. I. xviii: II. 530. 30. I. 1552. 34. I. 593. 35.
I. 508. 42. I. 627: II. 365, 573. 46. II. 1344. 51. I. 395.
54. I. 246. 56. II. 319. 64, 65. II. 516. 93. II. 312, 658.

Sūra XXIV.
6. I. 302. 9. I. 135, 554, 1427: II. 422. 11. II. 138. 13. II.
870: II. 600. 25. II. 424. 31. II. 548. 35. I. 480: II. 199,
672. 36, 37. I. xi, 72, 75. 37. I. 1571. 40. I. 908: II. 213.
43. I 351: II. 1742. 44. I. 631: II. 1768. 51. II. 1021, 1023.
57. I. 920, 1415, 1455. 30. II. 501. 62. II. 1753, 1775-6, 1798.
63. II. 364, 1527. 64. II. 606.

Sūra XXV.
6. II. 1290. 8. II. 598. 11. II. 1667-8, 1683. 14. I. 220:
II. 6. 19 II. 313. 22. II. 392, 416. 23. II. 1282, 1584. 24.
II. 102. 25. II. 144. 27. II. 329, 1824. 34. II. 110. 40, 41.
60. II. 329. 61. I. 604. 68, 69. I. 476, 486.

Sūra XXVI.
3. I. 868: II. 456. 18. II. 358. 15. I. 412. 19. I. 742, 1650:
II. 1254. 21. II. 626. 22. I. 619. 40. II. 555. 50. I. 137.
INDEX.


Sūra XXVII.


Sūra XXVIII.


Sūra XXIX.


Sūra XXX.

INDEX


SūRA XXXI.


SūRA XXXII.

1, 2. II. 509-10. 4. II. 985. 20. II. 1771. 12. I. xliii. 13. II. 629. 22. II. 489.

SūRA XXXIII.


SūRA XXXIV.


SūRA XXXV.

INDEX.

Sūra XXXVI.


Sūra XXXVII.


Sūra XXXVIII.

2. I. 339-40. 5. II. 580. 7. II. 535. 9. II. 482. 20. II. 284. 22. I. 22, 286, 1442. 23. I. 21, 1590. 25. II. 583. 29. II. 226, 674. 30. II. 1267. 31. II. 365, 1183. 32. II. 199, 335, 1231. 40, 41. II. 703, 1029-31. 43. II. 226. 44. I. xxii: II. 227. 47. I. 350, 865. 49, 50. I. 1675. 57. II. 484. 63. II. 1084. 75. I. 624: II. 575. 77, 78. II. 482. 83. I. 397. 85. I. 104: II. 919.

Sūra XXXIX.

INDEX.

270. 64. II. 1042-3. 66. II. 485. 72. II. 480, 674. 73. I.
244, 766: II. 473-4. 74. II. 479-80.

Sūra XL.

1. I. 39. 9. II. 829. 11. I. 1427. 15. II. 817. 16. I. vii, 370, 735: II. 832. 22. II. 466. 28. II. 1079. 29. II. 585. 34. II. 830, 832. 36. I. 771. 38, 39. II. 30, 439, 441, 453. 42. II. 759. 49. I. 219. 51. I. 396. 72, 73. I. 753. 81. I. 802.

Sūra XLI.


Sūra XLII.


Sūra XLIII.


Sūra XLIV.

1, 2. II. 392, 893. 3, 4. I. 260. 23. II. 1684. 24. I. 381. 43. II. 845-6. 54. II. 106. 56. II. 102.
INDEX.

Sūra XLV.


Sūra XLVI.


Sūra XLVII.


Sūra XLVIII.

1, 2. II. 22. 5. I. 1121. 10. I. 23. 12. II. 153, 1779. 15. I. 571. 16. II. 39, 454, 1789. 18. II. 672. 20. II. 970. 25. II. 670. 27. I. 244: II. 646. 29. II. 1770. 40. II. 365.

Sūra XLIX.


Sūra L.


Sūra LI.

INDEX.

Sūra LII.


Sūra LIII.


Sūra LIV.


Sūra LV.


Sūra LVI.


Sūra LVII.

10. II. 461. 12. II. 329. 15. II. 586, 621. 17. II. 449. 23. II. 590. 26. II. 464. 27. I. 204. 29. II. 574, 577.

Sūra LVIII.

INDEX.

Sūra LIX.

4. II. 1697. 7. II. 590. 9. I. 1117. 12. II. 83, 671, 900.

Sūra LX.


Sūra LXI.


Sūra LXII.


Sūra LXIII.


Sūra LXIV.

7. II. 139, 555-6.

Sūra LXV.

3. I. 156, 1643. 4. I. xxviii, 120, 585: II. 709. 5. II. 440.

Sūra LXVI.

3. I. 76: II. 118. 4. I. 80, 856: II. 585. 5. II. 475. 10. II. 846. 12. II. 1348. 15, 16. II. 289.

Sūra LXVII.

3. II. 312. 4. I. 843. 8. II. 1687, 1827, 1835. 8, 9. II. 555, 557. 15. II. 289. 19. II. 449. 20. II. 511, 539. 30. I. 983: II. 63.
Sūra LXVIII.

Sūra LXIX.

Sūra LXX.
1. II. 329, 952. 3, 4. II. 1770. 6, 7. II. 134. 11. I. 500, 502. 15. I. 38, 1121.

Sūra LXXI.
15. II. 1683. 16. I. 142, 1534: II. 107, 1815. 25. II. 309, 573. 27. I. 261. 29. II. 468, 1753.

Sūra LXXII.

Sūra LXXIII.

Sūra LXXIV.
INDEX.

Sūra LXXV.


Sūra LXXVI.

1. II. 534-5, 624, 898. 3. II. 470, 505. 4. I. 44. 6. II. 329. 10. I. 218. 20. I. 577. 24. II. 500. 31. I. 206: II. 301.

Sūra LXXVII.


Sūra LXXVIII.

1. I. 624, 627, 801. 1, 2. II. 353. 28. I. 1533. 31, 32. I. 470.

Sūra LXXIX.

1. II. 881, 925. 3. II. 830-1. 27. II. 508. 40, 41. I. 108. 41. II. 679. 43. I. 617, 624. 46. II. 508.

Sūra LXXX.


Sūra LXXXI.


Sūra LXXXII.


Sūra LXXXIII.

INDEX.

Sūra LXXXIV.

Sūra LXXXV.

Sūra LXXXVI.

Sūra LXXXVII.
1. I. 425. 2. II. 478. 4, 5. II. 483. 9. II. 646. 14-16. II. 516. 16. II. 1779. 17. I. 1717. 32. II. 764.

Sūra LXXXVIII.

Sūra LXXXIX.
1. II. 881. 3. I. 1465. 5. I. 807: II. 881, 1783, 1800. 15. II. 858. 17. II. 859. 22. I. 389, 397, 843. 23. I. 374, 376, 389. 25. II. 341. 28. II. 1280.

Sūra XC.
1. II. 575, 577. 4. II. 577. 5. II. 422. 7. II. 22, 421-2. 11. II. 899. 13, 16. II. 899. 14, 15. I. 1573.

Sūra XCI.

Sūra XCII.
INDEX.

Sūra XCIII.
1. II. 743, 875, 925. 2. II. 740, 743, 925. 3. I. 215; II. 741, 743. 5. I. 214: II. 116, 612. 9. II. 484. 9-11. II. 653.

Sūra XCIV.
1 II. 533, 553, 616, 718. 2. II. 554, 620. 5, 6. I. 391, 1110.

Sūra XCV.
1. II. 356. 4. I. 30.

Sūra XCVI.

Sūra XCVII.
1. I. 506; II. 110, 391. 3, 4. II. 1826. 4. II. 1823, 1825. 5. I. 1548: II. 318-9.

Sūra XCVIII.
1. II. 183, 788, 969, 1020. 4. I. 452.

Sūra XCIX.
1-3. II. 465. 4. I. 753. 5. II. 340. 7. I. 287.

Sūra C.
1. II. 886, 893. 1-4. I. 953. 3, 4. II. 449. 6. II. 893.

Sūra CI.
1. I. 106. 6. I. 38. 7. II. 854.

Sūra CIII.
1, 2. II. 392, 886, 893. 2. II. 221, 673. 3. II. 795.

Sūra CIV.
1, 2. I. 422, 434, 437. 4. II. 160, 884. 5, 6. I. 114.

Sūra CVI.
2. II. 965, 1800.
INDEX.

Sūra CVII.

1. II. 1668.

Sūra CVIII.

1. I. xi: II. 391. 1, 2. II. 483, 486.

Sūra CX.

1-3. I. 768: II. 484. 3. I. 770.

Sūra CXI.

1 I. 342. 4. I. 190, 434-5, 439.

Sūra CXII.

1. I. 108, 506, 508, 552, 1476: II. 999. 1, 2. II. 703, 1017. 3. II. 284. 3, 4. II. 11, 55, 195, 534.

Sūra CXIV.

1-3. I. 479. 4. I. 1543.

تمت بالخير
INDEX OF PROPER NAMES.

References to Authorities mentioned in the Abbreviations of References are omitted from this Index, except in special cases.

Names are entered under the forms most commonly used, as Abū Muḥammad al-Yazīdī for Yāḥyā Ibn Al-Mubārak al-Ādawī at-Tā’īmī al-Bāṣrī al-Yazīdī.

When the number of possible references is large, a selection is sometimes made.

Pref. means Preface, and App. Appendix; I. means Book I (comprising the Introduction and Part I), and II. means Book II (comprising Parts II-IV and the Appendix).

A.

A. See Al-Uṣhmūnī.

AAA, I. 167A.

Aaron, I. 483, 160A.

A A Sb, Pref. xi; II. 1333, 123A.

‘Abada, II. 144A.

Abān, II. 696.

" Ibn Al-Walid, I. 1496.

Abāns (The Two), I. 14A; II. 572.

‘Abbād Ibn Sulaimān, II. 1738.

" " Ziyād Ibn Abīhi, I. 281, 70A-1A.


" Ibn Al-Ĥnaf, I. 631, 30A.

" " Mirdās. See Al-‘Abbās.


Abd (Al-‘Abdī), I. 120, 124A.
INDEX OF PROPER NAMES.

'Abd Al'Azīz Ibn 'Abd AsSalām, Pref. xix.

" " " Marwān, I. 25A, 34A, 126A; II. 657, 50A.

" " " Muḥammad, Pref. xxiv.

'Abd AlKāis (or 'Abd Kāis), I. 1366, 1338, 1403; II. 383, 1697, 15A, 38A, 42A-3A.

'Abd Allāh, I. 796-7; II. 563.

" " " (Companions named), I. 12A.

" " " Ibn 'Abbās. See Ibn 'Abbās.

" " " Abi Ḥadrad, II. 93A.

" " " " Ishāk. See IAI.

" " " AdDumainā, II. 361.


" " " " Al'Abbās, II. 50A.

" " " " AlHajjāj, I. 903, 142A-3A.

" " " " AlHarīth Ibn Naufal, I. 8, 8A.

" " " " AlMuṭṭazz. See Ibn AlMuṭṭazz.

" " " " 'Āmir. See Ibn 'Āmir.

" " " " 'Amr Ibn Al'Āṣ, I. 12A.

" " " " AsSā'īb, II. 22A, 24A.

" " " " 'Ayyāsh, II. 23A.

" " " " AzZabīr, I. 326; II. 146, 561, 21A.

" " " " AzZiba'rā, I. 361, 81A, 99A; II. 343, 18A.


" " " " Dā'ūd, II. 761, 132A.
INDEX OF PROPER NAMES.

'Abd Allāh Ibn Hammām, I. 271, 67A, 124A, 126A, 199A; II. 141, 4A.

" " " Ja'far Ibn Abi Ṭālib, I. 135A.

" " " " " Muḥammad, II. 42A, 153A.

" " " " " Kāis, I. 57, 14A, 24A, 135A.

" " " " " Kathīr. See Ibn Kathīr.

" " " " " Kuraiz, I. 127A.


" " " " " Muṭawīya Ibn 'Abd Allāh, I. 362, 81A.

" " " " " " Abi Sufyān, I. 41A.

" " " " " " Rawāḥa, I. 175, 863, 50A, 100A; II. 305, 717.

" " " " " " Tāhir, I. 5A.

" " " " " " Ubayy, I. 1405, 188A.

" " " " " " 'Umar, I. 14, 12A, 70A; II. 1263.

" " " " " " al'Arjī. I. 357, 564, 918, 80A.

" " " " " " Yaʻrub, I. 722, 116A.

Allāhs, I. 14, 12A-3A.

AlMalik Ibn 'abd Al'Azīz, I. 113A.


AlMu'min, I. 177A.

AlMuṭṭalib, I. 181; II. 50A.

AlUzzā Ibn Hantam, II. 13A.

AlWāsi' Ibn Usāma, II. 185.
INDEX OF PROPER NAMES.

'Abd 'Amr Ibn Shuraīḥ. See AlAhwaṣ.

,, 'ArRahmān Ibn 'Abd (aprotthetic) alKārī, II. 65A-6A.
,, ,, ,, AlḤakam, I. 1466; II. 3A, 69A.
,, ,, ,, 'Alī. See AdDaibagh.
,, ,, ,, Hassān, I. 140A; II. 65, 952.
,, ,, ,, Hurmuz. See AlA'raj.
,, ,, ,, 'Uthmān, I. 91A.
,, ,, ,, Zaid, I. 98A.

,, Hind alLakhmī, I. 58A.
,, Ḍais. See 'Abd AlKāis.
,, ,, Ibn Khufāf, I. 765, 120A.
,, Manāf [Ibn Ḍuṣayy], II. 50A.
,, ,, ,, Ibn Rib' alHudball, I. 766, 122A; II. 55A.
,, Manāt alHudball, II. 343, 907, 55A.
,, ,, ,, Ibn Kināna, I. 104A; II. 135A.
,, ,, ,, ,, Udd, I. 187A.
,, Rabb, I. 1647.
,, Shams Ibn 'Abd Manāf, I. 482, 796, 1388, 1396; II. 325, 50A.
,, Umayya, I. 1396.
,, Yaghūth Ibn Wakḳāṣ, I. 161, 959, 47A; II. 1280, 1576, 117A.
,, ,, ,, Zubair, I. 167A.

'Abda, II. 551.

Abel, I. 657.

'Abīd, II. 1628.
INDEX OF PROPER NAMES.


" " Māwiyā. See 'Ubaid Allāh.

" " Shariya (or Sharya), I. 121A-2A.

" " Tha'labā, I. 16A.

'Abīda Ibn Ka'is, II. 22A.

Abjar, I. 47A.

'Abkar, I. 1251.

'Abla, II. 836.

" Bint 'Ubaid, and The 'Ablas, I. 923, 1396.


'Abs, II. 155A.

'Abshamī, II. 1577.

Abū 'Abd ArRahmān asSulami, I. 800, 124A; II. 22A, 73A.

Abū 'Amr, II. 141.


" 'Amr ashShaibānī. See A A Sh.

" 'Aţā asSindi, I. 122, 859, 35A, 132A.

" Bahdala, I. 92A.

" Bakr, II. 181.

" " (the Grammarians). See I Amb and IS.

" " (the Khalīfa), Pref. ii; I. 108, 222, 494, 844, 62A, 90A; II. 476, 6A.

" " (the Reader). See 'Āsim.

" " azZabīdī (properly azZubaidī, i.e. ABZ), II. 157.
INDEX OF PROPER NAMES.

Abū Bakr Ibn 'Ayyāsh, I. 44, 780, 1528, 26A ¹; II. 417, 865, 965, 1808, 24A, 71A ², 79A.

" " " Shuḳair ³, II. 191.

" " Muḥammad (or Aḥmad) Ibn Šāliḥ, I. 159A.

Burda 'Āmir, I. 60A.

Dahbal alJumaḥī, I. 894, 140A; II. 142.

Dahmá, II. 903-4.

Abu-dDarda, I. 373, 415; II. 21A, 23A-4A.


" Dukhtanūs. See Laḳīṭ Ibn Zurāra.

" Duwād, I. 377, 28A; II. 81, 354, 488.

Hādrad, II. 1099, 1141, 93A.

Hāiwa, I. 701, 113A.

(properly 'Abd Allāh Ibn) Hammām. See 'Abd Allāh.

Hamza. See Anas Ibn Mālik.

Hanash, II. 151.

¹ Unless the "Abū Bakr" here given by B means the same as the "'Aṣim" mentioned by Y. See II. 1825, i. 9, and Note on II. 1001, i. 20 (p. 79A).

² Margoliouth (YR. II. 373) prints للتخصيص ، as in MINR. II. 638, i. 1, and the TH; but IHjr. 290 has "الخصيص with an undotted [ح] and a ن". See also Dh. 175. The YR says that Ibn 'Ayyāsh was born in 97 or 94 or 95, and died in 103 or 102.

³ Aḥmad Ibn AlḤasan (so in my MS of the BS, where it is corroborated by the alphabetical order, and in NA. 315, IAth. VIII. 169, and HKh. V. 156, 451), or AlḤusain (so in YR. I. 411), known as IBN SHUKAIR, the Grammarian (d. 317), a Baghdādī, of the same class as IS.
INDEX OF PROPER NAMES.

Abū Ḥanīfa (AHf), I. 111, 34A; II. 150, 63A-4A.

," Ḥarb alA'lam, I. 583, 93A.


,. Ḥātim (AHm), Pref. ix-xi, xv; I. 123A ; II. 666.

,. Ḥayya anNumairī, I. 373, 747, 82A, 119A ; II. 216, 310.

,. Ḥayyān. See AH.

,. " alFak‘āsī, I. 155 ; II. 715, 1398.

,. Ḥizām Ghālib, II. 402, 16A.

,. Huraira, I. 113A ; II. 21A.

,. ‘Īsām, I. 374.

,. Ishāk alKhīḍrimī, I. 311, 75A.

,. Ja‘far AlMansūr. See AlMansūr.

,. " athThakafī, I. 701, 1462.

,. " Yazid Ibn AlKa‘kā‘ 1, I. 1462; II. 127, 313, 23A-4A.

,. Jahl, II. 924, 1740, 58A, 169A.

,. Jandal, I. 17.

,. Jundab alHudhali, I. 1508, 144A.

,. Kabīr alHudhali, I. 343, 1189, 1624, 42A, 79A, 173A.

,. Kābūs. See AnNu‘mān Ibn AlMundhir.

,. Kāis Ibn AlAslat, I. 117A, 135A, 163A.

,. " " Rifā‘a. See Kāis.

,. Khālid alKhārijī, II. 113.

,. Khirāsh alHudhali, I. 186, 54A ; II. 361, 527, 139A, 144A.

,. Khurāsha (Khufāf Ibn Nadba), I. 322, 76A ; II. 104.

,. Ūlāba, I. 1697, 212A.

1 One of the Ten [Readers] (MKh. I. 203).
Abū Kūdāma, I. 1581.

" Lahab, I. 342.

" Lailā. See AlḤārith Ibn Zālim alMurri.

Abu-l'Abbās. See Mb and Th.

" " 'Abd Allāh ĀsSaḥāh (the Khalīfa), I. 183A; II. 50A.

" -l'Alā alMaʿarrī (AAMr), I. 123, 35A; II. 212.

" -l'Āliya, II. 23A.

" -l'Amaithal, II. 1348, 126A.

" -l'Ās, II. 50A.

" -l'Āṣbagh, II. 376.

" -l'Aswad, I. xxxiii, 624, 5A.

" " adDuʿalī (AAD), Pref. iii, v-vi; I. 1767, 127A, 182A; II. 33, 343, 703, 965.

" " alḤimmānī, I. 86A.

" " Ibn Murra, II. 144A.

" -l'Atāhiya 1, II. 436.

" -lFath, I. 604.

" -lGhamr alKilābī, II. 1285, 118A.

" -lGhīlān [with Kasr of the ͞ (MN. II. 495)], I. 54.

" -lGhūl atTuhawī, I. xv, 986, 1731, 1A, 123A; II. 131A.

" -lHāidhām Āmīr Ibn 'Umrā, I. 61A.

" -lḤakam. See Abū Jahl.

" -lḤārith, II. 24A.

---

1 Abū Isḥāq Ismāʿīl Ibn AlKāsim al'Anazi by enfranchisement, al'Ainī, born at 'Ain atTamr, known as Abū-l'Ātāhiya, the celebrated poet, b. 130, d. [210 (Dw),] 211, or 213 (1Kb, Dw).
INDEX OF PROPER NAMES.

Abu-lHasan. See Akh (2).

" " (or Abu-lHusain) Muḥammad Ibn Aḥmad, I. 171, 49A.

" " -IHindi, I. 1228, 177A.

" " -IKhansā, I. 1757.

" " -IKhair Yazīd, I. 71A.

" " -IKhaṭṭāb. See Akh (1).

" " -ILahham [Ḫuraith (AKB. III. 615)] atTaghabī, [a heathen poet (AKB.)] II. 51, 2A.

" " -IMaʿāli Hibat Allāh, I. 162A.

" " -IMiḥwār, II. 298.

" " -IMinhāl, II. 295.

" " -IYakzan. See 'Ammār Ibn Yāsir.

Abū Malīk, II. 142.

" " Ghazwān, I. 1766, 218A.

" " ['Uwaimir, father of the poet AlMutanakhkhil (AKB. II. 135)], I. 338.

" " Marwān I anNahwī, II. 320 2.

" " Mīḥjan, I. 79A; II. 593.

" " Muḍar Maḥmūd (AMdr), Pref. xvii.

" " Muḥammad alYazīdī (AMYd), Pref. xii-v; II. 1762, 1770, 1775, 24A.

" " Muḥawwish, I. 111A.

---


2 This verse is attributed in the YR [and BW] to Marwān (not Abū Marwān), i.e. Ibn Saʿd alMuhallabī anNahwī one of the school of Khl, the advanced eminent, professors of grammar (AKB. I. 447).
Abū Mūsā, Pref. ii, iv; I. 205, 318, 1014, 1041, 60A; II. 224, 21A.

Abu-nNadā (AN), I. 697, 167A; II. 19.


Abī Kilābī, II. 118A.

Abu-n Nu'mān AlMundhir. See AlMundhir Ibn AlMundhir Ibn Mā asSamā.

Abū Nukhaila, I. 1082; II. 308, 482.


Abū RAJā al'Uṭāridī, II. 250, 694, 23A.

Sa'd. See Suwaid Ibn Abī Kāhīl.

Sa'd Ibn Hibat Allāh, I. 162A.

Saḥm alHudhali, II. 201.

Ṣākhr alHudhali, I. 236, 503, 735, 88A; II. 543, 632.

Shaḵīḵ alBāhilī, II. 572.

Abu-sh Shaghb al'Absī, I. 134, 37A.

Abl Shu'aib Ṣāliḥ Ibn Ziyād asSūsī, II. 1775, 24A.

Sidrā, I. 45A.

Abl-sSammāl, I. 1766, 217A; II. 217, 377, 502, 145A.

Abl-sSimāk, II. 1517, 145A.

Abl Sufyān, Pref. v; I. 327, 781, 1215, 1768, 71A, 77A, 111A; II. 353, 50A.

Ṭālib, I. 373, 1615-6; II. 17, 140, 181, 349, 539, 901, 50A.

Tammām Ḥabīb, I. xxxv, 30A, 167A; II. 339, 12A.
INDEX OF PROPER NAMES.

Abū Tharwān, II. 250.

" " [Abū Marwān in the Ter, both Persian ed. and MS], I. 726.

" " Thaubān, II. 377.

Abu-Ṭamaṭān alḴainī, I. 766, 925, 6A, 120A.

Abu-Ṭayyib. See AlMutanaβī.

" " (AT), Pref. ii, viii-xii, xiv, xvi.

Abū 'Ubaida [Āmir Ibn 'Abd Allāh Ibn AlJarrāḥ alḴurashi alFihri, d. 18 or 17, at age of 58 or 41 (Is. II. 626-30)], II. 638.

" " (AU), Pref. x, xiii; I. 566, 1504, 123A, 143A, 193A.

" 'Umar adDūrī. See Ḥafs.

" Umayya AlFaḍl. See AlFaḍl Ibn AlʿAbbās.

" " alHanāfī, II. 139.

" " Ibn AlMughīra, I. 1615, 201A.

" Yazīd, II. 304.

" " See Muʿāwiya Ibn Abī Sufyān.

" Yūṣuf (AY), I. 111, 34A.

" Wahb, I. 970.

" Wajza asSaʿdī, II. 1356, 127A-8A.

" Zaid. See AZ.

" " alAslāmī, II. 216.

" Ziyād, II. 319.

" Zubaid, I. 180, 339, 683, 1692, 33A, 106A, 211A; II. 59, 403, 1839, 16A.

Abyssinian, I. 1395, 115A; II. 125A.
INDEX OF PROPER NAMES.

Academy, Pref. xlii.

'Ad, I. 207, 701, 807, 1112, 1723, 112A-3A.

Adab alKātib, I. 985.

Adam, I. xviii, 318, 494, 1102; II. 850, 478, 481, 488, 492, 679, 974, 1124, 95A, 103A.

AdDa'āth, II. 1758.

AdDāhlāk, I. 168, 231.

AdDahēnā (or AdDahnā), I. 146, 1146, 34A, 40A, 154A, 183A; II. 496, 1194.

AdDaibagh azZabīdī, II. 45A.

AdDakhul, I. 351.

AdDamīrī (author of the HH), Pref. xix.

AdDānī (Dn), II. 786, 60A-1A.

AdDasūkī, Pref. xxviii; II. 12A-3A, 128A.

AdDīnawar, Pref. xi.

AdDu'il, I. 182A.

AdhDhālī, I. 397.

AdhDhānā'īb, II. 647.

AdhDhinābāt, II. 370.

AdhRablānā, II. 1600.

Adhri'a, II. 840, 45A.

Adhri'āt, I. 29.

'Adī, I. 1319, 1403.

" Ibn 'Abd Manāt, I. 175-6, 1393, 50A, 109A, 187A.

" " ArRā'ī, I. 280, 70A; II. 354, 1460-1.

" " ArRīkā', II. 604, 26A.
INDEX OF PROPER NAMES.

'Adî Ibn Ḫātim, I. 23, 54, 16A.
" " Rabî‘a. See Mubalhil.
" " Zaid, I. 473, 510, 953, 1677, 31A, 53A, 74A, 87A,
208A; II. 185, 438, 469, 484, 639, 6A, 27A.
'Ādiliyya, Pref. xx.
Admonition (The), I. 49A.
'Adnān, I. 99, 1300, 113A; II. 450, 601, 135A, 152A.
'Adwān, I. 90A.
'Affān, II. 50A.
'Aflah Ibn Yasār. See Ābū 'Ātā asSindī.
'Afrā (mistress of 'Urwa Ibn Ḫizām alUdhri), I. 305; II. 725.
Africa, Pref. xvi, xxi.
Afṣā, II. 38A.
AH (Ābū Ḫayyān), Pref. xxi-v; II. 39A, 139A.
Aḥmād (the Prophet Muḥammad), I. 114, 188, 297.
" Ibn Yazīd alḤulwānī, II. 761, 32A.
Aḥmads, I. 1455.
Aḥtams, I. 1446.
Aḥwāses, I. 1012.
'Ailān Ibn Shujā‘, II. 8A.
'Ain. See Al‘Ain.
" Ubāgh (or Abāgh or Ibāgh), I. 977, 148A.
'A'isha, I. 398, 767, 857, 898, 1129, 1602, 1605, 84A, 131A; II.
964, 1120, 64A.
Ajā‘, I. 1753.
Ajda‘, II. 11A.
Ajnādāīn, II. 66A.

‘Aḵabat at-Tīn (or AlJārūd), II. 43A.

Akh, (1) alAkbar (the Eldest), when so restricted, as also when styled “Abu-1Khaṭṭāb,” or mentioned by S, I. 158, 669, 711-2, 1061, 1065; II. 546, 844-5, 1038, 1045, 1475, 1698, 85A, 87A:

(2) AlAusat (the Middle), when so restricted, as also when unrestricted (Prefatory Note to Abbreviations of References), and when styled “Abu-lḤasan,” or cited as disagreeing with S or the BB, or agreeing with the KK, and when indicated by the context, I. iv, 43, 78-80, 106-7, 131, 272-3, 1774, 1797, 37A, 151A; II. 127-8, 176, 691, 923, 967, 1101, 1166, 1172, 1178, 1254, 1412, 1415, 1499-1501, 1506-8, 1703, 58A, 72A:

(3) AlAṣghar (the Youngest), when so restricted, as also when cited as an annotator on the Mb (See Mb. 236, ll. 20-1, and 638, ll. 1-3), and when indicated by the context, Pref. xii, xvi; I. 951, 1392, 125A; II. 39A.

Akhzam asSimbisī, II. 368, 445.

‘Ākil, I. 860, 134A.

‘Ākil, II. 181, 623, 27A.

" Ibn ‘Ullafa alMurrī, I. 531, 89A; II. 9A.

Ākil alMurār, I. 1721, 134A.

Aḵmar, Pref. xxii.

Aktal, II. 501.

AlAbāh Ibn Murra, II. 144A.

Al‘Abbās Ibn ‘Abd AlMuṭṭalib, II. 50A, 55A, 152A.
INDEX OF PROPER NAMES.

Al'Abbás Ibn Al'Ahnaf. See 'Abbás.


Al'Abdī. See Abd.

Al'Absī, I. 6A.

Al'Adawi, I. 819.

AlAḍbaṭ Ibn Kurai', I. 29A; II. 442.

AlAfswah alAudî, I. 28A.

AlAghlab al'Ijli, I. 344, 30A; II. 705.

AlAḥdab Ibn 'Amr alBāhili, I. 123A.

AlAḥmar (Ahmr), Pref. ix-x, xiii-xiv.

" (sub-tribe), I. 1037-8.

AlAhnaf Ibn Kaia, II. 8A.

AlAḥwās ('Abd Allāh Ibn Muḥammad), I. 102, 147, 163, 301, 530, 33A, 48A, 140A; II. 67, 576.

" ('Abd 'Amr Ibn Shuraiḥ Ibn Rabī'a alKilābī, grand-son of AlAḥwās Rabī'a), I. 56A.

" (Rabī'a Ibn Ja'far), I. 1012.

" alYarbūšī. See AlAḥwās.

AlAḥwāz, I. 23A.

Al'Ain, I. 1751; II. 1170-1, 1739.


Al'Ajjāj, I. 136, 414, 720, 1078, 1511, 1541, 1625, 1729, 1749, 30A, 104A, 194A-5A; II. 291, 370, 374, 575, 620, 852, 1227, 1263, 1292, 1322, 1343, 1494, 1682, 111A.
INDEX OF PROPER NAMES.

Al'Akhtal, I. 17, 155, 303, 582, 607, 757, 854, 990, 1116, 1645, 22A, 29A-30A, 87A, 83A; II. 223, 229, 390, 507, 633, 1531, 8A.

Al'Akhwas, I. 1028, 156A; II. 80.

Al'Akik, I. 136, 652, 102A.

Al'Akra, I. 22A; II. 60.

Al'Aliya, I. 333, 1398; II. 541, 20A.

Al'Mash, I. 302, 840, 921, 1462, 22A, 145A; II. 965, 971, 1188, 24A, 60A, 71A, 73A.

Al'Ambar, II. 1844, 142A.

Al'Ambari, II. 44.

" See Khālid.

Al'Amin, Pref. xiv.

Al'Āmiri, II. 575.

Alamlam. See Yalamlam.

AlAndalusī (An), Pref. xxi.

AlAndar, II. 793.

Al'Arāda, I. 380, 83A.

Al'Arāj ('Abd ArRahmān), I. 113A; II. 22A.

" alMa'nī, I. 188, 55A.

" (Humaid), I. 701, 48A, 113A; II. 23A.

Al'Arāk, II. 571.

Al'Arjī, I. 357, 531, 564, 1603, 80A, 91A-2A.

Al'Arūd, I. 161, 47A.

Al'Ās Ibn Munabbih, I. 37A, 104A.

Al'Aṣā 1, I. 418

1 The name of a horse (MAR I. 274): but this seems to be wrong. The verse (in p. 417, l. 1.), which is by Al'Akhtal, should be translated "They defend (correl. of ḥūkṭān) from the stick by keeping ahead of their driver, and leave him etc. (see AKB. II. 284-5).
INDEX OF PROPER NAMES. xvii.

AlAs’tar (or AlAsh’ar) Ibn Abi Ḥumrān, I. 31A.

AlA’shā (‘Abd ArRaḥmān) of Hamdān, I. 145, 39A-40A; II. 533.

,, (‘Āmir) of Bāhila, I. 728, 116A.

,, (Iyās) of Ṭarūd, II. 3A.


AlAsh’ar, I. 1041, 160A.

AlAsh‘ath, I. 1037

AlAshhab anNahshālī, I. 357, 30A.

AlAshtar, I. 1102, 166A.

,, Ibn Jaḥwān, I. 155A.

Al‘Ašmā, I. 458.

AlAswād Ibn Murra, II. 144A.

,, ,, Yāfūr, I. 17, 380, 31A, 155A; II. 332, 509, 573, 20A.

,, ,, Yazīd, II. 22A.

AlAthmūd, I. xxxii.

AlAus, I. 1393, 3A, 214A.

AlAusāt fi-nNahw, I. 21A; II. 1178.

Al‘Awwām Ibn ‘Ukba, II. 117.

AlAẓd (or AlAṣd), I. 874, 1638, 1391-2, 1401-2, 115A; II. 778, 791, 35A.

AlAẓraḵ al‘Ambarī, I. 926.
INDEX OF PROPER NAMES.

ALB, I. 990, 152A.
AlBadî, II. 328.
AlBadî fi-Naḥw, II. 588.
AlBahraín, I. 893, 999, 1159, 1407, 40A; II. 1720, 43A.
AlBa'îth Ibn Bishr, I. 32A.
" " Ḥuraíth, I. 173.
AlBarîd (or AlBarîş), I. 376, 82A.
AlBa'ûda, II. 689.
AlBazzî (Bz), I. 585; II. 687, 853, 1827, 24A, 47A.
AlBuḥtûrî, I. 30A.
AlBukhârî. See Şahîb.
AlBurj Ibn Mushir, I. 18, 35, 545, 16A.
Aleppo, Pref. xx-xxii, xxxi; I. 1306, 126A, 182A; II. 98A, 166A.
Alexandria, Pref. xix, xxii, xxiv-v.
Alexandrine, I. 147A.
AlFâdîl Ibn Al'Abbâs, I. 1527, 194A; II. 55A.
AlFâkîhî (Fk), Pref. xxviii; I. 52.
AlFalj, I. 139A.
INDEX OF PROPER NAMES. xix.

419, 427, 467, 587, 624, 639, 1327, 1390, 1844, 9A, 15A, 130A.

AlFāriḍī (Frd), II. 84.

AlFārisī. See F.

AlFarkad, II. 1296.

AlFind azZimmānī, I. 307, 510, 793, 1110, 1596, 1729, 75A.

AlFirdaus, II. 559.

Alfitya (IM), Pref. xx, xxvi-viii, xxxiii; I. 949, 1033, 1114, 1434; II. 498, 740, 742, 829, 1066, 1123, 1152, 1176, 1187, 34A, 41A, 106A.

Algeciras. See AlJazīrat alKhadrā.

AlGhabīt, I. 1140, 169A.

AlGhabrā, II. 154A.

AlGhamīm, II. 117.

AlGhīl, I. 367.

AlGhamr, AlGhamrān, I. 1479, 192A.

AlHabīt and AlHabitāt, I. 1308, 183A; II. 370-1.

AlHaitham, I. 327, 77A.

AlHaţajjāj, I. 41, 266, 735, 1780, 66A, 87A, 92A, 124A, 133A; II. 346, 637, 923, 1295-6, 18A, 97A, 111A.

AlHajjūn, II. 436.

AlHakam, II. 50A.

"Ibn ‘Abd AlMalik Ibn Marwān, I. 167, 48A.

AlHākim, Pref. xxv.

AlHalla. See AlHilla.

INDEX OF PROPER NAMES.

AlḤamdānī 1, II. 92.

AlḤārith Ibn Abī Shamir, I. 947-8, 148A.

" " " AlMundhir, II. 533.

" " " ʿAmr Ibn Kaʿb. See Muḵāʾis.

" " " " Tamīm, I. 1308, 183A.

" " " ʿAuf, II. 895.

" " Hamnām, I. 492, 88A.

" " Ḥillīza, I. 309, 28A-9A, 31A; II. 118, 791.

" " " ʿAlī, II. 22A.

" " Kalada, I. 71A, 84A.

" " Khālid, I. 1603, 199A.

" " " Tamīm, I. 182A.

" " Warkā, II. 921.

" " Zālim alMurri, I. 284, 772, 71A, 121A.

AlḤarra [for Ḥarra Wākīm, a fortress on the eastern exterior of AlMadīna (Mk. 129)]. See note on Ibn ʿSayyād.

AlḤasān alBaṣrī (HB), I. 248, 549, 687, 1592, 1625, 218A; II. 70, 74, 93, 490, 923, 1041, 1696, 3A, 18A, 23A, 64A.

" Ibn ʿAlī alAṣghar (the Younger), II. 153A.

" " " Ibn Abī Ṭālib (the Khalīfa), Pref. v, xv; I. 846; II. 497, 152A-3A.

" " " " Muḥammad, II. 153A.

" " " ʿArafa, II. 154A-5A.

1 Abū Firās AlḤārith Ibn Abī-lʿAlā Saʿīd Ibn Ḥamān, b. 320 or 321, k. 357 (IKhn).
INDEX OF PROPER NAMES.

AlHaun (or AlHūn) Ibn Khuzaima, I. 1401.

AlHazīn alLaithī, II. 11A.

AlḤijāz (or The Ḥijāz), I. 137, 259, 298, 333, 524, 526-8, 638-9, 699, 701, 790, 1322, 1398, 1523, 1770, 1813, 4A, 19A, 98A; II. 43, 209-10, 637, 739, 745, 801, 807, 813, 868, 894, 905, 930, 987, 983, 985-6, 1021, 1137, 1253, 1273, 1342, 1363, 1433, 1505, 1634, 1696-7, 1714, 1717, 1780, 1838, 35A, 135A.

AlḤilla (or AlHalla), II. 36A.

AlḤimār. See Marwān Ibn Muhammad (the Khalifa).

AlḤira, I. 931, 947, 1139, 24A, 31A, 93A, 95A, 111A, 147A, 213A; II. 529, 1252, 54A.

AlḤubāb Ibn AlMundhir, I. 1165, 170A.

AlḤudaibiya, I. 111A.

AlḤuraḵa. See Huraka.

AlḤusain, I. 338.

"" Ibn Abī-Ḥurr alʿAmbarī, I. 76A.

"" "" AlḤumām, I. 1098, 31A, 166A.

"" "" ʿAlī (the Khalifa), Pref. xv; I. 846, 1661, 64A, 207A; II. 497, 539, 152A-3A.


ʿAlī, I. 864.

"" (the Elder) Ibn AlḤusain, II. 152A-3A.

"" (the Younger, Zain AlʿAbidin) Ibn AlḤusain, I. 6, 6A; II. 152A-3A.
INDEX OF PROPER NAMES.

'Ali Bāshā, I. 166A.

,, Ibn 'Abd Allāh, II. 50A.


,, ,, AlMadīnī (AIM), Pref. ii.

,, ,, Baddāl, I. 130A.

,, ,, Jabala, I. xxxi, 5A.

,, ,, Mas'ūd, I. 674, 104A.

,, ,, Muḥammad, II. 153A.

,, ,, Mūsā, II. 153A.


Alḵnāba, II. 71.

AlJa‘d Ibn Dirham and AlJa‘dī, I. 132A-3A.

AlJaḥḍārī (‘Āṣīm Ibn Al‘Ajjāj), Pref. xli ; I. 730, 2A ; II. 228, 342, 23A.

AlJāmī‘ as-Sağbīr, I. 1435, 190A.

AlJanād, I. 188A.

AlJarrāḥ Ibn ‘Abd Allāh, I. 618, 98A.

AlJārūd, II. 42A-3A.
INDEX OF PROPER NAMES.

AlJazirat alKhaḍrā (Algeciras), II. 139A.
AlJiwa, II. 836, 44A.
AlJumal fi-nNaḥw. See Jumal.
AlKāḏī alFāḏīl. See Judge (The learned).
AlKaḍisiyya, II. 51A.
‘Alḵama, I. 56A.

" Ibn ‘Abada, I. 210, 947, 1335, 1552, 31A; II. 1503-4, 1818, 143A-4A.

" "  Kais, II. 22A.

" "  ‘Ulātha, I. 150, 1012, 154A; II. 1341, 125A.

AlKanid, I. 31A.
AlKāra, AlKārī, II. 66A.
AlKattāl alKilābī, I. 907, 143A.
AlKauthar, I. xi; II. 1094.
AlKawā’il, II. 515.
AlKhalil Ibn Aḥmad. See Khl.
AlKhansā, I. 353, 758, 80A, 156A, 166A; II. 26A.
AlKharkā (or Kharkā), I. 364, 919, 81A; II. 613.
AlKhaṭṭ, II. 112.
AlKhawarnaḵ (or Khawarnaḵ), I. 24A, 147A; II. 1239.
AlKhazraj, I. 1393, 3A; II. 69A.
AlKhirnik (or Khirnik), I. 10, 436, 8A.
AlKhiyār, II. 56A.
AlKhuraiba, II. 32A.
AlKhurshub, II. 179.
AlKhuzaz Ibn Laudhān. See Khuzaz.
INDEX OF PROPER NAMES.

AlKirmalān, I. 1617, 201A-2A.

AlKisā'i.  See Ks.


AlKūff, II. 1475.

AlKuḥaif, II. 359, 14A.

AlKulāb, II. 117A.

AlKulākh Ibn Ḥazn, I. 1615 ; II. 1120, 95A.


" " Tha'labā, I. 99A, 129A ; II. 53A.


AlKuṭāmī, I. xxxvii, 441, 779, 803, 830, 992, 1058, 1602, 86A, 122A ; II. 174.

AlLāhiḵī, I. 1619, 202A.

AlLat, I. xxvii, 1353, 1728 ; II. 1366.

AlLiwa, I. 313, 564 ; II. 36A.


AlMahdī (the Khalīfa), Pref. xiv-v ; I. 82A.

" (the Twelfth Imām).  See Muḥammad Ibn AlḤasan.


AlMakāṣid alḤasana, II. 46A.
INDEX OF PROPER NAMES.

AlMa'lūţ alKurai'i, II. 568.
AlMa'mūn (the Khalifa), Pref. xiv-v.
AlManṣūr (the Khalifa), Pref. xii. xiv; I. 13 A, 35 A, 49 A, 132 A II. 533.
AlMarrār alAsadi alFak'asī, I. 481, 1477, 1582, 191 A; II. 501, 570-1.

" atTamīmī al'Adawī. See Ziyād Ibn Munkidh.
AlMarwa, II. 1 A.
AlMarzubān and AlMarzubānī (author of the MSh), I. 106 A, 126 A, 129 A, 156 A, 167 A; II. 51 A.
AlMasā'il alBaghdādiyāt, II. 1323, 1326-7.
AlMashhad, I. 1041.
AlMāṭīrūn, I. 893-4, 140 A.
AlMāzinī. See Mz.
AlMiswar Ibn Makhrama, II. 65 A.
AlMu'a'āidi, I. 3.
AlMu'ammāl, II. 899, 53 A-4 A.
AlMuḍāllal, I. 155 A.
AlMuṣfaddal, II. 545.

" (MD), Pref. viii, xiii; I. 16 A, 123 A; II. 131 A.
AlMuṣfaṣṣal. See M.
AlMughîra Ibn Abī Shihāb, II. 23 A.

" " AlMuhallab, I. 24 A.

" " Ḥunain, II. 43.

" " Shu'ba, Pref. iv-v; II. 9 A.
AlMuḥalhil. See Muḥalhil.
AlMuhallab Ibn Abi Ṣufra, I. 986 (where ʿAlm and AlMuhallab should be read), 1037, 1041, 77A.

AlMuḥallik, I. 460; II. 358, 13A, 29A.

AlMuharram. See Muḥarram.

AlMuḥtadī bi-llāh (the Khalifa), I. 171, 49A.

AlMuḵannaʿ alKindī, II. 321.

AlMukhabbal asSaʿdī, I. 294, 616, 924, 32A, 72A, 145A; II. 1502.

AlMukhallab alHilālī, I. 89A.

AlMuḵtadīr (the Khalifa), Pref. xv.

AlMumazzak, II. 535.

AlMunakhhkhal, II. 532.


" " Ḥassān, I. 1696, 211A-2A.

" " Imra alḲais (or Ibn Mā asSamā), I. 697, 947, 1037, 111A, 148A.

AlMunkidh (or Munkidh) alAsadi, II. 377, 14A.

AlMuntashir, I. 728, 119A.

AlMuntaẓar. See Muḥammad Ibn AlḤasan.

AlMurāḍī. See Ibn Muljam and IUK.

AlMuraḵḵish (the Elder), I. 115, 27A-8A.

" (the Younger), I. 27A.

AlMursī, II. 139A.

AlMusāʿid, I. 1015.

INDEX OF PROPER NAMES.

AlMusayyab Ibn Mālik, I. 269, 67A.
AlMustaughir, I. 27A.
AlMu'tadid bi-llāh (the Khalifa), Pref. xv; I. 171, 49A.
AlMu’tamid ‘ala-llāh (the Khalifa), I. 171, 49A.
AlMutanakhkhil (See Abū Mālik 'Uwaimir), I. 451, 1592, 86A; II. 1758, 170A.
AlMu’tasim (the Khalifa), Pref. xv; II. 153A.
AlMutawakkil (the Khalifa), Pref. xv.
AlMu’tazz (the Khalifa), Pref. xv.
AlMuzarrid (or Muzarrid), I. 329, 28A.
AlUbbadī (or AlUbbadhi), II. 1477, 139A.
Al‘Udail, I. 473, 87A.
Al‘Udhaib, II. 221, 51A.
Al‘Ujair, II. 560.
“ alHilālī, I. 89A.
AlUḳaishir alAsadī, I. 1509, 1583, 193A.
Al‘Uryān Ibn Sahla alJarmī, I. 97A.
AlUshmūnī (A), Pref. xxviii, xxxiii; I. 54, 1405, 24A; II. 41A.
Al‘Uṭāridī. See Abū Rājā.
Al‘Utbi, I. 53, 24A.
INDEX OF PROPER NAMES.

Al’Uzza, I. xxvii, 963, 1728, 150A.

AlWâbishiya, I. 141A.

AlWâdldâh. See Jadhima alAbrash and Wâdldâh alYaman.

AlWalid Ibn ‘Abd AlMalik (the Khalifa), I. 110 (a king), 34A, 85A-6A, 122A, 194A; II. 871, 49A-50A, 164A.

" " ‘Ukba, I. 125, 35A; II. 531, 16A, 20A.

" " Yazid (the Khalifa), I. 17, 996, 13A-4A; II. 49A-50A.

AlWâkidî. See Wkd.

AlWâsîti. See Wst.

AlYamâma, I. 700, 1557, 22A, 111A; II. 178, 559, 1267, 94A, 115A.


AlYâs (or AlYa’s or AlYa’as or Ilyâs) Ibn Mu’dar, I. 1387; II. 1167, 102A-3A, 135A, 144A.

AlYasta‘ûr. See Yasta‘ûr.

AlYazîdî. See Abû Mu’tammad and Mu’tammad.

Amal alÂmil, Pref. xxxii.

Amâli (of Kl), I. 1483, 143A.

AMArb, I. 167A-8A.

INDEX OF PROPER NAMES.

Amen, I. 657.

‘Āmir (a Pastor), I. 819.

" Ibn Al Akwa', II. 10A.

" " AṭṬufail, II. 681, 1570.

" " Himyar, II. 75A.

" " Juwain aṭṬā‘ī, I. 62, 25A; II. 54a.

" " Sa‘a‘a (a clan), I. 44, 225, 963, 57A; II. 511, 1570.

‘Āmirī (of the dial. of the clan of ‘Āmir), II. 252.

Āmirra, I. 134A.

‘Āmmār, II. 151.

" Ibn Yāsir, II. 243, 7A.

‘Amr, I. 185, 919; II. 352, 530, 679.

" See Kird.

" (father of Suwaid Ibn Kurā’), II. 130A.

" (or ‘Umair, father of Sulaik Ibn Sulaka), II. 143A.

" Al Khair, I. 884.

" Dhu-lKalb, I. 9, 220, 8A; II. 17A.

" Ibn ‘Abd al Jinn, I. 963, 150A.

" " " Allāh. See Abū Thaubān.

" " " " alHamdānī. See As Sabī‘ī.

" " ‘Adī, I. 213A.

" " Al‘Addā al Kalbī, I. 855, 131A.

" " Al Ahtam, I. 31A-2A.

" " Al‘Āṣ, Pref. iv; I. 99A.

" " Al Ghauth, I. 78A.

" " Al Harith, II. 436, 17A.
INDEX OF PROPER NAMES.

'Amr Ibn AlItnäba, II. 71.

" " 'Alkama alKinānī, II. 23A.

" " Āmir, I. 1160.

" " Asad alFaḳ'asī, I. 121A.

" " AzZubair, I. 181, 52A.

" " Barrāk, I. 136A.

" " Barrāka, II. 371.

" " Ɲanzala, I. 125A.

" " Ɲassān, I. 779, 122A.

" " Hind, I. 1139, 101A, 148A.

" " Imra alKais alKhazrajī, I. 863.

" " Jurmūz, I. 100A ; II. 16A.

" " Ka'b, II. 144A.

" " Kami'a, I. 374, 28A-9A ; II. 238.

" " Kulthūm, I. 219, 240, 1732, 29A, 31A ; II. 588, 792, 1259, 1544.


" " Maimūn, II. 22A.

" " Masūd (or Ibn Yarbu'), II. 1353, 127A.

" " " alAsadī, I. 1022, 155A-6A.

" " Mikhrāk, I. 1647.

" " Milḳat, II. 9A.

" " Murra, II. 144A.

" " Sa'id, I. 142A-3A.

" " Sha'ā, I. 370, 947, 1692, 33A ; II. 314.
INDEX OF PROPER NAMES.  

‘Amr Ibn Shurabīl ¹, II. 22A.

„ „ Shuyaim (or ‘Umair), I. 86A.

„ „ Tamīm, I. 1384, 187A; II. 141A-2A.

„ „ ‘Ubayd, II. 1002-3, 1027, 1041, 1226, 79A.

„ „ Udd, I. 187A.

‘Amra al-Hudhaliya, I. 220; II. 424.

„ al-Khat‘amiya, I. 374, 82A.

Anas Ibn ‘Abbās (or Al‘Abbās) Ibn Mīrūs, I. 332, 78A.

„ „ Mālik, I. 1127, 168A.

Anas Ibn Mudrik (or Mudrika) al-Khat‘ami, I. 367, 81A; II. 53, 143A.

„ „ Zunaim, I. 57A, 127A; II. 4A.

‘Ānāt, I. 1305, 182A.

‘Anaza, II. 38A-9A, 86A.

‘Anazī, II 804.

Ancient (The), I. 866.

Ancientz, I. 1658, 32A; II. 472, 642, 1572, 1626, 51A, 60A.

Ancyra, II. 26A.

Andalusians, Pref. xxii; II. 207.

Andarūn (The), II. 793.

Anf anNāka, I. 6, 6A.

Angels, I. 37, 57, 80, 277, 295, 297, 436, 752, 832, 988, 1166, 1427, 1592, 1791; II. 102, 141, 414, 481, 596, 598, 620, 630, 872, 881, 1770, 1823-4, 1826, 1833, 95A.

‘Ānis, I. 5A.

¹ Al-Hamdání al-Kūfī (IH jr. 194), the Follower (Nw. 782), d. 63 (1H jr).
INDEX OF PROPER NAMES.

Anmār, I. 1391 (l. 16); II. 1785.


AnNabīt, I. 37A.

AnNaḍr Ibn alḤārith, II. 26A.

,,,, Kināna. See Kuraish.

,,,, Shumail (Nr), II. 563, 666.

AnNaḥḥās (Ns), I. 951; II. 193, 340, 786.

AnNahrawān, I. 177A.

AnNajāshī (the Negus), II. 125A.

,, (the poet), I. 32A; II. 428, 712.

AnNajjār, II. 47A.

AnNakha‘, I. 34A, 166A.

AnNamir Ibn Kāsīt, I. 182A.

AnNamir Ibn Taulab. I. 13, 209, 9A; II. 137, 504, 532, 676, 1297, 1330.

,,,, ‘Uthmān, I. 182A.

AnNās ‘Ailān, II. 135A, 144A.

AnNasr. See Nasr.

AnNawwāh alKilābī, I. 1438.

AnNubait and AnNumait, II. 1194.

AnNuḥaif alJadhamī, II. 505.

AnNukhail, I. 583.
INDEX OF PROPER NAMES.

AnNumaira, I. 1076, 164A.

AnNu’mān, I. 1549.


Bashir aṣ-Ṣaḥābi, II. 140.

Imra alKaɪs, I. 24A, 147A-8A.

Muṣarrin, II. 43A.

‘Ans, II. 1578.


Anthologie Grammaticale, I. 49A; II. 107A, 167A.

Antichrist, I. 1681.

Anuşhirwan *, I. 286.

Apostacy, I. 110A; II. 64.


Ibn Ḫubād ibn Fa‘īrūz, in whose days the Prophet was born (AKB. I. 666).
INDEX OF PROPER NAMES.


Apostolate, I. 218, 745.

Apostolic Mission. See Mission.


Arabia, Pref. xx-xxi.

Arabic, Pref. ii, xx, xxvi, xi; I. 40, 254, 444, 1048, 113A; II. 486, 916, 974, 1712, 18A, 81A.

'Arafa, II. 840.

'Aräri, I. 697.

Archangels, I. xii.

'Arik at'țā'ī, I. 587, 1139, 94A.

'Arīn, I. 16A.

Ark, I. 216, 261, 1797, 112A; II. 464, 468, 580.

Armām, II. 501, 19A.

Armenia, I. 822, 98A, 114A.

ArRabbāb, II. 507, 1084, App. xxiv-v.

ArRabi 'Ibn Ḏabu' (or Ḏubai'), I. 207, 1451, 60A; II. 3A.

" " Khaitham, II. 22A.

" " Ziyād al'Absī, I. 76A.

ArRā'ī ('Ubaid), I. 8, 229, 234, 355, 1024, 1058, 1076, 1560, 1616, 80A, 106A, 164A, 201A; II. 308, 331, 1037.

ArRakmatān, I. 930.

ArRammāh. See Ibn Mayyāda.
INDEX OF PROPER NAMES.

ArRashid. See Hārūn.
ArRayy, I. 1333, 1399; II. 94A.
ArRayyān, II. 231.
ArRibāb, I. 1384, 1393, 187A; II. 117A.
ArRijām, II. 202.
Arūt (tree), II. 848.
Arṭāt, I. 57A; II. 9A.
Arwā, II. 835.
" (consort of AlManṣūr), Pref. xiv.
As (AlAṣma‘i), Pref. ix-xi, xiii-iv, xxvii; I. 402, 1068-9; II. 1370, 1375, 1475, 1541, 9A, 128A.
‘Aṣā, ‘Asā’s, II. 1239.
Asad, II. 314.
" of Khuzaima, I. 523, 701, 1599, 115A, 155A; II. 12, 726, 739, 800, 970, 1699, 21A, 135A.
", , Kuraish, II. 21A.
", , Rabī‘a, I. 1384, 212A; II. 15A, 38A.
", , Ibn Nā‘īṣa, I. 150A.
", , Wabara, I. 150A.
Asadī, I. 1689.
‘Aṣānṣar, II. 1113.
Aṣh, I. 617; II. 630, 60A-4A.
A‘shā Bāhila. See A1A‘shā.
", Hamdān. ,
", of Ṭarūd. ,
Ah‘arīs, I. 1039.
INDEX OF PROPER NAMES.

Ash'ars, I. 1041.
Ash'athis, I. 1039.
Ashja' Ibn Raith, I. 119A; II. 637.
AshSha'bi, II. 918, 924, 23A, 56A.
AshShalaubin (Shl), Pref. xix; I. xviii-xix; II. 1069.
AshShamardal (or Shamardal), I. 323, 77A.
AshShammakh (or Shammakh), I. 329, 269, 426, 1025, 1689, 28A, 106A, 117A, 210A; II. 542, 820, 41A.
AshShanfarà, I. 12, 874, 1087, 9A, 136A; II. 333.
AshSharabba, I. 903.
AshSha'tibî (Shl), Pref. xviii; I. 281; II. 785-6, 1685-6, 59A.
Asiatic Quarterly Review, II. 66A, 81A.
" Society, Pref. xxxiii, xlii.
'Asîb, II. 583, 26A.
Asîd, II. 4A.
" Ibn 'AlAjjâj. See AlJa'fârî.
" (or Mukâtil) Ibn Ṭalaba, I. 58A; II. 118A.
Aslam, I. 3A.
Âsmâ, I. 791, 1479, 1557, 1707; II. 593, 598.
Asnâ (or Isnâ), Pref. xviii.
AsSabî', II. 24A.
AsSabu'ân (or Sabu'ân), I. 893, 1789, 139A; II. 1304.
INDEX OF PROPER NAMES.

Asṣādīk. See Ja'far Ibn Muḥammad.

AsṢafā, II. 436, 1A.

AsSaffāh. See Abu-l'Abbās 'Abd Allāh.

AsṢaffār (Sr), I. 57.

AsṢafra, II. 158A.

AsSajjād. See 'Alī (the Younger) Ibn AlḤusain and Muḥammad Ibn Ṭalḥa.

AsSakhāwī (AHS), Pref. xix.

AsṢalātān, I. 1298, 181A.

AsSamʿānī 1, I. 1038; II. 126A.

AsSamauʿal, II. 192.

AsṢammān, I. 1313, 183A; II. 44A.

AsSanad, I. 367.

AsSarāt, II. 791, 35A.

Assessor, I. 48A-4A.

AsṢiddīk. See Abū Bakr (the Khalīfa).

AsSilāfī (Slīf), Pref. xxiv.

AsṢimma Ibn 'Abd Allāh, I. 838, 138A.

"  " AlḤārith (TSh. 219, KA. ix. 2, Nw. 240)], I. 202A.

"  " Bakr 1, I. 203A.

AsSind, I. 1038, 1068.

AsṢulaifā, II. 533.

AsṢulaīk. See Sulaik.

1 See LTA in Additions to Abbreviations of References, Part I, Fasc. iii, p. iv.

1 So in KA. xiv. 33, AKB. III. 461; and apparently, therefore, different from AsṢimma Ibn AlḤārith, father of Duraid.
AsSulaka. See Sulaka.
AsSulamī. See Abū 'Abd ArRahmān.
AsSūsī. See Abū Shu'aib.
Aṣūr (or Yaṣūr), I. 605, 27A, 97A.
'Āṭā Ibn Abī Rabāḥ, I. 898; II. 22A.
" " Yasār, II. 22A.
'Āthar. See Jāthar.
AthThalabūt, II. 19A.
AthThurayyā, I. 150, 42A.
AthThīkl (or Thīkl), II. 834, 44A.
'Āṭīka Bint 'Abd Allāh, I. 41A.
" " " AlMuṭṭalib, I. 70, 1615,
" " Zaid, II. 418, 16A.
'Āṭīya (father of Jarīr), I. xxvi.
" " Ibn Ḫais 1, II. 23A.
Aṭriḵā, I. 8, 7A-8A.
AṭTaʿānīk, II. 834, 44A.
AṭṬabarānī, II. 45A-6A.
AṭṬaff, I. 1661, 207A.
AṭṬāʿif, I. 26, 94A; II. 677.
AṭṬaj atṬabrīzī (TDT), Pref. xxv.
AṭTawʿam alYashkūrī, I. 181A.
AṭṬawīlā, I. 1313.
AṭṬirīmāh, I. xxix, 888, 4A, 9A, 138A.
AṭṬufāwsa, I. 27A.

1 d. 121 (IHJR. 180).
INDEX OF PROPER NAMES.

AtTūribishtī, II. 151A.
AU. See Abū 'Ubaida.
AUd, I. 193A; II. 1260, 114A.
Audh (Aud) or Taudhīh, I. 791, II. 180.
'Auf Ibn AlAhwas, I. 695, 110A.
" " Aṭiyya Ibn AlKhari', I. 691, 109A.
" " Ka'b, I. 145A.
" " Muḥallim, I. xxxi, 5A.
'Aun al'Ukaili, Pref. xli; I. 730.
Aus, II. 1095.
" Ibn Ḥajar, I. 157, 402, 1165, 1708, 82A; II. 138, 569, 1007, 9A, 80A.
" Ḥāritha (or Ibn Su'dā), I. 167, 1557, 48A, 196A.
" " Magrā, I. 31A.
Aus Ibn Iram, I. 112 A.
Ausala (Hamdān). See Hamdān.
Ausāt fi-nNahw. See AlAusāt.
Author of the 'Ain. See Al'Ain and Khl.
" " " Book. See Book (of Sibawayh).
Auxiliaries. See Anṣār.
A'yā, I. 1327.
Ayyūb asSikhtiyānī, II. 1041, 85A-6A.
AZ, Pref. viii; I. 864, 1753, 16A, 119A, 125A; II. 978, 982, 1226.
Āzar, I. 113A; II. 974, 74A.
Azārika, I. 23A, 65A.
INDEX OF PROPER NAMES.

Azd of AsSarāt, II. 791, 833-5, 35A.

...

Aza, I. 1729.

Bint Jamil, I. 64, 151, 1504, 25A; II. 140, 163, 539, 643.

Ayya, I. 1706, 23A.

AzZakki, II. 846.

AzZayyāt. See Ḥamza Ibn Ḥabīb.

AzZibrikān, I. 616, 1085, 1420, 31A, 33A, 98A, 145A.

AzZubair, I. 14, 181, 631, 1129, 94A, 100A; II. 638, 1356, 16A, 27A, 69A.

B.

B. (AlBaidāwī and his Commentary on the Kur), Pref. xxvii; II. 86.

Bāb alFutūḥ, Pref. xxiv.

Babba, I. 8A; II. 1412.

Babu Mādhav Chandra Banarji, Pref. xliii.

Bactrian, I. 997.

Badawi, I. 138A; II. 1705-6. 1A.


Baghdād (or Baghdādī), Pref. xi-xvi, xviii, xxii, xxvii, xxxi; I. 363, 365, 1041, 191A, 202A; II. 479, 1720.

Baghdādī, Pref. xviii, xxxi; II. 114A.

Baghdādiyāt See Kitāb.

Baghīd, II. 155A.
INDEX OF PROPER NAMES.

Bāhila, I. 697, 765, 27A, 98A, 123A; II. 1348.

Bahr. See Dārim.

Bahram, II. 1108.

Ba‘ith Ibn Ṣuraim, II. 434, 17A.

Bait Rās, II. 174.

Bakka. See Makka.

Bakr Ibn ‘Abd Manāt, II. 135A.

" " Wa‘il, I. 524, 823, 88A, 138A; II. 726, 1190, 1695, 1845, 42A-3A, 166A.

Bakrī, I. 641.

Ba‘l, I. 160A.

Ba‘labakk, I. 6, 160A.


Bal‘Ambar. See Banu-l‘Ambar.

Bal Ḥārith Ibn Ka‘b. See Banu-l‘Ḥārith Ibn Ka‘b.

BalKain, I. 875.

Bānāt Su‘ād (BS), Pref. xxv; I. 982, 82 A; II. 180A.

Banū Abād, I. 1700, 212A.

" " ‘Abd Allāh Ibn Ghaṭafān, II. 164A.

" " Manāt " Kināna, I. 104A.

" " Shams, I. 1700; II. 198.

" Abī Bakr Ibn Kilāb, I. 143A; II. 13A.

" ‘Abs, I. 1599, 46A; II. 179, 154A.

" ‘Adi Ibn ‘Abd Manāt, I, 30A, 187A.

" " " Ḥanīfa, I. 110A.

" " of Tamūm, II. 804, 1040.
INDEX OF PROPER NAMES.

Banū 'Alī, I. 104A.

" 'Āmir Ibn Ṣaḥṣara, I. 225, 864, 1138, 1557, 24A, 103A, 167A; II. 247, 1420, 1570, 4A-5A, 14A.

" 'Ammār Ibn Ṣhaddād, II. 86A.

" 'Amr Ibn AlḤārīth, I. 126A.

" Asad 1, I. 1739.

" I. 13A, 76A, 80A; II. 792.


" A'yā, I. 1327.

" Bakr Ibn Wā'il, I. 682, 88A; II. 530.

" Baulān, II. 1449.

" Bint Ḥassān, I. xxiii.

" Dābbā, I. 26, 188, 1702, 16A, 154A; II. 335, 1476, 36A.

" Dārim, II. 80.

" Dātuṭārā, II. 596.

" Dhubyān, I. 103A.

" Dhuhl Ibn Shaibān, I. 1110; II. 644, 28A.

" Dubair, II. 122.

" Fahm, I. 12.

" Fakṭas, I. 771, 121A, 196A; II. 122.

" Fazāra, I. 47A, 129A; II. 157, 68A, 154A.

" Fīrās Ibn Ghanm, II. 11A.

1 So in T. 217; but properly Zubād (See AKB, III. 518-9).
INDEX OF PROPER NAMES.

Banū Fuṣāim, II. 110A.

`` Ghālib Ibn Ḥanḍala, I. 125A.
`` Ghaṭafān, I. 58A.
`` Ghudāna, I. 335.
`` Hadād, I. 871, 136A.
`` Ḥanīfa, I. 114A, 128A, 148A.
`` Ḥanḍala, II. 1375, 40A.
`` Ḥarām, I. 1030, 157A.
`` Hāshim, I. 132A, 194A.
`` Ḥazn, I. 352, 80A.
`` Hilāl, I. 89A.
`` Hudhail, I. 93A; II. 26A.
`` Ḥunāif, II. 144A.
`` Banū ʿIjl, I. 1763.
`` Jaʿda Ibn ʿKaʾis ¹, I. 31A; II. 12A.
`` Jadūma Ibn ʿMālik, I. 114A; II. 23A.
`` Jaʿfar Ibn Kilāb, I. 903, 9A; II. 27A.
`` Jaḥwān, I. 18.
`` Janāb, I. 875.
`` Jillān, I. 471.
`` Jirwa, I. 1339, 183A.
`` Jurhum, I. 112A.
`` Jumāb, II. 99A.
`` Kaʾb Ibn ʿAmr, I. 62A.
`` Kāhil, II. 23A.

¹ So in Bk. 714, but properly Ibn ʿKaʾb, a branch of ʿKaʾis (See AKB. IV. 160).
INDEX OF PROPER NAMES.

Banū Kaḥṭān, I. 112A.
   " Kāis 'Ailān, I, 772.
   " Ibn Tha‘labā, I. 1702, 1730, 8A, 82A.
   " Kalb Ibn Wabra, I. 89A.
   " Khalaf, I. 616, 98A.
   " Kilāb, II. 117, 13A.
   " Kināna, I. 986, 28A, 150A; II. 1353.
      " Ibn AlKāin, I. 120A.
   " Kīrd, II. 144A.
   " Kulaib, I. 607, 728, 984. 181A.
   " Kūra‘ Ibn ‘Auf, I. 1A, 56A.
   " Kushair, I. 22A; II. 359, 14A.
   " Kutaiba, II. 713.

Banu-l‘Abbās, I. 138A.
   " -I‘Abyad, I. 129A.
   " -I‘Adawiya (or Bal ‘Adawiya), I. 97A; II. 79A.
   " -I‘Ajlān, II. 1842.
   " -I‘Ambar (or Bal ‘Ambar), I. 26A; II. 1842.
   " -I‘Awwām, II. 638.
   " -Ibakkā Ibn ‘Āmir, I. 81A.
   " -I‘Hārith, I. 210, II. 1842.
      " Ibn ‘Amr, I. 1308.
      " " AlKhazraj, I. 50A.
      " " Hammām, I. 122A.
      " (or BalHārith) Ibn Ka‘b, I. 26, 57, 1409, 16A, 47A, 91A, 109A; II. 287, APP. vii.
INDEX OF PROPER NAMES.

Banu-l-Hārith Ibn Rabī‘a, I. 136A.

" - l-Ḥaṣḥās, I. 115A.

" - l-Hujaim (or Bal-Hujaim), I. 45A; II. 1842.

" - l-Lakīṭa. II. 658.

Banū Laith, II. 23A.

" - Lām Ibn ‘Amr, I. 6A

" - Liḥb, I. 79, 26A.

" - Lu‘ayy, II. 148.

" - Lubainā, I. 76A.

" - Mālik I. 645.

" " - Ibn Ḥanẓala, II. 79A.

" " " - Kināna, I. 1401.

" - Marwān, I. 1716-7.

" - Māzin, I. 1552, 80A.

" " - Ibn Al‘Ambar, I. 59A.

" " " - Mālik, I. 62A.

" " " - Rabī‘a, I. 203A.

" - Mīnḵār, I. 924, 80A, 145A.

" - Muḥārib, I. 181A.

" - Mujāshi‘, I. 181A.

" - Muḵā‘is, II. 143A.

" - Murra Ibn ‘Auf, I. 71A.

" " " - Sa‘ṣa‘a (or Ibn Salūl), I. 119A.

" " " - ‘Ubād, I. 101A.

" - Muzaina, II. 177A.

" - Nahshal, I. 188, 9A.
<table>
<thead>
<tr>
<th>Name</th>
<th>I.</th>
<th>II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banū Namir (or Banu-nNamir)</td>
<td>19</td>
<td>1843</td>
</tr>
<tr>
<td>&quot; Nizār</td>
<td>869</td>
<td></td>
</tr>
<tr>
<td>&quot; Numair</td>
<td>102A</td>
<td></td>
</tr>
<tr>
<td>Banu-nNajjār</td>
<td>1843</td>
<td></td>
</tr>
<tr>
<td>Banū Rabī'a Ibn 'Āmir</td>
<td>125A</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; Hānzala</td>
<td>130A</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; Mālik</td>
<td>1107, 94A</td>
<td></td>
</tr>
<tr>
<td>&quot; Rijāḥ Ibn Yarbū</td>
<td>23A</td>
<td></td>
</tr>
<tr>
<td>Saba</td>
<td>112A</td>
<td></td>
</tr>
<tr>
<td>Sa'd</td>
<td>9A</td>
<td></td>
</tr>
<tr>
<td>&quot; Ibn Bakr, Pref. ii</td>
<td>310, 831; 127A-8A</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; Hudhail</td>
<td>79A</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; Zaid Manāt Ibn Tamīm</td>
<td>1393, 14A, 31A, 77A, 140A; 814, 37A, 40A</td>
<td></td>
</tr>
<tr>
<td>Sahm</td>
<td>37A, 88A, 104A</td>
<td></td>
</tr>
<tr>
<td>Sā'īda</td>
<td>170A</td>
<td></td>
</tr>
<tr>
<td>Salīm (properly Sulaim)</td>
<td>See Banū Sulaim.</td>
<td></td>
</tr>
<tr>
<td>Salīma</td>
<td>99A</td>
<td></td>
</tr>
<tr>
<td>Salūk</td>
<td>84A</td>
<td></td>
</tr>
<tr>
<td>Salūl</td>
<td>See Banū Murra Ibn Sa'ṣa'a.</td>
<td></td>
</tr>
<tr>
<td>Shaibān</td>
<td>486, 676, 66A</td>
<td></td>
</tr>
<tr>
<td>Subāh</td>
<td>592, 26A</td>
<td></td>
</tr>
<tr>
<td>Sulaim</td>
<td>58A, 94A, 114A; 147-9, 243, 268, 26A, 128A</td>
<td></td>
</tr>
<tr>
<td>Banu-sSīd</td>
<td>872, 96A</td>
<td></td>
</tr>
</tbody>
</table>

1 "سن in IA. 231, l. 13, should be "سنام. I am indebted for this correction to the late Professor Fleischer.
INDEX OF PROPER NAMES.

Banū Taim Allāh (or AlLāt) Ibn Tha‘labā, I. 1702-4, 88A.

" Ibn Murra, II. 69A.


Banu-tTaim, II. 1843.

Banū Thu‘al, II. 1343.

" ‘Udhra, I. 918, 122A.

" ‘Ukail, I. 525, 864, 93A, 105A, 115A; II. 1038, 14A, 85A, 161A.

" Ukaish, I. 454.

" Umayya, I. 132A-3A; II. 16A, 69A.

" Umm Āl Kahf, I. 587.

" Usayyid, II. 80A.

" Wāṣif, I. 117A.

" Yarbū‘, I. 333, 697, 110A-1A.

" Yashkur, II. 1297, 119A.

" Zimmān, I. 128A.

" Zubaid 1, I. 202A; II. 1251.

" Zuhra, II. 21A, 65A-6A.

Baradā, I. 376, 1793, 82A.

1 See footnote to Banū Asad.
Baradayyà, I. 1793.
Barājīm, I. 120A, 125A-6A.
Barāmika, I. 202A.
Barbary, Barbaris, I. 1039.
Bards. See Poets.
Barqa'id, I. 1812.
Bashāma Ibn Ḥazn, I. 188, 1730, 215A.
Bashīr Ibn AnNikth, I. 215A.
Basiṭ (and its Author), I. 1605, 1677, 49A, 200A; II. 140f.
See Additions and corrections to Part I, Fasc. I.
Baṣrīs or BB (The Two), I. 332; II. 145.
Bathna (or Buthaina), I. 393, 1549, 20A; II. 588.
Batn Sharyān, I. 9, 8A.
BB (Grammarians of AlBaṣra), Pref. vi-xvi; I. xxv, 333, 456, 533, 615, 37A; II. 127, 197, 305, 377, 466, 464, 574, 665, 1772, 176A.
" (Readers). See Baṣrīs or BB.
BD (Badr adDīn), Pref. xxviii, xxxii-iii; I. 949; II. 454, 1077, 1176, 1249, 1305 (l. 17), 1309, 2A, 94A.
Bdd, Pref. xii-xvi, xviii, xxxi.
Benares, Pref. xlii.
Bengal, Pref. xlii-iii.
Benjamin, II. 1228.
Bgh, II. 151A.
Bilāl, I. 1698.
Bilāl Ibn Abī Burda, I. xxx, 205, 1014, 60A; II. 223.
INDEX OF PROPER NAMES.

Bishr Ibn Abi Khāzim, I. xxix, 205, 298, 1557, 1628, 4A, 60A, 74A, 196A; II. 408, 16A.

" " 'Amr, I. 481, 88A.

" " " See AlJārūd.

Bismillāh, I. 281.

Black-eyed, I. 1721.

Black's Medical Dictionary, II. 167A.

Bodleian Library, Pref. xlii.


Book of Birds, I. 123A.

" " Companions, I. 117A, 139A.

" " Etymology, I. 688.

" " God, I. 930, 1667; II. 158, 888, 918, 1431.

" " Horses, II. 154A-5A.

" " Jh. See Şahāh.

" " Pause etc., II. 71A.

" " Poets (TSh), I. 193A, 196A.

" " the Prophet's Institutes, II. 58A.

" " " Six Poets, I. 5A.

" " " two Hamzas, II. 976, 75A.


Brothers (Two), II. 444-5, 452, 1084, 31A, 91A.
INDEX OF PROPER NAMES.

Budaun, *Pref.* xlii.

Bujair Ibn Ghanama (or 'Anama) at'Tā'i, II. 676, 23A.

,, ,, Jundab, I. 92A.

,, ,, Zuhair, I. 374, 82A.

Busrā, I. 34A; II. 354.

Buthaina. *See* Bathna.

C.

Ceser. *See* Kaśar.

Cain, I. 39, 657.

Cairo, *Pref.* xviii-ix, xxi-ii, xxiv-v.

Calatrava, I. 165A.


Camel (or He-Camel), I. 188, 14A, 100A.

Canaan, I. 461; II. 579.

Canopus, I. 364, 747.

Capella, I. 15.


Cavalier of Allālam, II. 65A.

Ceuta. *See* Sabta.

Chapel. *See* 'Ādiliya, Mālikī, and Memorial.

Chapter (of the *Kur*), I. xi, xxvii, xxix, 210, 565, 643, 685, 838, 191A; II. 331, 505, 570, 611, 665-6, 760-1, 770-1, 789, 925, 1058, 1204, 65A-6A.

Chief (of the Muslims or Readers). *See* Ubayy Ibn Ka'b.


Chosroes. *See* Kisrā.
INDEX OF PROPER NAMES.

Church, I. 894, 963; II. 390.
Codex, Codices, I. 839, 1166; II. 659, 706, 846, 1718, 61A-2A.

   " (Meccan), II. 62A,
   " (Syrian), II. 62A.
   " of 'Abdallāh Ibn Mas'ūd, I. 1111; II. 42, 138, 150.
   " " 'Uthmān, II. 773, 846, 60A, 62A.
Collector (of the Poor-rate), I. 962, 125A.
Commander (of the Army), II. 43.

   " (,, " Believers or Muslims), I. 181, 667; II. 930, 158A.
Commentaire sur l’Alfiyya, II. 112A.
Commentators (on the Kur), I. 625; II. 474, 18A.
Companions, Pref. iii-iv, xxxv; I. 756, 792, 12A, 50A, 82A,
   113A, 117A, 123A, 139A, 145A, 157A,
   167A-8A, 173A; II. 243, 305, 608, 1099,
   1141, 21A-2A, 43A, 47A, 56A, 60A, 65A,
   93A, 154A.
Compassionate, I. 211, 281, 323, 360, 403, 446, 469, 643, 1729,
   6A; II. 141, 356, 515, 599, 612, 667, 687, 999, 158A.
Confectioner, I. 189A.
Confederates, I. 838.
Conquest, I. 117A.
Convents, I. 650.
Convert, Converted, I. 31A-2A 94A, 98A-100A, 106A, 111A,
   115A, 120A, 126A, 129A-31A, 143A, 156A,
   167A, 193A; II. 41A, 51A, 65A, 129A.
Coptic, I. 94A.

Course (at Makka), II. 1A.

Creation, I. 1797; II. 333, 373, 444, 478, 494. 

" (of the Kur), I. 133A.

Creator, I. 168-9, 866, 1602; II. 509, 875, 886, 901.

Creed, I. 137.

Cymbalistic of the Arabs, I. 111A.

D.

D. See Durrat alGhawwas.

Ḍabba, I. 1393, 187A, 212A; II. 427, 36A.

Ḍābi' Ibn alḤārith alBurjumī, I. 125A; II. 413.

Da'd, I. 39; II. 1792.

Ḍāḥik, II. 134A.

Ḍāḥis, I. 1599; II. 154A-5A.

Dahmā, II. 903, 956.

Ḍaliya (rhyming in ḍ ), I. 98A.

Damascus, Pref. xviii-xxi, xxxi-ii; I. 893, 1140, 1151, 82A, 122A, 140A, 201A; II. 531, 95A.

Ḍamḍam, I. 69A.

Ḍamra, I. 28A.

" Ibn Ḍamra anNahshali, I. 332, 9A, 78A; II. 350.

Dams, I. 34, 821.

Ḍāra, I. 265, 66A.

" Juljul, I. 304.

Ḍārān, II. 1247.

Darb alKulla, I. 1564.
INDEX OF PROPER NAMES.

Darij, II. 221.

Darim (Bahir Ibn Malik), II. 86A, 130A.

Darin, I. 148, 40A.

Dausar, I. 22A.

David, I. 156, 451; II. 226, 1684.

Dawwar, II. 530.

Delhi, I. 93A.

Deluge. See Flood.


Destroyer, II. 42A.

Devil, I. xii, 28, 179, 216, 318, 403, 472, 1543, 115A; II. 231, 297, 359, 364, 516, 573, 600, 686, 871, 1490.

Dhakwan. See Tā'ūs.

Dhat alBain, I. 786.

" alJaish, I. 786,

" 'Irk, I. 102.

Dhimar, I. 188A.

Dhu'aib Ibn Ka'b, I. 28A.

Dhubyân, I. 1599; II. 623, 155A.

Dhubyānī (woman), I. 661, 103A.

Dhuhl Ibn Shaibān, II. 658.

Dhu Jadan, I. 876.

" Karad, I. 691, 110A.
INDEX OF PROPER NAMES.

Dhu-lFakār, I. 137, 37A.

" -IḤijja, I. 1281, 1735; II. 881, 1348.
" -Iṣba‘, I. 44, 535, 23A, 90A; II. 365.
" -Iijdḥāt, II. 1410-1, 134A.
" -Ikalā‘, I. 151A, 165A.
" -Ikalb. See ‘Amr.
" -Ikhirāk, I. 596, 95A.

Dhu-lKi‘da, Pref. xxv; I. 94A.

" -Iṣma‘, I. 89, 1765, 33A, 94A.

Dhū Marakh, I. 896, 141A.

" -Nuwās, I. 876.
" -Karad, I. 691, 110A.


Dhū Ṭulūḥ, I. xxxiv.

" -Yazan, I. 876.


Dīnār, I. 1647.


Dirār (father of AshShammākh and AlMuzarrid), I. 28A.

" -Ibn AlAẓwar, I. 74A.
INDEX OF PROPER NAMES.

Dirār Ibn 'Amr, I. 211A-2A.

,, " Nahshal, I. 73.

Discrimination, II. 65A-6A.

,, (of the Good etc.). See Tamīz aṭṬayyib.

Ditch, I. 685, 107A; II. 6A.

Dithār, II. 515.

Dīwān (Dw), I. 830.

Diyā adDīn (Yūsuf), Pref. xxxii.

,, ,, Ibn Al'Ijl (or Al'Ijl). See Basīt.

Diyāf, I. 1140, 169A.

Dm, II. 106A.

Dome. See Manṣūriya.

Dozy, I. 147A, 177A.

Dualist, I. i, 1126.

Dūbā'a, II. 174.

Dubair, II. 1476.

Duhmān, II. 75A.

Dukain, II. 1226, 110A.

Dukhṭanūs, I. 5A; II. 70A.

Dūma (or Dumāt alJandal), I. 1616, 201A.

Du'mī, II. 38A.

Dūr, I. 1478 (1, 14), 191A.

Duraid Ibn AšṢimma ¹, I. 1095, 166A, 202A.-3A; II. 138.

Durnā (properly Durnā), I. 82A.

¹ AlJushāmī (SR. 637), of Jushām Ibn Mu'āwiya Ibn Bahr Ibn Hawāzin (SR, TSh. 470).
INDEX OF PROPER NAMES.

Durrat alGhawās (D), Pref. xxvii; I. 1465, 1603, 164A; II. 1318.
Duwailik, II. 134A.

E.

East, Pref. xvii, xix, xxii; I. 189A; II. 1722.
Eclipse, I. 1465.
Egypt, Pref. iv, xvi, xviii, xx-ii; I. 931, 1121, 25A, 126A; II. 117, 537.
Egyptian, Pref. xxi-ii; I. 418, 176A; II. 18A, 27A.
Eight, II. 474-5.
Eighth Reader, II. 73A.
Elect (The), I. 36A.
Elephant, I. 94A.
Elias, I. 1041, 33A, 160A; II. 103A.
Eliases, I. 1040.
Elisha, I. 48A.
El-Kelhabeh El-Oranee, I. 92A.
Elocutionists, II. 1753.
Enoch, II. 103A.
Encyclopædia of Tradition, II. 45A-6A.
Encyclopædist, Pref. xxv.
Etymologists, I. 1197; II. 1191, 1272, 1406, 1602, 106A.
Euphrates, II. 847, 98A.
Eve, II. 488, 1124, 95A.
Executors (The Eleven), I. 984.
Exhortation (The), II. 22.
INDEX OF PROPER NAMES.

F.


Fadak, I. 896, 141A.

Fadaki Ibn A'bad, II. 295, 37A.

Faqāla, I. 114A.

" Ibn Kalada, I. 84A.

Faḍl Ibn 'Abd ArRahmān, I. 197.

Fahm, I. 119A; II. 19, 637.

Fā'īd, II. 546, 21A.

Fair Intents. See AlMaḳāsid alḤasana.

Faith (The), I. 1471, 191A; II. 64, 376, 995, 1668.

Faḳ'as, I. 51A, 155A; II. 1476.

Faḳ'tas (dialect), I. 744.

Falj, I. 357, 80A, 169; II. 36A.

Farḵadān, I. 311.

Farthest Mosque, II. 305.

Farūḳa, II. 572.

Farwa, II. 567, 24A.

Faṣīḥ (Th), I. 571, 1479, 1716; II. 1039.

Fate (or Fortune), I. 12, 174, 240, 584, 694, 724, 745; II. 158, 441, 543, 639, 644, 835.

Faṭhal, I. 657.

Fāṭima, See 'Unaiza.
<table>
<thead>
<tr>
<th>Index of Proper Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatima (daughter of AlKhurshub), II. 179.</td>
</tr>
<tr>
<td>(&quot; &quot; the Apostle), I. 303, 680, 74A; II. 378.</td>
</tr>
<tr>
<td>(sister of Kulaib and Muhalhil), I. 29A.</td>
</tr>
<tr>
<td>Fazāra, I. 284, 845, 852-3, 129A; II. 712, 824, 951, 1285, 1313, 68A, 155A.</td>
</tr>
<tr>
<td>Fazārī, I. 845, 94A, 129A.</td>
</tr>
<tr>
<td>Fihr Ibn Mālik, I. 5A.</td>
</tr>
<tr>
<td>Fire. See Hell.</td>
</tr>
<tr>
<td>Fleischer, I. 4A; II. 46A, 107A, 129A, 131A.</td>
</tr>
<tr>
<td>Flood (or Deluge), I. 261, 461, 1797.</td>
</tr>
<tr>
<td>(of the Dams), I. 34, 821.</td>
</tr>
<tr>
<td>Fluegel, I. 4A; II. 26A.</td>
</tr>
<tr>
<td>Fortune. See Fate.</td>
</tr>
<tr>
<td>Four 'Abd Allāhs, I. 12A-3A.</td>
</tr>
<tr>
<td>Masters, Pref. xvii-xxvi, xxviii-ix.</td>
</tr>
<tr>
<td>Fr (AlFarrā), Pref. vi-vii, x, xiii, xv; I. 588, 101A, 115A, 189A; II. 412, 782, 893, 904, 34A, 55A.</td>
</tr>
<tr>
<td>French, II. 140A.</td>
</tr>
<tr>
<td>Fukaiha Bint Hani, I. 104A.</td>
</tr>
<tr>
<td>Fukāim (of Tamīm), Fuḵāimī, I. 1401; II. 1375, 130A.</td>
</tr>
<tr>
<td>(of Kināna), Fuḵāmī, I. 1401.</td>
</tr>
<tr>
<td>Furān Ibn AlA'raf. II. 145.</td>
</tr>
<tr>
<td>G.</td>
</tr>
<tr>
<td>Gabriel, I. xxxviii; II. 626, 787, 930, 65A.</td>
</tr>
</tbody>
</table>
INDEX OF PROPER NAMES.

Galland, II. 167A.
Gate of Victories, Pref. xxiv.
Gemini, I. xxxvii.
Genealogists, I. 112A.
German, II. 140A.

GG (Grammarians), Pref. i-xxxviii; I. 1402 (l. 5), 1472, 1503, 74A; II. 474, 630, 782, 785, 972-3, 1685-6, 1753, 1831, 1833, 18A, 80A.

Ghaḍūb, II. 568.

Ghaitān Ibn Ḥuraith, I. 116A; II. 1017.

... Salima, I. 79A.

Ghālib Ibn Ḥanzala, I. 125A,


Ghaniya, I. 1319.

Ghanm, I. 351.

Gharib alḤadīth, I. 990, 152A.

Gharnāṭa, Pref. xxi.

Ghassān (clan 1), I. 947, 101A.

... (classical authority), I. 101A.

... Ibn ʿUla (or Waʿla), I. 645, 101A.

Ghaṭafān, I. 1599, 151A, 166A; II. 677, 970, 44A, 155A, 177A.

Ghaur, II. 135A.

Ghazāla, I. 116, 34A.

Ghubba, II. 1297.

Glaire, II. 8A, 167A.

1 A great clan of AlAzd, who drank the water of Ghassān, which was in AlYaman; and were therefore named after it (I Khn. 77).
INDEX OF PROPER NAMES.

Gloss or Glosses, II. 1497.

" " " (or Notes) of IBr on the D, I, 1465, 164A.
" " " " Jh, II. 1260.
" " " " IHsh " " IM (Alfiya or Khulaša),
I. 1585, 198A; II. 743,
1187, 1261, 1305-6.
" " " " " Tashil, I. 446, 1697; II.
1438.
" " " " " Mbn " " Book of S, II. 1721.
" " " " " Sd " " K, I. 79A ; II. 1083.
" " " " " Syt " " ML. II. 1715.
" " " " " YS " " Fk, II. 45A.

Glossators, Glossographers, Pref. xxxvi ; I. 210A ; II. 1392, 1600,
43A.

Goblin, I. 1277; II. 10.

Gospel, II. 109.

Greece, II. 332.

Greek, I. 758, 1054, 1297, 1564, 24A, 182A; II. 92, 323, 717,
26A, 66A, 125A.

Gulistán, Pref. xvii.

Gulshan Ali, Pref. xlii.

H.

H (AlHariri), Pref. xii; II. 474, 1493, 1504, 1713, 141A.

Habannaša, I. 1702.

Habba, I. 128A ; II. 690, 848.

Habib. See Abū Tammām.

Habība, I. 8A-9A.
INDEX OF PROPER NAMES.

Hābis, I. 22A.
Habiṣ (The), I. 1308, 183A.
Ḥabta (properly Ḥabba). Sec Ḥabba.
Ḥabtar, I. 355-6, 80A.
Ḥadhām, I. 700; II. 1281, 54A.
Ḥadil, I. 294, 72A.
Ḥaḍramaut, I. 1557, 86A.
Ḥafṣ, I. 385, 707, 928, 1462, 88A; II. 417, 442, 536, 1021, 1023.
" Ibn Sulaimān, I. 593; II. 30, 24A.
" " ʻUmar ad-Dūrī, I. 593, 1478, 95A, 191A; II. 761, 24A.
Ḥafṣa, I. 856, 131A-2A.
Haida, I. 864.
Haidar, I. 594.
Ḥaiwa, II. 1277.
Ḥajar, I. 155, 46A.
Ḥājib, I. 17, 14A.
Ḥājjī Khalifa (HKh), Pref. xxv, xx xii.
Ḥakīl, I. 1076, 164A.
Ḥakīm Ibn ʿAlMusayyab, II. 334.
" " ʻAyyāsh, I. 869.
" " Ḥizām, II. 66A.
Ḥāla, II. 1332.
Ḥalima (Battle of), II. 306.
" (Prophet's foster-mother), I. 310, 75A.

1 It is doubtful whether B here means Ḥafṣ Ibn ʻUmar, the companion of Ka, or Ḥafṣ Ibn Sulaimān, the reporter of ʻAṣīm.
INDEX OF PROPER NAMES.

Hall (of the Banù Sā'īda), I. 170A.

Ham, I. 112A.

Ham', I. 847, 1073, 1198, 1308, 1389, 1398, 1565, 1574, 1613, 1627;
II. 779, 97A.

Ḥamal Ibn Badr, II. 154A.

" " Yazīd, I. 697.

Ḥamāsā, I. 1729, 97A.

Ḥamāsī, I. 724, 766, 1600.

Ḥamaṣīsa Ibn Sharāḥil, II. 142A.

Hamdān, I. 523, 89A, 101A, 151A; II. 10A, 32A, 56A.


Ḥamīṣa Ibn Jandal, II. 142A.

Ḥamza Ibn 'Abd AlMuṭṭalib, II. 1618, 158A-9A.


Ḥanīfa, I. 1310, 111A; II. 715, 30A.

Ḥanẓala Ibn Fāṭik, II. 865.

" " Mālik, I. 765, 1384, 120A, 125A, 187A; II. 79A, 130A.

Ḥarb, II. 146, 50A.

Harim, II. 228.

" Ibn Ḍamḍam, I. 69A.

" " Sinān, II. 832, 895, 1813, 44A; App. xxi-ii.

Ḥārith Ibn 'Amr, I. 170, 1297.

Ḥāriths, I. 987.
INDEX OF PROPER NAMES.  

Hāritha Ibn 'Āmir, I. 125A.

Ibn Badr, I. 57A, 120A.

Harper of the Arabs, I. 111A.

Ḥarra Wākim. See AlḤarra.

Hārūn arRashid (the Khalifa), Pref. xiii-xv; I. 30A, 202A; II. 153A.

Ibn Mūsā, I. 646, 101A; II. 1814.

Ḥarūrā, I. 1159 (U. 2-4), 1406.

Ḥarūrī, I. 196A.

Ḥasbās (or Ḥassās) Ibn Wahb, II. 1411.

Ḥāshim Ibn 'Abd Manāf, I. 1295, 1721; II. 573, 50A.

Muḥammad, II. 128A-9A.

Ḥāshimi, I. 642; II. 55A.

Ḥassān, I. 1593.

Ibn AlMundhir Ibn Ḍirār aḍDabbi, I. 623, 625, 99A, 212A.

Ḥassān Ibn Ḍirār aḍDabbi, I. 211A-2A.

Ḍirār aḍDabbi, I. 212A.

alKalbi, II. 57.


Tubba', II. 115A.

Yasār, II. 1084.
INDEX OF PROPER NAMES.


Hāumal, I. 351, 1144.

Haunch of the Lion, I. 1148.

Hāurān, I. 1140, 94A; II. 125A.

Hawāzin, I. 469, 1400, 34A, 40A.

Ḥayya. See Suḥaim.

Ḥayyān, I. 704, 114A.

Ḥazīma, I. 380.

Ḥazn. See Banū Ḥazn.

He-Camel. See Camel.

Hell or Hell-fire or Fire, I. xxvii-viii, xli, 38, 114, 125, 444, 615, 689, 733, 1005, 1121, 29A, 93A; II. 16a, 73, 220, 324, 389, 392, 399, 475, 480, 505, 527, 629, 872, 1378.

Helpers. See Anṣār.

Ḥibāl, I. 251, 64A.

Ḥijāz. See AlḤijāz.

Ḥijāzī, I. 137, 335, 337, 339, 533, 546, 575, 676-7, 786, 788, 1143, 1461, 1547, 1769, 216A; II. 11, 520, 567, §01, 812, 851, 1037, 1163, 1271, 1601-2, 1697, 1700, 1746, 1832, 135A; App. xxii-iii.

Ḥijāzīs (The Two), II. 1084, 91A.

Ḥijra, I. 28A, 100A, 117A, 131A-2A; II. 58A, 159A.

Ḥijrī era, I. 132A.

Himyān Ibn Kuḥāfa, I. 857, 132A,
INDEX OF PROPER NAMES.


Hîmyari, II. 115A.

Hind (man), I. 1117.

" (woman), I. 282, 510, 885, 1604, 22A, 89A; II. 215, 1571, 54A.

" Bint Abî Sufyân, I. 8A.

" " AnNu‘mân, I. 148A; II. 9A.

" " Ma‘bad, I. 155A-6A.

" " ‘Utba, I. 70A; II. 353, 13A.

" (sister of Imra alKâis), I. 96, 33A.

Hinds, I. 55, 885, 1442.

Hindimân, I. 1806, 222A.

Hindus, II. 1193.

Hindustan, II. 107A.

Hîrâ, I. 1349, 183A.

Hirâwa, I. 914.

Hîrz alAmâni, Pref. xxxvi; II. 163A, 173A.

Hishâm. See Hishâm Ibn ‘Ammâr and Hsh.

" Ibn ‘Abd AlMalik, I. 1082, 1118, 82A, 104A, 133A; II. 431, 1230, 17A, 50A, 68A, 111A.

" " ‘Ammâr, I. 928; II. 994, 1401, 24A.

" " Hakîm, II. 65A-6A,

" " Muṭarrif, I. 1645.

Hîshn, I. xv.

" Ibn ‘Hudhaifa, I. 22A.

Hispano-Egyptian, Pref. xxxii.
Historians, I. 112A.

Ḥiṭṭīn, II. 126A.

Holy Book. See Book of God.

" (or Sacred) City, Pref. xvii; II. 1194.

" Places, I. 978.

Houris, I. 451.

House of 'Abbas, II. 152A.

" " 'Ali, Pref. v; II. 152A-3A.

" " AzZubair, II. 69A.


" " Hāshim, II. 50A.

" " the Prophet, II. 1706.

" " Umayya, II. 50A.

" (Sacred). See Sacred,

Hsh, I. 107, 539; II. 692, 1823, 1828.

Ḥubāb, I. 41.

Hubaira, I. 1462.

Hūd, I. 112A.

Hudba Ibn Khashram (or AlKhashram) al'Udhrī, I. 617, 98A; II. 148, 201, 759.

Ḥudhaifa Ibn Badr, II. 154A-5A.

Hudhail, I. 9, 381, 582, 747, 920-2, 925, 1776, 93A; II. 380, 741, 831, 951, 1229, 1441, 1476, 21A, 135A, 144A, 170A.

Hudhalī (or Hudhailī). I. 8, 190, 461, 590, 861, 1400; II. 317, 606, 902, 1758.

" See Malik Ibn Khālid.
INDEX OF PROPER NAMES.

Hujjat, I. 1078, 165A.
Hujr, I. 134A.
Hukaim Ibn Mu‘ayya arRabaiʿ, I. 899.
Hūlākū Khān, Pref. xxi.
Hūmaid 2, II. 1502.
   " alArkat, I. 1122, 1692.
   " Ibn Ḥuraith, I. 89A.
   " " Ḵais. See Alʿraj.
   " " Mālik alArkat, I. 561, 92A.
   " " Thaur, I. 926, 150A.
   " " " alArkat*, II. 197.
   " " " alHilālī, I. 26, 129, 1749 4, 16A, 106A; II. 362.
Huṣain, I. 1702.
Hunain, I. 16A, 167A.
Hunduj, I. 875.
Ḥuraith Ibn ʿAnnāb, I. 364, 81A.
   " " Jabala, I. 773, 122A.
Ḥurāḳa (or Ḥurḳa) Bint AnNuʿmān, I. 148A; II. 290, 9A.
Huṣain Ibn AlḤumām. See AlHuṣain.
   " " Đamḍam, I. 116, 69A.
   " " Dirār, I. 212A.

1 Of the Banū Rabʿa Ibn Mālik Ibn Zaid Ibn Tanīm, an Islāmi Rājiz, contemporary with AlʿAjṣāj and Hūmaid alArkat (AKB. II. 311).
2 Probably Ibn Thaur alHilālī (Cf. his verse on a sand-grouse, in MN. I. 178-9).
3 One of the notorious misers. Named “AlArkat” because of some marks that were on his face (MN. II. 82). Cf. I, 92A on Hūmaid Ibn Mālik AlArkat.
4 See Mb. 115.
INDEX OF PROPER NAMES.

Huyawa, II. 1251.
Huzwà, I. 1146; II. 1272, 1602.
Hyades, I. 15, 13A.
Hypocrite, Hypocrites, I. 55, 855, 1405; II. 83, 393.

I.

IA (Ibn 'Aqil), Pref. xxiv, xxviii-xxxi, xxxiii; I. 396, 1015; II. 5A, 14A, 34A, 41A.

IAAs, II. 128A.

IAI ('Abd Allāh Ibn Abi Ishāk), I, Fasc. IV. (Additions and Corrections to Abbreviations of References and to Chronological List); II. 1673, 1758, 23A.


IAMb, II. 966, 1260, 71A, 114A.

IArb, II. 139A.

IAs, II. 95A.

IAz, II. 146A.

'Ibād of AlHīra, I. 31A.

Iblīs, I. 297, 507, 83A, 130A; II. 535.

Ibn 'Abbās ('Abd Allāh), Pref. iii; I. xxxviii, 14, 461, 624, 706, 1265, 1465, 12A; II. 76, 200, 209, 553, 624, 887, 1022, 21A-2A, 45A, 62A-3A, 95A.

" Abi 'Abla. See Ibrāhīm.
INDEX OF PROPER NAMES.

Ibn Abi Mulaika, II. 22A.

', Aqīfi (IDa), II. 647, 1069.

', 'Affān. See 'Uthmān (the Khalifa).

Aḥmad, II. 523.

Aḥmar, I. 13, 684, 819, 9A, 106A; II. 50, 151, 317, 1304, 1447, 1490, 5A, 141A.

Aḥ'af al'Abdi, II. 522.

AlAhnaf. See 'Abbās.

AlAsh'ath, II. 18A.

AlHanafiya. See Muḥammad Ibn 'Alī.

AlIlj (or Al'Ijl). See Basīt.

AlMarāgha. See Jarir.

AlMuṭallā, II. 824, 42A.

AlMudhallaḳ, I. 1700.

AlMuraḥhil (IMrhl) Pref. xxv.

AlMuṭazz ('Abd Allāh), Pref. xv; I. 757, 30A-1A, 119A; II. 437.

'Āmir, II. 447.


', 'Amrūn (IAMr), Pref. xx-ii.

AnNahhas (INs), Pref. xxi-ii; I. 31.

1 'Alī Ibn Aḥmad alKhurāsānī (W. 42).
INDEX OF PROPER NAMES.

Ibn ArRikā'. See 'Adī.

" ArRūmī, I. 31A.

" AsSarrāj. See IS.

" " (ISM), Pref. xxiv, xxix.

" Aus, II. 897.

" 'Ayyāsh. See Abū Bakr.

" AzZiba'rā. See 'Abd Allāh.

" AzZubair. See 'Abd Allāh.

" Burḥān (properly Ibn Barhān, i. e. IB), II. 194.

" Dhakwān, I. 272; II. 937, 24A.

" Duraid (ID), Pref. xii, xvi; I. 543, 1706, 91A, 130A, 167A, 180A; II. 87, 295.

" Durustawaih (IDh), Pref. xxii.

" Hammām, I. 1749.

" Harma. See Ibrahim.

" Ḥidhyam, I. 375.

" Hishām (author of the SR), 1. 115A, 166A.

" " (IHKh), II. 493.

" " (IHL), II. 647-8.

" " (IHsh), Pref. xii, xvii, xx, xxiv-vi, xxviii-xxxi, xxxiv, xxxvi; I. 187, 727, 982; II. 202, 41A.

" Hubaira. See Yazīd Ibn 'Umar.

" Ḥubaish. See Zirr.

" Ja'far, II. 821, 42A.

" Jidhl atTi'ān, I. 986.

" Jinnī. See IJ.

" Jubair. See Sa'īd.
INDEX OF PROPER NAMES.

Ibn Jurmüz, I. 100A.

" Kaćır, II. 760.


" Kaśiberi, I. 327 (l. 3), 77A.

" Khaldı́n (IKhld), Pref. viii, xvii, xxvi.

" Kaźızım 1, II. 587, 26A (l. 20).

" Khidحياء, I. 27A; II. 425, 17A.

" Khuthaim, II. 22A.

" Kurā́. See Suwaid.

" Mālik. See IM.

" Marwān, See 'Abd AlMalik and Muḥammad.

" " -anNaḥwī. See note on Abū Marwān.

" Maṣūd. See Abd 'Alläh.

" Mayyāda (or ArRammāḥ Ibn Abrad), I. 17, 106, 417, 668, 13A; II. 345, 467.

" Mufarrigh. See Yazīd Ibn Ziyād.

" Muḥaśīn, I. 840, 127A; II. 507, 593, 626, 1636, 23A.

" Mujāḥid (Abū Bakr), II. 1775, 1782-3, 1803, 172A-3A.

" Mukaddam, I. 986.

" Muxbīl. See Tamīm Ibn Ubayy.

" Muljam (the Murādī), I. 373, 60A.

" Nizār, II. 1349.

" Raʾlān. See Jābir.


1 'Abd Alläh Ibn Kaźızım as Sulamī, k. 72 (AKB. III. 658).
Ibn Ṣayyād ¹, II. 184.
Ibn Shihāb, II. 22A.

,, Shurayḥ, II. 785, 35A.
,, Sinān, I. 1736.
,, Sūrīn, I. 218A; II. 23A.
,, Su’dā. See ‘Aus Ibn Ḥāritha.
,, Udayya, I. 130A.
,, Udhra, II. 1476, 139A.
,, ‘Umar. See ‘Abd Allāh.
,, ‘Unain, I. 162A.
,, Warkā, II. 518.
,, Ya‘ish (IY), Pref. xix, xxi, xxviii, xxxi; I. 136, 197A.
,, Zayyāba, I. 492, 88A.

IBr, I. 1068, 1465, 128A, 164A; II. 1260.
Ibrāhīm Ibn Abī ‘Abbla, I. 443, 16A, 86A.

,, ,, Al’Abbās, I. 86A.
,, ,, Harma, I. xvi, xxxii, 30A, 106A; II. 911, 1447.
,, ,, Yazīd anNakhaṣī, II. 22A.
Idāh, I. 1630, 35A, 118A, 149A; II. 3, 746, 913.
Idris Ibn Mūsā, II. 1319, 122A.
IF, II. 46A.
‘Īfāk, I. 794, 123A.
‘Īfārīn, I. 875, 136A.
Iffāḥ, II. 842.

IH (Ibn AlḤājib), Pref. xvii-xx, xxii, xxiv-vi, xxviii-xxx, xl; II. 85A.

¹ ‘Abd Allāh, called AdDajjāl (the Impostor), who died at AlMadina, according to most; or, as is said, was missed, and not found [again], on the day of [the battle of] AlḤarra in the time of Yazīd, in the year 63 (Nw. 769).
INDEX OF PROPER NAMES.

IJ (Ibn Jinni), Pref. xxxiv; I. ix, 82, 795, 124A, 149A; II. 846, 1171, 1213, 1231, 1501, 34A.

'Ijl, I. 111A.

IJzr, II. 60A-4A.

IK (Ibn Kaisan), Pref. xii; I. 522, 533, 867.

IKb (Ibn Kutaiba), Pref. xi; I. 936; II. 329 (l. 13), 12A, 128A.

IKhb (Ibn AlKhashshab), Pref. xii, xviii, xxxi. 

IKhl, II. 474, 671.

IKbn (Ibn Khallikan), Pref. xviii-xx, xxxi.

IKhz, II. 39A.

'Ikrima, I. 58A.

" (Ibn 'Abd Allâh), I. 624, 99A; II. 22A.

" (Ibn Khasafa), II. 144A.

" (Ibn Ribî), II. 23A.

'Illiyûn, I. 892.

Ilyâs Ibn Mu'dar. See AIYâs.

" " Ya-Sîn (Elias), I. 33A, 160A; II. 103A.

IM (Ibn Mâlik and his Alfiya), Pref. xvii, xix-xxi, xxiv, xxviii—xxx; I. 948-9, 1027, 197A; II. 677, 779, 1457, 1484, 1612.

Imâm, I. 561; II. 371, 152A.

Imâms (The Twelve), II. 152A-3A.

Imâmiya, II. 152A-3A.

1 TDT mentions, at the end of his commentary on the syntactical Hajibiya, that IM sat in IH's class, and learnt from him, and profited by him; but I have not come upon that as said by any other [authority], and God best knows the truth about the matter (Ibn's commentary on the Tashil, Ms of the India Office, folios 8, 6). In that Ms, folios 6 and 8 are transposed, the proper order being 4, 8, 6, 7, 5, and 9. The syntactical Hajibiya is the Kâfya, on which TDT wrote a great commentary, like that of R (See HKh. V. 17).
INDEX OF PROPER NAMES.

IMd, II. 588.

‘Imlîk or ‘Imlâk, I 112A.

Immara, I. 134A.

Immunity, II. 611.

Impostor, I. 110A. See note on p. lxxii of this Index.

IMn (Ibn AlMunayyir), Pref. xxii.

Imra alKais. See Muhalhil.

" " (Ibn ‘Abis or ‘Anis), I. xxxii, 5A, 125A.

" " Ibn Hujr, Pref. ix ; I. xxviii, xxxi-ii, 29, 43, 66.

Ibn Hujr, Pref. ix ; I. xxviii, xxxi-ii, 29, 43, 66.

95-6, 165, 170, 191, 236, 244-5, 256, 271, 275, 304,

351, 385, 434, 727, 815, 980, 1107, 1159, 1297,

1387, 1414, 1629, 1762, 5A, 15A, 27A-31A, 33A,

96A, 125A, 181A ; II. 18, 40, 91, 113, 189, 221,

238, 265, 321-2, 326, 332 (l. 3), 339, 350, 352-3,

355, 367, 375, 425, 441, 446, 451, 515, 552, 575,

583, 592, 605, 702, 792, 871-2, 884, 1016, 1253,

1343, 1613, 92A.

" " Ibn Mälik, I. 96, 33A, 125A.

" " Ibn [AsSimṭ, called, after his mother, Ibn (Is. I. 124)] Tamlik, [great-grandfather of Imra alKais Ibn ‘Abis (Is),] II. 332 (l. 4).

" " " " Zaid Manät, I. 1384, 187A.

‘Imrân, I. 59 ; II. 1348.

" " Ibn Hiṣṭān, I. 115, 462, 556, 1300, 34A, 91A ; II. 214.

" " Ibrāhîm, II. 606.

" " Taim. See Abû Rajâ al’Uṭāridî.

Incorporation, II. 1671, 163A.
India, Pref. xx, xl; I. 231, 1407, 165A; II. 421.

„ Office, II. 106A. See note on p. lxxiii of this Index.

Indian, Pref. xxxii, xliii; I. 1407.

Inflectionists, I. 129, 420, 1109, 1119; II. 544, 630.

Insaf, II. 202.

Institutes. See Books.

‘Iräkî, I. 460.

‘Iräks (The Two), Pref. iii, v; I. 35A, 132A; II. 68A.

Iram, I. 701, 112A.

‘Irfin, II. 375.

IS (Ibn AsSarraj), Pref. xii; I. 102, 333, 795, 124A; II. 197, 114A.

‘Isä Ibn ‘Umar alAsadî (known as AlHamdâni), I. 624, 702, 99A.

„ „ „ athThaâkafi (IIU), Pref. xxxiv; I. 99A, 101A; II. 828, 1228, 23A, 25A.

Isaac, I. 490; II. 359, 453, 464, 1126, 103A.

‘Isâm Ibn ‘Ubaid, I. 843, 128A.

ISb, II. 151A.

Işbahân, II. 23A, 46A.

ISd, II. 612, 622, 1260, 1616, 158A.

ISf, I. 553, 135A.

ISh (Ibn AshShajari), Pref xviii, xxxi.

Ishâk Ibn Hassân, I. 214.

Ishâra fi-nNaḥw, Pref. xxv.

Ishmael, I. 490, 112A-3A; II. 359, 464, 103A.
INDEX OF PROPER NAMES.

ISk (Ibn AsSikkít), Pref. xv, xxvii; I. 1482, 135A.

Išlāḥ alMaṇṭık, I. 1482, 135A.

Išlām. See AlIšlām.

Išlāmī era, I. 131A.

" Poets (or Poets of AlIšlām), I. 30A, 32A, 36A, 93A, 122A, 156A.

Išmā‘īl 1, I. 1528.

" Ibn ‘Abd Allāh Ibn AlMuhājir 2, II. 23A.

" " Ibrāhīm. See Išmael.

" " Yasār, II. 955, 69A-70A.

Išmīt, I. 8, 7A-8A.

Israel, I. 213, 552, 25A; II. 149, 74A, 103A.

Išrāfīl, II. 787.

Išṭākhr, II. 1121, 95A.

Išti‘āb, II. 177A.

‘Ithyar Ibn Labīd, I. 773, 122A.

‘Itwād, I. 1776, 218A.

IУ, I. 201A; II. 3, 197, 446, 581, 26A.

IУK (AlMurādī), II. 1111, 41A, 94A.

IУW (son) 3, I. 1511, 1705.

Iyād, I. 28A.

1Apparently Abū Ishāk Išmā‘īl Ibn Jaffār alAɴsārī azZurākī alMadanī, the Reader of the people of AlMadina, d. 180, at Baghdād (See NW 589, I. 4, II Jr. 24, and TH. VI. 7).

2So in both eds. of the IKn (pp. 85, 105). But II Jr mentions Abū ‘Abd Al Ḥamād Išmā‘īl Ibn Ubaid Allāh Ibn Abī-lMuhājir alMakhzūmī, their freedman, adDimashkī, d. 131, at the age of 70.

3Author of a treatise on the Abbreviated and the Prolonged, and of a Defence of Sibawaih against AlMubarrad (BW), the works apparently intended by the references to IУ in I. 1511 and 1705, respectively.
INDEX OF PROPER NAMES.

'İyād, II. 8A.

„ (the Kādi), II. 102A-3A.

„ Ibn Umm Durra, I. 1198.

İyām. See Yām.

İyās Ibn AlAratt, II. 568.

İzwit, II. 1133, 1140 (l. 13), 96A.

J.

Jabala, I. 102A-3A.

Jābir 1 (or Kāis Ibn Jābir), I. 561, 884, 133A.

„ Ibn 'Abd Allāh, I. 157A.

„ „ 'Amīra, I. 704, 114A.

„ „ Ra'lān, I. 14, 18A, 206A.

Jacob, II. 453, 464, 579, 74A.

Ja'da, II. 1230, 111A.

Jadila, II. 38A.

Jadīs, I. 112A.

Jadhīma AlAbrash (AlWaddāh), I. 931, 27A, 166A, 213A; II. 351.

Jaën. See Jayyān.

Jafar (woman), I. 1117.

„ Ibn Kilāb, I. 1012.

„ „ Kurai'. See Anf anNāka.

„ „ Muḥammad, II. 1572, 42A, 152A-3A.

„ „ 'Ulba, II. 4, 409, 489, 498.

Jafna, I. 82A.

1 A man of Ghaṭafān (AKB. II. 447).
<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jahdar Ibn Malik</td>
<td>II. 353, 554</td>
</tr>
<tr>
<td>Jahm Ibn Al'Abbās</td>
<td>I. 714, 115A</td>
</tr>
<tr>
<td>Jahram</td>
<td>II. 384, 15A</td>
</tr>
<tr>
<td>Jahwar</td>
<td>II. 1141</td>
</tr>
<tr>
<td>Jaḥwān</td>
<td>I. 155A</td>
</tr>
<tr>
<td>Jalūlā</td>
<td>I. 956, 1406 (l. 14); II. 56A</td>
</tr>
<tr>
<td>Jamharat al'Ansāb</td>
<td>I. 150A, 167A</td>
</tr>
<tr>
<td>Jāmi'</td>
<td>I. 1435, 190A</td>
</tr>
<tr>
<td>Jamīl</td>
<td>I. 41, 102, 393, 1549, 20A; II. 49, 330, 352, 571, 588, 592, 664, 12A, 129A.</td>
</tr>
<tr>
<td>&quot; Ibn 'Abd Kais</td>
<td>I. 765</td>
</tr>
<tr>
<td>Jandal Ibn 'Amr</td>
<td>I. 352</td>
</tr>
<tr>
<td>&quot; &quot; Al Muthanna</td>
<td>I. 1042</td>
</tr>
<tr>
<td>Jannād (misprinted as Jaunād) Ibn Murra</td>
<td>II. 144A</td>
</tr>
<tr>
<td>Japheth</td>
<td>I. 112A</td>
</tr>
<tr>
<td>Jarīr</td>
<td>I. 112</td>
</tr>
</tbody>
</table>

**Notes:**
Jarir Ibn Dârim, II. 130A.
Jarm, I. 1327, 150A.
Jasr. See AnNakha‘.
Jâthar (or ‘Āthar) Ibn Iram, I. 112A.
Jatt, Jauṭ, Jāṭ, II. 1193 (l. 3), 107A.
Jau‘aba, II. 938.
Jauād Ibn Murra. See Jannâd.
Jaunpur, Pref. xlii-iii.
Jaww, II. 1267, 115A.
Jayyân (Jaën), Pref. xix; II. 139A.
Jaz Ibn Sa‘d, I. 986.
Jerusalem, II. 305, 672.
Jesus, I. 170, 963; II. 109, 350, 464-5, 1132.
Jidh‘ Ibn Sinân, I. 100A.
Jillîk, I. 894, 140A.
Jirân al‘Aud, I. 299, 74A; II. 166.
Jirwa Ibn Naqla. See Banû Jirwa.
Jj, II. 1616, 26A, 158A.
Jk (AlJawâliki) Pref. xviii, xxxi; I. 985.
Jm (AlJâmi), Pref. xxviii, xxxii, x1.
Job, I. 1219; II. 227, 464, 940, 103A.
John, II. 105.
Johnson, II. 107A.
INDEX OF PROPER NAMES.

Jonah, I, 73A; II. 598.
Joseph, I. 47, 177, 185, 889, 1079, 1717; II. 189, 623.
Jr (AlJarmi), Pref. xxvii; I. 964, 151A; II. 96A.
Jrb, II. 78A-9A, 131A.
Judge, Pref. xxiv, xliii; I. 821, 90A; II. 139A.
" (The learned), Pref. xvi.
Judges (Twelve), I. 286.
Judhām, II. 608.
Juhainā, I. 1221, 1312.
Jalāid alKilābī, II. 95A.
Jūlājīl, I. 119, 34A.
Jumādā, I. 1506; II. 1129.
Jumal of IKhl, II. 671.
" " Jj, II. 778, 913, 26A, 158A.
" " Zji, I. 127A, 201A; II. 531, 1616, 26A, 158A.
Juml, II. 1068.
Jundub, Jundubs, I. 885.
Jurāb Ibn Sa’d, I. 122A.
Jurhum (First), I. 112A; II. 212.
" (Second), I. 1159, 112A-3A; II. 886, 17A.
Jurisconsults, II. 85.
Jurists, I. 1119, 113A, 188A; II. 1706, 35A, 85A, 116A, 139A.
Justice Shallow, I. 176A.
Juzūliya, I. 201A.

K.
K (Kashshāf), Pref. xvii--viii, xxxii; I. 623; II. 32, 109, 381, 615, 652, 974, 1496, 3A, 180A-1A.
INDEX OF PROPER NAMES.

Ka'b AlGhanawi. See Ka'b Ibn Sa'd.

" [Ibn Rabī' Ibn 'Āmir Ibn Sa'sa'a (MN. IV. 594)], I. 885, 138A; II. 1036-7, 1699.

" Ibn Lu'ayy, I. 171.

" " Mālik, I. 685, 934, 1767, 99A-100A.

" " Māma, I. 167, 48A.

" " Sa'd, I. 575, 92A; II. 42, 298.

" " " Ibn Zaid Manāt, II. 144A.

" " Zuhair, I. xxxiv, 65, 242, 245, 528, 374, 384, 426, 455, 605, 830, 928, 982, 988, 990, 1030-1, 1050, 1069, 28A, 33A, 82A, 120A; II. 156, 175, 177, 183, 186-7, 192, 310, 324, 371, 412-3, 501, 633, 635, 1571.

Ka'bs, I. 885.

Ka'ba, I. 252, 343, 484, 8A, 97A; II. 293, 532, 677, 875, 888, 918, 1263 (ll. 5-9).

Kabīsa, I. 212A.

Kāfiya (of IH), Pref. xix-xx, xxxiv, xxvi-viii, xxxii-iii, xlv; I. 732; II. 1012. See note on p. lxxiii of this Index.

" (of IM), Pref. xx; I. 752, 820, 848, 991, 1006, 1034, 1091, 1190, 1320, 1328 1349, 1360, 1695; II. 498, 743, 1077, 1153-4, 1176, 1210, 1674, 1687, 1840, 30A.

Kāhil, II. 322.

Kahl, I. 697.

Kahlān, II. 56A.

Kahmas, II. 1630.

Kāhtān, I. 99, 1391, 47A, 96A, 112A.

Kāhtānī, I. 874.
Kaidhar Ibn Ismail, I, 113A.


Kais Ibn AlKhatim, I. 117, 1711, 34A; II. 1080.

"" "" AlMudallal, I. 155A.

"" "" AlMulawwi. See AlMajnun.

"" "" 'Asim, I. 924, 145A.

"" "" Dharih, I. 64A.

"" "" Hanzala, I. 125A.

"" "" Jabin. See Jabin.

"" "" Jahdar, I. 4A.

"" "" Ma'dikarib, I. 109A; II. 116, 781, 34A.

"" "" Makshuh, I. 60A.


"" Ibn Naufal, I. 884.

"" (or Abù Kais) Ibn Rifaa, I. 309, 1067, 117A-8A, 135A, 163A; II. 584, 26A.

"" Ibn Sa'd, II. 23.

"" "" Tha'alaba, I. 139 1, 172, 327 2, 101A.

"" "" Uhhban, I. 884.

"" "" Zubair, I. 338, 154A.

1 See T. 248.

The poet, being of Rabi'a, not of Kais 'Alian, probably refers to Kais Ibn Tha'alaba, brother of his own ancestor Taim Allah (or Allâh) Ibn Tha'alaba.
INDEX OF PROPER NAMES.

Kāiser (Caesar), I. 148A; II. 125A.
Kāises, I. 884.
Kāisi, II. 1844.
Kalb, I. 18, 1401-2, 138A; II. 1381, 1387, 177A.
Kalbi, I. 949; II. 1387.
Kalḥaba al Yarbūf, I. 83A; II. 215.
Kalīla wa Dimna, I. 202A.
Kālūn (Kn), I. 1723; II. 687, 24A, 32A.
Kāmīl. See Mb.

" (metre), I. 195A; II. 44A, 141A.
K’a’nāb, I 217A-8A.

" al Baṣrī. See Abu-Sammāl.
" al Kūfī, I. 701, 113A.
" Ibn Ḍamra (or Ibn Umm-Ṣāhib), II. 456, 1679, 164A.
Kanda (a ward i in Al Kūfa), whence "al Kandi" in I. 31A.
Kanza, II. 229.
Karawwas, I. 51A.
Karbalā, I. 207A.
Karmalā, I. 1238.
Karkarā, I. 464.
Ka’s, I. 557, 92A.
Kāṣā, I. 1014, 154A.
Kāṣāma Ibn Rawāḥa, II, 613.
Kashghar, Pref. xvii.
Kāsim, II. 148.

1 In which Al Mutanabbi was born (W. 5, IKbn, 58).
INDEX OF PROPER NAMES.

Kašir Ibn Sa‘d, I. 618, 98A.
Kaṭa (sand-grouse), I. 369, 631; II. 183.
Kaṭāda Ibn Di‘āma, II. 1517, 23A, 145A.

" " Maslama, I. xli, 6A; II. 25.
Kaṭarī Ibn AlFujā‘a, I. 262, 65A-6A; II. 367, 1845.
Kaṭr anNadā (KN), Pref. xxvi, xxviii.
Kauthar, II. 1219.
Kayyār, II. 413, 16A.
Kaww, II. 1640, 1726, 161A.
Kawwāl atTā‘i, I. 94A.
Kb (misprint for IKb), II. 329, 12A.
Keeper (of the Fire), II. 872.
Kh, II. 41A.
Khadija, II. 314.
Khaibar, II. 970, 10A.
Khaibari. See Ibn Khaibari.
Khalaf, I. 98A.

" alAhmar (KhA), Pref. viii-ix, xiii; I. 1497, 1752; II.
971, 1376, 73A, 119A.

" Ibn Hishām, II. 24A.
Khālid, I. xxvi; II. 382.

" Al‘Ambari, II. 1844-5.
" Ibn ‘Abd Allāh, I. xvi, 1A, 37A, 133A.
" " Al‘Adlam, I. 166A.
" " Kais, I. 18, 155A.
" " Naḍla, I. 18, 1022, 155A.
" " Zuhair, I. 461, 87A; II. 108.
INDEX OF PROPER NAMES.

Khālida, Khālidas, I. 885.
Khālīds, I. 18.
Khālīfa, I. 891; II. 416.
" " Ibn Barāz, II. 54A.
" " Sa’d, II. 23A.
Khallād Ibn Khālid, II. 24A.
Kharkā. See AlKharkā.
Khārija, I. 24A.
Khaṣāf, I. 697.
Khaṣafa (man), II. 144A.
" (woman), II. 1725.
Khath’ām, I. 1749, 16A, 81A; II. 143A.
Khatt Hajar, I. 1402.
Khaulā, I. 823, 126A; II. 48A.
Khaulān, I. 117; II. 447, 484.
Khawarnaḵ (or AlKhawarnaḵ) I. 24A, 147A; II. 1239.
Khazar, I 98A.
Khzraji, I. 384.
Khilāfa, I. 224, 1082, 1562; II. 408, 509.
Khindif, I. 1387; II. 1167, 1227.
Khirāsh, II. 1475, 139A (l. 1).
Khirnik. See AlKhirnik.
Khl (reputed Author of the ‘Ain), I. 167, 532-3, 1272, 1367; II. 79, 836, 984, 1154, 1170-1, 1269, 1318, 1367, 1738-9, 1747, 77A.
Khubaib, I. 561, 1041.

Khufaf Ibn Nadba (or Nudba). See Abü Khurâsha.

Khunâ‘a, I. 104A; II. 55A.


Khuwailid, I. 368.

"" Ibn Murra. See Abü Khirâsh alHudhâli.

"" Nufail (AṣṢa‘îk), I. 15, 13A.

Khuwârizm, Pref. xvii-viii.

Khuzâ‘a I. 1401, 34A.

Khuzaiba, I. 1402, 188A.

Khuzaïma, I. 155A; II. 21A, 66A, 135A.

Khuzaz (or AlKhuzaz) Ibn Laudhân, I. 168, 48A, 102A; II. 836.

Khûzistân, I. 1378.

Khz, II. 63A-4A.

Ki‘ab, I. 138A.

Klîamb (AlKamâl Ibn AlAmbâri), Pref. xviii, xxxi; Additions and Corrections to Chronological List (Part I, fasc. IV, p. viii); II. 71A.

Kîbla, I. 359, 579, 80A.


Kilâbi, I. 129A.

Kinâna, I. 674, 1767, 16A, 117A, 182A; II. 562-3, 21A, 135A.

Kinâni, I. 130A.

Kinda, I. 1387, 108A-9A; II. 711.

Ki’nasrîn, I. 892 (ll. 9-10), 1305-6, 182A.
INDEX OF PROPER NAMES.

Kirām, I. 59A.

Ḳird ('Amr), II. 144A.

Kisrā (or Chosroes), I. 1395, 71A, 148A ; II. 70A, 125A.

Kitāb al'AIN. See Al’Ain.

,, alḤujjat. See Ḥujjat.

,, alMasā’il alBaghdādiyāt, II. 1323, 1326-7

,, anNabāt, II. 1254.

KK- (Grammarians), Pref. vi-xvi; I. 99-100, 184, 322, 333, 398, 497, 599; II. 176, 194-7, 307, 517, 662-3, 690.

,, (Readers), 1. 491, 497, 593; II. 687, 860, 971, 978, 984, 48A, 73A.

K. See Kālūn.

Korah, I. 257.


Ktb, I. 497 ; II. 646, 680.

Kubā, I. 1349, 183A.

Kudā’a, I. 931, 1000, 1406, 6A, 89A; II. 1189, 1378, 131A.

Kudār Ibn Sālīf, I. 22A ; II. 1330.


Kulaib (tribe), I. 110, 34A ; II. 322, 334.

,, Ibn Rabī’a, I. 27A, 29A ; II. 647-8.

Kulfa Ibn Ḥanẓala, I. 125A.

Kumait Ibn Zaid. See AlKumait.
Kumbul, II. 13, 986, 24A.

Kuna'bil, II. 1157.

Kunābil, I. 1805; II. 100A.

Kurā', II. 130A.


Kuraishi (or Kurashī), I. 404, 641-2, 1401, 113A; II. 22A, 69A.

Kuraiṭ Ibn Unaif, I. 74, 237, 1495, 26A.

Kuraiza, I. 1312.


Kurrā, I. 535, 91A.

Kurra, I. 368.

Kūsā, II. 361.
INDEX OF PROPER NAMES.

Kuṣayy Ibn Kilāb, I. 1221, 1319; II. 1167.
Kuṭaibā [Ibn Muslim alBāhili, k. 96 (AKB. III. 657)], II. 587, 646.
Kūtā'ī'da, I. 776, 122A.
Kuṭaila Bint AnNaḍr, II. 591, 26A.
Kūthayyir, I. 102, 151, 251, 262, 358, 588, 1504, 1650, 25A; II.
105, 140, 162, 201, 331, 345, 393, 539, 551, 643, 657, 670, 1226, 6A.

L.
Labid (Ibn Rabīʿa), Pref. xxxv; I. 59, 257, 300, 311, 359, 369,
650, 681, 809, 914, 919, 1028, 1592, 1617, 1619, 1753,
28A, 32A-3A, 76A, 198A; II. 130, 138, 158, 177, 247,
275, 328, 450, 466, 641, 824, 49A.
Lailā, I. 136, 918, 944, 982, 22A; II. 165, 345, 382, 405, 670,
955.
,, AlAkhyaliya (Bint ʿAbd Allāh), I. 684, 31A, 93A; II.
346, 500, 632.
,, Bint ʿAzza, I. 1729.
,, ,, Ḥulwān. See Khindif.
,, ,, Mahdī alʿAmiriya, I. 51, 281, 445, 593, 1557, 1590,
24A; II. 551, 596, 891.
,, (the Saudā of AlGhamīm). See Saudā.
Laith, II. 135A.
Lākhm, I. 947; II. 801, 805-6.
Lākit, I. 864, 56A.
,, Ibn Khālid, I. 156A.
,, ,, Zurāra (Abū Dukhtanūs), I. 5A, 14A, 102A, 109A-
10A; II. 644, 961, 70A.
INDEX OF PROPER NAMES.

La'la', I. 964.
Lām, I. 460.
Lāmiya (Rhyming in J), I. 89A.
Lāmiyat alAf'āl, Pref. xx, xxvi, xxviii, xxxiii.

" al'Ara'ib, I. 1087.

Laṣāf, I. 697-8, 111A.
Lāwadh Ibn Sām, I. 112A.
Lawyers, Pref. xxiv; I. 747; II. 22A.
Leo. See Lion.
Lees, II. 46A, 180A.
Lexicological Tracts, Pref. xxxiii.
Lexicologists, Pref. xxxv; I. 1082, 1495, 1503, 1734; II. 198, 1273.

Lh (AlLiḥyāni), Pref. xxvii; II. 533, 592, 1357.
Life (of the Apostle), I. 166A.
Lihbī I. 79, 26A.
Lion or Leo (constellation), I, 378, 1148.

" (hero), II. 158A-9A.
Lot, I. 40, 223; II. 568, 846, 1781, 125A.
Loth, II. 106A.
INDEX OF PROPER NAMES.

Lu'ayy, I. 171.
Lu'bad, II. 186.
Lu'bainâ, I. 314, 76A.
Lu'bnâ (place), I. 1753.

" (wife of Murra), II. 144A.
" Bint al-'Hubâb, I. 64A.

Lucknow, Pref. xliii.
Lu'jaim Ibn Sa'b, I. 700, 27A, 111A.
Lu'kaiz, II. 824, 42A.

M.

M (Mufassal), Pref. xviii-xx, xxvi, xxviii, xxxi, xxxix-xl; I. 247, 275, 365, 401, 499; II. 624, 636, 974, 1496, 85A.
Ma'add, I. 13, 122, 596, 1300, 1629, 1778; II. 450, 601, 1141, 131A, 135A.
Má asSamá. See Mâwiya Bint 'Auf.
Ma'bad Ibn Khâlid, I. 90A.

" " Naqla, I. 155A-6A.
" " Zurâra, I. 110A.

Mabramân (Mbn), Pref. xii.
Madnâ, I. 113A, 157A; II. 666.
Madhhij, I. 1409, 47A, 151A, 166A.
Madîd (metre), I. 126A, 146A.
Ma'dîkarib, I. 6, 43, 821.
Magian, I. 1297; II. 393.
Magistrate, Pref. xliii.
Mâhân, II. 1247.
Mahbāb, I. 8 (l. 1), 7A; II. 1138, 1693 (l. 7).
Mahdād, I. 1770, 1778 (l. 1); II. 1148, 1669 (l. 22).
Mahmūd [Ibn Ḥasan (FW),] anNahḥās or alWarrāk, [d. about 230 (FW),] II. 386, 12A.
Mahomet. See Muḥammad Ibn ‘Abd Allāh, the Elect.
Mahra Ibn Ḥaidān, I. 1000.
Mahrī, I. 997, 1000 (l. 22).
Maimūna Bint AlḤārith, [d. 51 or 52 or 63 or 66 (Nw),] II. 22A.
Maisūn Bint Bahdāl, I. 89A; II. 52.
Maʿjaj, II. 1148, 99A.
Majānna, I. 94A.
Majnūn. See AlMajnūn.
Majrā, II. 3A.
Maḵāmāt, I. 128A.
Maʿkīl Ibn Dirār. See AshShammākh.
Makkī, II. 665.
Makwaza, I. 8 (l. 2), 7A; II. 1517, 1547 (l. 3).
, , AlAʿrābī, II. 1310.
Mālik (Angel), I. 196.
, , (man), I. xiv, 194, 271; II. 362, 508.
INDEX OF PROPER NAMES.

Mālik (brother of Ibn Jīdhil), I. 986.

" (tribe), I. 56A; II. 321, 418.

" alAṣghar I. 155A.

" Ibn AlḤārith. See AlAshtar.

" ArRaib, I. 241, 64A; II. 530.

" Ḍubai'a, I. 856.

" Ḥanẓala, II. 130A.

" Ḥarṭī alNahshali, I. 26A.

" Ḥimyar, II. 75A.

" Khālid (the Hudhali), I. 674, 676 (II. 4-5), 930, 104A; II. 55A.

" Nuwaira, I. 1141, 42A; II. 341.

" Saʿb, I. 128A.

" 'Uwainir. See AlMutanakhkhill.

" Zaid, II. 56A.

" Manāt, I. 187A; II. 144A.

" Zughba, I. 1582.

Mālikī, Pref. xix; II. 139A.

Mambij, II. 1142-3, 98A.

Maʿn Ibn Aus alMuzani, I. xiii, 724, 33A, 116A.

" of Ğayyi, I. 55A.

Manāt, I. 1728.

Mansions of the Moon, I. 1148, 1151; II. 346.

Manṣūr Ibn AlMuṭamir, II. 24A.

" 'Ikrima, II. 144A.

" Misjāḥ, I. 962.
INDEX OF PROPER NAMES.

Mašūriya, Pref. xxii.

Manzūr Ibn Marthad (or Ibn Ḥabba), I. 128A; II. 690, 848.

" " Suḥaim, I. 590, 95A.

Margoliouth. See p. v, note 2, above.

Maʿrib, I. 34.

Marjūm, II. 824, 42A.

Marrān, II. 1151.

Marrār Ibn Hammās, II. 232.

" (or AlMarrār) Ibn Salāma, I. 307.

Marv, I. 59, 58A, 222A.

" AshShābījān, I. 590, 95A.

Marwān Ibn AlḤakam (the Khalifa), I. 331, 1129, 1640, 89A, 143A; II. 50A.

" " Muḥammad (the Khalifa), I. 132A-3A; II. 50A.

" " Saʿīd. See note on Abū Marwān.

Marwānī dynasty, I. 94A, 138A, 191A, 202A; II. 50A.

Mary, I. 170, 753, 963; II. 1132, 1802.

Maṣābih asSunna, II. 151A.

Masāʾil of IBr, I. 1068, 164A.

Maʾsal, I. 256.

Mashārif, I. 94A.

Maslama, II. 845, 46A.

" Ibn ʿAbd AlMalik, II. 951, 68A.

Master of the steps or throne (God), I. 128; II. 1770.

Masters (Grammarians). See Four.

1 For “Ḥabta” read “Ḥabba.”
INDEX OF PROPER NAMES.

Masters (Readers). See Seven and Ten.

" of Lexicology. See Lexicologists.

Mas'ūd (Pastor), I. 819.
Maṭar, I. 163, 530; II. 67.
Maulavi Ibrahim, Pref. xlii.
Mausil, I. 182A.
Māwiya, I. 621, 98A; II. 350.

" (mother of Fadaki or another poet), II. 295, 37A.

" (wife of Ḥātim at Ṭā'ī), I. 349, 37A, 98A.

" Bint 'Auf (Mā asSamā), I. 111A, 148A.

Mayy, II. 229.

" (or Mayya, mistress of Dhu-rRamma), I. 194, 831, 898, 1715, 58A; II. 211, 269, 684, 1285, 1717, 118A.

Mayya, II. 1618, 54A-5A.

" (addressed by Kuthayyir), I. 262.

" (mentioned by a Rājiz), I. 972; II. 1042.

" Bint Mundhir, II. 1285, 118A.

Māzin 2, I. 487; II. 630, 658.

" (clansman of the Banū Māzin Ibn Al'Ambar Ibn 'Amr Ibn Tamim), I. 198, 59A.

Mazyad, II. 1517.

Mb (AlMubarrad and his Kāmil), Pref. xi-ii, xv-vi; I. 333, 735, 1008, 1015, 1118, 140A; II. 476, 1041, 1096, 1844, 7A-8A, 114A.

1 She preferred Ḥātim to them, and married him (MN. II. 369).

2 Of Tamim (See Bk. 788, AKB. III. 332). The Māzin [of Tamim (KAb) here (AKB)] is son of Mālik Ibn 'Amr Ibn Tamim (KAb. 216, AKB), brother of Al'Ambar Ibn 'Amr Ibn Tamim (AKB), who also had a son Māzin (See next name).
<table>
<thead>
<tr>
<th>Name</th>
<th>Index References</th>
</tr>
</thead>
<tbody>
<tr>
<td>MDE (Muḥibb adDīn Effendī)</td>
<td>Pref. xvii; I. 103A, 120A.</td>
</tr>
<tr>
<td>Memorial Chapel</td>
<td>Pref. xx.</td>
</tr>
<tr>
<td>Mesopotamia</td>
<td>I. 182A.</td>
</tr>
<tr>
<td>Messiah</td>
<td>I. 963.</td>
</tr>
<tr>
<td>MIAn</td>
<td>II. 965, 1440.</td>
</tr>
<tr>
<td>Midian</td>
<td>I. 40; II. 643, 1132, 1517 (l. 5).</td>
</tr>
<tr>
<td>Minâ</td>
<td>I. 1640; II. 304.</td>
</tr>
<tr>
<td>Minister (Wazir)</td>
<td>I. 1092, 162A; II. 166A.</td>
</tr>
<tr>
<td>Minkar</td>
<td>II. 509.</td>
</tr>
<tr>
<td>Mirbaʿ (Waʿwaʿ Ibn Saʿīd)</td>
<td>II. 419, 17A.</td>
</tr>
<tr>
<td>Mirbal Ibn Jahm</td>
<td>I. 88A.</td>
</tr>
<tr>
<td>Mirdās (father of ʿAlAbbās)</td>
<td>I. 22A; II. 144A.</td>
</tr>
<tr>
<td>&quot; Ibn ʿAmr</td>
<td>I. 854, 130A.</td>
</tr>
<tr>
<td>&quot; &quot; Hammām</td>
<td>II. 232.</td>
</tr>
<tr>
<td>Mirkama</td>
<td>I. 94A.</td>
</tr>
<tr>
<td>Miskin adDarimi</td>
<td>I. 158, 46A, 63A.</td>
</tr>
<tr>
<td>Mismaʿ</td>
<td>I. 1037.</td>
</tr>
<tr>
<td>&quot; [Ibn Shaibān, one of the Banū ʿĀṣim Ibn Ṭhaʾlaba (AKB. III. 441)]</td>
<td>I. 1583.</td>
</tr>
<tr>
<td>Mismāʾis</td>
<td>I. 1038-9.</td>
</tr>
<tr>
<td>Miswār</td>
<td>I. 354.</td>
</tr>
<tr>
<td>Mk (author of the)</td>
<td>See Yākūt.</td>
</tr>
<tr>
<td>ML (Mughni-II Labib)</td>
<td>Pref. xxv-vi, xxviii, xxxiii; I. vii; II. 2A, 14A, 26A, 180A.</td>
</tr>
</tbody>
</table>
Moderns Pref. xii-xvi; I. 311, 430-1, 444, 592, 730, 984, 1627, 1658, 1681, 32A, 40A; II. 194, 1476, 1480, 51A, 60A, 139A.

Monks, I. 963; II. 643.

Monotheist, I. xxvii.


Mosque. See Farthest and Sacred.

Msh, II. 1053, 1299, 1439, 88A, 120A.

Mu'adh Ibn AlHarith, II. 22A.

Muslim (MIM), Pref. iii; I. 646, 101A.

Mu'adhdhin, I. 683, 113A, 211A; II. 602.

Mu'akkir Ibn Aus, I. 102A-3A.

Mu'allaka, I. 29A, 102A.

Mu'arrab, II. 51A.

Mu'awiya, I. 1216.


Mu'ārith. See Shakira.

Yazid (the Khalifa), I. 90A; II. 50A.

Mubashshir Ibn AlHudail, I. 88A.
INDEX OF PROPER NAMES.

Muḍāḍ Ibn ‘Amr, I. 112A.
Muḍar, I. 59, 660, 869, 1384, 28A, 71A, 92A, 142A; II. 1706, 51A, 103A, 135A, 144A.
Muḍarris Ibn Rib‘i, I. 197, 1463, 1627, 115A, 156A; II. 559, 1372.
Mudrik, I. 91A.

" Ibn Ḥuṣain, I. 125A.

Mudrika, II. 21A, 135A.
Mughallis Ibn Lakīt, I. 542, 91A.
Mughnī, I. 702, 739, 118A.
Mughnī-ILabīb. See ML.
Muhalhil (or AlMuhalhil) Ibn Rabī‘a, I. 162, 1732, 27A-9A; II. 572, 647.
Muḥallim, I. 854.

Muḥammad alGhaznawi (Ghz), Pref. xviii.

" alMakhzūmī, I. 353, 80A.

" alYazīdī (MYd), Pref. xii, xv.

" Ibn ‘Abd Allāh, the Elect, Dedication (Mahomet); I. xxx, 2, 78, 127, 189, 335, 531, 984, 1717, 3A, 36A; II. 18, 150, 164, 184, 336, 573, 614, 1230, 1570, 27A, 103A. See also Alḥmad.

" " " " (properly ‘Abd Allāh Ibn Muḥammad) alAhwas. See AlAhwas.

" " " " alMadanī, I. 307, 75A.

" " Abī Bakr, I. 14A.

" (or Ḥumaid) Ibn Abī Shihād, I. 896.

" Ibn AlḤajjāj, I. 139A; II. 468.
INDEX OF PROPER NAMES.

Muḥammad Ibn AlḤasan, II. 153A.

" " " " (MIH), Pref. xiv.

" " " 'Ali (Ibn AlḤanafiya), II. 497, 153A.

" " " alAṣghar, II. 152A-3A.

" " " Ibn 'Abd Allāh, II. 50A.

" " " " Mūsā, II. 153A.

" " Bashīr, I. 48, 24A.

" " Ḥāṭib, I. 14A.

" " Ḥiṣā atTamīmī 1 (properly atTaimī; see MN. II. 146), I. 339, 78A.

" " Jaʿfar Ibn Abī Ṭālib, I. 14A.

" " Manādhir (or Munādhir), II. 207, 6A.

" " Marwān, I. 540, 9A; II. 50A.


" " (or Ahmad) Ibn Sāliḥ, I. 159A.

" " " Ṭalḥa asSajjād, I. 39, 14A.

" " " Yūsuf 2, I. 139A; II. 468.

Muḥammads, I. 14A, 139A.

Muḥārīb, I. 110, 34A.

Muḥarram (or AlMuḥarram), I. 749, 1158, 1281, 131A-2A.

Muḥkam, I. 1015; II. 612, 1260, 42A.

Muir, Dedication; I. 3A; II. 27A.

Mujāhid Ibn Jabr (or Ibn Jubair), I. 128A; II. 1571, 22A, 152A.

---

1 [His father] Ḥiṣā Ibn Ṭalḥa died in the year 100 (IHjr 202): on his uncle Muḥammad Ibn Ṭalḥa and his grand-father Ṭalḥa see pp. 14A, 49A.

2 Brother of AlḤajjāj, and Viceroy of AlYaman, d. 91 (TKh. II. 313).
INDEX OF PROPER NAMES.

Mujamma' Ibn Hilāl, II. 433.
Mujāshi', II. 322.
Mujāshi' Ibn Mas'ūd, II. 268.
Mūkā'is, II. 143A-4A.
Mūkarrab fi-nNaḥw, I. 201A; II. 758.
Mukāshir, I. 125A.
Mukātil Ibn Ṭalaba. See 'Āṣim.
Mukṭadab, I. 1008.
Mulā'ib alAsinna (or arRimāḥ), II. 641, 27A.
Mulaiḥ (of Khuzā'a), I. 1401.
" Ibn AlHaun (or AlḤūn), I. 1401.
" " 'Amr, I. 1401.
Mulaika, II. 1280.
Munabbih Ibn AlḤajjāj, I. 104A.
Munāzil Ibn Rabi'ā. See AlLa'īn alMiukari.
Mundhir, I. 1285, 118A.
Munkidh. See AlMundkidh.
" Ibn Ṭarīf, I. 155A.
Murād, I. 199, 60A.
Murādī. See Ibn Muljam.
Murr, I. 171, 187A; II. 135A, 142A, 144A.
Murra, I. 91A.
" 3, I. 166A; II. 681.
" alHudhalī (and his family), II. 144A.
" Ibn 'Addā, I. 771.
" " Maḥkān, I. 1506.

INDEX OF PROPER NAMES.

Murra Ibn Ša'ša'a, I. 119A.

" " 'Ubād, I. 101A

Murri, II. 1375.

Mursiya, II. 139A.

Mūsā (son of Hīshām Ibn 'Abd AlMalik), II. 1230, 111A.

" Ibn Ja'far, II. 153A.


Musāfir Ibn Abī 'Amr, I. 201A.

Musalīma, I. 697, 110A.

Mushiḳ, II. 250, 8A.


Muslim (author of the Šaḥīḥ), I. 1465, 107A ; II. 556.

" Ibn 'Jundab [alHindi alMadanî, d. 106 (IHjr. 245)], II. 22A.

" " Ma'bad alAsādi, I. 392.

Mustaḳṣā, II. 126A.

Mutammim Ibu Nuwaira, I. 353, 1141, 42A ; II. 341, 689, 17A.

Muṭtazila, II. 79A.

Muṭtazili (heresy), Pref. xvii.

Muṭi' Ibn Iyās, I. 80A ; II. 571.

Muṭṭīm Ibn 'Adi, I. 54, 24A.

Muwattā, II. 1440.

Muzāḥim Ibn AlḤārith, I. 683, 105A ; II. 304, 362, 1779.

Muzaina, I. 1312, 187A ; II. 177A.
INDEX OF PROPER NAMES.

Muzarrid. See AlMuzarrid.

Mz (AlMāzinī), I. 166, 294, 326, 532, 11A; II. 476, 967, 1041, 1096, 1541, 1844, 72A, 92A.

N.

Nabathœans, I. 1389.

Nābīgha, Nābīghas. See AnNābīgha.

Nābīt Ibn Udad. See AlAsh‘ar.


" " AlAzrā‘, I. 1038, 23A.

" " Sa‘d II. 443.

Nāhar Ibn Tausi‘a, I. 327, 77A.

Nahāwand, I. 30A; II. 43A.

Nahd, II. 1353.

Nahj alBalāgha, II. 880;

Nahshal Ibn Dārim (father of a clan), I. 856; II. 322.

" " Ḥarrī, I. 73; 26A, 111A, II. 372.

Naisābūr, I. 222A; II. 94A.

Najd, I. 215, 228, 888, 1528, 103A; II. 267, 739, 12A, 26A, 35A, 135A.

Najda Ibn ‘Āmir, I. 143A.

Najdīs, II. 520.

Nājiya Ibn Jundub, I. 3A.

Najrān, I. 155, 161, 46A.
INDEX OF PROPER NAMES.

Nakhla, I. 94A, 97A; II. 677.

Na‘màn, II. 551.

Namari, I. 182A.

Name or Names (of God), I. xxvii, 355, 403; II. 296, 875, 1019, 1058.

Nashwā, II. 1600.

Naṣībūn (or Naṣibin), I. 1305, 182A.

Nasr (or AnNasr), I. 963, 22A, 151A.

Naṣr alHūrīnī (N), II. 1392, 5A.

,, Ibn ‘Āsim, II. 23A.


Naufal Ibn ‘Abd Shams, I. 1396.

,,,, Manāf, I. 482.

Nawādir of AASh, Pref. xi.

,,,, AZ, I. 864, 1198, 97A, 119A, 123A, 134A; II. 982.

Nawār, I. 340, 79A.

Negro, I. 1297.

Negus. See AnNajāshi.

Neighbour of God, Pref. xviii.

Nīṭawāīh (Nf), Pref. xii.

Night of Power, II. 60, 391.

Nihāya, II. 806, 39A.

,, fi-nNahw, I. 860; II. 39A.

Nihāyat al’Irāb, II. 39A.

Nile, I. 227.

Nimrod, I. 550.

Nizār, II. 262, 38A, 135A.
INDEX OF PROPER NAMES.


Nöldeke, II. 39A.

Notes (of IBr on the D). See Gloss.

Novelties (of the Kur), II. 1183.

Nubaih Ibn AlḤajjāj, I. 104A.

Nuʿm, I. 566.

„ (tribe), II. 533.

Numair, I. 103A; II. 1037, 1699.

Nuʿmān. See AnNuʿmān.


O.

Ogresses, I. 190.

Old Cairo, Pref. xxiv.

„ Masters, Pref. xxv.

Opuscula Arabica, I. 204A.

Orthographers, I. 747.

Our Master (AlMadābighi), II. 1119, 1245, 1340, 1601, 1685, 1813.

„ „ the Sayyid (SBd), II. 846, 1063, 1083, 1107, 1135, 1171, 1248-9, 1374.

Oxford, Pref. xlii.

P.

Palestine, I. 892, 123A; II. 66A.

PARTIES, I. 1394.

Pass (of Jabala). See Jabala.

Pavilion, pavilions, I. 84, 950; II. 180.

Pearl of the Diver. See Durrat AlGhawwās.

Pentateuch, II. 109, 1345.

Persia, Pref. xx; I. 956, 1779, 71A; II. 1121, 15A, 38A, 56A, 95A.

Persian, Persians, I. 928, 971, 1037, 1249, 1773, 1797, 102A; II. 138, 989, 1048, 1135, 1411, 1653, 1688, 11A, 43A, 51A, 95A, 100A, 125A.

Pharaoh, I. 483, 619, 1696; II. 23, 95, 137, 289, 296, 439-40, 671-2, 58A.

Pharaohs, I. 981.

Philologists, II. 474.

Pleiades, I. 14-5, 173, 221, 224, 767, 13A; II. 677.

Poetess, I. 10.

Poetry, Pref. viii-x; I. 132, 28A-30A, 32A, 115A; II. 486.

Poets (Classification of), I. 27A-33A.

" (or Bards of the Apostle or Prophet), I. 99A-100A; II. 69A.

" (of Hārūn ArRashīd), I. 202A.

" (Six). See Six.

" (Post-classical), I. 705, 973, 1059, 30A-2A; II. 92, 793.

Polytheists, I. 73, 89, 233, 372, 493; II. 183, 303, 408, 683, 99A.

Poor-rate, I. 189, 437, 882, 1443-4, 94A, 125A.

Predestination, I. 133A.
Preserved Tablet.  See Tablet.

Pride of Egypt, Pref. xxii.

" " Khuwārazm, Pref. xvii.

Priest, I. 963.

Primer, I. 201A.

Professor, Pref. ii, v, viii, xi, xiii, xxii, xxiv-vii, xxxi, xxxiii; I. 217A; II. 172A.

Prophecy, II. 408.

Prophet, I. 85, 183, 298, 436, 753, 891, 1166, 36A, 112A; II. 468, 682, 1127, 1781, 103A, 125A-6A.


Propetess, I. 697, 110A.

Prosodians, II. 701.

R.

R (ArRaḍī alAstarābādī), Pref. xxviii, xxxi-iii.

Rabāḥ (or Riyāḥ) Ibn Murra, II. 115A.
INDEX OF PROPER NAMES.

Rabbān, I. 150A.

Rabī' (month), I. 103.

  "  alAwwal, I. 131A-2A.
  "  Ibn Ḍabu'.  See ArRabī'.

Rabī'ā Ibn AlḤarīth, I. 113A; II. 22A.

  "  AlKhiyār, II. 56A.
  "  'Āmir, I. 59; II. 125A.
  "  Ḥanẓala, II. 1630, 94A, 160A.
  "  Ja'far.  See AlAṭhwaṣ.
  "  Jusham, II. 33.
  "  Makrūm, I. 281, 71A; II. 64, 883, 51A.
  "  Mālik (called Rabī'ā alJū') II. 94A, 144A.
  "  Nizār, I. 351, 1384, 27A, 65A; II. 290, 778, 780,
           782, 790, 795, 798, 802, 34A, 38A-9A, 135A.
  "  Thābit, I. 704, 114A.

Rabī'ās (in Tamīm), II. 94A.

Radjwā, I. 1148 (l. 13); II. 158A.

Rajhāna, I. 1620, 202A-3A.

Rajab, Pref. xxv; I. 398, 84A.

Rajā Ibn Ḥaiwa ¹, II. 1277, 116A.

Rajaz (metre), I. 865, 873, 1082, 30A, 104A, 116A, 123A, 125A,
             132A, 191A; II. 155, 42A, 108A.

Rājiz, I. xxx, 577, 672, 780, 819, 899, 905, 918, 926, 972, 1053,
         1074, 1350, 1464, 1615, 16A, 50A, 83A, 109A, 114A,
         123A, 132A, 191A, 197A; II. 432, 802, 805, 820, 1017,
         1345, 1375, 12A, 39A, 42A, 46A.

¹ Of the kins folk of Imra alKaṣa  Ibn 'Abis (Is. I. 124).
INDEX OF PROPER NAMES.

Rākāsh, II. 1206.
Ra'la, I. 112A.
Rāma Hurmuz, I. 1378.
Ramaḍān, I. 398, 1709, 61A; II. 130, 350, 1683.
Ramal (metre), II. 42A.
Rāmatān, I. 860, 134A.
Ramūwān, II. 1304.
Rāshid Ibn 'Abd Rabbihi, II. 331.
"  " Shihāb, II. 679.
Ratām, II. 1334.
Rauḥ Ibn 'Abd AlMu'min, II. 971, 73A.
"  " Zimbū', I. 786, 123A.
Beaders, I. 632, 1402, 48A, 91A, 99A; II. 123, 479, 782, 785,
  817, 864, 972, 1027, 1083, 1089, 1672-3, 1685-6,
  1696, 1753, 1803, 1813, 21A-4A, 47A, 60A-1A,
  63A-4A, 165A, 173A-4A.
"  (Seven). See Seven.
"  (Ten). See Ten.
Reading (the Kur), I. 1767, 124A, 217A; II. 972, 1083, 1479,
  1715, 1780, 1799, 60A-6A, 91A, 172A-3A, 176A.
Readings (Seven). See Seven.
"  (Ten). See Ten.
"  (Three). See Three.
Record, I. 261, 873, 892; II. 516.
Redslob, I. 4A.
Reducer, I. 1716; II. 49A.
Refutation (of the D), I. 164A.

"** Refutation (of the D), I. 164A.

Relation de l’Égypte, I. 152A.

Renan, *Pref.* ii.

Reporters (of the Seven Readers), II. 994, 24A, 64A, 79A.

Revelation, I. 203, 211, 396, 687, 752, 762, 817, 1111, 1528, 1696, 1699; II. 139, 189, 535, 603, 636, 854, 1301, 1696.

Rhapsodist, *Pref.* viii-ix; I. 31A, 162A; II. 17A.

Rhetoricians, I. 1612; II. 446.

Ribāb. *See ArRibāb.*

Rib‘i, I. 156A.

Riyāḥ Ibn Murra. *See Rabāb.*

Rizām (clan), I. 1618.

" (footpad), II. 501.

Romans, II. 46A.

Roorda, II. 167A.

RSht (ArRacli ashShāṭibi), *Pref.* xxi-ii, xxxii; II. 1479, 1484.


Rubai‘ Ibn Ḍabu‘. *See ArRabī‘.*

Rudainai, Rudaini, I. 1402; II. 488.

Rufai‘ Ibn Ṣaifi, I. 99A.

Ruḳayya, I. 14A.
Rushaid Ibn Rumaid, I. 1765.

Ruwaifi Ibn Thabit, Part I, Fase. IV, Additions and Corrections to Abbreviations of References, p. ii.

Ruwaika, I. 97A.

Ruwaishid Ibn Kathir, I. 1118.

S.


Saba (or Saba' or Sabâ), I, 34, 820, 112A; II. 539, 56A.

Sabœns, II. 393, 413, 415.

Sabbâh, II. 26A.

Sabbath (Saturday), I. 1281.

Sabra Ibn 'Amr, I. 1022.

Sabta (Ceuta), II. 103A, 122A, 139A.

Sabu'än. See AsSabu'än.

Sacred City. See Holy.

House, I. 448.

Month, I. 466; II. 76.

Mosque, I. 244; II. 305.

Territory, I. 620.

Sa'd alKarâka, I. 1711, 213A.

Ibn Abi Waḳḳâṣ, II. 64A-5A,

Bakr. See Banû.
INDEX OF PROPER NAMES.

Sa'd Ibn Malik, I. 139, 300, 328, 884, 28A, 38A, 138A.

", " Nashib, I. 1618, 202A.

", " Zaid Manāt (the Sa'd of Tamīm), I. 18, 924, 1384, 1388, 1394, 1396, 6A, 14A, 145A, 187A; II. 40A, 144A.


", " (dialed.), II. 789.

Sa'dīs, II. 1570, 37A.

Sa'ds, I. 18, 884.

Ṣafar, I. 1281, 131A.

Safārī, I. 223, 62A.

Safawān, I. 487.

Ṣahābī (poet), I, 127A.

Ṣahāh or Siḥāh (Jāh), I. 571, 1151, 1392, 1545, 1703, 13A, 91A, 109A, 113A, 176A; II. 551, 982 (l. 21), 1150, 1277, 1317, 1319, 1354-5, 1392, 1495, 1538, 1688, 124A, 126A.

Ṣahīh of AlBukhārī (SB), I. 360, 107A-8A, 114A; II. 556, 6A, 19A, 66A.

", " Muslim (NS), I. 1465, 107A; II. 556, 19A.

Sahm (clan), II. 1348.

", " (man), II. 509.

Ṣaḥmī, II. 1348.

Saibajīs, I. 1038-9.

Ṣa'īd Ibn AlMusayyab, II. 22A.

", " Jubair, I. 334, 337, 549; II. 406, 1228, 22A, 60A.

", " Ḵāis, I. 889, 139A.

", " 'Uthmān, I. 64A.
INDEX OF PROPER NAMES.

Sa'īd Ibn Zaid, I. 673, 104A.
Sa'īda Ibn Juwayya (or Ibn Juwain), I. 65, 1618, 26A, 202A; II. 112, 380, 512.
Sha'daḥ, I. xxx.
Saif ad-Daula, I. 823, 126A.
Sajāh Bint AlḤārith. See Prophetess.
Saḵhr Ibn AlʿAbbūd alKhiḍrī [properly Ibn AlJaʿd al-Khuḍrī], I. 557, 92A.
  " " 'Amr, II. 26A.
Sala', II. 25A.
Salāma (woman), II. 645-6.
  " Ibn Jandal, I. 324, 77A.
  " " Jundub, I. 31A.
Ṣāliḥ, I. 22A; II. 296, 103A.
  " Ibn Ziyād. See Abū Shuʿaib.
Sālim Ibn 'Abd Allāh, II. 22A.
  " " Dāra, I. 265, 66A.
  " " Ghanm, I. 1405.
  " " Kuḥfān, II. 189.
Salīṭ Ibn Saʿd, I. 54.
Sallām aṭ-Ṭawil, II. 73A.
  " Ibn Sulaimān, II. 73A.
Salmā, I. xxii, 78, 294, 535, 636, 672, 786, 148A; II. 834, 915, 1137, 1227.
Salūḳ, I. 8A.
INDEX OF PROPER NAMES.

Salūl, I. 1311.

,, (mother of 'Abd Allāh Ibn Ubayy), I. 1405.
,, Bint Dhuhl, I. 119 A-20 A.

Sam'ān. *See* Simʿān.

Samnān (or Simnān), II. 1107, 94 A.

Samrā, I. 605.

Ṣanʿā, I. 1406 (*ll*. 1-2), 1508, 20 A, 188 A.

Sarākhs, I. 1810, 222 A.

Sarḥa, II. 490.

Sāriya Ibn Zunaim, II. 136.

Satan, II. 63.

Sātidhamā (properly Sātidamā), I. 374, 82 A.

Saudā of AlGhamīm (Lailā), II. 117.

Sāwa, I. 1338.

Sawād Ibn Ḵārib, II. 333.

Sawāda Ibn 'Adī, I. 89 A.

Ṣawarā, II. 1248.

Ṣaʿyā, II. 1305.

Sayāba. *See* Siyāba.


,, Ḥāmid Ḥusain, *Pref.* xxxii, xlii.


Scarred, I. 1716.

Schier, II. 8 A, 167 A.

Schismatics, I. 1159, 1406, 23 A, 34 A, 196 A.
INDEX OF PROPER NAMES.


Seal (of the Twelve Imāms), II. 153A.

Seth, I. 112A,

Seven, II. 474-5.

" (heavens) and Seventh (heaven), I. 951, 149A.

" (Modes of Reading), II. 60A, 65A-6A.


" (Readings, i.e. Readings of the Seven), II. 937, 59A-61A, 64A.

Seville, Pref. xix.

Sgh (AšSaghānī), Pref. xxii, 108A, 111A, 130A; II. 37A, 127A.

Sh (Shudhūr adhDhahab), Pref. xxvi, xxviii; II. 2A, 4A, 10A.

Shāb'ab'ab, I. 43, 22A.

Shāb, II. 56A.

Shāba Ḳarnāhā, I. 137A.

Shābadān, I. 1709.


" " Yazīd alKhārijī, I. 23A, 34A.

Shadan, I. 92A.

Shadání, I. 559.

Shāfiʿī, II. 85-6, 35A.
INDEX OF PROPER NAMES.

Shāfiya (SH), Pref. xix, xxvi, xxvii, xxxii; II. 1469, 85A.
Shahl Ibn Shaibān. See AlFind azZimmānī.
Shahrām, II. 1108.
Shaiba Ibn Nišāb 1, II. 23A.
Shaibān, II. 805.

" (tribe), II. 325, 11A.
Shaikh Sa‘dī, Pref. xvii.
Sha‘kira, I. 182A.

Shamardal. See AshShamardal.
Shamla alMinkāri, II. 229.
Shammākh. See AshShammākh.
Shammār, I. 41.

Shams AlA‘imma (‘Abd Al‘Aziz), I. 189A.
Shanū’a, I. 1311.
Sharāhil, II. 704.
Sharabba, I. 1778.
Sha‘thamān, II. 648.
Shawwāl, I. 1435.
She-camel, I. 266, 342, 22A; II. 1330.
She-devil, II. 372, 1575.
Shem, I. 112A.
Shf (AshShāf‘ī), II. 1434.
Shia (sect), Pref. xlii.
Shimr Ibn ‘Amr, I. 148A.

1 The Madani Reader, the Ḫādī, d. 130 (IHjr).
Shirāz, II. 151A.
Shuʻabā, I. 46A-7A.
Shuʻaib (father-in-law of Moses), II. 1348.
   (Prophet), II. 2, 103A, 125A-6A.
Shuʻaith, II. 509.
Shuʻba Ibn ʻUmair (or ʻUmair), I. 130A.
Shumair Ibn AlʻHarith. See Sumair.
Shums Ibn Mālik, II. 907.
Shuraiḥ Ibn Aufa, I. 39, 20A.
   Yazīd alHadramī¹, II. 23A.
Sībawayhi's Buch, II. 39A, 68A, 171A.
Sīffīn, I. 389, 26A, 65A.
Sīhāh. See Saḥāh.
Sījistān, I. 868, 71A, 135A.
SIM, II. 61A.
Simāk, I. 643.
Simʻān (or Samʻān), I. 195, 58A.
Simbis, I. 206A.
Simmān. See Sammān.
Sinai, I. 365.
Sinān alAḥtam, I. 1446.
   Ibn Abi Ḥāritha, I. 446, 830-1.
   AlFahl, I. 587, 94A.
Sinimmār, I. 54, 24A.
Sinjāl, II. 543.

¹ AlḤimṣi, the Muʻadhdhin, d. 203 (IHjr. 108).
INDEX OF PROPER NAMES.

Sinjar, I. 182A.
Six Poets, I. 5A.
Siyaba (or Sayaba), II. 154A.
Sk (AsSakkaki), II. 1738.
Solemon, I. 156, 1121; II. 226, 305, 359, 714, 1095, 1794.
Sons (The), I. 1393-4, 1396.
   " (of God), II. 1052.
   " (of the Persians), I. 1395.
Sovereign, I. 531, 1092.
Spain, Pref. xvi, xix, xxi, xxxii; I. 165A; II. 75A, 139A.
Spanish (fly), I. 1787, 1791.
   " (Masters), Pref. xxi.
Speckled Epistle, II. 1493, 1713, 141A.
Spirit, II. 1770, 1823, 1826.
Sr (AsSaffar), II. 446, 653.
Saint John, I. 1092.
Sterling, II. 167A.
String of Pearls, I. 29A.
Su'ad, I. 243, 1113.
   " (mistress of Ka'b Ibn Zuhair), I. 65, 455; II. 186.
Su'da, I. 1559, 1616, 201A.
   " (mother of Aus Ibn Haritha), I. 48A.
Sudayy Ibn Malik, II. 79A.
Subah, II. 26A.
Sufyan Ibn AlAbrad, I. 23A.
   " " Murra, II. 144A.
INDEX OF PROPER NAMES.

Suhaib, II. 630.

Suhail, II. 200.

" Ibn ‘Abd ArRahmân azZuhri, I. 150, 42A.

Suḥaim (or Ḥayya), I. 115A; II. 239.

" Ibn Wathil (or Wuthail), I. 454, 854, 888, 1735, 86A, 101A, 156A.

Sulaik (or AsSulaik), II. 53, 1502, 143A.

Sulaim (tribe), I. 225, 704, 800; II. 686, 1835, 1838, 144A.

" Ibn ‘Īsâ, II. 24A.

Sulaimâ, I. xxxiii, 311, 860, 916, 1628; II. 1024, 84A.

Sulaimân Ibn ‘Abd AlMalik (the Khalifa), I. 673, 104A, 124A, 194A-5A; II. 27, 50A.

" " Mihrân. See AlA‘mash.

" " Yasâr, II. 22A.

Sulaka (or AsSulaka), II. 143A.

Sulmi (or Salmâ) Ibn Rabî'a, I. 872, 1142, 96A; II. 36A.

Sumair (or Shumair) Ibn AlḤarîth, I. 637, 100A.

Sumayya, I. 71A.

Sumbul alA‘râbî, II. 4A.

Sunan, II. 61A.

Sunlight, Sun-like, I. 1388.

Sunnaïk, II. 353.

Supplément aux Dictionnaires Arabes, I. 177A.

Supreme Power (The), II. 10.

Surâka Ibn Mirdâs AlAzdî, II. 941, 67A.

" " " AsSulamî, II. 67A.
INDEX OF PROPER NAMES.

Surra (or Surru or Sarra)-Man-Ra‘a, II. 153A.

Suwaid Ibn Abî Kâhil, I. 629, 31A, 100A; II. 325-6.

" " " AṣṢâmit, I. 1042.

" " " Kurâ‘, I. 14, 13A; II. 1372, 129A-30A.

" (or ‘Amr, father of Ibn Kurâ‘), II. 130A.

Şuwâ‘îk, II. 109A.


Syriac, I. 657, 159A; II. 74A.

Syrian, I. 51A; II. 979.

Syt (AsSuyûti), Pref. xvi, xxvii, xxxii.

T.


Ṭabakât ashShâfi‘ya, II. 151A.

Ṭabârî (Tiberius), II. 46A.

Ṭabârîya (Tiberias), II. 46A.

Ṭābîkha, II. 135A, 144A.

Tablet (Preserved), II. 110, 789.

Tadhkira, II. 821, 5A.

Taghlabî, I. 129A; II. 224.

Taghlîb, I. 650, 1116, 23A, 34A; II. 85A.

Ṯâh, II. 1191.

Ṭahayân, II. 11A.
INDEX OF PROPER NAMES.

Ta‘i, I. 21, 137-8, 405, 442, 450, 590, 644, 737-8, 751, 780, 1074, II. 1565.

Taiba, II. 677.

Ta‘illa Ibn Musāfīr (or Ibn Muzāhim) I. 725, 116A.

Taim, I. 34, 672.

")(of ‘Adī or of ArRibāb), I. 175-6, 1296, 1393-4, 50A, 109A, 187A; II. 117A.

")(of Kuraish), II. 69A.

Allāh, I. 56A, 150A.

")(or AlLāt). See AnNajjār.

Tāj adDīn alFākīhānī (TDFk), Pref. xxv.

")(alKindī (TDK), Pref. xviīi, xxxi.

al‘Arūs, I. 135A, 196A; II. 168A.

Takbīr, I. 157.

Takmilat alIdāh, II. 823, 1077, 1616.

Taḥa, Taḥas, I. 868, 1442, 14A.

AlMuwaffīk, I. 49A.

Ibn ‘Abd Allāh (Taḥa of the Taḥas), I. 868, 14A, 135A.

Muṣarrīf, I. 646, 101A; II. 1183.

‘Ubaid Allāh, I. 170, 49A.

Taḥīb Ibn Abī Taḥīb, I. 482.

Taḥk, II. 151.

Taμīm Ibn Abī Muḫbīl. See Taμīm Ibn Ubayy.

‘Aḵīl, I. 453.

1 Ta‘i in the ML here is apparently a slip, the poet being of Fakās, not of Ta‘yyi.
INDEX OF PROPER NAMES.

Tamim Ibn Mukbil. See Tamim Ibn Ubayy.


" " Ṭuraif, II. 173A.

" " Ubayy Ibn Mukbil, I. xxxvi, 830, 893, 32A, 106A; II. 141, 641, 1228, 1304, 4A, 27A, 120A.

Tamimi, Tamimis, I. 91, 109, 137-8, 277, 337, 700, 834, 949, 1461; II. 851, 1503, 1505, 1601, 143A; App. xxiii.

Tamlik, II. 332.

Tamyiz at Tayyib etc., II. 45A.

Ṭanḏub, II. 1163.

Ṭanūfâ, I. 1159 (l. 8); II. 515.

Ṭanūkh, Tanūkhi, I. 9A, 150A.


Ṭārah (Terah), I. 113A (l. 7); II. 74A.

Ṭarif Ibn Mālik, I. 191, 56A.

" " Tamim, II. 1494, 1779, 141A-2A

" " ʿUmar, I. 155A.

Tartar, Pref. xxi.
INDEX OF PROPER NAMES.


Taskhar, II. 125A-6A.

Tasm, I. 112A.

Taṣrīf (of IM), II. 1528.

" " (of Mz), I. 951.

Tauba Ibn AlḤumayyir, II. 345, 500, 632.

Taudāḥ. *See Audaḥ*.

Ṭa‘ūs Ibn Kaisān, I. 1396, 188A; II. 22A.


Tazīd Ibn Ḥulwān, I. 6A.

" " Jusham, I. 6A.

Teheran, I. 93A.

Temple, II. 672.

Ten (Readers ¹ or Masters), II. 60A, 73A.

" " Readings, II. 60A.

¹ *See Abū Ja‘far Yazīd Ibn AlKa‘kā* above.
INDEX OF PROPER NAMES.

Teraḥ. See Tāraḥ.

Thabīr, I. 385.

Thābit Ibn Jābir. See Ta‘abbaṭa Sharrā.

" " Kūṭna, II. 348, 13A.

Thakīf, I. 134, 1399 (l. l.), 1400 (l. 1); II. 677, 154A.

Tha‘lab (Th), Pref. xi-xii, xv-xvi; I. xix, 571, 1381, 186A; II. 1038-9, 1260, 1698, 85A, 96A, 114A.

Tha‘labā Ibn Sa‘d [Ibn Dhubyān, nephew of Fazāra Ibn Dhubyān], I. 284.

" " Yarbū‘, I. 16A.


Thawrān Ibn Fazāra, I. 167A.

Thaur, I. 1393, 187A.

Thebaic (palm), I. 1772.

Theologians, Pref. xxxv; II. 466, 479.

Thi, II. 474, 18A.

Thikl. See AthThikl.

Thorbecke, I. 128A; II. 126A.

Three Readings, II. 60A.

Thu‘al, II. 337.

Tibrāk, I. 1559, 196A.

Tigris, I. xii.

Tihāma, I. 215, 228, 1400-1, 1408-9, 1776, 13A, 17A; II. 1231, 35A, 111A, 135A.
Tihāmī, Tihāmīs, I. 13A; II. 520.

TM (Editor of the), II. 139A.

Tonk (Ex-Nawwāb of), Pref. xlill.

Tornberg, II. 141A.

Traditionists, I. 1230, 12A, 113A, 218A; II. 964, 1138, 32A, 73A, 80A.

Tr, II. 46A.

Trench, I. 474.

Trinity, I. 199.

Ṭūbā, II. 1307.

Tubba‘, I. 451, 86A; II. 125A.

Ṭufail Ibn ‘Auf (sometimes called Ibn Ka‘b), II. 559, 123A-9A.

Yazīd, I. 108A-9A.

Ṭuhayya, I. 1399 (l. 19); II. 639.

Ṭulaiḥa Ibn Khuwailid, I. 251, 64A.

Ṭūlūnī, Pref. xxii, xxiv.

Tumādīr Bint ‘Amr. See AlKhansa.

(a wife of Sulmī Ibn Rabī‘a), I. 872, 136A; II. 36A.

Turk, I. 856, 1000, 131A.

Twelve Imāms, II. 152A-3A.

Two Brothers. See Brothers.

U.

‘Ubab, II. 127A.

‘Ubaid, II. 250, 641.

(putative father of Ziyād Ibn Abīhi), I. 71A.

alJāriḥī. See ArRāfī.

Allāh (father of Ṭalḥa), I. 170, 49A.
INDEX OF PROPER NAMES.

‘Ubaid Allāh Ibn AlḤurr, II. 75.
  " " " 'Īsā, I. 31A.
  " " " Kāis, I. 157, 868, 1617, 14A, 135A; II. 526, 560, 1575.
  " " " (or ‘Abīd or ‘Ubaid) Ibn Māwiya, II. 37A.
  " " Ibn Ziyād, I. 127A, 130A, 211A.
  " Ibn AlAbrāṣ. See ‘Abīd.
  " " Aus atTāi, II. 12A.
  " " Fudaila, II. 22A.
  " " Hūṣain. See ArRāʾī.
  " " Māwiya. See ‘Ubaid Allāh.
  " " ‘Umār, II. 22A.

‘Ubaida Ibn AlḤārith, II. 1618, 158A.

Ubayy Ibn Kaʿb, I. 302, 461, 833, 1451; II. 360, 425, 454, 661, 1228, 1365, 21A, 47A, 62A, 64A.


Ubbada or Ubbadha, II. 139A.

Udad Ibn Zaid, I. 1207.

Udaihim Ibn Mirdās, I. 223, 62A.

Udayya, I. 130A.

Udd Ibn Ṭābikha, I. 187A; II. 135A, 144A.

Ufnūn atTaghlabī, II. 511.

Uḥāiḥa Ibn AlJulāḥ, I. 303, 1719, 24A, 214A.

Uḥāza, I. 1087, 165A.

Uḥud; I. 934, 81A, 99A; II. 159A.

Ujārid, I. 1778, 218A.

‘Uṣaiba alAsadi. See ‘Ukba.
INDEX OF PROPER NAMES.

'Ukail, I. 582; II. 297, 379, 1698.

'Ukāz, I. 70, 584, 688, 94A; II. 1153.

'Ukbab Ibn AlHārith, I. 338; II. 143, 4A.

'Ukl, I. 187A.

'Ulyab, I. 1775-6.

Umaim, I. 112A.

Umaima, I. 463.

'Umair Ibn Laḥa', I. 1689.

,, ,, Shariya. See 'Abid.

'Umaira, II. 239.

Umāma, II. 910.

'Umān, I. 1407, 1781; II. 43A.

'Umar, II. 1238.

'Umar Ibn 'Abd Al'Azīz (the Khalīfa), Pref. vi; I. 136, 184, 978, 1716, 37A, 48A, 52A, 122A; II. 22A, 50A, 63A, 110A, 116A.

,, ,, Abī Rabī'a, I. 119, 150, 494, 543, 555, 673, 1409, 1438, 1640; 1683, 30A, 34A, 88A, 91A, 113A; II. 313, 389, 507, 625, 649, 685, 1224, 4A, 12A.


,, ,, Hubaira, I. 122, 35A; II. 68A.

,, ,, Lajā', I. 175, 1689, 50A, 60A.
INDEX OF PROPER NAMES.

‘Umār, I. 1335.

" Ibn ‘Ziyād, I. 849-50, 1719, 214A.


Umayya (man), I. 1319.

" (woman), II. 23A.

" (apparently a misprint, in J. 173, for Uḥaiḥa), I. 57. See p. 24A.

" (the Elder) Ibn ‘Abd Shams, I. 326; II. 50A.

" ( " Younger) " " " , I. 1396.

" Ibn Abī ‘Ā’idh (the Hudhalī), I. 190, 818, 55A, 126A; II. 532, 55A.


" " Al‘Askar, I. 93A-4A.

" " Khalaf, II. 1153, 99A.

‘Umda of IM (U), I. 1020, 1027; II. 779.

" " IR, I. 29A; II. 1574.

Umm AlHaitham, II. 469.

" AlHulais, II. 405.

" AlHuwairith, I. 256.

" AlKāsim, II. 604.

" AlKhiyār, I. xxvi.

" AlWulayyid, II. 571.

" ‘Amr, I. 5, 17, 220, 485, 758, 13A (ll. 25-8); II. 106, 238, 554.

" ‘Amra, I. 145A.
INDEX OF PROPER NAMES.

Umm ArRahāb, I. 256.

" Au‘āl, II. 370.

" Jaḥdar, I. 106.

" Kāis, II. 178.

" Kasim, II. 148.

" Khālid, I. 357.

" Ma‘bad, I. 222, 62A.

" Mālik, I. 1058; II. 140.

" Sālim, I. 119, 665, 709, 103A.

" Salima, II. 23A.

" Sufyān, II. 144A.

‘Unaiza [cognomen of Fāṭima (EM. 9), daughter of Shurahbil, paternal uncle of Imrā al-Kāis Ibn Ḥujr (EM. 2)], I. 256; II. 552, 702.

Universe, II. 23.

‘Urkub, I. 144, 1638; II. 183.

Ursa minor, I. 518.

‘Urwa, I. 1582; II. 135.

" Ibn AlWard, I. xxxvii, 6A; II. 238, 1137.

" " AzZubair, II. 22A, 65A, 70A.

" " Ḥizām ¹, II. 51, 357.

" " Murra, II. 144A.

" " Udayya, I. 130A; II. 142 (properly Ibn Udhaina), 324.

¹ An Islāmī Poet (SM, 183). He died of love, in the Khilāfa of ‘Uthmān (FW. II. 49).
INDEX OF PROPER NAMES.

"Urwā Ibn Udainā, I. 130A; II. 142 (wrongly given as Ibn Udayya), 4A, 12A.

" " Zaid alKhail, I. 13A.

"Uryān Ibn Abī Shaibān, II. 1719.

Usaidī (or Usayyidi), II. 80A.

Usāma Ibn Zaid, I. 303, 74A.

"Ushar, II. 25A.

Uṣūl of IS, I. 952.

Utāīt Ibn Laqīt, I. 91A.

"Utayy Ibn Mālik, I. 724.

"Uthba Ibn Abī Lahab, II. 55A.

" (or 'Utaiba) Ibn alḤārith, I. 986.

Uthāla, II. 151.

"Uthmān, I. 125A.

" Ibn Abī-l'Ās, II. 43A 1.


"Uthmāni Codex (or Orthography). See Codex of 'Uthmān.

"Uwaif, II. 1376.

" alKawāfsī, I. 715, 115A.

"Uwārid, II. 1217, 109A.

"Uyaina Ibn Ḥiṣn, I. 22A-3A.

W.

Wabār, I. 697 (i. 16), 701, 113A.

1 Here "aṭṬā'ifi" should be read for aṭṬā'fi.
INDEX OF PROPER NAMES.

Wabara (or Wabra), I. 150A; II. 177A.

Wadd, I. 22A.

Waddāḥ alYaman, I. 20A.

Waddāk Ibn Thumail, I. 486.

Wahb Ibn Munabbih, I. 1396, 188A.

Wak' alKhaṣṣa etc., I. 198A.

Wa'la Ibn AlHarith, II. 474.

Wallet, I. 165, 167.

Warden (of the March), II. 51A.

Warsh, I. 585, 928, 16A, 94A (II. 12-3); II. 986, 1401, 1669, 1672, 24A.


Wa'wa'a Ibn Sa'id. See Mirba'.

Wazīr. See Minister.

West, Pref. xvi; II. 22A, 103A, 139A.

Westerns, I. 1627, 1651, 75A; II. 1476, 1482, 139A.

Whately, II. 27A.

Wild Beasts (Vale of), I. 1736.

Wišd (AlWaṣṣidī), II. 51A, 56A, 65A, 158A.

Word (of God), Pref. iii; I. 489; II. 439.

Worker (God), II. 886.


Writing, II. 313.

Wst (AlWāṣīti), I. 119, 34A.

Wüstenfeld, II. 13A, 26A.
INDEX OF PROPER NAMES.

Y.

Y (Yūnus), Pref. x; I. 297, 1339-41; II. 828.

Yabrīn (or Yabrūn), I. 892 (ll. 8-9), 113A, 140A (ll. 2-3); II. 460.

Yadhbul, I. 165.

Yaghūth, I. 22A, 151A.

Yahmād, I. 1392.

Yahšāb, Yahšīb, or Yahšūb (a clan), I. 1309 (l. 19); II. 75A.

Yahšīb (a fortress), II. 75A.

Yahšūbī, II. 59A.

Yahyā alJumāhī, I. 353, 80A.

" Ibn AlḤārīth adhDhamārī 1, II. 23A.

" AlMubārāk. Šee Abū Muḥammad alYazīdī.

" Khālid alBarmakī, Pref. xiii; II. 153A.

" Waththābah, II. 23A, 60A.

" Ya’mar (YIY), Pref. vi; I. 603; II. 23A.

" Ziyād, I. 353, 80A; II. 571.

Yain (or Yan), II. 1410, 133A-4A.

Ya’jaj, II. 1138, 97A.


---

1 AdhDhimārī (1Ath. V. 433, IHjr. 274, LL. 111): so too “adhDhimārī” on p. 1396 of Part I, and “Dhimār” on p. 188A. But see Bk. 355, Mk. 194, Ml. I. 488, KF. 266 (l. 20). According to 1Ath and IHjr, he was 70 years old at his death in 145.
INDEX OF PROPER NAMES.

Yäküt (YR, author of the Mk), I. 167A.
Ya'la Ibn Siyāba (or Ibn Murra), II. 1574, 154A.
Yalamlam (or Alamlam), II. 1231, 111A.
Yām (son of Noah), I. 461.
" or Iyām (a clan of Hamdān), I. 101A.
Yaman, I. 1300.
Yamānī (or Yamani), I. 926, 1014, 1409, 1708, 28A, 213A; II. 231, 291, 416, 1577.
Yarbū'ī, II. 625.
" Ibn Malik Ibn Ḥanẓala, II. 79A.
Yashkur, II. 119A.
Yā-Sīn, I. xix, 93, 33A.
Yasjur, II. 126A.
Yasta'ūr (or Al-Yasta'ūr), I. 1813, 223A; II. 1137, 97A.
Ya'sur. See A'sur.
Yathrib (or Athrib), I. 29, 1309; II. 345.
Yaṭūk, I. 22A, 151A.
Yayan. See Yain.
Yazīd, I. 183, 1694; II. 1238.
" (or Tazīd), I. 6, 6A.
" (called Ibn AṣṢa'īk ¹, I. 14, 370 2, 116A.
" Ibn 'Abd AlMalik (the Khalifa), I. 17, 13A, 33A; II. 50A, 68A.
" ¹ AlHakam, I. 555, 1472, 63A, 91A; II. 438.
" ² AlMuhallab, I. 985, 63A, 79A; II. 68A.

¹ Properly Yazīd Ibn 'Amr Ibn Khūwailīd aṣṢa'īk (AKB. I. 206).
² For "Zaid" here read "Yazīd (see TSh. 404, Mb. 38, AKB. III. 139).
INDEX OF PROPER NAMES.

Yazid Ibn AlWalid (the Khalifa), I. 1716; II. 871, 49A-50A.

" " Ĥâtim, I. 704, 75A, 114A.

" " Mansûr, Pref. xiv.

" " Mu'âwiya (the Khalifa), I. 893, 67A, 89A-90A, 140A, 199A; II. 143, 50A.

" " Mukharram, II. 704.

" " Nahshal, I. 73, 75-6, 26A.

" " Tharwân. See Ḥabannaşā.

" " 'Umar Ibn Hubaira, I. 122 (l. 12, "thy father"), 859 ("Ibn Hubaira"), 35A, 132A-3A.

" " Usaid, I. 704, 114A.

" " Ziyâd (or Ibn Rabî’a, or Ibn Mufarrigh 1), I. 281, 70A; II. 1628.

Yazids, I. 704.

Yu‘ailī, I. 21A.

Yûsuf Ibn ‘Umar, I. 37A.

Z.

Z (AzZamakhshari), Pref. xii, xvii-viii, xx, xxvi, xxviii, xxxi-ii, xl; I. 275, 616, 623, 761, 120A; II. 32, 109 624-5, 652, 974, 1281, 1496, 1536, 126A.

Zabbân, II. 1576.

Zabyān, I. 26.

Zachariah, I. 32, 1148, 1160; II. 983.

Zâ‘id Ibn Sa‘sa‘a, II. 61.

Zaid, I. 16-7, 13A.

" (the poor lover), I. xvi, 1A.

1 See note on Ziyâd Ibn Abihi below.
Zaid (Race of), I. 1720.
  " alFawāris, I. 99A, 212A; II. 397.
  " AlKhail (or AlKhair), I. 561, 884, 1553, 1617, 1619, 92A; II. 325, 625.
  " AlMaṣārik (of the battle-fields), I. 17.
  " Ibn 'Ali, I. 549, 1142, 91A.
  " " 'Amr Ibn ĀsSa'îk. See Yazid Ibn ĀsSa'îk.
  " " " Nufail, I. 104A; II. 951.
  " Arkhâm, I. 175, 60A; II. 396, 15A.
  " Āslâm, II. 22A.
  " Kahlân, II. 56A.
  " " Malik, II. 79A.
  " " Manāt, II. 71.
  " " Muhalhil. See Zaid AlKhail.
  " " Thābit, I. 820, 14A; II. 1365, 21A, 23A, 61A.
  " Manāt Ibn Tamīm, I. 187A; II. 144A.

Zaids, I. 866, 1454.

Zain al'Ābidin. See 'Ali (the Younger).
Zainab, II. 685.
  " (daughter of the Sahmi), II. 1348.
Zainabs, I. 1454-5.
Zakkkûm, II. 481.
Zālim. See AlHārith Ibn Zālim.
Zamakhshar, Pref. xvii.
Zamzam, I. 181; II. 308.
Zayyāba, I. 492, 88A.
Zibriḳān. See AzZibriḳān.

Zimmān Ibn Mālik, I. 128A.

Zirr Ibn Ḥubaish, II. 22A, 146A.

Ziyād, II. 338.

" (friend of Abu-nNajm), II. 1000.

" See AnNābīgha adhDhubyānī.

al'Ajām, I. 24A; II. 25, 370, 804, 38A.

al'Ambari, I. 1593.

Ibn Abihi (or Ibn Ummihi, or Ibn 'Ubaid, or Ibn Sumayya, or Ibn Abi Su‌fyān), Pref. iii-vi, I. 368 1, 70A-1A.

" 'Amr Ibn Mu'awiyah. See AnNābīgha adhDhubyānī.

" Ḥamal [Ibn Sa'd (T. 608, MN. I. 256, IV. 137)] atTamimi, I. 897, 97A; II. 50A.

(AlMarrār) Ibn Munkīd[ Ibn 'Amr (AKB. II. 395)] atTamimi 3, I. 897, 1581, 97A.

" Sayyār, II. 135.

" Wāṣil [asSulami 3 (AKB. II. 276)], I. 384.

Ziyāda Ibn Zaid, I. 98A.

Zj (AzZajjāj), Pref. xii; I. 1526, 194A; II. 476, 96A.

Zji (AzZajjājī), Pref. xxvii; I. 435, 194A; II. 581, 26A.

Zodiac, II. 609.

Zufar Ibn AlHārith, I. 1602; II. 608.

1 See AKB.'II. 211, where the verse is said to be by Yazid [Ibn Ziyād] Ibn Rabi'a Ibn Mufarrigh AlHimyari.

2 AlHanzali, of Ṣadāyy Ibn Mālik Ibn Ḥanṣala, al'Adawi, one of the Banu-Adawiya, of Tamim (TSh. 439, AKB. II. 394-5), an Islami poet in the Umawi dynasty, one of the contemporaries of AlFarazdaḳ and Jarir (AKB).

3 One of the poets of the Banu Sulaim, and a heathen (AKB).
INDEX OF PROPER NAMES.

Zuhair aṣṢatm (or alAkbar), I. 167A.


"" "" Janāb, I. 87A.

"" [" Jusham (AKB. III. 494)], I. 1732.

"" "" Mas'ūd, I. 79.

"" "" Murra, II. 144A.

Zuhaira, I. 1189.

Zulaim Ibn Ḥanzala, I. 125A.

Zumail Ibn AlḤārith, I. 57A.

Zur'a, II. 117, 1298.

Zuraīk, I. 146, 40A; II. App. xiii.

Zurāra 1, I. 884.

"" Ibn Farwān, I. 167A; II. 5A.

Zur Grammatik, II. 39A.

Zutt, II. 1193.

1 Ibn 'Udas, a chief of Tamūm, father of Lakīt, Ḥajib, and Ma‘bad (See 1D. 144-5).
INDEX OF SUBJECTS.

References to the text imply references to the corresponding notes, additions, and corrections. References to the notes are given only in special cases.

When the number of references is large, a selection is often made.

A.

Abbreviated and Prolonged, I. 24, 383, 847-51, 855, 864-6, 876, 879-80, 1234, 1502-11, 47A; II. 814, 819-26.

Abstract and Concrete, I. 4, 8, 12, 103-4, 410-1, 762-3; II. 1113.

Abstraction, abstractive, I. xxxix-xlili, 120A; II. 130A.

Abundance (or Cause of abundance), I. 1750-4.

Accident, I. 412, 655, 1513-5, 1559, 1662, 1664, 1671-2; II. 1, 4, 131, 170, 204, 296, 533.


Action, I. 1515.

Active participle, I. 1299, 1485-95, 1512, 1606-50, 1675-82; II. 737, 1093.

" verb (or voice), II. 88, 94-5, 245, 280.

Address, I. xlili, 678.

Adjective, I. 6A.

Adjuration, I. 318; II. 564, 891, 910-5.
INDEX OF SUBJECTS.


" (Compound), I. 814-7.

" (Final). See Finals.

" (Uninflected). See Uninflected adverbs.

Adverbial object, I. 45, 217-27.

Affirmation. See Assent.

" , affirmative, and Non-affirmation, non-affirmative, I. 297-8, 300-1, 304-5, 312-3, 315-7, 1476, 1478; II. 188-9, 211-2, 514, 516, 519, 553-4, 556-7.

Affixes, II. 245.

Agent and Pro-agent, I. 44, 46-76, 98, 152-5, 457, 520, 544-6, 1573-4; II. 96, 98, 120-1, 125-32, 167, 221-2, 224-5, 228, 230, 238-40, 299-300, 80A-1A.

Alleviation of Hamza, I. 676-7; II. 537, 736, 930-87, 1057, 1212, 1396-7.

Alliterative sequent, I. 393-4, 399-400.

Allocution, I. 5, 438, 516-8, 570; II. 565.

" (Particles of), I. 570-1, 575; II. 284, 565-6.

Alphabet. See Letters.

Amplification (Particle of), I. 121A; II. 9, 610, 897.

Anacoluthon, anacoluthic, I. 9, 120, 428, 430-7, 439-40, 475, 477-8; II. 75.

Annexure, I. 75, 240, 26A.
INDEX OF SUBJECTS.

Annullers of inchoation, annulling, annulled, I. 88, 100, 323, 333, 554, 733, 36A; II. 133, 198, 303, 386, 52A.

Anomalous, I. 960; II. 1337.

" Tanwin, II. 703.

Antecedent. See Appositive, Corroborative, Coupled, Epithet, Substitute, and Syndetic explicative.

Antiphrastic diminutive, I. 601, 1165.

" malediction, II. 107A.

Aorist, I. 519, 550, 662, 1607; II. 8-39, 246-54, 520-1, 544, 1070, 1092, 1131, 1137, 1158, 1161, 1405, 1448, 1455, 102A.

Aoristic letter, I. 519, 1770; II. 11-12, 88, 245, 690, 829, 1070, 1073, 1094, 1161, 1405, 1808, 1823, 1825, 1834 (ll. 19-20), 81A.

Apastic. See Plastic.

Apocopate, apocopation, I. vii-viii, xx, 662, 760, 765; II. 55-87, 528, 539, 636-7, 826-9, 1010-1, 1014-5, 1018, 1166, 1169, 1574, 1576, 1694, 1696.

Apocopative, I. vii, xx, 806; II. 9, 22, 45, 55-8, 528, 533, 574, 759-60, 828, 1575, 33A.

Apodosis. See Condition.

Apposition, I. ix, 1, 337.

Appositive and Antecedent, I. viii-x, xx, 45, 165-9, 341, 387-498, 551, 554, 597-8, 770, 1591-4, 1635, 1646-9, 1682; II. 574.
INDEX OF SUBJECTS.

Appropinquation (Verbs of), I. 88; II. 198-218.

Approximation (Particle of), I. 272; II. 284, 602-9.

Article (Determinative particle, ل، ل، or لـ), I. 2, 11-18, 173-5, 346-8, 475, 813, 1297, 1483-4, 1587, 1674-5, 1678, 1711-3, 6A, 13A-5A; II. 669, 671-80, 704-5, 958-63, 1025 (l. 20), 1030 (l. 17), 1039, 1051, 1065-6, 1070, 1073-4, 1080-3, 1330, 1338 (l. 9), 1744, 1777-8, 1804, 1842-6.

Assent and Affirmation (Particles of), II. 284, 553-63, 883.

Assimilate, assimilation, to direct object. See Direct object.

Assimilated to the verb (Particles), I. 320; II. 284, 386-443.


Attribute. See Subject.

Attribution, I. 2-3, 45, 48, 77, 88; II. 9.

Attributive compound, I. 6, 844, 1252, 1376, 1380.

Augment, I. 1760, 1770-2, 1800, 1811; II. 254, 1091-3, 1158.

Augmentative, augmentativeness, and Radical, radicalness, I. 1036, 1771; II. 736, 1091-1181, 1186, 1347.

Augmented, I. 1770.

Augmentative (Letters of). See Letters.

Augmented infinitive noun, I. 1573.

Augmented noun, I. 1760-1; II. 1464.

Augmented quadriliteral, I. 158A; II. 1676.
INDEX OF SUBJECTS.

Augmented quadriliteral noun, I. 1800-7; II. 1050.

" " verb, I. 1529; II. 280-2.

" " quinqueliteral, I. 158A.

" " noun, I. 1811-13.

" " triliteral, I. 158A; II. 1288, 1675-9.

" " noun, I. 938, 1770-95; II. 1050, 1455, 1681.

" " verb, I. 1529; II. 254-79, 282, 1450.

" verb, II. 245.

Auspicatory formula, II. 999.

B.

Backed rhyme, II. 1544.

Barrier, I. 524, 526, 1767; II. 1076-7, 1209, 1211.

Beginning, II. 17, 988-9, 1047-8, 1066, 1078-9, 1092 (l. 8), 1146, 1149, 111A.

Belonging, I. 290-1, 415-6, 802, 1299, 85A.

Betwixt and between, Betwixt-and-between, I. 815; II. 931-3, 935-9, 944-50, 972, 977, 979, 984-5, 1004, 1006.

Biform expression, II. 1197, 1283.

" letter, I. 1195, 1364.

" and Uniform proposition, I. 100-1.


Binding (the rhyme), II. 834. See Bound.

Blame. See Praise.

Bound rhyme, II. 701, 832, 44A. See Binding.
INDEX OF SUBJECTS.

Broad J, II. 1401, 1717.

" J, II. 1717.

Broken plural, I. 62-3, 855-6, 1137-9, 1155 (II. 11-2), 1256, 1391-2; II. 737.

" " and Diminutive, I. 567-8, 972, 1163, 1195, 1199, 1208, 1212, 1223; II. 1093, 1200, 1310-1, 1320.

C.

Cardinal numeral, I. 1485-8.

Case or Fact or Unknown (Pronoun of the), I. 508, 551-4, 613, 804; II. 181-2.

Cases of declension (or inflection), I. 44-5, 420, 422-3; II. 165.

Causative object, I. 45, 235-8, 1742; II. 125.

" particle, II. 284, 590, 662-4.

Cautioning, I. 196-8, 200-1.

Change (mode of alleviation), II. 931, 933, 936-7, 984, 1250.

Chronology, I. 1498.

Circumscribed agent or object, I. 50-2.

" indeterminate, I. 95.

Circumstantial evidence, I. 1112.

" proposition, I. vi, xvi, 94; II. 176.

Cognomen, I. 5, 8-10, 12.

Coinage, coined (form or proper name), I. 7, 514, 1013, 7A; II. 677, 1277.

Collective generic (or, briefly, Generic) noun, and Noun of unity, I. 62-3, 862, 1053-63, 1072-3, 1089-91, 1119, 1123, 1143-5, 1225-6, 1383, 1443, 1563-7, 1569; II. 108A,
INDEX OF SUBJECTS.

Commencement (Verbs of), II. 199, 216-8.

Commensurable and Incommensurable, I. 1531-2, 1536, 1545; II.
257-8, 1094, 1399, 1445, 1455, 1465, 1687-9.

Commiseration or Pity (Accusative of), I. 190-1.

" (Epithet of), I. 120, 404, 437-40, 484.

" (Syndetic explicative of), I. 484.

Common, II. 736, 1730.

" expression, I. 1750.

" gender, I. 867-9, 1026, 1133-7, 1148-50, 1466, 1653.

" processes, II. 736-1850.

" substitution, II. 1185-90.

" to men and women (Names), I. 1117.

Comparatival م, I. 310, 1704-13, 1725.

Comparative infinitive noun, I. 149, 41A-2A.

Comparison, I. xxxiv-vi, 245, 411, 567, 594, 718.

" (Particle or ك of), I. 245, 567, 836; II. 298, 368.


" (Tanwin of), I. 1-2, 722; II. 700-1.

Complement. See Essential.

Complete and Defective, I. 23, 1187-9, 1193-4.

" " Incomplete determinate and indeterminate, I. 614-5, 629-30; II. 399.

" " " noun, I. 153, 284-6, 590, 802, 124A.
Complete declension. *See* Declinability.

" number, II. 474.

" sentence, I. 297-8, 301, 315; II. 537-8.

" verb, I. 284, 286.

" word, II. 1370.

Complex-conjoined, II. 1406.

" -separate, II. 1407.

Composition, I. 31, 34, 621, 811-2, 877, 1184, 1387, 49A.

Compounds, I. 6-8, 500, 505, 811-22, 877-9, 1172-3, 1181, 1188, 1252, 1273-4, 1376-88, 1457-61, 1484, 1811, 77A.

Concomitate object, I. 45, 227-35, 1742, 35A; II. 125.

Concord with form (or letter, or apparent inflection) or with place or sense, I. 313-4, 329-30, 358-62, 631-3, 782, 858-9, 1500, 1591-4, 1635, 1646-9, 1682; II. 292.

Concrete. *See* Abstract.

Concurrence (or Combination) of quiescents, I. 890, 1799; II. 702-3, 736-7, 988-1046, 1532, 1684, 1776, 1802, 1807-9, 1831, 1843.

Condition (or Protasis) and Correlative (or Apodosis), I. vii-viii, xx, 130, 763, 768-72, 775, 804, 1475, 36A; II. 9, 55-74, 76-87, 521, 928-9, 52A.

Conditional inchoative, I. 130-1.


" noun and Correlative, I. 49, 91, 612, 801-6, 824-5, 1278.
INDEX OF SUBJECTS.

Conditional particles, II. 284, 627-61.
  " proposition, I. 101, 33A; II. 58-62, 18A.

Conformable, conformability, and Unconformable, I. 1007, 1027, 1513-4, 1607, 1676-7; II. 1149, 1277, 1513-4, 1536.

Conformation, I. 1034, 1045; II. 1102-3, 93A.

Conformity. See Correspondence.

Conjugating (Mode of), I. 679; II. 1406.

Conjugation, I. 1543; II. 258-9, 261, 279, 282, 1470-1, 1473-4.


" particle "  "  I. xii-iii, 3, 248, 310, 598, 755; II. 236, 284-7, 371, 537.

"  "  "  J for L  "  "  I. 59, 248, 586, 594-600, 607 (ll. 6-8), 1629-31, 1657, 36A; II. 304, 676, 1065, 1070, 1072-3.

"  "  "  ّ  "  "  I. 588, 628, 648-51.

" (or Tā‘ī) ّ  "  "  I. 21, 404-6, 442, 450, 587-8, 644, 737-8; II. 1577, 155A.

Conjunctions (or Copulatives), I. 312, 394, 808, 841, 35A, 73A, 128A; II. 22, 24-34, 284, 355-6, 444-519, 526, 528, 617-8, 925-7.

Conjunctive. See Conjunct.

"  (Affix to final short vowel), I. 525, 527-8; II. 787, 793, 851 (ll. 17-8), 860-6, 869, 1024.
INDEX OF SUBJECTS.

Conjunctive and Disjunctive excepted or exception, I. x, 296-9, 301, 310, 73A-4A.


Hamza or ١, II. 460, 495-7, 506-12.

Connected, I. 401, 415, 420, 469, 1663, 1678-9, 1681, 1683-6, 85A; II. 200.

denotative of state, I. 265, 66A.

epithet, I. 416-20, 423.

with verbs (Nouns), I. 1512-1759; II. 1051, 1456.

Connective, I. 173, 581, 606, 644, 1698; II. 235, 237.

(or Corroborative or Redundant) particles, I. 172, 312, 755, 773; II. 189, 241, 284, 297, 354, 371-2, 374, 528, 561, 567-77, 729, 731, 1575.

Consecutive alterations, I. 1203.

corroborative particles, II. 404, 1358.

Hamzas, II. 933, 956-8, 963-87, 1255.

mobiles, I. 49, 813, 1462, 1799; II. 697, 1049, 1627.

soft letters, II. 1216.

synonymous particles, II. 404, 1358 (LAM 2-3).

transformations, II. 1205, 1207, 1243-4, 1246-7, 1268, 1284, 1529, 1569, 1624-5, 1748.

INDEX OF SUBJECTS.

Consonance, II. 739, 751, 755.

Consonant, I. 862, 883-4, 1056; II. 1047, 1401.

" " and Dissonant, II. 1380, 1382-3, 1719.

Contest, I. 63-72, 508, 598.

Continuity or Continuous speech. See Pause.

" " " time, I. 344, 1621, 1632, 1635, 1643.

Continuous or Discontinuous negation, II. 534-6.

" " " past, I. 1676.

Contracted (ِٰن, etc.), I. 1577; II. 20, 416-25, 428, 432-6.

Conversion, I. 1197; II. 737, 775, 933, 1183-4, 1241, 1371, 1396-7, 1441, 1555, 1672, 1741-4, 129A.

Coordinate and Standard, I. 1036; II. 1092-3, 1691-2, 165A.

Coordinates of agent, I. 44.

" " " dual, I. 27, 1307-8.

" " " object, I. 45; II. 119.

" " " perfect plural masculine, I. 27, 870-2, 1307-8, 1424.

" " " " feminine, I. 29, 1307-8.

" " " quadriliteral noun, I. 1036, 1042.

" " " " verb, I. 1531; II. 257-8.

" " " " لَدْخُرَجَل, II. 258, 281.

" " " " تَدْخُرَجَل or تَفَعَّلَلْ, I. 1530, 1543-4; II. 257-8, 281.

" " " " تَفَعَّلَلْ, I. 1540, II. 257.

" " " " كَانَ, etc., II. 171, 205.
INDEX OF SUBJECTS.

Coordination, I. 1531, 1770, 1813; II. 257-8, 737, 830, 1091-4, 1128-30, 1554, 1678, 1691-2, 92A.

" (Tanwin of), I. 714 (ll. 2-5), 716.

Coordinative and Non-coordinative, I. 1047, 1092, 1771, 1800; II. 1106-7, 1347-8, 1445-6, 1675, 1678.


Copulatives. See Conjunctions.

Correlative of condition. See Condition.

" " conditional noun. See Conditional noun.

" " excitation, II. 70, 80.

" " oath. See Oath.

" " requisite verbal noun, I. 662.

" " إن, I. xx.

" " إنا, I. xx, 777.

" " بَنَا and بَنَّا, I. 772-3, 775-8, 121A.

" " كَفْ, I. xx, 806.

" " لَا, I. xx, 777, 795-7.

" " مَلَأ, I. xx; II. 644-5, 647-8, 896, 52A.

" " مَلُو, I. xx, 6A.

" " مُلَامَا, I. xx.

Correlatives (Eight). See Eight.
INDEX OF SUBJECTS.

Correspondence or Conformity (Imâla for), II. 740-1, 743-4, 763.

Corroborative denotative of state, I. 263-8, 282-3, 1558.

detached pronoun, I. 492-4.

epithet, I. 403, 435.

formation, II. 263, 278.

infinitive noun (or unrestricted object), I. 140-1, 143-4, 147-9, 1576-7, 38A-41A.

(or Redundant) noun, I. 630.

substitute, I. 468, 475-6, 481.

، I. 618; II. 574.

، I. 630.

， I. 558-9, 760; II. 2-3, 9, 16a-b, 234, 284, 706-18, 871-3, 882, 896-8, 900, 904-5, 1008, 1012-4, 1016-9, 1028-9, 1158, 1253-4, 112A.

and Corroborated (or Antecedent), I. 166, 388-400; II. 1106.

(Oath and Correlative), II. 874, 885.

particles, II. 389, 404, 1358.

See Connective.

Coupled (or Syndetic serial) and Antecedent, I. 165-6, 388-9, 478-9, 491-3, 545.

Coupling, I. 545, 837, 842-3, 1424, 1470, 1646-9, 1680; II. 80-2, 162-3, 292, 353 (ll. 4-9), 355, 406-15, 444-54, 466-70, 927-8.
Covenant, II. 884.

Covered, covering. See Letters.

Covert. See Latent.

Crude-form, II. 1103, 1179, 1349, 1403.

Curtailed and Uncurtailed diminutive, I. 1274-8.

" " " vocative. See Curtailment.

Curtailing elision. See Elision.

Curtailment, I. 191-4, 463-4, 87A; II. 1207-8.

D.

Damm, Damma, I. 1311-2; II. 783, 1025-7, 1029-38, 1044-5, 1078, 1400-1, 1735.

Dating, I. 1142-3, 1466-8, 1498-1501, 169A.

Day and Night, I. 1428, 1435-7, 1466-9.

Dead (letter), I. 1236; II. 1214, 1265, 1529.

Decimal, I. 1433, 1471, 1475-6, 1490, 1494.

Declension, I. 1, 19-44, 1181-5; II. 699, 702.

Declinable and Indeclinable, I. 28, 30, 500, 1166-7, 1188, 1283-94, 1502-3, 29A; II. 768, 1575, 1577.

Declinability or Perfect declinability or Complete (or Triptote) declension (Tanwin of), I. 1, 666, 708, 716, 11A; II. 699, 702-3, 29A.

Defamation (Epithet of), I. 437.

Defective (Deficient in a letter). See Complete and Defective.

" " ( " " " inflection), I. 24-5, 43, 883, 846-7, 855, 864, 879-80, 1218, 1464, 21A-2A, 47A; II. 814-9, 823, 1406.

" " (Unsound in J) and Non-defective, I. 1020-1, 1533, 1547; II. 1406, 1604, 157Δ.
Deficiency, I. 1218, 1810; II. 1406.

Deflected (rhyme), II. 1740-1, 1781.


Denotative, and Subject, of state, I. xx-i, 45, 238-78, 280-8, 292, 401, 444, 612-4, 768, 816-8, 1743, 74A; II. 232-3, 299.

Dependence (on verb, etc.), I. 152, 811; II. 294-9.

Deprecation, II. 522, 526, 530-1, 538.

Derivation, II. 1113, 1126, 1129, 1137, 1142-6, 1154, 1158, 1163-6, 1172-3, 1177-9, 1197-9, 1211, 1299, 123A.

Derivative and Non-derivative. See Original and Primitive.

Detached. See Attached.

Determinate, determinateness, determination. See Indeterminate.

Determinative particle. See Article.

Deviation, I. 31, 34, 36-7, 42-3, 789, 1181, 1184-5.

Diminutive and Non-diminutive, I. 90, 601, 867, 1163-1294, 1579, 1626-7; II. 737, 990-1, 1129, 1310-1. See Broken Plural.

INDEX OF SUBJECTS.

Direct object (or, briefly, Object), I. 45, 49-54, 152-218, 1299, 1738-42; II. 96-118, 120-1, 126-8, 131-2, 238, 292,

" " (Assimilate, or Assimilation, to), I. 222, 1631, 1658, 1662, 1672-4, 1679, 1683, 1685, 1739-40; II. 97.

Disapproval (or Disapprobation), II. 288-9, 291, 543-4, 617-20, 728-35, 774.

" " (Hamza of). See Hamza.

" " (Particle "",) II. 284, 291, 728-33.

Disjunctive. See Conjunctive.

Dissolution. See Incorporation.

Dissonant. See Consonant.

Distance (J of), I. 572-4, 578, 1289; II. 669, 671, 1168, 1176-9.

Distinctive pronoun (or Support), I. 546-51, 658; II. 154.

Distraction, I. xix, 202-13, 1680; II. 302, 531.

Distributive (infinitive noun), I. 146, 40A.

" " (numeral), I. 1495-8.

Dotting, II. 1213, 1217, 1493, 141A.

Double guttural. See Letters (Guttural).

" letter, II. 1407-8, 1525-6, 1548, 1584, 1632, 1752, 1763, 87A.

Doubling, I. 516, 573-4, 579, 582-3; II. 108-10, 92A.

Doubly transitive, II. 113, 115, 346.

Dual, dualisation, I. 17-8, 25-8, 149, 162, 324, 327-9, 354, 395, 397, 563-4, 568-70, 842-61, 877-8, 1071, 1423-4, 1426, 1761, 14A, 42A; II. 289, 291, 697, 1065, 1206-7, 1372, 130A.
INDEX OF SUBJECTS.

E.

Eight (, of), II. 474-5.

" correlative, II. 26.

Ejaculations. See Verbal nouns.

Elementary numerals, I. 1423.

Elevated, elevation. See Letters.

Elision, I. 170, 1168-70, 1301-2; II. 537, 736-7, 775, 889-90, 931, 1006-9, 1016-7, 1051-62, 1064-5, 1396-7, 1416-27, 1441, 1459-64, 1555, 1567-8, 1833-50, 133A.

" (Accidental), II. 1208.

" (Arbitrary), I. 1216; II. 1399, 161A.

" as forgotten, I. 875-6, 1213-4, 1216, 1218-20, 1244, 1360; II. 1051.

" (Curtailing), II. 1399, 1833.

" (Euphonic), I. 1216, 1219; II. 1399, 1833, 161A.

" (Imaginary), II. 1064.

" (Regular and Irregular), II. 1397-9, 1833.

" for cause, I. 855, 1360; II. 1399, 1833.

" of aoristic letter, II. 88.

" " Hamza of , I. 1652; II. 88, 980-1, 1398, 1417.

" " letter from declinable triliteral noun, I. 1188-9.

" " " vocative, I. 191, 463-4.

" " of dual or plural, I. 327, 329, 342, 348, 582-4, 607, 846, 860, 863-4, 888, 1625-6.

" " " inflection, I. 559-60; II. 15.
INDEX OF SUBJECTS.


Ellipse, I. xxvii, 222, 381, 458; II. 112, 204, 522.

Enallage, I. xxxii-iv, xlii-iii, 1615, 5A-6A; II. 1572.

Enunciation (Announcement), I. 624, 663.

Enunciatory indicative, II. 16A.

Epithet (or Qualificative) and Qualified (or Antecedent), I. xx-i, 4, 8, 31-2, 34-7, 76, 78, 80-3, 89-90, 130, 151-2, 166-7, 173, 238, 247, 251, 253, 268, 280, 330-1, 365-6, 388, 400-65, 492, 544-5, 866-70, 874, 881-4, 911-7, 923-4, 937, 989, 995, 1123, 1130-7, 1223, 1269, 1276, 1429, 1453-4, 1580, 1681, 1697, 6A, 50A, 152A; II. 97, 179-80, 299-302, 373, 1151, 1211, 1271, 1599.

Epithetic, I. 78, 46A.
INDEX OF SUBJECTS.

Essential and complement, I. 45, 55, 238, 280, 305-6, 504, 544, 1613, 23A; II. 121.

" (opposed to Redundant), I. 163; II. 369.

Etymology, etymological, I. 557, 1168, 1677; II. 736-7, 1058, 1106, 1185-6, 1188, 1190, 30A, 106A, 149A.

Euphonic change, II. 1262.

" elision. See Elision.

" quiescence, II. 33A.

" transformation, II. 1051.

Examination of student, I. 609.

Excepted and General term, and Exception, I. 45, 296-319; II. 376-8.

" proposition, I. x.

Exceptional particles, I. 297; II. 284, 298, 564.

" proposition, I. 74A.

" expressions or words, I. 297, 307, 309-10, 686.

Excitation, II. 554-5.

Excitative particles, II. 284, 595-601, 1781.

Exemplification. See Measurement.

Exemption, exemptive, I. 732; II. 523, 531, 894.

Exercise (Grammatical), I. 609.

Expansive, expansiveness. See Letters.

Explanation. See Substitute.

Explicative. See Expository and Specificative.

Explicit (opposed to Pronominal), I. 47, 54-63, 391, 394-5, 471-4, 509-10, 593-4, 1733-8; II. 221-2, 224-5, 233, 151A-2A.
Exponent. See Specificative.

" of pronoun, I. 71-2, 506-9, 511, 517, 554, 1426.
" suppressed operative, I. xviii, 205, 208, 213; II. 302.

Expository (or Explicative) particles, II. 20, 284, 578-81.

" proposition, I. ix, xvii-xix.

Extended adverb, II. 118.

" ینه, II. 1160.


F.

Factitive, I. 1488.

" verbs. See Mental.

Fatḥ, Fatha, I. 1341; II. 738, 763-8, 1025, 1027-44, 1046, 1400-1, 1735.

Feminine. See Masculine and Feminine.

Feminization, I. 31, 34, 38, 1113-9, 1127, 1137-40, 1184; II. 1129-30, 1254.

" ( | of), I. 32-3, 881, 993-7, 1115, 1145-62, 1171, 1180-1, 1231-4, 1301-2, 1328, 1327-8; II. 1261.

" (Mobile ین or | or of), I. 866-72, 875, 879, 881, 904, 1113-4, 1119-37, 1171-2, 1180-1, 1187-8, 1194, 1221-31, 1235, 1301-4; II. 1, 837-47.

" (Quiescent ین of), I. 58-63, 517-8; II. 1, 4, 284, 697-8, 837-8.

Final (Predicaments of), II. 737.

Finals (or Final adverbs), I. 378, 725, 729-32, 743.

Firsts and Seconds, I. 1453; II. 456-7.
INDEX OF SUBJECTS.

Five paradigms, I. 558-9; II. 15-16a, 1014, 1158, 1774-5, 82A.
" particles. See Six.

Foreignness, foreign, I. 31, 34-5. 38-40, 1125, 1184, 1811; II. 974, 1126-7, 1143, 121A.

Formation, II. 736-7, 1403-7.

Formations. See Intensive and Verbal.
"

Formative (or Preformative). See Letters.

Foundation (Element of rhyme), II. 1227.

Future, I. 1574-5, 1594-5, 1621, 1629, 1632, 1635-7, 1657-8, 1676, 67A; II. 1, 8-9, 89, 294, 302, 522, 622.

Futurity (Particle of), I. 272; II. 284, 610-4.

G.

Gender. See Masculine and Feminine.

General term. See Excepted.

Generic determinate (or determination), I. xxi, 65A, 75A; II. 299.
"
negative, I. 44-5, 137, 323-5, 349, 500; II. 520, 522, 525.
INDEX OF SUBJECTS.

Generic noun (or name), I. 4, 11, 18, 184, 288, 1123, 1236, 1269, 53A; II. 674, 1199, 1211, 1262.

,, " See Collective and Integral.
,, proper name, I. 5, 10-3, 694, 696, 699, 709, 1603; II. 1199.
,, substantive, I. 405-6, 409-11.


Guttural. See Letters.

H.

Hamza (or Alif), II. 775, 798-802, 806-13, 815, 824-5, 877-8, 889-
90, 920-5, 1093, 1095-7, 1101, 1106, 1113, 1115-24,
1141-2, 1146, 1180, 1183-5, 1198, 1200-1, 1203-36, 1335-6,
1390, 1398, 1403-4, 1407, 1672-4, 1683-4, 1702-4, 1712-5,
1719, 1739, 1757-61, 1766, 1790.

,, See Alleviation.
,, ,, Conjunctive and Disjunctive.
,, as aoristic letter, II. 11, 965, 975-6, 980.
,, ,, unsound letter, II. 1409, 1404, 1457, 1612, 158A.
,, ,, vocative particle, II. 550-2.
,, (Compensatory), II. 1051-2, 1054-5, 1057, 1059, 1062,
1064-5.
,, (Interrogative), I. 476; II. 289, 544-5, 554, 557-8, 615-26,
729, 731, 920, 923-5, 941, 954-5, 975,
982-3, 1003-5, 1080-7, 58A.
,, of accomplishment, II. 1069.
,, ,, disapproval, II. 543-4, 553, 617-20.
,, ,, equalisation, II. 460, 506-7, 619.
INDEX OF SUBJECTS.

Hamza of transport or of ج، I. 1699; II. 107-10, 113 5, 135, 241, 265-6, 1398.

,, (Prosthetic), II. 1068.

Hearsay, I. 1312.

Historical (denotative of state), I. 244.

,, or Historic (present), I. 1632, 1643, 1649; II. 10-1.

Hollow, II. 1405-6.

Homonymous, I. 532.

Homonymy, I. 402, 1106-7, 1131.

Honorific (gender or number), I. 514, 520, 530-1.

Hyperbolic comparison, I. xxxv.

Hypercatalectic Tanwin, I. 2; II. 701-2.

Hysteron-proteron, II. 299.

I.

Imāla, I. 700, 706, 1286; II. 736, 738-71, 820, 1380, 1401, 1413-4, 1716.


,, (Tanwin of), II. 703.

Imperative mood (or verb), I. 499-500, 519, 544-5; II. 2, 88-95, 826-9, 956-8, 1010-1, 1035-9, 1050-1, 1071, 1092, 1696-1700, 33 A, 43 A.

,, proposition, II. 543.

,, J. See Lāms.

Impletion, I. 515, 522, 524, 526-8, 563, 773, 1030, 1409, 1655; II. 288, 290-1, 1447.
INDEX OF SUBJECTS.

Inception (J of), I. 97, 249-50, 769, 1614, 6A, 120A-1A; II. 8-9, 401-6, 561, 669, 671, 690-6, 875, 878, 893, 918, 1074, 1085-7, 1090, 1357.

" (, "), II. 76, 471.

Inceptive enunciation, II. 77.

" indicative, II. 75, 1574.

" interrogation, I. 623.

" letter, II. 932-3, 1047, 1066.

" number, II. 474.

" particles, I. 771; II. 322-3, 471, 516, 518, 543-5, 1074.

" proposition, I. xi-ii, 74A; II. 547.

Inchoation, I. 49, 77, 87-8, 419, 554; II. 167, 300, 472.

" (, of), I. 268, 67A; II. 472.


Incommensurable. See Commensurable.

Incomplete. See Complete.

Incorporation and Dissolution or Separation, I. 633, 921; II. 676, 736-7, 936, 938, 940, 944, 965-7, 970-1, 973-4, 986, 990-1, 993-6, 1021-2, 1035-43, 1073-4, 1108, 1148, 1182, 1185-6, 1245, 1340, 1371-2, 1580, 1627-38, 1640-5, 1663-1850, 165A, 171A.

Indecinable. See Declinable.

Indeterminate and Determinate, Indeterminateness and Determinateness or Determination, I. xx-i, 16-7, 31, 40, 85-97, 110-1, 127-8, 130, 134, 139, 257-63, 280, 283-4, 320, 326-7, 335-7, 339, 342-4, 346-9,
INDEX OF SUBJECTS.


Indeterminateness (Tanwin of), I. 1, 664-5, 707-9, 714; II. 699-700.

Indicative, II. 8, 13-21, 36-45, 47-51, 54, 545, 60, 74-7, 79, 826, 1158, 1570, 1573-4.

" or Indefiniteness (حَيْثُ), I. 559-60; II. 15-6, 689, 873, 1014 (l. 23), 1158, 1774, 1849.

Infinitival particles, I. 1574-7, 1585; II. 20, 284, 366, 371, 373, 582-94, 663.


" " (or, briefly, Noun) of modality, I. 1567-9.

" " " " " " unity, I. 1123, 1379-80, 1563-7, 1569, 1579.

Infinitivity, I. 345.

Inflected and Uninflected, II. 698, 737.

" noun, I. 19-498.

" verb, I. 653; II. 2-3.

INDEX OF SUBJECTS.

1305-6, 1393, 1446, 1457-60; II.
2-3, 234, 736-7, 828, 841, 854-5,
998, 1025, 1028-9, 1160, 1166,
1169, 1209, 1397, 1408, 1568-77.

Inflection (Не). See Indicative.

" of noun, I. 346, 376, 499, 511, 567, 843, 1458-61, 1472-4,
23A; II. 9.

" " verb, I. 19; II. 2-3, 9, 13-65.

Inflectional and Uninflectional, I. 308; II. 253, 719-20, 729, 731,
954, 1059, 1324-5, 33A.

" aplasticity, I. 722.

Initials of words, II. 676, 774, 1047-90, 1116, 1139, 1203, 1686,
1792.

Instigation, I. 201-2, 712.

Instrument ¹, I. 208-10, 806, 37A, 73A; II. 9, 55-8, 535, 574, 681.
See Jurative.

Instrumental noun, I. 1512, 1756-9.

Integral generic noun, I. 1091.

Intensive formations or paradigms, I. 98, 1024-6, 1404, 1559-60,
1562, 1614-23; II. 266, 272,
277-8.

Interpolated (или), I. 328; II. 345, 704.

Interpretation. See Substitute.

Interrogation, I. 567, 1102-3, 1475; II. 554-6, 558, 561, 680,
1085.

INDEX OF SUBJECTS.

Interrogative Hamza (or |). *See Hamza.*

```
instrument. *See Instrument.*
```

```
```

```
```

```
particles, I. 208, 246, 567; II. 284, 303, 553, 558 (II. 9-11), 615-26; 1781.
```

```
proposition or sentence, I. 298; II. 543.
```

```
. I. 824-5.
```

```
. I. 616-7, 619-20, 623-5, 627; II. 724, 852-3, 1166, 1168, 102A.
```

Intransitive. *See Transitive.*

Inverted comparison, I. xxxv-vi.

Invoked to help, I. 163-4, 183-4, 46A; II. 346.

Irony, ironical, I. 833-5; II. 621.

Ishmām, II. 123-5, 775-6, 779, 783-8, 801, 807-13, 826, 849, 944-5, 1001, 1077-8, 1401, 1477, 1479-84, 139A-40A.

J.

Jurative instruments or particles, II. 890, 905-10, 915-27, 1006, 55A.

```
proposition, II. 882-3, 913.
```

```
verb, II. 886, 905-6, 914.
```

Juratory proposition, I. 456, 592; II. 912.

K.

Kāsr, Kasra, I. 515, 1115, 1170-3, 1295-6, 1301-2, 1308-10, 1319; II. 1, 738-66, 769, 831-2, 988-9, 1021, 1024-40, 1043-5, 1078, 1324, 1400-1, 1449, 1735.
Labial. See Letters.

Lām (א) affixed to demonstratives. See Distance (א of).

" " (Broad). See Broad.

" " (Determinative). See Article.

" " distinguishing contracted from negative א, II. 418-9, 669, 694-6.

" " (Exceptional), II. 695-6.

" governing the apocopate, II. 17-8, 55, 669, 686-90.

" " " genitive, II. 22-4, 292, 338-48, 662-4, 669, 696, 905-7, 1307, 120A.

" " " " subjunctive, II. 669.

" " (Imperative), II. 55, 94-5, 669, 686-90, 1035-90.

" " (Inoperative), II. 669-71.

" " (Interpolated). See Interpolated.

" " (Letter), II. 1095, 1102, 1139-40, 1167-8, 1176-9, 1183, 1185-6, 1188-9, 1191-3, 1195, 1367-8, 1391-3, 1709-10, 1712, 1715, 1717, 1720, 1726, 1723-9, 1732, 1735, 1739, 1744, 1746-7, 1750-1, 1772, 1776-87, 1789, 1818, 1842-6, 1848.

" " (Measure-letter). II. 1098, 1103, 1105, 1208.

" of correlative of oath, I. 249-50, 17A, 121A; II. 9, 669-71, 680-1, 891-8, 905.

" " " " ši, and ši, II. 669-70, 686, 896.

" " " determination. See Article.

" " " inception. See Inception.
INDEX OF SUBJECTS.

Lām (ل) of invocation to help, I. 168-4, 183; II. 338, 346.

" " " strengthening. See Strengthening.

" " " wonder I 164-5, 183: II 338, 344-4, 669, 671.

" " " ٌٌٌٌٍٍ, II. 669, 1088.

" " (Precatory), II. 17, 55, 687.

" " (Preposition). See Lām (ل) governing the genitive.

" " (Prothetic). See Prothetic.

" " (Redundant), I 165; II. 23, 344-6, 561, 669-70.

" " (Requisitive), II. 686-7, 690.

" " subsidiary to oath, II. 669-71, 681-5, 896, 901.

Lām-Alif, II. 1000, 1713, 1715, 167A-8A.

Lamentation, lamented, I. 165, 180-4, 517. 46A; II. 550-1, 731, 1361.

Lāms (لس), II. 284, 669-96.

Land-measure, I. 220-1.

Latent (or Covert) and Prominent, I. 48, 55, 80, 98-9, 510 1, 517, 519-20, 552, 661, 663, 712, 1683, 1738, 27A ; II. 1012-4, 1016.

Lax, laxity. See Letters (Rigid, etc.)

Letters (Airy or Ascending or Descending), II. 1704, 1725, 1736-7, 1739.

" (Ante-palatal), II. 1739.

1 This is the preposition ل when prefixed, like ٌٌٌٌٌٍٍٍ, to a verb governed in the subjunctive by ٌٌٌٌٍٍ understood, this ٌٌٌٍ and the verb being renderable by an infinitive noun governed in the genitive by the preposition (See II. 22-4, 293-4, 339, 379, 662, 696).
Letters (Apical), II. 1739.

" (Conformity of), II. 1203.

" (Coordinative), II. 1092.

" (Covered and Open), II. 1202, 1369-70, 1382-5, 1388-9, 1672, 1724, 1729-31, 1754, 1795-1800, 1813, 1819.

" (Dead). See Dead.

" (Double). See Double.

" (Elevated and Depressed or Low), II. 751-6, 1369, 1379, 1672, 1724, 1731-2.

" (Expansive), II. 1756, 1770-2, 1775, 1779-1800.

" (Faint), I. 1236; II. 719-20, 731, 1313-4, 1704, 1737-8.

" (Formative or Preformative), II. 1160-1, 1173, 81A, 101A.

" (Gabbled), II. 1725, 1737-8.

" (Gingival), II. 1739.

" (Greatest and Least numbers of), I. 892, 1168, 1187-8, 1292, 1352, 1761, 1772, 1800; II. 1130, 1464.

" (Guttural and Non-guttural), II. 246-8, 250-3, 259, 1407, 1705, 1739, 1743, 1754-7, 1760-1, 1765-8, 1787-8, 1790-3.

" (Hollow), II. 1704, 1739.

" (Hybrid), II. 1718-23.

" (Inceptive). See Inceptive.

" (Labial), I. 515 ; II. 1335, 1711, 1732, 1739, 1757.

" (Lengthy, long), II. 1709, 1750, 1775-8, 1798-9, 1810.

" (Lingual), II. 1711, 1757, 1790.

" (Liquid and Solid or Muted), II, 1724, 1732-3.
INDEX OF SUBJECTS.

Letters (Names of), II. 992, 1405, 1413-5, 1714.

(Nasal), I. 515-6, 1141; II. 1102, 1255, 1321, 1331, 1336, 1711, 1716, 1750, 1756, 1774, 1784-93, 1797-8, 1802.

(Number of) II. 1703, 1712, 1715, 1719, 1724, 167A, 174A.

of alphabet, I. 881, 1471-4; II. 761, 770-1, 931, 992, 996-1003, 1098, 1186, 1712-24.

augmentation, I. 1771 (l. 5); II. 1095-7, 1169, 1173-4, 1176, 1178-9, 1186.

measure, II. 1102-7.

prolongation, I. 938, 1041-3, 1236-40, 1247, 1253; II. 731, 795, 851, 948, 990-1, 994-5, 1007, 1017, 1101, 1178, 1255, 1401, 1673-5, 1682, 1684, 1734-5, 1756, 1759, 1773-5.

substitution, II. 1182-96.

transformation, II. 1400.

(Orificial), II. 1739.

(Outlet or Source of). See Outlet.

(Primary and Secondary), II. 1703, 1711-24.

(Qualities of), II. 1203, 1672, 1724-39, 1750, 1760.

(Radical and Augmentative). See Augmentative.

(Reiterated), II. 751-2, 759, 1725, 1736, 1150, 1783.

(Resonant), II. 1724, 1733-4.

(Rigid, Lax, and Intermediate), II. 1672, 1724, 1727-9, 1734-7, 1750, 1752.

(Sibilant), II. 1724, 1734, 1753-4, 1772, 1795.

(Soft, of softness), I. 1041, 1043-4, 1050, 1239-40, 1245, 1276; II. 989, 991-5, 1047, 1101-2, 1203, 1509, 1674, 1683-4, 1724, 1784-5, 1750-3, 1774-5.

(Sonant), II. 1737.

(Sound and Unsound), I. 19-20, 515, 1041, 1044; II. 183, 811, 813-4, 989-90, 995, 1128, 1183-4, 1396-1662.

(Substitution of). See Substitution.
Letters (Swerving), II. 1725, 1735-6, 1848.
  " (Tippy), II. 1732, 1739.
  " (Uvular), II. 1705, 1739.
  " (Vocal and Surd), II. 1203, 1672, 1724-7, 1734, 1737, 1752.
Lexicological plural, II. 1233, 1251, 108A.
Lexicology, II. 1190, 1273.
Lingual. See Letters.
Liquid. "

M.

Major and Minor (proposition), I. v, 100.
Masculine and Feminine (and Gender), I. 344-5, 376, 420-1, 423, 551, 677, 679, 877, 884, 1113-62, 1466-9, 1607; II. 566, 700, 1159-60, 101A.
Measurement (or Exemplification), measure, I. 13-4, 824, 1036, 1168, 1613, 1677, 1730-1, 1760, 9A-12A, 201A; II. 1049, 1102-10, 1524, 87A.
Measures. See Formations.
Mental and Transmutative or Factitive verbs, II. 103, 133-66.
Metaphor, I. xxxiv-v.
Metonym, metonymy, I. 18, 187, 286, 369, 505-6, 613, 823-41, 11A-2A, 15A, 44A, 73A.
Mimi (infinitive noun), I. 1603.
Mnemonic expressions, I. 31, 1108, 1229, 1771 (II 5, 20), 1812; II. 77, 752, 775-6, 911, 1062, 1095-7, 1100-1, 1146, 1182, 1185-8, 1191-3, 1725-6, 1728, 1732-3, 1744 (II. 21), 1750, 1771, 1783, 1785 (II. 8), 1792-3, 1800, 1802.
Mobile, mobility (Strength of), I. 1212; II. 1279, 1525.
Modality (Noun of). See Infinitive noun.
Monograns, I. 39-40, 1471, 191A; II. 760-1, 770-1, 996.
Moods, II. 18-66.
Multitude (Plural of). See Paucity.
INDEX OF SUBJECTS.

N.

Name, I. 5, 8-9, 12, 18; II. 675.

Nasal, nasality.  See Letters.

Negation, negative, I. 298, 300, 303, 313-4, 316, 318-9, 1102-3, 1475-6; II. 190-1, 212, 236-7, 514-9, 520, 522-3, 525, 533-9, 553-7.

Negative particles, I. 246, 318, 567; II. 167-8, 187, 189-90, 284, 520-41, 543, 901-5.

Neutralisation, II. 114, 155-7.

Nickname, I. 8.

Night.  See Day.

Nominal proposition, I. iv-v, 101, 554, 650, 33A; II. 520, 874-5.


Non-adjuratory, II. 891, 913-4.

" adverbial, I. 125A.

" affirmation, non-affirmative.  See Affirmation, affirmative.

" attributive (adverb or preposition and genitive), I. 329.

"  (verb), I. 694; II. 96-7, 167-97, 202, 205-6, 296, 303.

" coordinative.  See Coordinative.

" defective.  See Defective.

" derivative.  See Primitive.

" determinative, II. 1780.

" diminutive.  See Diminutive.

" incorporative, II. 1186-8.
INDEX OF SUBJECTS.

Non-infinitival, or Non-infinitive, I, 16; II. 1048, 1070, 1072.

,, preterite, II. 169.

,, prohibitive, II. 558.

,, redundant, I 1613.

,, reduplicated, I. 1541; II. 1133.

,, replicative, See Replicative.

,, restringent. ,, Restrictent.

,, triliteral, I. 1529, 1622; II. 1105.

,, vague, I. 1291.

,, vocative, I. 693-4, 110A.

,, void. See Void.

Noun, I. i, 1-1813; II. 1, 58, 219-20, 348, 357-8, 362-3, 366-9, 373-4, 376-7, 528, 736, 738, 774, 874, 988, 1047, 1070, 1076, 1091, 1675-9.

Nouns of Time and Place, I. 103, 217-8, 221-3, 370, 376, 731, 734-9, 1280-1, 1512, 1545, 1552-4, 1744-55, 78A; II. 294, 376, 673.

,, that govern like the verb, I. 447-8, 1282-3, 1572, 1626-9.

Number (Arithmetical), I. 13, 141-2, 362, 1077, 1423, 1425-6, 1428, 1437; II. 474, 558.

,, (Grammatical), I. 420-3, 551, 677, 679; II. 566.

Numeral, I. 143, 286, 315-6, 813-4, 844, 1377, 1379-80, 1423-1501; II. 675, 998-1002.

O.

INDEX OF SUBJECTS.

Object, I. 44-5, 140-238, 544; II. 96-8, 125, 128, 167.

Objective complement, I. 504.

" pronoun, II. 1024.

" proposition, I. vi-vii.

Omission. See Suppression.

Operative and Regimen, I. ii, 45, 49, 55, 64-73, 76-7, 132, 143-4, 156, 217, 221, 231-2, 236-7, 244-7, 286, 293, 320, 341, 388-9, 447-8, 526, 646, 761-2, 770, 804, 1515, 1576, 1578, 1628; II. 9, 17, 300-3, 305, 444-6, 513, 526, 927-8.

Optative, II. 543.

Ordinal numeral, I. 1485, 1488.

Original. See Substitute.

" and Derivative, I. 1113, 1494, 1514-5, 1621, 1623, 1798, 1800; II. 700, 1199-1201, 1253.

Originative, I. iii, xviii, 100, 160, 592, 653, 767, 826-7, 59A, 95A; II. 446.

Orthography, I. 521; II. 659, 846.

Outlet (or Source), I. 621, 936, 1169, 1210; II. 1141, 1203, 1390-2, 1672, 1702-12, 1739-40, 1760.

P.

Paradigm, II. 1049, 87A.

Paradigms. See Five and Formations and Intensive.

Parenthesis, parenthetic, I. xiii-vii, xxxi-ii, 133, 437, 756; II. 79, 180, 880.

Parsing, I. 769, 801-4, 827-8, 1598; II. 372-3, 823, App. i-xxvii.

Participle, II. 1161, 102A. See Active and Passive.
INDEX OF SUBJECTS.

Particle, I. i, 1-3, 297, 391, 499-501, 518, 548, 567-8, 589, 754-5, 759, 761-2, 776-7, 805, 1166, 1278, 1603, 1508; II. 1, 58, 283, 736, 769-70, 774, 988, 1047, 1051, 1070, 1076, 1091, 1337.

Particularisation (Accusative of), I. 187-91, 478, 55A-6A.

,... (Category of), I. 437-9.

,... (Epithet of), I. 440.

Passive participle I. 244, 447, 1282, 1299, 1512, 1558-9, 1651-61, 1664, 1676; II. 737, 1093, 1498-9, 1503-5.


Past, I. 1574-5, 1594, 1629-36, 1676; II. 1, 9, 244, 294, 302, 375, 520, 522, 533, 722.

Paucity and Multitude, I. 885-8, 1032-3, 1072-7, 1081, 1137, 1142-3, 1256-60, 1443-4, 1455-7, 169A.

Pausal, II. 752-3, 774, 33A.

Pause (Stoppage of speech), and Continuity or Continuous speech, I. 665-6; II. 91, 702, 723 (II. 10-1), 736-7, 772-873, 943-6, 992-4, 996-1003, 1040, 1047-8, 1701-2, 33A.

,... (Uninflectional quiescence), I. 505; II. 95, 723 (I. 9), 33A, 43A.

,... (Quiescence, ending), II. 1048.

,... (س and ه of), II. 284, 726-7.


Perfect declinability. See Declinability.

Person, I. 165, 506, 532, 551, 562, 594; II. 1406, 151A-2A.

Pity. See Commiseration.
INDEX OF SUBJECTS.

Place, II. 558.

See Concord and Nouns.


Poetic license (Tanwin of), II. 702.

Praise and Blame (Accusative of), I. 190-1.

" " " (Epithet "), I. 120, 402, 437-40, 484.

" " " (Syndetic explicative of), I. 484.

" " " (Verbs of), II. 219-33, 52A.

Precatory proposition, I. 135, 554.

J. See Lām ( ل).

Predicate. See Subject.

of " إن " etc., I. 44, 131-6.

" " " جم", I. 257.

" " " كن", etc., II. 18-9, 199-201, 203-7, 216-7.

" " " كن", I. 45, 320-3, 543-4; II. 167, 171-7, 179.

" " " ج as generic negative, I. 44, 137-8, 323, 326.

" " " م", and " إن " assimilated to " تا " I. 45, 139, 333-40.
INDEX OF SUBJECTS.

Predication, I. 2-3.


Premonitory particle or word, I. 2, 160, 172, 196, 245, 567, 574, 577-8; II. 284, 542-9, 562, 920-1, 1177.


Present, I. 1575, 1594-5, 1621, 1629, 1632, 1635-7, 1657-8, 1676, 67A; II. 1, 8-9, 294, 302, 375, 520-1, 539, 673.

Preterite, I. 499-500, 544, 1607; II. 2, 4-7, 89, 245-6, 282, 721-3, 855, 1050, 1070-1, 1092, 1169, 1405, 1448, 1455, 101A-2A.

Primitive (or Non-derivative) and Derivative, I. 97-100, 253-7, 280, 404-11, 418, 420, 478-9, 489, 597, 1430, 1432, 88A; II. 232, 1277, 1696.

Pro-agent. See Agent.

Prohibition, prohibitive, I. 298, 519, 1102-3, 1475; II. 516-8, 522, 530-1, 543, 554-5, 1092.

Prolongation, II. 946, 990-1, 995, 1094, 1128, 1545, 1673-4, 1734-5.

" (Letters of). See Letters.
INDEX OF SUBJECTS.

Prolonged. See Abbreviated.

Prominent. " Latent.

Pronoun, pronominal, I. xxi, 5, 47-8, 54-5, 63, 72, 142-3, 152, 165, 184, 316, 391, 394-5, 441, 445-6, 448, 457, 471-6, 480, 484, 492-8, 500, 505-62, 612-3, 682, 707, 1104, 1106-9, 1140-3, 1166, 1278, 1579, 1587, 1674-5, 1678, 1681, 45A-7A; II. 58, 222-3, 228, 238, 244, 565-6, 679-80, 80A-1A.


Prosody, prosodical, I. 1677; II. 1356.

Prosthetic. See Hamza.

Protection or Support (ن of), I. 557-62, 1381; II. 234, 704, 859, 1021, 1043, 1102, 1158, 1337, 1849-50.

Prothesis. See Prefixion.

Prothetic (compound), I. i, 7, 878-9, 1273-4, 1377, 1382-8, 1424.

" (ل), I. 328, 341, 343, 349.

INDEX OF SUBJECTS.

Puzzle or Riddle, I. 623, 796-7, 823-4; II. 212.

Q.

Quadrilateral, I. 687-8, 158A; II. 1093-4, 1099, 1105, 1127, 1134, 1139, 1144, 1406, 1675, 111A.

" noun, I. 934-5, 937, 1167-8, 1760, 1796-1807; II. 1093, 1675. See Unaugmented and Augmented.

" verb, I. 1531-2; II. 245, 280-2, 1093, 1675. See Unaugmented and Augmented.

Qualification, I. 31, 34, 36, 169-72, 1183-4, 1429-30.

Qualificative and Qualified. See Epithet.

Quantified and Unquantified, I. 293, 61A-2A.

Quantity, quantities, I. 220-1, 286-7, 293, 408-9, 870, 1423, 1425, 1430.

Quasi-aoristic, I. 1219.

" apocopation, II. 1694, 1696.

" approximate, II. 1786.

" attached, II. 1012-3, 1773.

" augmentative, I. 936-7, 1169; II. 1201.

" compensation, I. 1030, 1425; II. 880, 927.

" condition, and Quasi-correlative, I. 130, 36A.

" conformable, I. 1653.

" coordinative, I. 1033.

" dual, I. 569.

" epithet, I. 923.

" essential, II. App. i.

" excepted, II. 1784.

" femininization, I. 1127.
INDEX OF SUBJECTS.

Quasi-infinitive noun, I. 1156, 1601-5.

inflectional, II. 719-20, 855.

intransitive, II. 297.

masculine, I. 1432-3.

negation, II. 167.

original, II. 1013.

particle, I. 1811.


plural, I. 59-60, 62, 855-6, 862, 870, 1073, 1083-92, 1119, 1145, 1255, 1388-9, 1443.

prefixed, I. 161-2, 323-4, 329.

prothesis, II. 704.

radical, II. 1347.

redundant, I. 77; II. 298, 380, App. i, xv.

singular, I. 1261, 1263.

sound, II. 1078-9, 1405.

substitute, I. 160.

transformation, quasi-transformed, II. 1264, 1529.

unsound, II. 1201.

Quavering, II. 701-2, 774, 791, 851-2.

(Tanwin of) I. 2; II. 560, 701-2, 851-2.

Quiescence, I. 504-5; II. 775, 779-82, 801, 807, 809, 811-3, 826-49, 851, 944-5, 998, 1011, 1014-5, 1265, 1383, 1386, 1396-7, 1400-1, 1441, 1453, 1555, 33A-4A.

Quiescent (Weakness of), II. 1279. And See Beginning and Concurrence.
INDEX OF SUBJECTS.

Quinqueliteral, I. 158A; II. 1093, 1105, 1127, 1675, 95A.


" verb, I. 1537, 1539; II. 245.

R.

Radical, radicalness. See Augmentative, augmentativeness.

Raum, II. 123, 775, 779, 782-8, 801, 807-10, 812-3, 826, 849, 944-5, 1077, 1480.

Redundant article, I. 16, 13A; II. 673, 676-9.

" nouns, I. 628, 630, 651.

" particles. See Connective.


" I. 554; II. 179-81, 528.

Reduplicated, reduplication, and reduplicative, I. 877, 921, 1190, 1541-2; II. 108-9, 775, 788-95, 801, 807, 811-3, 826, 849-51, 944, 1097-8, 1107, 1127, 1131, 1138, 1150, 1157, 1186, 1217, 1403-6, 1409-10, 1678.

Reflexive pronoun, I. 59A; II. 166, 363.

Regimen. See Operative.

Reiterated, reiteration. See Letters.

Relative locations, I. 219-20, 500, 732, 1268.

" noun, I. 245, 404-6, 1123, 1220-1, 1238-9, 1295-1422, 1761.

" pronoun, I. 589-94, 87A; II. 151A-2A, 357.

Remember. See Trying to.

Remnant, II. 346.

Repetition. See Substitute.
Replicative and Non-replicative, I. 393; II. 526, 657, 769.
Reprehension (Particle of), II. 284, 665-8, 884.
Requisition, requisite, I. iii, 375, 414, 592, 662; II. 9, 16a, 543, 686-7, 689-90, 721.
Restringent and Non-restringent, I. 3, 773-4; II. 239-90, 373, 570-2.
Reviling (or Vilification), I. 190-1, 402.
Rhyme, II. 790-1, 793, 795, 830-6, 44A, 91A.
" See Backed, Bound, and Deflected.
" letter, II. 320, 851, 1740-1.
Rhyming prose, II. 1093.
Riddle. See Puzzle.
Rigid, rigidity. See Letters.

S.
Scale of numerals, I. 1423, 1453, 1486.
Seconds. See Firsts.
Senses (Verbs of), II. 102.
Sentence, I. ii-iii.
Separation. See Incorporation.
" (of), II. 290, 706, 708, 1082.
Sexiliteral, I. 1537, 1539, 1811, 1813.
Shapes. See Formations.
Sibilance, sibilant. See Letters.
Silence or Pause (of), I. 181, 521; II. 234, 560, 662, 719-25, 733, 735, 767-8, 775, 826-9, 839, 849-58, 869-70, 1013,
INDEX OF SUBJECTS.

1023-4, 1095, 1101, 1166-9, 1173, 1179, 1314(1. 3, where * should be read for 1 ), 1356, 1359-62, App. xx-i.

Simulation, II. 1382, 1384-9.

Single (or Stifled) ن، II. 1711, 1716, 1792-3.

Singular, I. 32-3, 554, 843, 870, 894, 1069-70, 1079, 1081-4, 1092, 1260, 1390-1, 1425, 18A, 140A-1A; II. 1217, 1240.

Six (or Five) nouns or unsound nouns, I. 21-4, 383-4; II. 1325, 1397.

" " " particles, I. 269, 755; II. 386.

Slurring, I. 525-6, 528, 563; II. 1671, 1803, 1807.

Smack, smacking, I. 526, 1446; II. 89, 1384-5, 1476-7, 1481, 1723-4.

Soft, softness. See Letters.

Softening (Hamza), I. 815; II. 290, 948-50, 972-3, 979, 982-7, 1004-5, 1083, 1212.

Sound (i. e. Noise), I. 8, 713, 716, 8A; II. 1412, 1725.

" (or Perfect) plural, I. 27-8, 844, 862-83, 886, 1071-2, 1078-9.

" and Unsound (formation), II. 1403-7.

" " " (noun), I. 20-1, 24, 846, 864; II. 813-4.

See Six.

" " " (verb), II. 826.

Soundness and Unsoundness, II. 736, 1404, 1568.

Source. See Outlet.

Specificative (or Exponent or Explicative), I. 45, 278-95, 409-10, 612, 825-31, 833-9, 1426, 1442-57, 1698, 1743, 126A-7A; II. 97, 222, 228-5, 227, 232-3, 679.
Spelling, II. 1781.

Standard. *See* Coordinate.


Strengthening (\(\text{ذ}\) of), I. 213; II. 297, 345. *See* Support (by \(\text{ذ}\)).

Subaudition. *See* Suppression.

Subject and Attribute, I. ii, x, 1, 3, 46-7, 49, 88, 606; II. 697.

" " Predicate, II. 96-7, 304, 561.

" " of \(\text{ة}, \text{تر}, \text{ت}, \text{ت}\), etc., I. 45, 132-4, 136. *See* Assimilated to the verb (Particles).

" " \(\text{ه}, \text{ه}, \text{ه}, \text{ه}\), etc., II. 199, 203-6, 210. *See* Appropinquation (Verbs of).

" " \(\text{ك}, \text{ك}, \text{ك}, \text{ك}\), etc., I. 320-3. *See* Non-attributive verb.

" " \(\text{ج}, \text{ج}, \text{ج}, \text{ج}\) as a generic negative, I. 45, 323-32, 349, 500; II. 855, 1169.

" " \(\text{م}, \text{م}, \text{م}, \text{م}\) and \(\text{ن}, \text{ن}, \text{ن}, \text{ن}\) assimilated to \(\text{ليس}, \text{ليس}, \text{ليس}, \text{ليس}\), I. 44, 138-9, 333-7, 339-40.

Subjunctival, II. 9, 16, 20, 22, 45, 528, 1572.

Subjunctive, I. 662; II. 8, 13-5, 16b, 20-54b, 303, 379, 528, 537, 826, 1569-70, 1574.

INDEX OF SUBJECTS.

Substitute (or Explanation or Interpretation or Repetition) and Antecedent, I. 165, 297, 299, 301-3, 313-4, 388-9, 409, 465-78, 481-91, 74A, 87A; II. 514.

and Original, I. 1579, 38A; II. 1185, 1196, 1199, 1201, 1253, 1550.

Substituted letters, II. 1185-96.

" proposition, I. ix-x.


" of article for postfixed pronoun, I. 105, 108, 475, 1674-5, 1678, 1687; II. 679-80.

" " letters, II. 737, 1182-1397.

" prepositions, II. 305.

" " pronouns, I. 556-7; II. 370, 372, 1190, 1195.

Suddenness of occurrence, I. 755, 760, 763-4, 772, 775-6, 778; II. 672.

Suffixes, I. 533.

Superiority (Noun or نفث of), I. 79, 98, 293-4, 404, 530, 549, 1572, 1697-1743; II. 234-5, 1457-8, 1485-6.

Supplied, supplying, I. xxvii-ix, 377, 381, 811, 816, 824, 835; II. 296, 302-3, 519.

Support. See Distinctive pronoun.

" Protection.

" (as condition of government), supported, I. 78, 545, 1489, 1629, 1637-42, 1657, 1672-3; II. 299-300.

" (of soft й by й), II. 1715.
Support (of weak operative by ل or ب ), I. 662, 1649-50, 1740.
See Strengthening.

" (Particles of), I. 522, 533; II. 1161.


Surd, surdity. See Letters.

Surname, I. 5, 9-10, 12, 18, 878, 1274, 1383-6.

Suspended, suspension, suspensory, II. 114, 155-66, 406.

Sylepsis, syleptic, I. 302, 447, 607, 1055, 81A; II. 456, 18A.

Syndesis, I. 478.

Syndetic explicative and Antecedent, I. 166, 388-9, 478-91, 87A.

" serial. See Coupled.

" series, I. x.

Synecdoche, I. 861, 134A; II. 199.

Syntax, syntactical, II. 737, 1106, 149A.

Synthetic composition or compound, I. 6-7, 37, 814-8, 844, 865, 1252, 1273, 1283, 1376-80, 1424.
Ta'i. See Conjunct.

Takbīr, I. 157.


Teeth, I. 990-1; II. 1708, 167A.

Ten conjunctions (or particles), I. 492; II. 463.

or Twelve nouns (or non-infinitive nouns), II. 1048, 1051, 1070-2.

Terminations of versicles, II. 744, 830-3, 836.

Tied (§), II. 1160.

Time, I. 1, 13, 458, 578, 622-3, 635-6, 655, 1665, 1672, 1676; II. 1, 4, 170, 375, 533, 558.

See Nouns of.

Totality, totalistic, I. 357, 774, 1101-4, 1476, 1478; II. 523, 673.

Transfer (or Translation) from one category or state or predication to another, I. 437-9, 655-6, 662, 1127, 1133; II. 1211, 1312-3.

from one conjugation to another, II. 261, 1471.

formation, I. 1301.

position, II. 1108, 1250.

of inflection, I. 1300, 1382.

letter, II. 1108-9, 1250.
Transfer of quiescence, II. 1059.

"vowel, II. 5-6, 737, 775-6, 795-813, 849, 936, 938-42, 944-5, 947, 954, 958-63, 990-1, 1000-3, 1019-20, 1040, 1043, 1051, 1073-4, 1399-1400, 1421, 1441, 1452-9, 1478-9, 89A-90A.

Transferred proper name, I. 8, 659, 1013, 1127, 7A-8A, 96A; II. 676-8, 1181.

Transformation, II. 1051, 1207, 1209-11, 1242-51, 1277-84, 1396-1662.

Transitive and Intransitive, I. 666-7, 678, 681-3, 710-1, 1573, 1607-8, 1655-7, 1659-60, 1662-3, 1675-6, 1698, 1740-2; II. 96-119, 245, 259-60, 264-6, 269-70, 272-3, 278-81, 292, 298-9, 305, 376-8, 380, 1470.

Transmutative sense, I. 1488.

verbs. See Mental.

Transposition, I. xxxvi-ix, 297, 357, 685, 1208, 1491; II. 956; (ll. 8-12), 977-8, 1108, 1189, 1199, 1250, 125A.

Treibly-transitive, II. 113-8:

Trilateral, I. 158A; II. 1094, 1105, 1405-6, 1675.

noun, I. 1167-8, 1760-95; II. 1689.

verb, II. 245-79, 282, 1446, 1448, 

\( \text{See Unaugmented and Augmented.} \)

Triptote. See Diptote.

declension (Tanwi of). See Declinability.

Trying to remember, II. 288-9, 291, 734-5, 774.

\( \text{(Particle of), II. 284, 734-5.} \)
INDEX OF SUBJECTS.

U.
Ultimate plural (or broken plural), I. 32-3, 855, 993-4, 1008, 1078-83, 1125-6, 1181-2, 1184-5, 1272, 18A; II. 1310-1, 1446, 1491, 1605-6, 157A.

Unapocopative, I. xx.

Unaugmented, I. 1760.

" infinitive noun, I. 1573.

" noun, I. 1760-1; II. 1130.

" quadriliteral (or briefly Quadriliteral) noun, I. 934, 937-8, 1760-1, 1796-1800.

" (" " " ) verb, I. 1529; II. 245, 280.

" quinqueliteral (" " Quinqueliteral) noun, I 935-8, 1760-1, 1808-11.

" (" " " ) verb, II. 245.

" triliteral (" " Triliteral ), II. 1288, 1678.

" (" " " ) noun, I. 895, 904, 911-2, 916, 1760-70; II. 1130, 1509.

" (" " " ) verb, I. 1515; II. 245-54.

verb, II. 245.

Unbinding, unbound, I. 515; II. 290-1, 701, 781-2, 791-5, 834, 850-1, 1254, 40A.
INDEX OF SUBJECTS.

Unconformable. See Conformable.

Uncurtailed diminutive. See Curtained.

Uniform proposition. See Biform.

Uniliteral (or of one letter), I. 392, 1115, 1204, 1278; II. 870, 910 (II. 2-4), 1320-1, 1323, 1370.

Uninflected adverb, I. 505, 721-810, 814-7, 825.

metonym. See Metonym.

noun, I. 499-841, 844, 1283, 1472-8; II. 348, 363, 368, 373, 376, 855-70, 996-1003.

particle, I. 499; II. 284.

verb, I. 499-500, 653; II. 2-3, 5-7, 162, 95.

word, II. 954, 1022-3.

Uninflectedness. See Inflection.

Uninflectional. See Inflectional.

Unit, I. 812, 1423, 1433, 1457, 1470, 1493.

Unity (Noun of). See Collective generic noun and Infinitive noun.

Unknown (in relation), II. 97.

(Pronoun of the). See Case.

Unprolonged, I. 851, 853.

Unreduplicated, II. 1404.

Unrestricted object, I. 45, 140-52, 1576, 1578, 1742; II. 97.


formations. See Sound.

letters. See Letters and Transformation.

noun and verb. See Six and Sound.
INDEX OF SUBJECTS.

V.

Vague, I. 141, 1426, II. 8.
   "   adverb, I. 218-21, 306.
   "   indeterminate, II. 774.
   "   noun, I. 346, 442-3, 448, 500, 568, 570, 590, 597, 1106-8, 1286, 1293; II. 97.
   "   "   of place, I. 217.
   "   "   time, I. 370, 502-4, 61A-2A; II. 294.
   "   vocative, I. 172-3.

Verb, I. 1-2, 30, 46-7, 49, 244-5, 297, 301, 303, 391, 476-7, 486, 557-8, 563, 660-1, 677, 680, 805, 1166, 1270-1, 1281-3, 1300, 1503, 1599, 1619, 1630, 1743; II. 1-282, 376-8, 654, 736, 738, 768, 774, 874, 929, 988, 1047, 1049-51, 1070, 1076, 1091, 1134, 1141-2, 1151, 1209-11, 1247, 1444-5, 1453, 1455-6, 1461-7, 1509-16, 1518-24, 1675-9, 1687-90, 1694, 1700-1, 101A.

Verbal formations (Meanings of), II. 258-79, 281-2.
   "   measure, I. 31, 34, 40-1, 1182-5, 1217-8, 1697, 7A.
   "   nouns and Ejaculations, I. 77, 245, 499, 501, 505, 544-5, 558, 560, 652-720, 733, 1271, 1282, 1471-3; II. 565, 992, 1700.
   "   proposition, I. iv, 101, 554, 650, 33A; II. 520, 874-5.

Vicinity (Genitive of), I. 341, 384-6, 464; II. 469-70.

Vilification. See Reviling.

Vocal, vocality. See Letters.

INDEX OF SUBJECTS.

Vocative (Tanwin of), I. 162; II. 702-3.

,, particles, I. 160, 184-6, 245, 53A-4A; II. 284, 530-2.

Void and Non-void (exception), I. 305-6, 316-7, 319; II. 189.

Vow, II. 884.

Vowel, I. 20-4, 27-8, 504-5, 862-84, 890, 1056; II. 779, 785-6, 788, 796, 990, 1047, 1205, 1385, 1400-1, 1593.

W.

Week (Days of), I. 1281-2.

Wonder, I. 164, 290, 615, 663; II. 100, 221, 229-30.

,, (Verb of), I. 560, 1166, 1270-1, 1283, 1698, 1741-2; II. 180, 234-44, 303, 1022, 1457-8, 1484-6, 1700.

,, (J of). See Lam (J).

Wondered at, I. 164-5, 183, 46A, 53A; II. 303.

Word, I. i-li, 6, 714.

Words (Initials of). See Initials.
FINAL ADDITIONS AND CORRECTIONS.


Pref: xviii, 15. After "538" insert "at".

Abbreviations of References and of Technical Terms, and Glossary of Technical Terms, in Parts II-III (published in 1880):—Dele as being superseded by those in Part I (published in 1833).


Introd.—xxix, 3. Read : 

(3)

1. Read "so many"—837, 13. Read "nor coupling"—853, 19. For ل read -856, 11. Read "257"—863, 6. Read "[the sing. of (Jm)]"—864, 13. Read "Lab'"

2. For "720" read "247, 685": see I. 989 and II. 1259—874, 14. Read "the she-hyaena", جِباَل being a generic proper name—930, 12. Read

3. For "charge" read "change"—939, 19. Read

4. For "below" read "683": see II. 1210—977, 20. Dele the comma after "perfect"—995, 23. Dele "661"—1003, 1-2. Read "like يَعْرِب, says IM in the Tashil, which is pl."—1009, 23. For "taken" read "takes"—1035, 10. For "392" read "671"—1049, 23. For "395" read "677"—1075, 22. For "23" read "33"—1034, 1. For "member" read "number"—1107, 6. For "N" read "M"—1151, 18. For "278" read "378"—1153, 14. Read "like أَرْعَاءُ, Enavali": see II. 1140 and 97A-8A—1166, 6. Read صَدِيقٍ—1171, 17. For "639" read "665"—1182, 17. Read "as بَيْظَ يُهُي"—1188, 21 Read شَفَة—1203, 14. Read "orig. [usually written جَآَرُبِب]—1217, 5. Read "of S (Jh, IY, R, Jrb)"—1235, 3. For "683" read "723"—1241, 7. For "373" read "671"—1247, 8. Put a comma after "1266, 23. Read بَنِيـون—1269, 12. For "صَبَر" read مَدْخُلٌ—1287, 7. For ٰر read ٠ر—1309, 24. Read مَغْوَر—1323, 12. For "395" read "233, 677"—1332, 6-7. Read "the raider"—1332, 12. For "683" read "723"—1341, 20. For "loved" read "[713, 728]", where the ل is converted into ٰر—1343, 12.
Notes:—14A, 24. After "Ţalḥas" insert "[234]"—15 A, 24. AlFarazdak (TSh. 34, AKB. II. 280), says ISh; but properly (AKB) AlUḵaishir (MN. iv. 516, AKB. II. 279-80) alAsadi (AKB): see pp. 1509, 193A—20A, 12. Read یبَذَان —20A, 23. For "789, l. l." read "789, l. 1-3"—30A, 18. For "Khalifa" read "Khilāfa"—32A, 3. Read "of ‘Umar"—32A, 20-2. After "distinguished" insert "[thereby (TSh. 5)]"; and for "he holds" and "have been" read "He has made" and "be", respectively, the clause "and He has made ...... own time" being part of IR’s quotation from IKb (see TSh. 5)—63A, 25. Dele the comma after "(IAth. v. 61)"—69A, 3. Read "(b) in the prop. devoid"—75A, 14. For "l. l." read "l. 1."—80A, 14. Read "Ḫuṣain"—86A, 23. By Ḥakim Ibn Muʿayya arRabaʿi, of the Banū Rabī’a Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, an İslāmī Rājiz contemporary with AlʾAjjāj and Ḥumaid alArkaṭ: it is attributed to him by S in another passage of his Book; but IY attributes it to Abu-lAswad alḤimmānī, and God knows best! (AKB. II. 311). In 86A, 23 read "alḤimmānī"—94A, 12. For "20" read "19"—121A, 1. For "were" read "mere"—126A, 4. Read "(S, AKB)"—129A, 29. Read 'زَقَسِيّ excellent reader"—134A, 12. Dele the inverted commas before "are—138A, 9. After "father" insert "(AKB. II. 447)"—159A, 4-6. For "And .... calling" read "The KF calls", and for "because ..... points out" read "in which case it is فَعَلْ pl. of the pl. فَعَلْ (see I. 1075, 13-21)"—173A, 22. Put marks of quotation (me") after "me"—223A, 8. Read یتبتَ (see note on II. 1137, 16).

Book II—(Contents, Parts II-iv, App., and Notes).

Contents:—xli. For "987" read "956".
IJ"—-485, 20. Either زمنم or زمنم here, from DM. I. 244, 23, should probably be مكان (see I. 760-3)—550, 17. See I. 57A, 2-3—
relates to the vino mentioned in the preceding verse (Jsh). Abu
Mihjan was beaten by 'Umar in the year 14 for drinking wine (see
IAth. II. 380, 7-8)—659, 23. Read إغمس—689, 3. Read "without
it, as in [319]; and"—690, 1. Read "Habba"—
699, 22 to 700, 2. See I. 741, 5-10—700, 5-8. See I. 11A, 17—704,
10-11. See also I. 10A, 10-12—708, 1. Read تغرين and تغرين—
713, 9. The first hemistich is

When a chief of them dies, his son steals (the personality of his
father), i.e. copies him in murificence (Jsh). See Md. II. 18, P. II.
207, AKB. II. 83—723, 9. For "645" read "431" (see II. 43A)
—768, 10. Dele "679"—813, 20. For "658" read "278, 685"—
For "I of silence" read "I of silence":

App. :—xx, 23. Read "with instead":

Notes:—3A, 9. ArRabi' Ibn Ḍabu' (AKB. III. 308), as in I.
207, 10, from S. 1. 35. But see the note on I, 207, 10 (60A)—7A,
18. For "12" read "13"—7A, 22. Read "509, l. 1"—8A, 1.
Read "quiescence"—9A, 1. Read "quasi-pass."—9A. 28. Read
"supplies the place"—9A, 29. For "an" read "and"—11A, 1.
For "it" read "them": see note on I. 361, 1 (81A)—11A, 3. See
also Introd. xxxix-xl—11A, 25. IY. 1084 gives a different version
—12A, 29. Read "etc"] is"—13A, 4. Read "I, 17"—13A, 11.
pressed oath"—21A. Read:

"Kināna
| Kuraish"

this verse, as there given, and on the one preceding, vid.

Now, by God the Knower of every hidden thing, and the Lord of the
Enclosure on the north-west side of the Ka'ba, and of the Ancient
House, AKB. II. 135 has "I do not know the author of these two
verses. Al'Aini says that the evidentiary verse is recited by S,
who does not attribute it to any one; but I say that S does not recite
it, nor does it occur in his Book: and the truth is that it is recited
by Fr. who was the first to adduce it as evidence; and God knows
best!"

INDEX OF REFERENCES TO Kur'AN:—Sura III. 36. Read "456,
1427"—136. Dele "I. 456". Sura XXVI. 132, 133. Add "II.
401" (see Final Additions and Corrections on II. 401, 14). Sura
LXXVII. 23. For "23" read "33".

INDEX OF PROPER NAMES:—ix, 19. See Final Additions and
Corrections on II. 594, 1—xix, 3. After "84" add "1246, 1340,
1458"—xxiii, 3-4. Between these lines insert "AlJurjāniya, Pref.
 xviii"—xxxi, 17. Read "Ancients"—lx, 22-3. Between these
lines insert "Hakim Ibn Mu'ayya, Final Additions and Corrections
on I. 86A, 23"—Lxxiii, note. See Additions and Corrections to
Abbreviations of References, p. iii, in Part iv.
INDEX OF SUBJECTS:—Art. Barrier. Add “II. 1383, 1537”
278909

Author: Howell, Mortimer Sloper

Title: A grammar of the classical Arabic language. Vol. 4