A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSLATED AND COMPILED FROM THE WORKS OF THE MOST
APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY
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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). إدْعَامُ has two meanings, (1) colloquial, which is insertion of one thing into another; as أَدْعَمْتُ الْثِيَابَ فِي الْرَعَاءَ I put the clothes into the bag, i.e., أَدْخَلْتُهَا أَدْخَلتُهَا I put the bit into the mouth of the horse, i.e., أَدْخَلتُهُ فِي فِيّهَا; whence I put a dingy ass, which is what foreigners name ذيُجج, 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). إدْتِعَامُ with double د is an expression from it (A), orig. إدْتَعَامُ [756] (Sn): and is the dial. var. of S [and his school (Tsr)]: IY says "إِدْعَامُ with a double د is an expression [in the technical vocabulary] of the BB; and إدْعَامُ with a single د 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 185a
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 "قَلْس" [368] (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 "رِيَّا 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 "رَبْرُح herd of wild cattle or gazelles": (2) by removal of the tongue, (a) from one place to another, as in "قَلْس [above]: (b) from, and afterwards to, a place, as in "رِيَّا XIX. 75. [below]; contrary to
articulation of both [letters] at once, for which reason with incorporation is distinguishable from aid with dissolution thereof, since the two 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 Zaid extends; or quiescent, as in in pause. Moreover, his saying “a quiescent and then a mobile” is also not reasonable, since the letter [that has its like] incorporated 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 allowable 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 quiescent. 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 homogeneous [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 

\[\text{لَمْ يَرْجَحُ حَاتِم}^{\circ}\]

\[\text{Hūtim went not in the evening and}^{\circ}\]

\[\text{لَمْ أَقُلَ لَكُ}^{\circ}\]

\[\text{I said not to thee (M)};\]

(a) incorporation is necessary, when the first of the two letters is quiescent [756], whether they be in one word, as 

\[\text{مَدّ}^{\circ}\] [above]; or in two contiguous words, as 

\[\text{إِسْمَعَ عِلْمًا}^{\circ}\]

\[\text{Hear knowledge (R)}:\]

(2) the first is mobile, and the second quiescent, in which case incorporation is disallowed, as 

\[\text{عَلَّمَتُ}^{\circ}\]

and 

\[\text{رسُولُ آل‌هَسَنِ}^{\circ}\]

\[\text{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 

\[\text{رْدَ}^{\circ}\] and 

\[\text{لَمْ يَرْدَ}^{\circ}\] [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-ordinate [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 金沙 restored, aor. 亚丁 [728, 756] (M), and [482, 671], aor. 亚丁, in which all the Arabs incorporate (IY): (b) where incorporation is allowable, vid. where the two [homogeneous letters] are (a) separate, [belonging to two separate words (IY),] and are preceded by a mobile or a letter of prolongation [or softness, but not prolongation]. as 玉场 亚丁 I describe those, 亚丁 [504], and 亚丁 the garment of Bakr [and the opening of Bakr's shirt] (M): (α) when you mean to incorporate, you make the first of the two quiescent (IY): (β) incorporation is good wherever the vowels are numerous, as 亚丁 XXV. 11. [below] with incorporation, where, if you will, you say 亚丁 without incorporation (IY); [and] is best where five or more mobile
letters, including the two mobile likes, follow consecutively, as XXV. 11. [below], دَهْبُ بِمَالِكَة took away thy property, نَزْعُ عَلِيَّةٌ '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 أَلْدَى يُكَذِبُ بِاللَّهِ CVII. 1. What! hast thou considered him that rejecteth the last judgment, or the faith of Allâh, as a lie? [with or without incorporation,] according to what I have mentioned (IV): (δ) display [of the reduplication] is better after a letter of prolongation than after a mobile letter; and after a ی or ی that is not a letter of prolongation, as یَدْبُ بَكْرٍ and یَدْبُ بَكْرٍ [above], than after an ی 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 یَدْبُ بَكْرٍ and تَرْوَبُ بَكْرٍ, but not in such as VII.198. [below], is that the quiescent ی 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  and in] such as سَوْءة [V. 34. [411] and  شَبٍ II. 173. [438], as he prolongs [the  in] وَسَوْء XVI. 29. And evil (R): (b) virtually separate, as in إِنْتَقَلَ [756] (M), where both methods are allowable, (α) incorporation, because two likes are combined in one word; (β) display [of the reduplication] (IY), because the  of إِنْتَقَلَ is not invariably followed by , [but sometimes by another letter, as in رَكَّز restricted himself and اقترب drew near (IY),] so that [the  after] it is similar to the  of (M) in ﷿ إِنْتَقَلَ [above], i.e., is quasi-separate (IY): (c) where incorporation is disallowed, which [sort] is of three kinds, (α) where one of the two [homogeneous letters] is co-ordinative, as in [375, 671] and جَلْبَ [485, 671] (M), because, if you incorporated, you would be obliged to say جَلْبَ, 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 دَحْر [495], and thus the object of co-ordination would be nullified; (α) similarly, in the n., مَهْدَن [369, 375, 676] and مَرْدَن [above], تَعْدُد [369], and
[375], co-ordinated with [زیرج چعفر، چرتش ۳۹۲] respectively; and عفونتکیج [stout, stupid (Jh, KF), and a swift she-camel (KF)], and ۳۲لدن in the quin. (IX): (b) where incorporation would lead to confusion of one paradigm with another, as in ۳سر طلد ۴۷د a ruin, and ۴۷د سر طلد [below] (M), since, if you incorporated, saying سر تلد جد, and جد، it would not be known that [سید for] طلد سر was subjected to incorporation, because, among ns. [whose ع and ل are homogeneous], there are some on the measure of فعال quiescent in the ع، like صد side and جد good fortune; nor would it be known whether سر فعال was like طنب tent-rope, or فعال جب well and دُر ۳۱ [254]; and similarly [جد for] جد د (c) confusion like this does not occur in [vs.] such as شد [above] and مَدَه extended, because there are no tril. vs. on the measure of فعال quiescent in the ع [482], with which they might be confounded (IX): (c) where the two [homogeneous letters] are separate, [belonging to two words (IX)], and the first is preceded by a quiescent letter other than a letter of prolongation [or softness], as قرم مالک [lord of Mālik (MASH)] and عدرو زلیب [below] (M); for, if you incorporated the م [of قرم] into the م [of مالک], two quiescents, vid. the ر and the first م، would be

(1670)
irregularly combined [663], which is not allowable: (α) as for the نَخْنُ نَقْصٍ X11.3. We narrate, transmitted from the great Incorporation by IAl, 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 الدُّوَّارِ and the guardian of Yazid, because the prolongation is removed by the incorporation [of the first ی or ی into the second]; so that incorporation [of the second ی or ی into the third] would involve the awkward dilemma that, if the vowel of the second ی or ی 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 مَالِكَ before a station, warm friend of Malik, and خَذْوُر رَفِيقٌ betrayer of a companion, [and in جَيْبُ بُكْرَ and جَيْبُ بُكْرَ 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 as
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] LXIX. 28, 29. [648] is transmitted from Warsh, but is weak in respect of analogy: (2) a Hamza separated from the ف, as in لَمْ يَقْرَأْ أَحَدَنَّ Nor any one read, where incorporation is corrupt; whereas, if the Hamza adjoin the ف, incorporation is necessary, as سَأَل [661, 738] (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 سَأَل و سَأَل], as mentioned in Alleviation of the Hamza [661, 738]; (β) not incorporated anywhere else, as [661], on the measure of تُمَطَّر * [392]: (b) in two words, as لَمْ يَرْدُّوُّ أَبُوْ[661] آقَرَى أَبُكْ [662, 738], and أَبُولْ[662], then, (α) according to most of the Arabs, as Y and Khl hold, [one] Hamza [or both] must be alleviated; so that two Hamzats do not concur: (β) they assert [738] that IAI, and some people with him, used to sound the two Hamzats true, which, says S, is [a] 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 تُمَطَّرْ أَبُولْ [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 يَعْتَلِي يَأْسَرُ Yāṣīr gives and يَدْعَمُ رَأْتِهُ Wakīd calls, lest the prolongation be removed by incorporation (Tsr, Sn): (a) if it be only a.
letter of softness [663], as in دَرَّدَنِيُّ يَبْسَرَا Dread thou [fem.] يَسِير [747] and دَرَّدَنِيِّ وَاَتَدَا Dread ye [masc.].

Wākid, it is incorporated (Sn) : (b) if it be not at the end, incorporation is necessary, as مَفَعُولُ مَغْزُووُرَ on the measure of مَفَعُولٍ, 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 أَقَا تَا وَرِيَا XIX. 75. [147] (Tsr, Sn), so read by Nāfī' and Ibn 'Āmir, with conversion, and incorporation, of the Hamza (B); and disallowed if it do produce ambiguity, as in the pass. تُولُ [716], which, if subjected to incorporation, would be liable to be mistaken for تَولُ: (a) if the letter of prolongation be permanently substituted for another [letter], incorporation is necessary, as [if you formed from أَوَب returning a n. on the model of أَبْلُمْ (372), in which case you would say (Sn)] أَوَب, orig. أَوَب أَوَب with two Hamzas, the second of which is changed into أَرَب [661], and incorporated into the second (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
Incorporation of the first of two mobile likes is necessary upon eleven conditions, (1) that both be in one word, as َبَحَبَ [above], َمِلْل [671], and َكَحُبَ [476, 671], orig. َشَدَدَ with Fath, َمِلْل with Kasr, and َحُبَ 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 َءَدْدَنَ and َبُبَر [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 ِل 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 aug-
mented; and therefore such augmented [trils.] ns. incom-
mensurable with the v. as would lead to heaviness like
this are not formed: (b) among vs., however, and ns.
commensurable 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 begin-
nning two mobile likes occur [condition 2 (b)], as ١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١_
two likes be in its beginning, then, (α) if it be a pret., like تَتْأَرَّنَّ and كَتْرَسَ [above], the most proper [course] is to display [the two likes]; but it is allowable to incorporate, with importation of the conj. Hamza in inception [757, 759]; and similarly when the ف of تَتْعَأَلَ or تَتْعَعَلْ is an approximate to the ت, as إِطْبَىَّ and اِإِتْلَّ [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 يَتْرَسُّ, يَتْرَسَّ, مُتَأَلَّ, مُطَيْرَ, يَتَأَلَّ, يَتَأَلْرَنَّ, يَتَأَلْرَنَّ, يَتَأَلْرَنَّ, يَتَأَلْرَنَّ, if it be an aor., then display, elision, and incorporation are allowable, as تَتْنَّلُ and تَتْنَّلَ [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 تَتْنَّلُ [757, 759]: (β) if the two likes be in the middle of the augmented tril., you may display or incorporate, as [إِتْتَشَّلُ and تَتْنَّلَ] [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 إِفَامَةٌ.
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 رَدَّ. reiterated, because, if they incorporated the second [ manoeuvre] into the third, its vowel would be unavoidably transferred to the first [in order to obviate the concurrence of two quiescents]; so that رَدَّ 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 قَرْدَد , and v., as جَلْبَب [above], because the object of co-ordination is the measure, and that measure is therefore not broken by incorporation: (c) as for the dropping of the ف in such as أَرْضَى [248, 272, 673], it is not permanent; but is due to the accidental Tanwin, which is removable by the J or prothesis [609, 712]: (c) if the re-duplication be not one of the two mentioned [in (a) and (b)], then, if the first [of the two
likes] be an unsound letter, as in حَبَّي [condition 10 (c)]
and تَرَيٌّ, its predicament has been mentioned [728—
730. A]: but, if not, then, (αα) 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 [ضَنِنُوا in
(Jsh, MAR)]

[by Ka' nab (S, IK, Jh, D, MAR) Ibn Umm Ṣāhib (S,
Jh, D, MAR) al Ghaṭafānī (IK), Softly! O scold,
thou 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 رُجُل صَبّ a man smitten with love, which, says
Khl, is صَب به Kasr of the ال, from ُصَبْت I was smitten
with love, inf. n. صَبَبَة, like ْفُنُع contented from
I was contented, inf. n. فُنُعَة; and similarly طَب skilful
from طَبْت I was skilful; while رُجُل صَفَف [a man

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having many dependents (MAR)] is anomalous, properly
[condition 10 (b)]: (β) if you formed a n. like 
[348] from رَن , you would say رَن with incorporation
[conditions 3-6 (e, a)]: (γ) analogy requires that what
is on [the measure of] 
[conditions 3-6 (d)], like شَرَر sparks, قَصَص story, and عَدَد number, should undergo incorporation, because of its commensurability with the
v.; but, since incorporation [in the n.] is on account of
[its] resemblance to the heavy v., while a n. like these
is extremely light, because pronounced with Fath of the
ف and ع, they discard incorporation in it: and also, if
فعل, notwithstanding its lightness, were subjected to
incorporation, it would be confounded with فَعَل quiescent
in the ع [above]; so that there would be much ambi-
guity, [because فَعَل is of frequent occurrence:] contrary
to فَعَل and فَعَل with Kasr and Damm of the ع , which
are rare in the reduplicated, so that the ambiguity is
not heeded: while the reason why in فَعَل conversion of
the ع , as بَاب and 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 فَعَل with فَعَل , since by the ٰ the
measure is recognizable as mobile in the ع: (δ) one does
not incorporate in such as ṣṣ [above] and ṣṣ [286], sā ¡dū ṣddn sects and ṣṭ ṣṭ [below], because of [their] incommensurability with the v. [conditions 3–6 (a-c, d)]; and, as for ṣṣ pl. of ṣṣ qimma tall, it is abbreviated [from ṣull to ṣull ], like the unreduplicated, as ṣ ṣ [368], ṣṣ ṣṣ [246], and ṣṭ [261]: (e) when an inseparable letter, like the ʼ of femininization or the ʼ and ʾ, 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 ṣ  ṣ and ṣ  ṣ [684, 703, 712], because there is more heaviness in the display of two likes than in the omission to convert ṣ or ṣ into ʼ; so that the inseparable letter, notwithstanding its inseparability, becomes like the non-existent: and therefore from ṣ  ṣ, in ṣ ṣ [with Fath of the ʾ], you say ṣ  ṣ [730. A], like ṣṣ [above]; in ṣ ṣ with Kasr or Damm of the ʾ, you say ṣ  ṣ [730. A], with incorporation; and in ṣ ṣ with two Dammas or two Kasras, and ṣ ṣ with Damm of the ʾ and Fath of the ʾ, you say ṣ  ṣ and ṣ  ṣ, all with display [conditions 3–6 (e)]: (ξ) similarly the augmented tril. n. also, when commensurable with the v., is subjected to incorporation, as ṣṣ preparing and ṣṣ prepared [below]; ṣṣ  mard 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 بَرَدُدُ, or their second be quiescent [condition 11], as in لَمْ بَرَدُدُ [663], then, (α) if the quiescent be a letter of prolongation, i.e., an ٰ, or a quiescent ٰ or ٰ preceded by a vowel homogeneous with it, the vowel of the first of the two likes must be elided, as مَا, مَا. [رَأَدُ (above), مَا. [663] مَا. below], on the measure of A’d thou; and رَأَدُ restoring repelling, [orig. يَضِرُّ ] like [331, 343]: (η) difference by a vowel, or an initial letter, not [found] in the v., is not prescribed, together with commensurability, as a condition for incorporation, as it is for transformation [712]; so that such as طَأَنُ more slender and طَاشُ [663] are subjected to incorporation, though they do not differ from the v.; whereas such as لَأَنُ [707] and أَطُوُلُ taller are not subjected to transformation: this is because of what we have mentioned [in (e) above], that there is more heaviness in the display of reduplication than in the omission of transformation; while the saying [of الْأُجَّاجِ (MAJh)]

تَشْكِلْ الْوَجْيَ مِنْ أَطْلُلٍ فَأَطْلُلِ
extending, and highway (S),] and similarly if the quiescent be] the of the dim., since, being invariably quiescent, it does not assume a vowel, as and 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 [730. A], and or not, as in [above] (R), replenishing and replenished, orig. and ; and similarly [above], orig. and ; and similarly [above], orig. [367]; and [above], orig. (b) if it be mobile, you leave it with its vowel, as apostate, orig. , its own vowel being more appropriate (S): (h) if the two likes be in two words, as XXV. 11. Will make for thee [above], incorporation is allowable, not necessary, on two conditions, (a) that they be not Hamzas, as in 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 II. 181. The month of Ramadan [755] (A), VII. 198. [428, 752], LXXI. 15. And made the sun to be a lamp, VII. 75. Against the command of their Lord, XIX.
1. The mention of the mercy, 

XLIV. 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 stifling [316] of the vowel; [named "incorporation" because approximate thereto (Sn)]; and is allowed by Fr [above] (A): [\(\alpha\)] if the letter before the two likes be mobile, as in مکنی XVIII. 94. Hath put in my power, [where Ibn Kathir reads مکنی, according to the o. f. (B),] [\(\text{يمكنني} \quad \text{يمكنني}\)] puts in my power], and 1X. 88. And a seal hath been set upon their hearts, or be a quiescent that is a letter of prolongation, as in قا للهُم 1X. 80. Said unto them, [20] عَمُودَ دَاوُدُ the staff, or line, of David, تطَلِّبِينِي Ye wrong me, and Thou [fem.] wrongest me, or of softness, not prolongation, as in جِيبَ بَكرٍ and تَوبَ بَكرٍ [above], incorporation is allowable, even in the case of Hamza, as دَآءَ إِبيك the ailment of thy father and تَرَأَ ابْنَ [above], according to those who sound the two Hamzas true [738]; but, if the quiescent be a sound letter, incorporation is not allowable: (\(\beta\)) 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. 23. [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): (y) 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 (Su): (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 ٱلْحُكْمَة َجْرًا 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 Grammarian, 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 أَرْنُ and مُستَعْنَ [above], and أَيْلُ [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 ذَكَّٰن [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, a, b)], as لَا ُتُبَسّمُوا II. 269. [80] and تَكُادُ تَسَسْرُ. LXVII. 8. Well-nigh bursting’’ [757]: (b) incorporation is allowable in the pret v., when two ٰs are combined in it, and the second is rad. [condition 1 (b, a, and d, a, ）)], as in تَتَابَعَ followed one another; but the conj. Hamza is put, as [757]: (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 n. on [the measure of] (a) فَعَلُ, like ضَفَفَ pl. of ِضَفْظُ porch and جِدَدُ [above] pl. of جِدَدْةُ path in a mountain; (b) فَعَلُ, like جُدُلُ pl. of جُدُلْلَد and جَدَدُ pl. of جَدْدُ [246]; (c) فَعَلُ, like كَلُّلُ pl. of كَلْلَةُ mosquito-curtain (Sn)] and لِمَمُ pl. of لِمْبُةُ [hair descending below the lobe of the ear (Sn)]; (d) فَعَلُ, like لَمْبُ [position of the necklace on the breast (Sn)] and طَلُلُ [above]: (a) in all of these [measures] incorporation is disallowed [condition 1 (f, c, bb, َγ, َδ)]: (b) the reason of its being disallowed in these four paradigms is that the first three are different from vs. in measure; whereas incorporation, being a deriv. of display, is peculiar to the v., because of the latter’s derivativeness [331]; while such ns. as are commensurable with the v.
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 \[\text{فعل} \] in vs. is subjected to incorporation, as \(\text{ذر} \) [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 \(\text{فعل} \): (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) \(\text{خشاش} \) \[272, 273\] (A), commensurable, in its fore part, with \(\text{فعل} \); though the language of A is contradicted by what is in the Sahāh, where Jh says that \(\text{خشاش} \) \[273, 385\] is orig. \(\text{خشاش} \), on [the measure of] \(\text{فعل} \), but is subjected to incorporation (Sn): (β) \(\text{سلطان} \), like \(\text{سلطان} \) [with Damm of the ی (Sn)] i. q. \(\text{ردن} \) [250], from \(\text{ر} \) (A), commensurable, in its fore part, with \(\text{فعل} \) (Sn): (γ) \(\text{حبة} \) pl. of \(\text{حب} \) (A) a jar, [in which water is put, Persian, arabicized, but post-classical (Jk),] \(\text{حبة} \) being commensurable, in its fore part with
(Sn) : (δ) ٠٩ُنَٰجَٰکْٰجِان inf. n. of ٠٩ُنَٰجَٰکْٰجِان crept along (A), commensurable in its fore part with ٠٩ُنَٰجَٰکْٰجِان (Sn) : (d) IM ought to except a fifth paradigm, in which incorporation is disallowed, vid. فعِلٍ, like ٠٩ُنَٰجَٰکْٰجِان [368], because it is different from the measures of vs.; so that, if a [n.] like ٠٩ُنَٰجَٰکْٰجِان were formed from ٠٩ُنَٰجَٰکْٰجِان, you would say ٠٩ُنَٰجَٰکْٰجِان [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: (ε) 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. فعِلٍ [368]; and three used, vid. فعِلٍ, like ٠٩ُنَٰجَٰکْٰجِان [368], فعِلٍ, like ٠٩ُنَٰجَٰکْٰجِان, and فعِلٍ, like ٠٩ُنَٰجَٰکْٰجِان: (α) when you form from ٠٩ُنَٰجَٰکْٰجِان a [n.] like ٠٩ُنَٰجَٰکْٰجِان or عصِّدٍ, you say ٠٩ُنَٰجَٰکْٰجِان [with Fath of the ر 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 ٠٩ُنَٰجَٰکْٰجِان, like ٠٩ُنَٰجَٰکْٰجِان[above]: this is the opinion of the majority [condition 1 (f, c, bb, α, β)]; but IK differs, saying ٠٩ُنَٰجَٰکْٰجِان or ٠٩ُنَٰجَٰکْٰجِان, with dissolution; and IM
in the Tashil agrees with him in the first, but not in the second: (3) when you form from سَرَ a [n.] like ُنَرْل, you say سَرْ with dissolution: but those who hold فَعُلْ to be an o. f. in the v. [436, 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. سْرَ or سْرْ; and a fortiori, therefore, would dissolve in the case of what is on the measure whose originality in the v. is disputed, vid. سْرُ (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 جَعَسَ جُعَسَ أَلْشَى pl. جَعَسَ جُعَسَ أَلْخَيْرَ جُعَسَ أَلْخَيْرَ جُعَسَ أَلْحَيْرَ felt the thing and 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, a)]: (8) that the mobilization of their second be not adventitious, which IM indicates by his saying "nor like أَخْصُصْ أَبِي Distinguish thou my father" [condition 11 (c, d, a)], because the o. f. is أَخْصُصْ with quiescence [of the final], but the vowel of the Hamza [in يِبَيِ (Sn)] is transferred to the
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 الله XXXVII. 34. [37, 154], where the i is added for co-ordination with دخْرَج [495]; (b) one of the two likes, as in جَلْبَبَ [above], where one of the two ب s is added for co-ordination with كَخْرَج (A); (c) one of the two likes and some other [letter or letters], as in إقْتعَّنس [483, 496], which is co-ordinated with إِحْرَنْجَم [495] by the second س, according to the preferable [opinion], and by the Hamza and ن: so says the author of the Tsr: (α) عَيْلَل is one of the words cut out from composite [expressions], like بَعَسَ الله said [1, 498], بَعَسَ الله said حَبَّلَ [105], لا حَبَّل所述 [676] said جَعَّدَ [191], حَبَّل said جَعَّدَ [676], حَبَّل said ُفادَكَ جَعَّدَ [676]. May I be made thy ransom! , أَعَلَّمُ آللَّهُ بِقَتَاءَنَّ said طَلْبِيَ said God prolong thy survival! , أَدَمُ آللَّهُ إِنَّمَا said دَمَعَ said حَسَبَكَ said حَسَبَى آللَّهُ [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 *ةَلَّل_الْفَسَّاقَاء* [683] stank, ُدِبْبَ عَلَّمَانْ The man had hair growing on the side of his forehead, ُصِيَلْنَ الْفُرْسُ The horse was knock-kneed, ُصَبْبَ عَلَّمَانْ The land abounded with lizards ُقَطِطْتَ الْشَّعْرُ The hair was very curly, ُلَحَكَبَ عَلَّمَانْ and ُلَحَكَتْ The eye had its lids stuck together by thick white matter collected in their corners, ُمَشْشَبَ عَلَّمَانْ The beast had a protuberance less hard than bone, rising on its shank, and ُعُزِزَتْ عَلَّمَانْ 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 ُصِبْدَ َتُوْدَ and ُتُوْدَ [684, 703, 711], ُحُوْنَةَ and ُحُوْنَةَ [247, 684, 771]; 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, aa)], like the saying of Abu-nNajm

[676]: (b) among ns. also dissolution is anomalous in some words, whence [condition 1 (f, c, bb, α)] a man straitened in circumstances, [on the measure of (Sn)] and مَكَبَبْ [4, 674]; while AZ transmits طَلَعَمُ تَضِمْنُ gritty food (A), like كِتَبٌ [368] (Sn): (c) dissolve [below] or incorporate, without fear (IM) of either [pronunciation], because both occur (A), in حِيْيَ [condition 1 (f, c)] (IM) and حَيَيْ [728, 747], and the like, whose c and j are ی s, from [the second of (Sn)] which the vowel is inseparable: (α) he that incorporates looks to [the facts] that the ی s 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 يُحْكَمِي َّ [728, 730. A] and رَأَيْتُ مُكَبِّيَأَ I saw a quickener: (α) as for [تَعِيْ aor. of the intrans. أَعيَأَ 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 وs are combined either at the beginning, or in the middle (A).] in such as ٌتَّ وَرُقَطٌ [757] and َعِطَرَ [756] (IM): (e) 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 و or ن of the [nom.] pron. [below] is attached to it, as ٌتَّ وَرُد
(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 يُرْدُدَ أَرْدُدْ, 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 يُرْدُدَ أَرْدُدْ [663, 664] (R): (b) what is meant by the "nom. pron." is the pron. نَّا, and نُن of females, as حَلَّلَتْ مَا حَلَّلْتُ "We loosed what thou loosedst, They loosed", and حَلَّلْنَا 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 رَدَّنَا We restored and رَدَن We passed, [ They (fem.) restored and مرَن They (fem.) passed (S),] ردْتُ I restored", [ يرَدْنِ They (fem.) restore, and ردْن Restore ye (fem.), with Fath of the second, which is anomalous, rare; while some of them add an I after incorporation, as ردَن They (fem.) restored and ردَت I restored, in order that the letter before these prons. may remain quiescent, as in the unincorporated,
like ضْرَبَتْ and ضْرَبَتْ (R): but this is a weak dial., as though they assumed incorporation [to have taken place] before the introduction of the ن , [ نا (Sn),] and ت; and let the expression remain unaltered [after their introduction (Sn), treating it like رَأَي and مَتَّ (S)]: (c) in apocopation and quasi-apocopation a choice is allowed (IM) between dissolution and incorporation, as لَمْ يَخْلُدَ or لَمْ يَخْلُدَ did not loose, لَمْ يَخْلُدَ or لَمْ يَخْلُدَ loose thou, dissolution being the dial. of the people of AlHijaz, and incorporation the dial. of Tamîm. [above] (A): (a) incorporation is allowed by others than the people of AlHijaz 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 رَأَي Restore Zaid and لَمْ يَرْبَدََ رَبْدَا 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 لَا تَصَاءُرْ إِلَدَةَ 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 AlHij̄az, in which the Kur is mostly revealed, as إنْ كَمِّسْتَكُمْ حَسّةٌ. III. 116. *If good befall you,* وَمَنْ يَحْلِلَ عَلَيْهِ غَضَبٍ. XX.

83. *And upon whomsoever Mine anger lighteth,* وَأَغْضَبْتُ مِنْ صُرْطَكَ XXXI. 18. *And lower thy voice,* and LXXIV.

6. [1]; though مَنْ يَرْتَدُّ 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 AlKäis [309], and إِمْرُ أُغْضَبُ, and the *con**j.* Hamza; whereas not one of the BB transmits that: (d) when the , of the pl., as in ُرَدُّوا, or on the ی of the 2nd *pers. sing. fem.*, as in ُرَدْيَّة, or the corrob. ن , as in ُرَدَّنُ, is attached to the [letter that has its like] incorporated into [it], the Hij̄azis 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 أُغْضَبْتُ إِبَيْ [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 3rd pers. sing. fem., as ٌرَذَّا [664] and ٌرَذَّا. He did not restore her; and to Damm of it before the 3 of the 3rd pers. sing. masc., as ٌرَذَّا [664] and ٌرَذَّا. He did not restore him: because, 3 being faint, they do not take its presence into account; so that the [second] 3 is, as it were, immediately followed by the 1 and ٌ, respectively: (α) the KK transmit ٌرَذَّا with Damm and Kasr, and ٌرَذَّا with Fath and Kasr; and Th [664] transmits the three modes [of vocalization] before the 3 of the 3rd pers. sing. masc.: (β) 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): (γ) as for Kasr, the correct [opinion] is that it is a small dial. var., ٌمْلُ and عضَّع with Kasr having been heard by Akh from some folk of 'Ukail: (f) most of them keep to Kasr before a quiescent, as ٌرَذَّا [664], because it is orig. the [proper] vowel for a concurrence of two quiescents: but some, vid. the Banù Asad, pronounce with Fath, while IJ transmits Damm; and ٌفَغَشَّ مَسْطُور ۡعَلِيَّ [664] is related with [all three of] them, [Fath, Damm, and Kasr (MN)]: (α) Damm, indeed, is rare; [and is disallowed by R in §. 664:] IM says in the Tashil, in the chapter
on the Concurrence of Two Quiescents, "They do not pronounce with Ḩamm before a quiescent; but with Kasr, and sometimes Fath": (g) if the v. be not conjoined with anything that we have mentioned, [i. e., the ج of the pl., the ی of the 2nd pers. sing. fem., the corrob. ۡن], the عَقَصَةُ of the 3rd pers. sing. fem., the س of the 3rd pers. sing. masc. (Sn), and the quiescent,] it has three dial. vars., (α) Fath, unrestrictedly, [i. e., whether pronounced with Ḩamm, Kasr, or Fath of the ف (Sn),] as ُرَّ َرَّ َرَّ restore, ُْ ُْ ُْ flee, and عَقَصَةُ [664], which is the dial. of Asad and some other folk; (β) Kasr unrestrictedly, as ُرَّ َرَّ ُرَّ, and عَقَصَةُ [664], which is the dial. of Ka'b and Numair; (γ) alliteration to the vowel of the ف , as ُرَّ ُرَّ, عَقَصَةُ [664, 756], which is more frequent in their speech (A): (h) dissolution is obligatory in the عَقَصَةُ 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 أَحْبَبْ يُبْرِيذَ ِإِلَى How dear is Zaid to me! and أَشْدَدْ بِبَيْضَاءِ وَجْهِهِ How intense is the whiteness of his face! (IA), whence وَقَالَ نَبِيُّ الْمُسْلِمِينَ آلِهِ [480]; otherwise [he would not be right, because] Ks transmits that incorporation is allowed (A), as أَحْبَبْ يُبْرِيذَ How dear is Zaid! (Sn): and incorporation also is obligatory in عَلْمَ
[664] (IM), by common consent, as IM says in the CK, [because of its heaviness through the composition (Sn)]; so that علم 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 فعل of wonder, where dissolution is obligatory; and the second being علم in the dial. of Tamim [below], where incorporation is obligatory (A): (β) 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) علم [189], according to the Hijâzis, is a verbal n., i. q. أَتْبِعْ Present thyself or أَتْبِعْ Come forward: but, according to the Banû Tamîm [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] علم [664]; though Jr transmits Fath or Kasr from some of the Banû Tamîm: and, when the s of the 3rd pers. sing. masc. is attached to it, as علم Bring him forward, it is not pronounced with دامم [by alliteration to the دامم of the s (Sn)], but with Fath; and so when a quiescent is conjoined with it, as علم الرجل Bring the
Come forward, O women, with Kasr of the double م [for affinity to the س after it (Sn)], and with a quiescent س added [for preservation of the quiescence requisite (Sn)] before the ن of females; while ملشن with ذامم of the [double (Sn)] م, [and most probably with a quiescent س 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 َيَخْفِرُ َيَخْفِرْ flees in pause, with a double or single ِرُ (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 َبُ, 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, ٍ, and ٌ have the farthest part of the throat; [the undotted (Jrb)] ١ and ٢ the middle of it; and [the dotted (MASH)] ١ and ٢ 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 ș, and afterwards ١ (IY, Jrb): (α) 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, ș is higher than Hamza, and ١ higher than ș (R): (b) Akh asserts that the outlet of ș is [the same as] that of ١; 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, ١, [ș (S)]", etc., according to the order in outlets [below], thus putting ١ before ș; and afterwards says "And the Arabic letters have sixteen outlets . . . . Hamza, ș, and ١", thus putting ș before ١; so that his putting ١ now before, and now after, ș shows that both are from one outlet: (c) they disprove his saying by [the argument] that, when we mobilize ١, it is converted into Hamza [683]; whereas, if ș were from the outlet of ١, it would be nearer to ١ than Hamza is, so that ١ ought to be converted into ș: (α) it is replied [by his partisans] "This shows the viciousness of your own opinion, because, according to your assertion,
s is nearer to l than Hamza is; so that, if conversion were on account of nearness, l would be converted into s; 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 s, because it is in the position thereof": but this is weak, because their saying "if conversion were on account of nearness, I would be converted into s" is traversable, since that may be prevented by the faintness of s; while their saying "it is not converted into s, because it is in the position thereof" is feeble, since its being "in the position thereof", if it did not exact conversion into s, because of what has just been suggested [as to "the faintness of s"], 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, 𝔞 is higher than ɛ; and, in the nearest part of the throat, ابة is higher than ɛ (R): so that ɛ is the farther of the [first] two from the mouth, and ابة the nearer of them to it (Jrb); while ابة is nearer to the mouth than ɛ: (d) Lth transmits from Khl that l, , ,  ⍵, 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)] l [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 ħ; and [then (IY), higher than it (R)] j; and afterwards s (IY, R): so that, but for a hoarseness in j, it would be like ħ; and, but for a stuttering in s, it would be like j [734], because of its nearness to the latter (IY): and, after them, towards the mouth, ħ and ḥ, Ṣ being higher than ħ (R): (f) these seven letters [proceeding from outlets 1-3] are guttural (Jrb): (4, 5) q 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 ẓ has the next parts of the tongue and palate (M, SH), towards the outside of the mouth (R), the outlet of (Jrb) ẓ being higher than [that of (Jrb)] q, 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 q and ẓ, as ẓ and ẓ, you find q to be nearer to the throat, and ẓ 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 q: for they do not articulate it from the outlet of q, 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 ع, vid. [a little (S)] lower than the position of ق [on the tongue (S)], and that part of the upper palate which is next to it, as ع is [described in such books]; but they pronounce it intermediate between ق and ع [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 مداد; and perhaps was the dial. of the Prophet, as is claimed by the Jurists of the [Prophet's] House, who assert that whoever reads الصلاة المُستَقِيمَة 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 بَدَوِّل أَرَاب 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 ع; 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 ع is the dial. of this Badawî 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 investi-
gate a matter so impo.tant as] that; and the way to
account for it is, therefore, what we have said (IKhld):
(6) ج، ش، and ي 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، ي: (b) S says “Between the middle of the
tongue and the middle of the upper palate is the outlet
of ج، ش، and ي” (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 ن [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
ي 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 (IY): (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 bicuspid 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: (α) 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 ج [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) خ 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 (J:b), 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 خ [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) ج has the parts next to these two (SH) positions [on, or between, the tongue and palate] (R); and ن has the parts next to these two (SH), ن being nearer to the tip of the tongue then ج (R): (a) ن 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 ج has what is [a little (M)] farther in, [on the back of the tongue (M),] than the outlet of ن (M, Jrb), but farther out than the outlet of J: for, when you articulate ن and ج quiescent, you find the tip of the tongue, in articulating ج, to be farther in than the outlet of ن: (b) IH, therefore, does not say "ج and ن have the parts next to these two"; but mentions each of them singly, to demonstrate that the outlet of ج is a little farther in than that of ن, because ج 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 ج and ن (Jrb): (11) ط ، د ، and ن have [what is between (M)] the tip of the tongue and the roots of the [two upper (Jrb)] central incisors (M, SH): (12) ص ، س ، ج and ن 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
tongue not being in contact with the central incisors, as it is with their roots for utterance of ت، د، and ر; 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. IY,] because س is prior in outlet, since ز is nearer to the fore part of the mouth than س (Jrb): (13) ت، ذ، and د 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 و [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 ف, ب, and م 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 ن (Jrb)] is manifest (SH), because the [other] secondaries are produced by imbibing 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) َ, (3) ُ, (4) ِ, (5) َّ, (6) غ, (7) خ, (8) ك, (9) ل, (10) ن, (11) ض, (12) ش, (13) ی, (14) ل, (15) ر, (16) ن, (17) ط, (18) د, (19) ت, (20) ص, (21) ز, (22) س, (23) ط, (24) ن, (25) ث, (26) ف, (27) ب, (28) م, (29) و, (30) ظ, 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 َ, its pronunciation being different, but its form and that of the soft َ [668, 673] being one, like ب, ت, and ث, and ح, ج, خ, 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 ض, except in Arabic, for
which reason the Prophet says  

I am the chastest speaker of those who talk  ض ، meaning the chastest speaker of the Arabs; and it is said in the CHd “Whoever says that he means the [letter]  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  ل [663] as an independent letter is vulgar, unaccountable: (α) H reckons it as a single letter in the “Speckled Epistle”, [the letters of which are alternately undotted and dotted], where he says  أَخْلَقُ سَيِّدًا نُنَحِّبُ  
The manners of our lord are loved and  

إذا دَافَلْتَ عَلَبَ  

When thou shootest a match with him, speedily victorious, and so in other passages of it; but this is unaccountable (Jrb): (c) Mb used to reckon them as twenty-eight [letters, the first of them being ب , and the last of them ی (IY)]; and omit Hamza [from their beginning (IY)], saying “Hamza has no form of its own; but is only written sometimes as , sometimes as ی , and sometimes as !; and therefore I do not reckon it with those [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 (IY, Jrb), because it has no form of its own: (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 \( \dot{\imath} \) that is the first letter of the alphabet: (a) this \( \dot{\imath} \) is really its form; and it is only according to the way of the inhabitants of AlHijāz in alleviating [658] that it is written at one time as \( \dot{\imath} \), and at another as \( \imath \); whereas, if meant to be sounded true, it would be [written] only [as] \( \dot{\imath} \), 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 \( \dot{\imath} \), as \( \text{I know} , \text{Go thou} , \text{and I eject} \); and, among ns., \( \text{أَحْمَدُ} , \text{أَنْبَعْرُحُمُ , إِنْبَرَجَةُ} \) [690]: (b) another matter that shows the form of Hamza to be [identical with] the form of \( \dot{\imath} \) is that every letter, which you name, has for the first letter of its name its own expression [663], as \( \text{يَيُنُ} \) \( \alpha \) \( \imath \), where the first letter is \( \imath \), and \( \text{تَأْنُ} \) \( \alpha \) \( \tau \), where the first letter is \( \tau \), and similarly \( \text{جُمُ} \) \( \alpha \) \( جُ، دُ} \), \( \alpha \) \( دَ} \), and the rest of the letters of the alphabet; so that, since you say \( \text{اَنُوُ} \) \( α \) \( لَ} \), and here the first letter that you articulate is Hamza, that shows the form of Hamza to be [identical with] the form of \( \dot{\imath} \): (c) as for the soft \( \dot{\imath} \) [668, 673] in such as \( \text{كَال} \) and \( \text{بَعُ} \) [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 ح, ۷, etc., which the Arabs articulate unrestrictedly, whereas it cannot be articulated singly; so that they support it by ج [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 ی is the Hamza whose pronunciation as Hamza is omitted: but س makes a distinction between them, saying that Hamza is a letter like ح, that admits of mobility and quiescence, and is [found] at the beginning, end, and middle of the word; while ی 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 ی with ج [above] before the ح" (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 \( \dot{n} \), which is a twang in the upper part of the nose [751], as [\( \text{عَنْكُ} \) and (IY)] and is named the stifled, and the single, \( \dot{n} \) (M): (a) the name transmitted from S is said to be “the single \( \dot{n} \)” [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 \( \dot{n} \), whose outlet is from only the upper part of the nose [751] (R): (b) the outlet of this \( \dot{n} \), 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 \( \dot{n} \) [751] (R), vid. س، ض، ص، ش، ج، ق، ل، ن، ث، ذ، ث، د، ت، ط، ظ، ز، ف، ض، ص، ث، ط، ظ، ز; 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 \( \text{ً} \) of Imāla [626, 697], as [626, 628] (M): (a) it is named [by S (R, Jrb)] \( \text{أَلِفُ الْتَرْجِيمِ} \) the \( \text{ً} \) of attenuation, this attenuation being (\( \alpha \)) softening of the sound (IY, R, Jrb), whence

\[ 
\text{لَهَا بَشَّرُ مِنْذِلُ الْحَصَدِ وَمَنْطِقُِ رَجِيمُ الْحَكاَشِ لَا عَرَاَ لَا نَسُّرُم
\]
(R), 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 (3) diminution of the vocality in it (IY, J; b): and is opposed to the broad [below], because you
direct it towards ی, and the broad ی towards (IY): (a)
in colloquial language is attenuation of the sound,
whence لَهَا بَصَرُ ٱلْحَج ِّمَٰلِمُ in terms; and in conventional language is [curtailment,
i.e.,] elision of the finals of words in the voc., as يَا سُّعَا
O Swád, orig. يَا سُعَا ۖ (IA): (3) the broad ی, as
[697] (M): (a) IH says "the broad ی", meaning
that ی which immediately follows ص, ط, and ئ, when
these letters are pronounced with Fath, or quiescent, as
[above] and يِصَلْثُرْن َو They shall be burnt, in which
case some broaden it; and similarly the ی of ٱللّٰه َلِمََمُ when
preceded by Damma or Fatha: (b) the broad ی is not
mentioned by IH; but is mentioned by S [and Z] among
the approved [secondary] letters (R): (c) it is that ی
which is directed towards ۖ, as صَلْثُرْن [above], ۖ ۖ, and
ۖ (IY, R): (d) it is [found in] the dial. of the inha-
bitants of AlHíjáz (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
ۖ [684 (condition 10, b, c), 728, 730. A], ۖ, and
ۖ with ۖ, in every place: whereas that is not so
general, because the й must be retained in them on pre-
fixion, as ﺜ ﺯﺎً, thine alms, and й thy prayer; and with dualization, as slaught а two prayers and
瑶 two alms: that being done because the pre. and
й. 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 й: and elsewhere
some people write them with й unrestrictedly, according
to analogy; but the language of IM is contrary to this,
since it necessarily implies that writing them with й is
agreeable with analogy, because their й is broadened by
some of the Arabs, and directed towards й: so that they
are written accordingly (CD): (4) the й like چ, as
[ for (IY) ] أَحْدَاقُ [696] (M), because, й being a
vocal, rigid letter, while й is a surd, lax letter [734],
they approximate й to the pronunciation of چ, which
is near to the outlet of й [732], and agrees with й in
rigidity and vocality (IY): (a) S mentions it among the
approved letters, and the й like й [below] among the
hybrids, although both are one thing: (b) he approves of
imbuing the й with the sound of چ, because that is done
only when the й is quiescent before й, with whose
nature й is incompatible, especially when quiescent,
because the vowel denaturalizes the letter (R): (5) the
\* й like ژ, as [ for (IY) ] ﺯَدَٰ (M), and й for
we have mentioned that in such as \( \text{ض} \) and \( \text{ض} \) [696] (R): (b) \( \text{ض} \) [150] is read with \( \text{ض} \) smacking of \( \text{ض} \), which is the reading of Hamza: and four \( \text{ض} \) here are transmitted from IA\( \text{i} \), among them \( \text{ض} \) [696] between \( \text{ض} \) and \( \text{ض} \), reported by \'U\( \text{r} \)\( \text{y} \)\( \text{a} \)n Ibn Abi Shaib\( \text{\u062a} \)n, who says “I heard IA\( \text{i} \) read \( \text{ض} \) between \( \text{ض} \) and \( \text{ض} \),” as though he made the \( \text{ض} \) imibe the sound of \( \text{ض} \), in order that it might agree with the \( \text{ض} \) in vocality, because \( \text{ض} \) is surd, while \( \text{ض} \) and \( \text{ض} \) are vocal, so that they are incompatible, incongruous; for which reason they make \( \text{ض} \) imibe the sound of \( \text{ض} \), because \( \text{ض} \) is its fellow in sibilance [734] and outlet [732], and agrees with \( \text{ض} \) and \( \text{ض} \) 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 \( \text{ض} \), Hamza and \( \text{ض} \), and Hamza and \( \text{ض} \) (IY, R, Jrb); and [therefore IH says that] the chaste [secondaries (M\( \text{\u0669}\)S\( \text{\u0669}\)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 \( \text{ض} \) like \( \text{ض} \) (M), between \( \text{ض} \) and \( \text{ض} \), which is said by ID to be [peculiar to] a dial. in Al\( \text{Y} \)\( \text{a} \)\( \text{m} \)an.
where they say .lng for camel, and  for man [below]; and, among the vulgar inhabitants of Baghdād, is wide-spread, similar to the [mispronunciation called] 751 (IY), which is the tongue's shifting from  or from  to  or  (KF), [i.e.,] 's becoming  or  [or  ], and 's becoming (Jh), or from letter to letter (KF): (2) the  like  (M), which is similar (IY): (a) the  like  is in such as  for unbeliever; and similarly the  like  as  for , and for  [above], which is wide-spread among the inhabitants of AlBahraīn (R): (b) the two together are one thing, [for which reason their exs. are interchangeable,] because the o. f. of one is  and of the other is  (IY, R); and then they convert both into this letter, which is between the two (IY); as we mentioned of the  like  [above], and the  like  [below], except that the  like  is approved, and its converse deemed hybrid, while the  like  and its converse are both deemed hybrid (R): (3) the  like  [above] (M), which is frequent in the quiescent , when followed by  or  as and  for  [693] and  [696], being approximate to  , because they are from one outlet, except that  is plainer and more expanded (IY): (a) the saying of IH "As for the  like  [above], and the  like , they are not real."
requires consideration: he seems to think that by "the ج like ش" they mean another letter, different from "the ش like ج"; and similarly that by "the ج like ع" they mean something different from what they mean by "the ع 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 ًضَرْدُكْ لَنَمَ َّإِضَرَدَكْ لَهِ for َضَرِبَ ٌضَرِبَكْ لَهِ. 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 ض is harder than its utterance from a position not accustomed to the true (R): (5) the ص like س (M), as صَبْغٌ for صَبْغٌ 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 [605], because ص is more penetrating in the
ear, and more sibilant in the mouth, then س (IY): (6) the ط like ت (M), which is often heard from foreign inhabitants (IY, R) of the East (R), [e.g.] of Al'Irāk, as طالب for 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 ل and ت (R): (7) the ر like ت (M), as طلمم for طلمم wronged (IY): (8) the ب like ف (M), as بور for 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 AlIslam 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 ق between ق and ل [732], which, says Sf, is similar to the ل like ج, and the ج like ل [above]: (2, 3) the ج like ز, and the ز like ش, according to what we mentioned about ج د [696]: (4) the ي like ب, in بِعَ ل and بَيْلَ with Ishmām [436, 706]: (5) the و like ي, in such as إِبْنُ أَمْمِ [مَدْعَوْر] Ibn Umm (R on Imāla] Madhʿūr and إِبْنُ بَرِ إِبْنُ 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 ج imitates the vowel of the preceding letter in Ishmām, as ي 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 حَدَّا أَبْنُ مَدْعُوْرِ. This is Ibn Madhʿūr, 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 Damma] but
you attempt [to sound] Kasra, as you say \( \text{كُسْرَة} \) was loved and \( \text{حُبَّ} \) was restored \( [436] \); and like this is your saying \( \text{حُبََبُ مِنَ السَّهْرِ} \) I admired the acacias and \( \text{حُبََبُ مِنَ الْمُنْتَقِرِ} \) I drank from the well full of water \( \text{سُوَّلَ إِلَى} \) (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 Damm"; so that, according to his saying, you pronounce the, pure, not made to smack at all of ى, after the Damma made to smack of Kasr: (c) what Akh hazards, however, is unpronounceable, and unreal; and, as for his saying "the preceding letter is sometimes not pronounced with Damm," we say that [it is of no account, because], though Fathā is admittedly followed by pure َا, as \( \text{تُؤَلْلَ} \) \([684, 703]\), still neither Kasr, nor Damm made to smack of Kasr, is followed by a quiescent َ, except when the ِ is made to smack of ى \( \text{R on Imāla} \). [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 سَتْشَكْنُك خَصَعَة (SH), with s in خَصَعَة 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 the shade of Kaww [729] was a shelter, when an obedient host made a raid (R). The two kinds are exemplified, [the vocal (Jrb)] by تَقَقَّق, and [the surd by (Jrb)] كَتُْكَد (SH), [with ق or ل] repeated and mobile (MASH): for, when you say تَقَقَّق, you find the breath confined, not perceiving any of it with the قs; whereas, when you say كَتُْكَد, you find the breath running on with the articulation of the لs, 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 المَجْهُورَةٌ from جِهْرَتُ بَأَلْشَيٍّ I disclosed, or revealed, the thing, i. q. أُعْلِنتُهُ I made it public, 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 مَهْمُوسَةٌ by derivation from المَهْمُوسَة mumb- ling, which is إِخْفَاة 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)] گ، ع، ز، ن، ط، ض، and ى to be surd; and [two, which are rigid, vid.] ژ and 所需的, 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 ژ and 所需的 vocal, it is strange. Nor is rigidity a corroborative 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 ژ and 所需的; 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 كُبْلِكَ Thou hast made thy dish excellent or (M)] [أَجْدَلْتَ قَطْبِثَ (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 ع, 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 يُبْرِعونَا Wherefore does he frighten us? (IY, SH) or لِمْ يُجْرِعونَا They did not protect us (IY). Hence the lax are known to be thirteen letters (Jrb). They are د، ث، ط، س، ض، ص، ش، ح، غ، خ، ف، and ح (S). These [three kinds] are exemplified, (1) [the rigid (Jrb)] by ٱلْحَجُّ pilgrimage (SH): for, if you paused upon ٱلْحَجُّ, 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 ٱلطَّشُّ (SH) weak [or fine] rain: for, if you paused upon ٱلطَّشُّ, 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 ُاٽَخَل (SH) vinegar (MASH): for, if you paused upon ُاٽَخَل, you would find the sound not running on, as in طَش; nor confined, as in حَج: (a) IH proves their differences by [three] approximate letters, rigid, lax, and intermediate, respectively, vid. ج, 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);] ص, ط, ض, 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 ط would become س, د, and د, respectively: while 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 سَبَّة [such as the tongue, or palate, is] covered with, which is abridged to مُطَبَق, like مِشْتَرَك common, [meaning مِشْتَرَك 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)] خ, غ, and ق [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 articulate خ, غ, and ق, the farthest part of the tongue is elevated to the palate without [the palate's] covering [it]; and, when you articulate ص and its fellows, then also the tongue is elevated, but the palate covers the middle of the tongue. The elevated are named مَسْتَعَلِيَّةٌ, because with them the tongue is elevated to the palate; so that they are مَسْتَعَلِيٌّ عِندَا عَلِيّاً such as the tongue is elevated with. But naming them "elevated" is tropical, as is بَنَامُ فِيهِ sleepy night (Jrb), i. e., يَنْامُ فِيهِ that is slept in, like يَنْومُ عَاصِفُ windy day, [i. e., تَعَصِّفُ فِيهِ آلِيَّةُ that the wind blows hard in (Jh on عصَف),] and عَصَف [312], it being مَنْعُوْلُ فِيهِ i. q. مَنْعُوْلُ فِيهِ (Jh on نم). 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 gold and fracture [below] (Jrb); unless it be anomalous (R, Jrb), like and [above], guffaw, boisterous laughter (MAR) and (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 (SH) Order [a distribution of] booty or spoil (MASH), with mobilization [of the ] being i. q. 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
[Muted 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. ز, ص, and س (SH), because, when you pause upon ض, ز, and س, 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 ٍ, َ, 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 $s$ 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 - ($t$) 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 (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 (S, M, SH), (1) because the air of the sound is expanded by it (SH): (a) means (R, MASH), as we mentioned [732] (R), like and [312, 343] (MA SH): (b) S says (Jrb), I is a letter of softness, whose outlet expands more strongly to the air of the sound than the outlet of and, because in you compress your lips, and in you raise your tongue towards the palate [732] (S, Jrb): meaning that and are like I, except that you compress the lips in, and raise the
tongue towards the palate in ى, so that the sign of the operation of the [vocal] organ exists in them; whereas ١ 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 ١, then ى, and then ١, (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): ١١١١ is from ١١١١ with Damm of the ١, meaning ascent; or Fath, meaning descent: so it is mentioned in the CHd (Jrb). And ١ is also called ١١١١ sonant, because it is a sound that has no support in the throat, ١١١١ being a [faint (Jrb)] sound (IY, Jrb). The gabbled is ١١١١, because of its [weakness and (M, Jrb)] faintness (M, SH), from their saying ١١١١١١١١١١١١١ and a man brisk, copious in speech (IY). It is so named because gabbling is carrying on the speech quickly; ١١١١ 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 $\text{th}$, is seemingly a blunder by the copyist; and further that the proof of its being $s$ is the saying of Kh\(\text{r}\)l “but for a $\text{th}$ in $s$, it would resemble $\text{H}$” [732], where by $\text{th}$ he means the *squeezing* that is in $s$, not in $\text{H}$; while IJ says “One of the letters is the gabbled, which is $s$, because of the weakness and faintness in it” (Jrb).

$\text{th}$ [with the dotted $\text{h}$ (BS), which is an elevated letter,] is more copious than $\text{h}$ (K on LV. 66, BS) with the undotted $\text{h}$, which is a depressed letter; and, for this reason, they say that $\text{th}$ with the undotted $\text{h}$ is *sprinkling*, while they say on $\text{h}$ 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 $\text{q} \text{â€ دَيَنَجَّا}$ with $\text{ت}$, 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 جَوْن 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 [ع، ح، د، غ، and خ] guttural, because they begin from the throat (R);) ق and ل uvular, because they begin from the uvula; ش، ض, and غ 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); ظ، ژ، and گ 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 د، ی، ی 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 َحَقِقَ ُكَلّ ِشَيٍّ VI. 101. And hath created everything and َلُكَ 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 Abu Jahl [at the battle of Badr (Jsh)]

ما تَنْقَمُ الْحَبْرُ الْعَوْانَ مِنَِّي ؛ بَأَرُ قَرَأَيْنِ حَدِيبَتٍ سَنِيَّ
لِيْتَلُ هَذَا َلَدَنَّي أُمَيَّ

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

إِذَا رَكَّبْتُ نَاجِذَلَوْنِي وَسُطَا ئِنَّي كُبْرَ لَا أُطْبِقُ ٱلْعَنَّادًا

[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 ُإِكْفَآءٍ (ML), derived from ُأَكْفَاتُ 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 يِكَانُ سَنَا بَرَقٍ. 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 يِكَانُ سَنَا بَرَقٍ; and similarly the ت into the ط in قَالَتْ طَائِفَةٌ 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 اذ بَكَثَرْتُ دا [737, 740-742]; and in a collection [of letters substituted (MASH)] for the ت of إِفْتَعَال [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 إِسْتَدْبَرَ إِضْطَرَب 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 into خ or غ [737, 742], no other guttural being incorporated into one farther in than it [737]: (b) the، and ي in such as سَيَدُ، orig. سَيِّودُ [685 (case 7, a), 716, 737, 747]; because ي 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 مَكْتَم and إِسْتَع [737, 756] (R). But مَكْمُ for
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 َسِتْ, orig. َسِدْسُ [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 مَسِتْ مَتَنَّدًا *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 يُبْرَءُونَ [751], and the determinative ج 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 لَجَّة made firm and تَنَكَّر knocked the peg [below]; and similarly in the n., as تَنَكَّر peg [751]; (b) if it do not produce confusion, is allowable, as لَجَّة for لَجَّة wrapped himself [737, 756], because فَأَعْلَى, with the فَ and ع doubled, is not one of their paradigms, nay, does not occur, except when the تَنَكَّر is incorporated into its تَنَكَّر [757], like لَجَّة, for which reason you do not say تَنَكَّر and تَنَكَّر [for تَنَكَّر and تَنَكَّر]: (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 قَنْوَان clusters of dates and قَنْوَان [751] (R), pl. of قَنْوَان (K on XIII. 4.) having one root (K, B). قَنْوَان [724] and كُنْثْيَة surname, شَأْتاَةَ زَنَّاءة. goitred antelope and غَنْمُ زَنَّم 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 رَنَد inf. n. of رَنَد [above], aor. يَتَنَد, and رَنَد pl. of رَنَد yearling goat, where some incorporate the ت into the د, saying دَوَن and دَوَن عَيْدَان 737, 758: (α) hence their saying دَوَن [758] for وَدَن [above], which the Banū Tamīm alleviate by eliding the Kasra of the ت, like كَبْن liver and كَبْن [368]; so that, after making
[the  BH] quiescent, they say  ئذٔ : and, in their dial.  ئذٔ , with the quiescent  TH displayed, like  عتدار , is not allowable, because this word is so often used that  ئذٔ is deemed heavy; while its pl. أٔ  أذٔ removes the confusion: (8) in such as  ٌةطٔ inf. n. of  عتدار [above], aor.  ئطٔ , incorporation is not allowable, lest the excellence of covering [696, 735] be obliterated: (γ) some of the Arabs keep to  ئذٔ and  ئذٔ from fear of heaviness, if  ئذٔ and  ئذٔ were said, unincorporated; and of confusion, if  ئذٔ were said: and similarly in  ئذٔ they keep to the Hijazi dial. var., i. e., Kasr of the  TH [758], because of that [fear of heaviness or confusion] which we have [just] mentioned: (δ) they form no paradigm in which  ن occurs quiescent before  ر or  ل , as  ٌةطٔ or ٌةحٔ : for incorporation is not allowable here, as it is in  عتدار [above], because  و and  د are closer in approximation than  ن and  ل or  ر , as is proved by the incorporation of  د and  و , each into the other [752]; contrary to  ر and  ل , which are not incorporated into  ن [749, 750], as  ن is incorporated into them in two [separate] words, like  مس رٔبتٔ II. 142. From  they Lord and  مس لٔк Who is for thee? [749, 751], because incorporation is then accidental, not permanent: and, according to this, if  تأٔ and  عنلٔ 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, ۰ being near in outlet to ل and ر, they are, as it were, two likes: (א) וּתְדָע,* and וּתְדָע inf. n. of וּתְדָע* [above], with dissolution of incorporation, are weak, rare, not to be copied; (צ) as for דַּס [above], סִנְדוֹן, and the like, with display, they are allowable only because the approximation between the two letters is incomplete: (ב) if incorporation of one of the two approximates into the other do not produce confusion, it is incorporated, as מַקְלִי was effaced [737], because בָּלָם, with repetition of the ف, is not one of their formations, except when the ف has the ن of מַקְלִי incorporated into it, or is incorporated into the נ of מַקְלִי [756], for which reason מַקְלִי and מַקְלִי [for מַקְלִי and מַקְלִי] are not said: (א) Khl says that you say יָסָר יָוֶל and יָסָר יָוֶל from יָסָר יָוֶל I feared and יָסָר dividing into portions (R): [for] S says (IY) "I heard Khl say יָוֶל for יָסָר יָוֶל, as they say מַקְלִי, [by incorporating the ن], because it is an aug. ن in a paradigm where the ن is not doubled (S, IY); so that this becomes equivalent to the detached [ن in مَّمَتْ] in مَّمَتْ [above] and مَّمَتْ مَلَكَ [above] and similarly [אֶנֶּפֶס for] אֶנֶּפֶס.
from despaired, by analogy to this" (S). In ُوَتَدَتَ لاَخَتَ [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 ف in the ف. And hence they do not form such [a pret.] as ُذَدَتَ فَلَأَلَ, because there would be two [consecutive] transformations in its ف. [ ُدُثْدَنَ, then ُنَثْدَنَ, then] ُيَدَّثت (M). Z means that from ُمُذَدَة [333] they say ُذَدَتَ, aor. ُذَوَدَ, forming the v. in the pret. on [the measure of] ُقَلْتَ with Kasr, in order that the aor. may be on [the measure of] ُقَلْتَ, like يَوْحَلَ [699-701]; and [thus] elision of the ف, vid. the و, may not ensue in it: whereas, if the pret. were formed on [the measure of] ُقَلْتَ with Fath, the aor. would have to be ُقَلْعَلَ with Kasr; and you would [then] elide the و, as in يَعْدَ [482, 699]; and afterwards incorporate د into 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 inco-
the first is not incorporated into the second, for preservation of that quality (R). And [hence (M, R)] they do not incorporate (1) the letters of \( A' \) (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 ج (Jrb); (b) softness in ج and خ; (c) nasality in م [755]; (d) expansiveness [and flaccidity (R)] in ش (R, Jrb) and ف [753], because of their excessive laxity [731] (Jrb); (e) تاًؤفيف 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, خ, which are collected in ضمّ شُفرُ 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 أَكَرَمُ بَكْرَا Honor Bakr; but ب is incorporated into it, as إِسْكَبِ مَطْراً Associate with Matar [754]: and ش is not incorporated into ج [745, 746]; but
is incorporated into \( \text{ش} \) [745]: and \( \text{ف} \) is not incorporated into \( \text{ب} \) [753], as \( \text{إِدْخُلُ فَأَعْرِفُ بَكْرَا} \) Recognize Bakr; but \( \text{ب} \) is incorporated into \( \text{ف} \) [754], as \( \text{أَدْخَلُ فَيَذُرُّ} \) Go into that: and \( \text{ر} \) is not incorporated into \( \text{l} \) [750], as \( \text{أخْتَرُ لَهُ} \) choose for him; but \( \text{ل} \) is incorporated into \( \text{ر} \) [749, 750], as \( \text{وَقَلَ رَبّ أَفْغِرُ} \) 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 \( \text{ى} \) [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 \( \text{ة} \), and \( \text{ى} \) in such as \( \text{سَيْدُ} \) and \( \text{لِيَةٌ} \) [orig. \( \text{سَيْرِ} \) and \( \text{لُؤْبِيَةٌ} \) (Jrb ,)] are incorporated is only that transformation [685 (case 7, a, a, b), 716, 735, 747] has made them into two likes (SH): \( \alpha \) IH interposes an objection against himself, because he has laid down [above] that \( \text{ة} \) and \( \text{ى} \) 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 \( \text{سَيْدُ} \) and \( \text{لِيَةٌ} \)?:” and then he replies that, if the conversion of the \( \text{ة} \) into \( \text{ى} \) were for incorporation, 196a
that would be an objection; but that the, is converted into ى only because their combination is deemed heavy, not for incorporation, for which reason the, is converted into ى 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 ى's 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, ى would be converted into ى when the first of them is mobile, as in طَوْيَلْ [685 (case 7, b, b), 714] and طَوْيَتْ [685 (case 7, a, b), 698]; which two [exs.] notify that the conversion, from the very beginning, is for the sake of incorporation: for ى and ى [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 ى is not lighter than ى and ى: 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]

XXIV. 62. *For some of their business* [748, 752], VII. 150., LXI. 29. [128, 539], and

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): (α) 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]: (β) Ks and Fr allow incorporation of * into * regularly, from dislike to the reiteration in *: (γ) the mobile * preceded by a mobile is pronounced faint by IA1, when followed by ب, as in *الَّيْسُ اللهُ بَأَعْلَمُ بِالْشَّارِكِينَ 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 إِسْتَعْ [735, 756] (R): (3) the covered [letters (R, Jrb)] into any others, without covering [below], according to the chastest [usage] (SH), except in the *conjug.* [below], as إِحْفَظَ ذَالِكَ [756]: (a) you say *Keep that* إِحْفَظَ تَانِئِيَا *Keep a second*, with incorporation, together with retention or omission of covering, its preservation being chaster, as will be seen [752]: (b) in إِفْتَعَلَ [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 IAl ْفَرُطُ نَّيِّي جَنَبِ أَللّهِ XXXIX. 57. [54, 7-2]; but this requires consideration, as will be seen (Jrb): (4) a guttural letter [nearer to the mouth (M)] into one farther in (M, SH) the throat (M), towards the thorax (MASH), than it (SH), lest incorporation of the easier into the heavier ensue, and thus heaviness be entailed (Jrb); except ح into خ 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 [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 [Slap Hūtim 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 اً is followed by ى or ٍ; 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 اذْبْكَطْرٌ and اذْبْكَطْرٌ [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 اً into ى, by conversion of the اً into ى, notwithstanding that ى is farther in the throat than اً, 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 اً and ى 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 ع with it, lest the exception he fancied peculiar [to س ] (Jrb). But they incorporate (1) ن into م [751] (M), as من مَعْدَ. "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 د, ت, ص, ط, 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) و and ی [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 و is converted into ی, and [the first] is [then] incorporated into the [second] ی [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 I 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 ِع [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 ِع , vid. (IY)] in [ِفعلُ, فعلٌ], and what resembles them, whose ِع is a Hamza (IY),] such as ِرَاّسُ, ِسَمَالُ[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

\[\text{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 witheld, where [685 (case 10), 715] is pl. of [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  , and then encounter such [a letter] as  , or  is incorporated into [747], in which case it may be incorporated, on the ground that it is a  or  , as  for  [685 (case 7, b, b, β), 716], where incorporation may be omitted, [as  .] because the , is meant to be understood as Hamza; or employed, because it is a quiescent, followed by  , as in  , orig.  , inf. n. of  [685 (case 7, a, b), 716] (IX). Nor [is] any other [letter incorporated] into it (M).

§. 739.  [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  s , because the second of the incorporated [pair of letters] is only mobile [731]; whereas  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  , 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  is not correct; nor into an approximate, lest the additional [quality of] prolongation and lengthiness in
it be obliterated [737] (IX). 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 \(1\), because it is not incorporated into its like or its approximates [739] (Jrb). \(s\) is incorporated (M, R)] into (M, SH), only (R), whether the \(s\) occur before, or after [below], the (M), as اذْ بَعَذَاهُ [737] (M, R, Jrb) and اذْ بَعَذَاهُ (M), because they are approximates, since is from the middle of the throat, and \(s\) from the first [and farthest] part of it, only \(\mathfrak{e}\) being between them [732]; while both are surd, lax [734] (IX). 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 \(\mathfrak{h}\) is
nearer to the mouth; and, for that reason, is not incorporated into ١ [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 ١ is after ١ [above], you convert it into ١ ; and incorporate [the first ١ into the second], in order that the incorporation may be in what is [comparatively] near to the mouth, as أصلُح حَيْشَأ Act well to Haitham, for أصلُحَ حَيْشَا: but, as for your incorporating ١ [into ١ ] by converting it into ١ , no! (IY). ١ is not incorporated into ١ , though ١ is nearer in outlet to ١ than ١ is, because ١ is surd, lax, like ١ ; whereas ١ is vocal, intermediate between rigid and lax (R). And only its like is incorporated into it, as اجْبِه تَحَكْلاَل Slap Hilâl on the forehead (M). No approximate is incorporated into it, because before it in [order of] outlet there are only Hamza and ١ [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. ١ [is incorporated (M, R)] into (M, SH) (1) its like, as ارْفَع عَلِيًا Exalt 'Ali and مَن ذَا الَّذِي يَشْفَع
II. 256. [182] (M), and similarly 

III. 193. 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 ذبِكَتَرَدُّا Exalt Ḥātim (M, R, Jrb) and 

Slaughter a yearling goat [735, 737, 742], for 

and ذبِكَتَرَدُّا (M): (a) S says that [in Scourge Ḥamal (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 إمَّدَحَ عَرْنَة Praise 'Arafa; but, if you [first] converted the ح into ح, saying إمَّدَحَ حَرْنَة, it would be allowable, as you say إجْبَة عَنْبَة [below] (S): (d) AlYazidî, however, transmits from IAl فَسِّرْ زَحَّ ح عَنْ آلْنَار III. 182. 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 مَكَّمُ with them and مَكَّمَلَآ with these [below]; though separation is more frequent: (a) the
rule of converting the first into the second [735] requires
\[ \text{M} \] to be said; while the obstacle, vid. that the second,
\[ \text{I. e., the s,} \] is farther in the throat, and heavier, requires
the second to be converted into the first, and \[ \text{M} \] to be
said: but both [forms] are deemed heavy; for which
reason double \[ s \], as in \[ \text{e and k} \] [698], and double \[ e \], as in
\[ d \] \[ repulsed \] and \[ k \] \[ was pusillanimous \], 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 \[ e \] is vocal, and \[ s \] surd: so that they seek a
letter akin to, but lighter than, both, vid. \[ j \], which is
lighter, because higher in the throat, than both, for
which reason such as \[ b \] \[ was hoarse, d \] \[ buried, and \]
\[ r \] \[ was wide and spreading \], are numerous, contrary to \[ e \]
and \[ k \] \[ above \]; while it is akin to \[ e \], because both are from the middle of the throat; and to \[ s \] in
surdity and laxity: and, for this reason, some of the
\[ \text{Banu Tamim} \] convert the \[ e \] and \[ s \] into \[ j \] \[ s \], and incorpo-
rate one of them into the other, as \[ M \] \[ above \] for \[ M \] \[ above \]; 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 \[ Slap 'Inaba on the forehead]
[above] in incorporation and separation; and, when you mean to incorporate, you transmute the $\varepsilon$ into $\zeta$, and then incorporate the $s$ into it, so that they become two $\zeta s$; though separation is better (S): but [R says that] they do not act like that when the $s$ precedes the $\varepsilon$, as in إجابة عليه S'ap · 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 beaviness 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 IA1 in III. 182. [above], it is weak, according to S, because $\zeta$, which is nearer to the mouth, is [here] incorporated into the [$\varepsilon$, which is] farther in the throat [737], the reason being that IA1 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 $\zeta s$, and incorporated [one into the other], as مَكَّحَ وَلَا َّالا إِنْطُحُ ِفَلَالَا, transmitted from the Banû Tamîm, and Scourge Hilâl (IY), for مَكَّحَ وَلَا إِنْطُحُ ِفَلَالَا and إِنْطُحُ ِفَلَالَا مَعَ ُهُولَالَا (IY); and اجْبَعَتَة Slap 'Utba on the forehead for إجْبَعَتَة (M). And [such incorporations as] these are frequent in the speech of the Banû Tamîm, because the combination of
two ١ is lighter, in their estimation, than that of two ١ or two ١ ١, and nearer to the mouth (IY).

§. 742. ح [is incorporated (M, MASH)] into (M, SH) (1) its like, as إِذْ بَعَ حَمَالا S'aughter a lamb, لا أَبْرَح XVIII. 59. [549] (M), and حَزَعَة إِلِّيْنا حَتَّى II. 236. The bond of marriage until: (a) there is no difficulty in that, because incorporation of ح into ع is like that of ع into ع, as II. 256. [741] (IY): (2, 3) ١ and ع, by converting them into ح (SH), as before stated [735, 737], in ح [741] and إِذْ بَعَ حَزَعَة [740] (Jrb); though III. 182. occurs (SH), read by IAl with incorporation, by converting the ح into ع [741]. As for ح, it is not incorporated into what is above it, because ع, 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, ١ and ع [735, 737], by their being converted into ح, as إِذْ بَعَ حَزَعَة [above]. Although incorporation is rare in guttural letters [738, 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 ٢, then ٣, then ﮟ, and then ﮠ; so that ﮠ is lighter than ٣ and ٢: 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 ٢ and ٣ are [regarded by Z as] incorporated into ﮠ [740, 741] (M), since there is nothing to prevent that, because they are farther in the throat, and ﮠ 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. ٣ and ﮠ are incorporated, each of them into (1) its like, as in the reading of IAl ﮤ ﮤ ﮤ ﮤ ﮤ ﮤ ﮤ ﮤ III. 79. And whosoever desireth aught other than AlIslām as a religion and your saying ﯾ ﯾ ﯾ ﯾ ﯾ ﯾ ﯾ ﯾ Transform not thy make (M): (a) there is no difficulty:
in that, because of the unity of outlet, and the lack of preventive: (b) no other two \( \ddot{e} \) s, and no two \( \dot{c} \) s, meet in the Kur (IY): (2) its fellow (M), \( \dot{c} \) into \( \ddot{c} \), and \( \dot{c} \) into \( \ddot{e} \) (SH), as \( \ddot{e} \) Brain Khalaf and Esti[ndex]n Meske [above].

Skin thy sheep (M, R): (a) \( \ddot{e} \) is incorporated into \( \ddot{c} \), because \( \ddot{c} \) is higher than it (R): (a) S says (IY, R), Separation is better; but incorporation is good (S, IY, R), like \( \ddot{e} \) [above], as in \( \ddot{e} \) with \( \ddot{c} \) [741, 742] (S):

(b) the superiority of separation is proved by the rarity of \( \ddot{e} \) and \( \ddot{c} \) in the conjug. of ِدَدَت [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) \( \ddot{c} \) is incorporated into \( \ddot{e} \) (R, Jrb), by conversion of the \( \ddot{c} \) into \( \ddot{e} \), though \( \ddot{e} \) is farther in [737], because their approximation is close, as in III. 182. [741, 742]; and because \( \ddot{c} \) and \( \ddot{e} \) 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 \( \ddot{e} \) into \( \ddot{c} \) [above], because \( \ddot{c} \) is higher than \( \ddot{e} \); and because double \( \ddot{c} \) is frequent, while double \( \ddot{e} \) does not occur, except when parted, as in ِصَغَيبَة beautiful garden (R): (b) the superiority of separation is proved to you by the rarity of \( \ddot{e} \) in the conjug. of ِدَدَت [above] (S): (c) the reason why incorporation 193a
of س into غ, by conversion of the first into the second, [like سلشنيا (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 مُنْحَلْتُ and مُنْغَلْتُ with stifling of the ن before س 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 غ and خ [743] (M), each of them being incorporated into its like, and into its fellow (IY), ت into ل, and ل into ش (SH), as فلما ألاق قال VII. 140. And when he recovered, he said and كني نفسحك كثيرًا ونذكرك كثيرًا XX. 34. That we may glorify Thee much, and make mention of Thee often, حلكي كل ذاتية XXIV. 44. Hath created every beast and إذا خرجوا من عنديك قالوا 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 أُدِرَّكَ الْفُرْقَ تَالَ آمِنُ X. 90. Until, when drowning overtook him, he said, I believe, and ْيَتَجَهَ مَا يُنْفَقُ قَرَبَاتٍ IX. 100. And take what they expend to be oblations; and as XX. 34. [above] and إِنَّكَ كُنتَ XX. 35. Verily Thou art (IY). َكَذَّةٍ إِلَّهَيْكَ َكَذَّةٍ 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 َكَذَّةٍ and َكَذَّةٍ (S, R) are letters of the tongue; while they agree (S), [and] approximate, one to the other (R), in rigidity (S, R). And َكَذَّةٍ is incorporated into َكَذَّةٍ, by conversion of the first into the second, as 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 َكَذَّةٍ and َكَذَّةٍ (S, R) are letters of the tongue; while they agree (S), [and] approximate, one to the other (R), in rigidity (S, R). And َكَذَّةٍ is incorporated into َكَذَّةٍ, as َكَذَّةٍ ْيَتَجَهَ ْكَذَّةٍ Torture Katânan, by conversion of the first into the second (R). Incorporation is good; but separation is better (S, R), because َكَذَّةٍ is farther in [the mouth than َكَذَّةٍ] (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 َكَذَّةٍ with َكَذَّةٍ [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 

\[ \text{أَخَرِجَ جَمْلَكَ} \] 

Bring out thy he-camel: (a) there is no difficulty in that, from the unity of outlet, and the lack of presentive: (b) two جs do not meet in the Kur (IY): (2) ش [737] (M, SH), as جَ انْمَهْفَتْ نَبِيٌّ (1) خَرَجَ. Expel Shabath (M, Jrb) and جَ انْمَهْفَتْ نَبِيٌّ XLVIII. 29. That hath put forth its sprouts (M), from the proximity of their outlets (IY). Incorporation and separation are good, because they are from one outlet (S, R), both being letters of the middle of the tongue (S). And S does not mention its incorporation into any letter other than those two (IY). But [Al-Yazidí reports that (M)] IAl incorporates it into ت in ذِي الْمَعَارِج تَعَرِج LXX. 3, 4. The Master of the steps: [the Angels and the Spirit] ascend (M, R), which is extraordinary (R); [but is justifiable,] because ج, though not approximate to ت, is the fellow of ج in outlet [732]; while ش contains an expansiveness [737] that reaches the outlet of ت: so that incorporation of ج into ت is permissible; whereas incorporation of ش into ج is not allowable [737, 746], because ش is superior to ج in expansiveness (IY). And [six letters not from its outlet, vid. (IY)] ذ, ط, ت, د, ط, ش, and ت, are incorporated into it, as ضِرَّبَ جَمْلَكَ Tether a he-camel, جَابِرًا Praise Jābīr, وَجَبَتْ جُنُوبَهَا XXII. 37. Their sides
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 ج, since they are from the tip of the tongue and the central incisors, while the outlet of ج is from the middle of the tongue [732], so that there is some distance between them, still ج is treated, in that [respect], like its fellow, vid. ش, which, though it is from the outlet of ج, contains an expansiveness that reaches [the outlets of] these letters: so that they may be incorporated into ج, from the contiguity [of its fellow ش to them]; whereas ج is not incorporated into them, because it is treated like ش [746] (IY).

§. 746. IH does not mention ش [below], ق [747], and ض [748], because, being letters of ضوی مشفر [737], they are not incorporated into their approximates, for the reason before given (Jrb). ش is incorporated only into its like, as إتمّش شیحا Gather wormwood (M) and أحُمّش شیبة 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). IA1 is reported to have incorporated it into س in إلّى ذِی الْعُرْش سَبیلَا XVII. 44. A way to the Lord of the
empyrean, as he [is reported to have (IY)] incorporated into it in [such as (IY)] ٍأَشْتَعَلَ الْرَّاسَ شَيْبًا 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，and ى،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 ل،are incorporated into it [737, 748, 752], as لَا تَحَاَلِفْ قَسَّاِ Mix not with evil،لَمْ يُرِدْ شَيْبًا He meant not anything،أَصَابَتْ شَرْبًا She obtained a drink،لَمْ يَكْفَفْشَعْرا He learnt not any poetry by heart،لَمْ يَتًَحْدَتْ شَريْكا He took not any partner،لَمْ يَثْبَتْ شَسْعَا He inherited not a strap of a sandal،وَالْمَنَّةِ إِلَّهَاسِعُ The man having his sandal-strap broken drew near (M).

§. 747. ى [746] is incorporated into its like, (1) attached, [both being in one word (IY).] as عَيْ حَي ٌ[728, 730. A, 731 (conditions 1, f, c, and 10, c)] (M), for
and 

(1773)

(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 [731] Be thou [fem.] pleased with a competence (IY); whereas, if the letter before it be homogeneous with it, as in [الله ياسبًا] Wrong thou [fem.] Yasir, 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 ی, because what is before ی is only [Fatha, which is part] of it [697]; and therefore the ی is not incorporated, as ی 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 [الله حَیٰ] [685 (case 7, a, b), 716, 738], and مَن يَعَلَم 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 ج of ساُبَیَّة inf. n. of طَوْبَتْة [above], and ج شَیۡتَة inf. n. of شَوْبَتْة [730. A], because ج and ی, though their outlets are far apart, are united in prolongation; so that they become like two likes, for which reason the ج is incorporated into the ی, after being converted into ی [735]. Moreover ج issues from the lip [732], and then descends into the mouth, until it stops at the outlet of ی; 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 لُوْبَتْ بِذَة from شَوْبَتْة, and ی سَیۡتَة from شَوْبَتْة [above], orig. لُوْبَتْة and شَوْبَتْة [685, 737]. And so, if the second were ج, you would convert it into ی, and then incorporate the ی into it; the ج being converted into ی, and not the ی into ج, because ی is lighter, and incorporation is only transport of the heavier to the lighter. Hence یوُم pl. of یوُم آیام [716]; and similarly سیبْنَ and میتْ, orig. سیبْنِ and میتْ [251, 685 (case 7, a, α), 703, 716, 735, 737]. And, as for the ن, its incorporation into ی is allowable, though it does not contain softness. For it contains nasality, having an outlet from the upper part of the nose: and, for that reason [671], it is treated like the letters of prolongation and softness in being used for inflection in such as یَذَُبْرَنِ, یَذَُبَّارِ and یَذَُبَارِنِ [and
and the letters of prolongation and softness are used for inflection [16]; and ٰ is substituted [in pause] for the Tanwīn following the inflection in the acc. case, as َزِيدًا [497, 640, 649, 684] (IY).

§. 748. ضغ [746] is incorporated only into its like, as َابْفِص صَمْرَة Take the double of it (M) and َدِحْض صَمْرَة 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 Abū Shu‘aib asSūsī reports, on the authority of AlYazīdī, that ِئل used to incorporate it into the ِلْبَعْض ِشَأْنِهِم XXIV. 62. [737, 752], Abū Shu‘aib’s report is not free from blemish [below] (M). Ibn Mujāhid says that no one but Abū 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 ٰ as said by some of the Arabs for ٰٰ [691, 756]; and, since ض may be incorporated into ﺑ, a fortiori 199a
is it incorporated into ئ. The Kur does not contain خ followed by ئ, except in three passages, one where IAl 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 ش. 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 [787], 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 ئ [737, 746, 752], [vid. eight letters, ل , ت , ذ , ط , ط , ط , ج , حط ضمانك Be mindful of thy responsibility, ر د صنحا Exceed in laughing, احساس ضانك Keep thy sheep, إنلد ضاربلا Cast out thy striker, which ex. is not mentioned by Z (IY),] لم يلبثت ضاربلا He did not bide striking, and هو الأساحك He is the laugher (M). He excepts ج 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 [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. ل , (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), س, ص, ت, ذ, ت, د, ط, ر, ض, ش, د, س, and (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, ذ, ت, ص, د, ط, and [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),
[through] approximation in outlet (IY), because they are [all (R)] from the tip of the tongue (IY, R), like ج , 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 ج; and similarly ش , so that it even reaches the outlet of ط (R): (γ) the determinative ج 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 ج of مَتْ and بَل [below] (M), it is incorporated (M, MASH) necessarily [into (MASH)] in such as بَلْ رَأَيْنَا 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 تَدْرِى Shalt thou know and حَلْ سَأَلَ Has he asked? (Jrb): [or] allowably, [not necessarily (IY),] into [all of] them; the allowable, however, being graduated as (a) good, when the ج is incorporated into ر [787, 750], as حَلْ رَأَيْتُ Hast thou seen? [below]: (b) bad, when it is incorporated into ن , as حَلْ تَخْرِجُ Shall we go out?: (c) middling when it is incorporated into the remainder (M): (a) حَشْوَبَ الْمُنْتَفَرُ LXXXIII. 36. Have the unbelievers been requited? is read (S, M) by IAl, [Hamza, and Ks (B),] meaning. حَلْ نُوْبَ [below] (S); while S recites
Then leave this story: but wilt thou aid one (meaning himself) enthralled (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 مَعَّال تَعْبَينَ (S, IY), and

فَدُرْ ذَا ﻻِكْنِ ﻛَانُ ﺗَعْبِينُ ٌمُتَبَيْنَا ﻋَلَى ﺿَوْهُ ﺑَرْقٍ ﻛَيْ اَحْرَةَ اَلْدِيْلِ تَأْسِبٍ (M), by Muzâhid al’Ukailî (S, IY),

[b] by Tarîf Ibn Tamîm al’Ambarî (S), Fukaiha says, when I destroy wealth for pleasure, "Will anything stick to thy two hands?" (M), meaning ﻋَلُّ ﻛَيْ ﺟَيْ (S, IY): ﺑَلَّلَّ ﺛُبَبَ (M), meaning لُمْ ﺟَيْ (S, IY).

(b) Hamza and Ks agree in incorporating the ل of ﺑَلَّلََّ into ﺛَمْ، and س، in the whole of the Kur, reading ﺑَنُؤْثَرُونَ Al-Dira’ al-Adniya LXXXVII. 16. [545] for ﺑَنُؤْثَرُونَ، and ﺑَنُؤْثَرُ LXXXIII. 36. for ﺑَنُؤْثَرَ [above], and ﺑَنُؤْثَرَ ﺑَسْوَلَتٍ XII. 18, 83. Nay, [your minds] have made [a matter] seem specious [to you] for ﺑَلَّلََّ ﺑَسْوَلَتٍ; and Ks alone reads with incorporation of the ل of ﺑَلَّلََّ and ﺑَنُؤْثَرَ into ﺛَمْ، ﺳ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ، ﺛَمْ， as ﺑَلَّلََّ ﻋَلَّ ﺛُبَبَ IV. 154. Nay, [God] hath set a seal, ﺑَلَّلََّ ﺟِلْدُوا XLVI. 27. Nay, they were absent, ﺑَلَّلََّ ﺛُوْيِنَ لِلْيَدِينِ كَفَرُوا XIII. 33. Nay, for them that have disbelieved, [their guile] hath been garnished, ﺑَلَّلََّ ﻃَنْتُمْ أَنْ لَنْ ﻲَنْقَلِبُوا الْبَسْوَلٍ XLVIII. 12. Nay, ye
thought that the Apostle [and the believers] should not ever return, and II. 165. Nay, we will follow what we have found (IY). When the quiescent ل is non-determinative, like the ل of بل and فعل [above] and تل [663, 703], its incorporation into the letters mentioned is of various kinds:—(1) incorporation is better than display, vid. with ر [737, 750], from the proximity of their outlets; but is sometimes omitted, as حَلْل رَأْيْت [above]: (a) S says that omission of incorporation is the dial. of the inhabitants of AlHijaz; and is [good] Arabic, allowable: so that IH's saying "necessarily in such as لَل رَّآن LXXXIII. 14." [above] requires consideration; nay, that is necessary in the ل of بل and فعل and تل, exclusively, with ر, 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 ر [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 د, 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
and its fellows, does not come down to the edges of the central incisors, contrary to the three: (4) next is its incorporation into ض 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 ل into ن is uglier than the whole of the foregoing, because, says س, ن is incorporated into ر, س, and م, as into ل [751]; and therefore, as these letters are not incorporated into ن, so also ought ل not to be incorporated into it (R).

Only its like and ن are incorporated into it, as [ ] نييهم II. 248, 249. *And their Prophet said unto them, and (IY)] [736, 751] (M) and نآمس له لوط XXIX. 25. *Then Lot believed him, because the outlet of ن is near to [that of] ل [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 هَلَّا is written conjoined, and بل لا disjoined. They assign as a reason that ل, when appended to بل, does not alter the sense of the latter; whereas it does alter the sense of عَلَّل, transferring it from the interrogs. [581] to the excitatives [573]; and is therefore compounded with عَلَّل, the two being treated as a single word (D).
§. 750. IH does not mention ر، because it also is a letter of ضَوَرَ مَسْتَفَرٌ [737] (Jrb). ر is incorporated only into its like, [because their source is one, and their sound is one (IY),] as أَذَكْرُ رَبّكَ III. 36. [149] (M) and أَذَكْرُ رَبّكَ Remember Rāshid; not into any other [letter], lest the reiteration [734, 737] in the ر be removed by the incorporation. For you say in pause يَتَّهِرُ عُمَرُ This is 'Amr, where the tongue recoils once, and then returns to its position; so that, if you incorporated ر into another [letter], where that reiteration is not [found], its reiteration would be removed by the incorporation.

The GG differ, however, about incorporation of ر into ل:—(1) S and his school say that ر is not incorporated into ل [737, 749] or ن [736], although they are approximates; [such incorporation being disallowed] because of the reiteration in ر, 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'qūb alHaḍrami that he used to incorporate the ر into the ل in يَغْفِرُ لَكُمْ XLVI. 30. [498]: while Abū Bakr Ibn Mujāhid relates that IA1 used to incorporate ر into ل, whether the ر were quiescent, as in يَغْفِرُ لَنَا III. 14.

Then forgive us، إِسْتَغْفِرُ لَهُمْ IX. 81. Beg forgiveness for them، يَغْفِرُ لَكُمْ ذَنْوِيَكُمْ LXI. 12. He will forgive you your sins, and the like; or mobile, as in سَكَّرُ لَكُمْ XXII. 64.
Hath subjected to you and \(\text{عَنُّ أَطْهَرَ لَكُمْ}\) XI. 80. [166]:

(2) Ks and Fr allow incorporation of \(\text{ر}\) into \(\text{ل}\), the argument for which is that \(\text{ر}\), when incorporated into \(\text{ل}\), becomes a \(\text{ل}\): while the pronunciation of [double] \(\text{ل}\) is smoother and lighter than your uttering a \(\text{ر}\), which contains reiteration, and after it a \(\text{ل}\), which is approximate to the pronunciation of \(\text{ر}\); so that the utterance would become like the articulation of three letters from one position: (a) Abû Bakr Ibn Mujähid says "No one that we know, after IAl, reads with that [incorporation], except him", [apparently meaning Ks or Fr] (IY).

But \(\text{ل}\) [737, 749] and \(\text{ن}\) [736] are incorporated into it, as \(\text{كِيَفْ نَعْلُ رَبّكَ}\) LXXXIX. 5. [207] and \(\text{i}\) 

And when your Lord announced (M).

§. 751. The [quiescent (SH, A)] \(\text{ن}\) [including Tamîm (A)] is (1) incorporated (M, SH, A) into the letters of \(\text{يُرْطُمُونَ}\) They weave [736] (M, SH), necessarily (SH), as \(\text{مَنْ يَقُولُ}\) Who says? [752], From Rûshid, \(\text{مَنْ تَكْبُدُ}\) From Muhammad, [736, 749], \(\text{مَنْ نَتْرُمُ}\) Who is Wâhid?, and \(\text{مَنْ نَعْلُ}\) Whom shall we honor? (M); except that, in the case of some of them, vid. 

\(\text{i}, \text{م}\), and \(\text{ر}\) [below], an obstacle sometimes occurs, which necessitates omission of incorporation, as \(\text{شَآءَةَ رَبّنَا}\) and \(\text{عَمْلَ رَبّنِي}\) [736], where incorporation is not permissible, but separation is proper, lest, if they said \(\text{رَبّنَا}\) and
these should be fancied to be from the reduplicated; and similarly كُتْبَة and قَرْنَاة and [736], lest they become like أَس. whose ع and ل are أ or ا, such as قَرْنَاة and حَيَة [698]: (a) its incorporation into its like contains no difficulty; and into the remaining five, vid. م, ل, أ, ا, and و, is because they are approximate to it, in the nearest degree, without falling short therein (IY): (b) if it be said that this [rule] is infringed by such as صَفْوَان [736], where there is no incorporation, I say that it and its likes are quasi-excepted, because it has already been explained that incorporation does not take place in any word where it would lead to confusion with another formation, as in وَتَنُّذ [736]; while here, if incorporation occurred, [such] confusion would be produced (Jrb): (c) [according to IY,] its incorporation (a) into أ and ل [is not necessary; but] is better than separation, from the excessive vicinity [of their outlets]: while separation is allowable: (b) into م [737], as مُن مُتَكَتْد [above] and مِسْ أَنتَ أَنتَ Of whom art thou? [182], is [also better,] because م, though its outlet is from the lip, shares with ن in [the outlet from] the upper parts of the nose, on account of the nasality in it; while the nasality makes [the ن] sound like م, for which reason the two [letters] occur in deflected rhymes, as بنى إنَّ التَّمَّ [735]: but separation is allowable, good: (c) into ا and و, as مَن يَأْتَنيك...
Who comes to the? and Who is a governor? is also better, because ن is like the letters of prolongation, as، and ی، since it contains nasality, as they contain softness; and because ن is from [a position close to] the outlet of ی، while ی is near to ی [732], for which reason ی becomes ی in ليه [733] (IY): (d) its incorporation is of two kinds (M), (a) with nasality (M, A), into the letters of ينمو grows; so long as its conjunction [with them] be not in one word, as [above], and Леopards [237] or Anmār [310], where dissolution is obligatory (A): (α) this restriction relates to م، ی， and و [above], not to ن، for which reason A does not exemplify the conjunction of ن with في one word, because incorporation of one ن into the other is necessary, even though they be combined in one word, as نِسَّ Алلهُ عَلیٰیا لIII. 27. Then was God gracious unto us (Sn): (b) without nasality (M, A), into ی and ی [see (h-k) below] (A): (c) it is incorporated (a) without nasality, because, when incorporated into these letters, it becomes homogeneous with them، a ی with ی، a ل with ل، a ی with ی، and a ل with و；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 \( \mathfrak{n} \) 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) \( \mathfrak{n} \) is incorporated (a) into \( \mathfrak{j} \) and \( \mathfrak{r} \), [even if the nasality be removed by incorporation, because they pardon that (R)] from dislike to its rise [of tone (R, Jrb)]: (b) into \( \mathfrak{m} \), 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 \( \mathfrak{s} \) and \( \mathfrak{s} \), 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 \( \mathfrak{n} \), which is [only] quasi-incorporated; but, according to what the GG say [below], is because [upon incorporation of the \( \mathfrak{n} \)] the double \( \mathfrak{d} \) and \( \mathfrak{s} \) 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] \( \mathfrak{n} \), then let the \( \mathfrak{n} \) be stifled without incorporation, as it is stifled with \( \mathfrak{q}, \mathfrak{l}, \mathfrak{d}, \mathfrak{t}, \mathfrak{e} \), etc. [below]: and the truth is that \( \mathfrak{n} \) 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  \( \mathcal{u} \) 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  \( \mathcal{u} \) and the guttural letters are equal in needing an excessive stress and action of the vocal organ: but, when  \( \mathcal{u} \) 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  \( \mathcal{u} \) without separation; so that the quiescent  \( \mathcal{u} \) 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  \( \mathcal{u} \) happen to be approximate to it in outlet, like  \( \mathcal{J} \) and  \( \mathcal{J} \) [732], or in quality, like  \( \mathcal{m} \), because it also contains nasality [above], and like  \( \mathcal{J} \) and  \( \mathcal{\&} \), because  \( \mathcal{u} \), together with them, is vocal and [intermediate] between rigid and lax [734], incorporation of the  \( \mathcal{u} \) into that letter is necessary, because the intention is to stifle [the \( \mathcal{u} \)], 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  \( \mathcal{u} \) 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 [733] 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 عِبَر [below], is converted 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 incongruous, as in the case of the non-guttural letters other than ب، remains stifled: (α) as for the gutturals, it is not stifled 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 ی (SH), as مِن یَوْمِ from woe and مِن یَوْمِ from a 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 ج and ر (SH), as مِن رُبِّ مِن للّٰهِ XXXVI. 58. From a [merciful] Lord and مِن للّٰهِ XLVII. 16. Of milk (Jrb), because ن 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 ن, is pardoned on account of the approximation in outlet and quality: (i) if the [letter that ن is] incorporated into ب, the incorporation is perfect, because the excellence of nasality exists in the incorporated into, since م contains nasality, though less than that of ن: (j) some of the Arabs incorporate into ج and ر also with nasality, by thinking of the excellence of ن; but the incorporation is then not perfect: and some omit nasality with ج and ي, by confining themselves, in perfect incorporation, to approximation in outlet or quality: (k) the opinion of س and the rest of the GG [above] is that the incorporation of ن into ج and ر, or ج and ي, even with nasality, is perfect, the nasality not being from the ن, because the ن is converted into the letter after it; but the sound of the mouth being imbued with nasality: س says that ن 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, ح، غ، ع، خ، س، and (M, A), as من أجلك for thy sake from Hāni [and من عندك from Hilāl (IY)], من هلال from thy presence [below], من حملك Who carried thee?, من غبر من غبر from thy presence [below], من حملك Who carried thee? [and من غبر من غبر from another than thee (IY)], من حملک Who was unfaithful to thee? (M) and من حاملک 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 منصِل [367] and منغل spoilt 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 عُنْبَرَ [687] and عُنْبَرَ [above] (M), meaning منْ عُنْبَرَ and عُنْبَرَ (S); [and] as بِيْبٌ 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 اَنْ يُمْهَم II. 31. [434]; or two words, as بِرَلَانَ 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

(A) Thou seest the neighbour of Da'd has bided increased in ailing, by subaudition of [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

Who is Jubir?, من كفر من, II. 254. Those who disbelieved, من تقتل V. 35. Whoever should slay, and the like (M), 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 [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)
He did not relate, or لَمْ يَرَوْتُ did not quench [his own] thirst, or لَمْ يَرَوْا did not quench [another's] thirst, from رُؤِيَة or رُؤَيَة : not لَمْ يَرُوْسَ They did not see, from)R, otherwise it ought to be written with an I after the ج because this would be a ج of the poi.; whereas writing it with I would spoil it [as a mnemonic, by importing a superfluous letter]: (b) the letters of لَمْ يَرُوْسَ are the letters of incorporation, irrespective of its being with nasality or not; and A drops the ن [of بُرْمُلونَ] 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 بُرْمُلونَ, [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 عَدَّلٍ [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 بُرْمُلونَ (R, Jrb), after being
made quiescent. But, says S, we have not heard them make the mobile \( \mathcal{N} \) quiescent with the letters before which the quiescent \( \mathcal{N} \) is stifled, like \( \mathcal{Q}, \mathcal{L}, \mathcal{S} \), and the rest of the letters of the mouth, as \( \text{He} \) 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، ت، د، ز، ه، ط، د، تس، are incorporated, (1) one into another: (2) [all six (M, Jrb)] into ص، ز، and س (M, SH): (a) analogy requires that ط، ز، and ت 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 ت، 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 تُبَيْن here is other than the تِقَاعِلَ, تِقَاعِلَ, اِتْقَاعِلَ,
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) Dārim was foremost, or تَأَجُّرُ a merchant, or دَابِلُ an emaciated [man], or طَالِمُ a wealthy [man], or صَابِرُ a patient [man], or زَاجِرُ a chider or diviner, or سَامِرُ a converser by night; (b) حَرُنُ A hunter betook himself, or زَاجِرُ, or طَالِمُ, or دَابِلُ, or صَابِرُ, or تَأَجُّرُ, or وُلْدُ A hunter was silent, or سَامِرُ, or دَابِلُ, or طَالِمُ, or صَابِرُ, or تَأَجُّرُ, or وُلْدُ; (c) سَكَتَ طَارِدً (أ) سَامِرُ, زَاجِرُ, طَالِمُ, دَابِلُ, صَابِرُ, تَأَجُّرُ, وُلْدُ A hunter was big, coarse, or rude, or دَابِلُ, or طَالِمُ, or صَابِرُ, or تَأَجُّرُ, or زَاجِرُ, or سَامِرُ, or نُبِذَ طَارِدً (أ) سَامِرُ, زَاجِرُ A hunter flung away, or دَابِلُ, طَالِمُ, صَابِرُ, تَأَجُّرُ, وُلْدُ, طَالِمُ, زَاجِرُ, سَامِرُ, عَبِسَ طَارِدً (أ) سَامِرُ, دَابِلُ A hunter played, or طَالِمُ, صَابِرُ, تَأَجُّرُ, زَاجِرُ, دَابِلُ, طَالِمُ, صَابِرُ, تَأَجُّرُ, زَاجِرُ, سَامِرُ (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 IA'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 ت, is حَتْتِهِم I defended them, meaning حَتْتِهِم (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 ت (R)], because د is like ط in vocality, whereas ت 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، ت، 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 فَرَطَت XXXIX. 57. [above], if
accompanied by incorporation, is [retainable only by] putting another ل, and [thus] combining two quiescents (SH), since the ل put for covering is quiescent, and that which is incorporated, after being converted into ط, is also quiescent; so that the theory of the covering's remaining [with incorporation] is untenable (MASH), contrary to the nasality of the ن in مَسِيلْيَمْلُ [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 ل, e. g., in رَفَضَتْ XXXIX. 57. [above], into the ط, and then putting another quiescent ل 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 ل genuinely incorporated into ل, or س is not like that, because nasality does sometimes accompany a non-nasal letter, by reason of your imbuing the double ل, or س with a nasal twang in the upper part of
the nose; whereas you are not able to imbue the double \( \text{ت} \) 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 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 obligatory, as in 

Thou hast visited and 

Thou hast increased; contrary to what happens (a) in two independent words, as Visit thy dates, where omission 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 \( \text{ض} \) and \( \text{ش} \) [737, 746, 748]; but less often than one into another [case 1], or than [all] into \( \text{ص} \), \( \text{ز} \), and \( \text{س} \) [case 2], because \( \text{ض} \) and \( \text{ش} \) are not from the tip of the tongue, like the nine letters mentioned: (a) that is allowable only because \( \text{ض} \) and \( \text{ش} \), 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, س are incorporated, one into another [737] (M, SH), because of their community in the excellence of sibilance (MASH), as ساَثر or خَلص زآثر A visitor, or a traveller, retired, ساَثر or ناز صاَثر A patient [man], or a traveller, was successful, and آئلس صاَثر or زآثر 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, ض, and ش, 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، 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 ضروي مشفر [737] (Jrb). ف is incorporated only into its like, as II. 209. And not any disagreed therein (M), CVI. 2, 3. And winter : then let them worship, LXXXIX. 5. [207], and the like: not into any other [letter], because it is one of the letters of ضّم شّفر [737]; and contains an expansiveness that would be annulled by incorporation (IY). But نَخْصَفْ يَهْمَ XXXIV. 9. [737] is read with incorporation of the ف into the ف; which is weak, [anomalous (IY).] adopted by Ks alone. ف, however, is incorporated into it (M), because of their approximation in outlet, both being from the lip [732], as 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, لَدَعَبْ يَسْمَعُهُمْ II. 19. He would take away their hearing, read by IAl (M), and وَأَنزُلَ مَعَهُمْ الْكِتَابَ بَالْحَقِّ
II. 209. And revealed with them the Scripture bearing witness to the truth, from the unity of outlet (IY): (2) 

[737, 753] (M, SH), as we mentioned (IY), and [737, 755] (M, SH), because both are from the lip [732] (IY), as [ ] إذُعَبِ ۗ قَنْ بِيَّعَكَ XVII. 65. Go: and whose followeth thee, and (M)] [ ] V. 44., XXIX. 29. He chastiseth whom He willeth [below] (M, Jrb), like ❧اطَلِبْ مَكْحَدَةً ❧ and ❧اصْحَبَ مَطْرَا ❧ Seek Muhammad (IY); [and] as ❧إِضْرِبْ مَالِكًا ❧ فَاجِرًا a profigate (R). IAl reads ❧وَيُعَذَّبُ مَنْ ۗ يَشَآءَ ❧ II. 284., III. 124., V. 21. And chastiseth whom He willeth, and does that with [above] wherever it occurs; whereas he does not [incorporate the ] ب into the م in the like of ❧وَاللَّهُ یَکْتُبُ مَا ۗ یَبْتَرْنَ ❧ II. 24. [728] and ❧ۗ أَنِ یَضْرِبَ مَثَّلاً ❧ 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 ❧یَغْفِرُ لِمَنْ ۗ یَشَآءَ ❧ III. 124, V. 21. He forgiveth whom He willeth [and ❧یَغْفِرُ لِمَنْ ۗ یَشَآءَ ❧ II. 284 And He forgiveth etc.]; or after it, as ❧وَیَرَحْمَ مَنْ ۗ یَشَآءَ ❧ XXIX. 20. And is merciful to whom He willeth [and ❧وَیَغْفِرُ لِمَنْ ۗ یَشَآءَ ❧ V. 44. And forgiveth etc.]: so that he
incorporates for conformity, the observance of conformity being a principle of his. And like it is یَا بَنِي أَرْکَب مَعَنًا XI. 44. [569]; nor is there any dispute about the allowability of that, [because the incorporated letter is preceded by a mobile]. And َلِلَّهِ 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 ضَوْى مُشْقُر [737] (Jrb). م is incorporated only into its like, as ُفُتَلَقُى آدَم مِن ْزَيْهِ II. 35. [540] (M), ُلِلَّهِ مَا يَدْخِلُ الْكِبْرَى مِنَ الْكُبْرَى I. 2, 3. The Merciful, the King of the day of retribution, and يَعَدُّ مَّا يَبْنِي اِلْدِيَاهْمَ 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 IA1, as ُوَقَلَْتُمُ الْعَلَّةَ مَعْنًى عَظِيمًا IV. 155. And their speaking against Mary a gross slander, لَكِنْ لَا يَعْلَمُ بَعْدَ عَلَمَ تَشْيَأ.
XVI. 72. In order that, after knowing, he may not know aught, and VI. 53. [737]. The school of IAI, however, do not pronounce [such a combination of $\text{م}$ and $\text{ب}$ as] a double $\text{ب}$: whereas, if there were incorporation in it, then it would become in pronunciation a double $\text{ب}$, because a letter, when incorporated into its approximate, is converted into the form of the latter [735], and afterwards incorporated. Ibn Mujahid 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 be attributed to stifling, as $\text{شُعْرُ رَمَضَانٌ}$ II. 181. [731] and the like, where a letter [said to be] incorporated is preceded by a sound quiescent (IJ). And $\text{ن}$ [751] and $\text{ب}$ [737, 754] are incorporated into it (M).

§. 756. Here begins the explanation of the states of the $\text{ت}$ in $\text{يَتَعَكَلِ}$ and the like [752, 757] (Jrb). When the $\text{ف}$ of $\text{يَتَعَكَلِ}$ is $\text{ت}$, it must be incorporated into the $\text{ت}$, as $\text{نَفْلَط}$ and $\text{أَقْرَسِ}$ 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 ١ is a ۞, incorporation and omission thereof are allowable, because, when two mobile likes are not at the end [731 (condition 1, f, c, aa)], incorporation is not necessary [731 (condition 10, d)]; so that you say ١ِ ١٨٠٤ *fought together* [731 (condition 1, b, a)] and ١ِ ١٨٠٤ *gathered together* and ١ِ ١٨٠٤ *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 ۞ is (1) transferred to the ٠ of the word, as is the practice in ١ِ ١٨٠٤ *extends*, ١ِ ١٨٠٤ *bites*, and ١ِ ١٨٠٤ *flees* [731 (condition 1, h, b, e)]; so that the conj. Hamza [668] is dispensed with, [as ١ِ ١٨٠٤ ,] elision of the Hamza being necessary here, and not in the cat. of ١ِ ١٨٠٤ ١٨٠٤ [660], because the ١ of determination is *orig.* quiescent, and the ٠ of the word *orig.* mobile, as we said on ١٨٠٤ [658] (R): (a) when incorporation is preferred in ١ِ ١٨٠٤ [731 (condition 10, d)], it becomes pronounced like the ١ِ ١٨٠٤ ١٨٠٤ [668] whose measure is ١ِ ١٨٠٤ ١٨٠٤ [482, 489], with reduplication of the ١ِ ١٨٠٤ : but the two are distinguishable by the *aor.* and *inf.* *n.*, because you say, (١ِ ١٨٠٤) in the *aor.* (١ِ ١٨٠٤) of
the one whose o. f. is \( \text{يُستَثْرَ} \) with Fath of its first, orig. \( \text{يُستَثْرَ} \); (β) of the one whose measure is \( \text{يُستَثْرَ} \) with Damm of its first: (β) in the inf. n. (α) of the one whose o. f. is \( \text{يُستَثْرَ} \) [with Kasr of its first (Sn)], orig. \( \text{يُستَثْرَ} \); (β) of the one whose measure is on the measure of تَفْعِيلٍ [332] (A); (2) elided; so that, two quiescents then concurring, vid. the \( \text{ت} \) of the v. and the \( \text{ت} \) of \( \text{يَنْتَعَلَ} \), the \( \text{ت} \) is pronounced with Kasr, [as \( \text{نَتْلَ} \), 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 \( \text{يَرَد} \) restores, \( \text{يَعْطَن} \), and \( \text{يَقُرَ} \) [above], may not be elided is only what we have mentioned in the chapter on Transformation [705, 721], vid. that the vowel of the \( \text{ع} \) must be preserved in the v., since by it one conjug. is distinguishable from another: (b) S says that elision of the vowel is allowable here, but not in such as \( \text{يَرَد} \) and \( \text{يَعْطَن} \), because, in such as \( \text{يَنْتَعَلَ} \), display [of the two \( \text{ت} \) s], stifling [of the vowel of the first \( \text{ت} \) ], and incorporation [of the first \( \text{ت} \) into the second] are allowable, contrary to such as \( \text{يَرَد} \) [731], where incorporation is necessary; as it likewise is in \( \text{رُدَ} \) restore, \( \text{عَصَن} \) bite, and \( \text{عَر} \) be mighty, according to Tamīm [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 \(\text{ت} \) to the \(\text{ف} \) is unavoidable; and, as for the Kasra of \(\text{قَتَّل} \) [above], it is the Fath\(\text{ا} \) 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 \(\text{بَعَر} \), \(\text{يَعَشُ} \), \(\text{يَرَدُ} \) is disallowed; whereas the [proper] reply is what has been mentioned above, [that the vowel of the \(\text{ع} \) in the v. must be preserved, contrary to the vowel of the \(\text{ب} \) in \(\text{يَقَتَّل} \)] (R): (d) according to this dial., Kasr of the \(\text{ت} \) is allowable, for alliteration to [the Kasra on] the \(\text{ب} \) of the word; so that you say \(\text{قَتَّل} \): (e) the aor. and act. and pass. parts. are formed upon that [pret.], except that, according to the dial. of those who pronounce the \(\text{ت} \) 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 \(\text{مُكَثَّر} \) [283, 343, 347, 706]; and therefore needs a [distinctive] context (A). If the \(\text{س} \) of the pret. [سَتَّر] be pronounced with Fath, the \(\text{س} \) of the aor. and act. and pass. parts. is pronounced with Fath; while the \(\text{ت} \) 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 A says (Sn). You say, (1) in the aor. of the incorporated يقتَّلُ، (a) يقتَّلُ كَفُّ، by transferring the Fatha [of the first ت in يقتَّلُ] to the ق، as in the pret. []; b) with Kasr of the ق، exactly as in the pret. [: (α) some allow the vowel of the first ت to be elided without mobilization of the ق، [as يقتَّلُونَ (IY)], so that two quiescents are combined; but this is a weak form, disapproved by most people (R): (α) IA1 reads [يَهْدِيَ 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 Nafi’ (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): (b) in such as يقتَّلُ، with Kasr of the ق، the ش may be pronounced with Kasr, for alliteration to [the Kasra of] the ق، as يقتَّلُ، like منَّأَرٌ and منْتَسٌ [below], whence the reading
[transmitted by Abū Bakr (B)]

Or he that goeth not aright? [below], with Kasr of the ی and ر (R), orig. یَهْتَدی (B): (2) in the act. part., مُقْتِبْلُ 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 اَعْلَمُ and تَعَلَّمُ [404]; but the ی is not pronounced with Kasr, except from another inducement, as in بِيِبْكَلُ [701] and بِيِقْتِلُ [above]: (a) as for such as مُدْخَرُ and مُنْتَجُ [361], they are anomalous: (b) the people of Makka read مُرَدَفٍ 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 لَمْ يَرْدُدُ [664, 731] (condition 11, c, g, γ) (R): (a) its o. f. is مُمَرْتَدَفٍ i. q. مَمْتَرَدَفٍ [492 (case 2)]; but the ب [of فَتَعَالَ (K)] is incorporated into the د (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., ِفَتَعْلَلُ [730], orig. ِفَتَعْلَلُ، where you incorporate the ت into the ت، and mobilize
the ك [with Kasr], the conj. Hamza being [then] dropped [668]: (a) this [Kasr of the ك] may be [produced] by throwing the vowel of the [first] ت upon the ك, or be due to the concurrence of two quiescents [664] (IY). When the ع of انتعل 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 زمل [736, 737, 757] induces quiescence only; and since display is allowable, and is [even] the more frequent [mode], with two likes, as in انتعل, how [must it be] with two approximates? And incorporation is allowable only when the ع is a د, as in يهدى X. 36. and مرنين VIII. 9 [above]; or ص, as in يُكتب الصون XXXVI. 49. Are disputing together (R), orig. يكتب الصون (K, B). But analogy does not forbid incorporation of the ت of انتعل 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 in ارتقن received pay or
allowances or means of subsistence, (2) the ف in ءنَتْسِرُ or oppressed, (3) the م in ءنَتْنَرُ become scattered, (4) the ط in ءرَتَطَمُ struck fast, (5) the ط in ءعَتَطَلُ struck together in coition, (6) the ط in ءعَتَذَرُ excused himself, and (7, 8) the ص and ج in ءَخَصَصُ and ءَخَصَصُ [above]. When the ف of ءنَتْنَلُ is approximate in outlet to its م, i.e., when the ف is one of the eight letters that we have mentioned [752] as having م incorporated into them, because of their being from the tip of the tongue, like م, vid. د, ز, س, ص, م, ط, د, and ج, to which eight م 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 ءنَتْنَلُ into its م, more often than its م into its م [above]: so that you say, with (a) the م ج [693]; (b) ط إلَّبُ, د [693, 696. A., 736]; (c) د إدَّكُرُ, ط [693]; (d) ط إلَّمُ, ط [692]; (e) ط إئَرُ, م [692]; (f) ط إضَرُّ, ص [692]; (g) ط إضَّعُ, س [696. A., 735, 737]; (h) ط إضَّعُ, ص [691]: (a) the reason why the م in these اَذ ب 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 س, ف, ص, ط, ز, and ل, lest the excellence of covering or sibilance be removed [737]; but is allowable with ت, as اَعْثَرُّ and اَعْثَرُ [i.q. اَعْثِرُ and اَعْثِرُ]: (2) with the letters mentioned, [except ط and ن,] it is allowable not to lighten the word by incorporation, because the two approximates are in the middle of the word, whereas incorporation [of approximates] is mostly at the end of the word, as we have mentioned [above]: and then (a) you lighten it by converting the second [of the two approximates, i.e., the ت], into a letter nearer to the ف of the word; so that you approximate it (a) to the three letters of covering, ص, ف, and ط, by the introduction of covering into the ت, which then becomes ط [692], because ط is ت with covering: (b) to ز and ن by making the ت a د [693], because د is vocal, like د and ز, and ت surd; while د is the nearest of the letters of the tip of the tongue to ت [752]: so that you say اَزْدَانُ; and, according to what IAl transmits, اَزْدَانُ [698]: (α) S disallows أيَّذَكَرُ, pronouncing incorporation to be necessary: he says that they are prevented from saying مُذَكَّرُ remembering, as they say مُزَدَانُ adorned, by [the fact] that د and ن are incorporated, each into its fellow, in separate words [752];
so that, in one word, only incorporation is allowable: (b) with س and ت, the ت of إِفْتَنَعَلَ may remain unaltered, because س and ت are surd, like ت; so that you say إِفْتَنَعَلَ إِسْتَنَعَ and إِسْتَنَعَ [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 إِفْتَنَعَلَ 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 ذ [case 2 (a, α, β)], as إِذْدَكِرْ إِفْتَنَعَلَ, 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 إِذْدَكِرْ إِفْتَنَعَلَ [below] with the undotted ط and د: and, says S, some of them say مُضْطَطَجَعُ lying down, incorporating the ض, notwithstanding that it is a letter of ضْرِئى مَشْقَرُ [737], into the ط (R). The ت of إِفْتَنَعَلَ 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 إِفْتَنَعَلَ and its variations are formed from α,
whose ف is (1) one of the covered letters [734], vid. ص, ط, ض, ظ, then its و must be changed into ط خط from patient, as from صبر اضطرب, while from طمطر انطلَّم was purified himself from wronged, orig. طلمُ انطلَّلُم اضطرَّب اضطرَّب, and طلمُ انطلَّلُم اضطرَّب اضطرَّب, and طلمُ انطلَّلُم اضطرَّب اضطرَّب, and طلمُ انطلَّلُم اضطرَّب اضطرَّب: (a) the combination of و with the covered letter is deemed heavy, because of their unity in outlet, and disparity in quality, since و is surd, low, while the covered [letter] is vocal, elevated; so that a letter of elevation from the same outlet as the و is substituted for it, vid. ط: (b) when the و is changed into ط, then, (a) after ط, two likes being combined, and their first being quiescent, incorporation is necessary (A), as طلمُ انطلَّلُم اضطرَّب اضطرَّب
They speared one another (S, M, IA) and طلمُ انطلَّلُم [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 Abi Sulma alMuzani, praising Harim Ibn Sinan (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, قَطَّالَمُ، قَيْطَالَمُ، قَيْطَالَمُ; while there is also a version ن، which has no connection with what we are discussing: (c) after ص also, two approximates being combined, separation is allowable, as إِصْطَرْبَ: and incorporation, [but only] by conversion of the second into the first, as إِطْرَبَ; not the converse, as إِطْرَبَ، 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 أن يُصْلَّبَا. IV. 127. That they should be reconciled", meaning يُصْلَّبَا (Ts. i.q. إِصْلَّبَ (B): (d) after also, two approximates being combined, separation is allowable, as إِصْتَرْبَ: and incorporation, [but only] by conversion of the second into the first, as إِطْرَبَ; not the converse, as إِطْرَبَ، because, if the ص were incorporated into the ط [after being converted into ط ]], the lengthiness in it would be removed [737]: إِطْلَّبَ (α) is anomalously transmitted [748], which in rarity and strangeness is like إِطْلَّبَ; and the saying مَالُ إِلَى أَرْطَةٍ حَقِّفٌ كَأَلْطَّبَ.
(1815)

647, 682, 691] is related with the four forms: (2) a د, as in ذاَدَن َرَأَدَ a loan, a ز, as in َزَأَدَد increased, or a د, as in ذاَدَن َرَأَدَ remembered, then its ت must be changed into د [693], as ذَذَكَر َذَذُكَر incurred a debt, ذَذُكَر increased, and ذَذَكَر remembered, orig. ذَذَكَر ذَذَكَر, ذَذَكَر ذَذَكَر: (a) the occurrence of ت after these letters is deemed heavy, because they are vocal, and ت surd; so that a letter is put, which agrees with ت in outlet, and with these letters in vocality, vid. ذ: (b) when the ت of ذَذَكَر is changed into د, then, (a) after د, incorporation is necessary, from the combination of two likes [731]: (b) after ت, display is allowable, as ذَذَكَر ذَذَكَر [693]; and incorporation, [but only] by conversion of the second into the first, ذَذَكَر ذَذَكَر; not the converse, ذَذَكَر ذَذَكَر, because the sibilance would be lost [737]: (c) after د, three modes are allowable, display, ذَذَكَر ذَذَكَر, whence

(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 ذَذَكَر is an unrestricted obj. of ذَذَكَر, agreeing with it in original derivation, like LXXI. 16. [40] (Sn); and incorporation in its two modes, ذَذَكَر ذَذَكَر and ذَذَكَر ذَذَكَر: (α) this third [mode] is rare;

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but is anomalously read. IM's confining himself to change of the ا into ع after the four letters, and into ل 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 ك, it is changed into ك, as افتُعَلَ from كرر crumbled; or has the ك [after conversion into ك (Sn)] incorporated into it, as كرر: while in my opinion, says S, separation, meaning display, [is good; and some of them say منثر crumbling, which (S)] is excellent [Arabic; though the regular form is منثر, because the principle of incorporation is that the first is incorporated into the last (S)]: so that كنتُم is said; but IM does not mention this form (A). Z pronounces incorporation to be necessary [here]: but S categorically declares that separation is allowable (Jrb); and the saying of IH that "ك 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 كنْتُم and كنْتُم", requires consideration, because S mentions that منثر and the like are allowable (R). And ك is (1) incorporated into it, [from the proximity of the two outlets, and the unity of the two letters in surdity; but in that case, the ك of
must be converted into س, as (Jrb)] in إِسْتَعَالَ (SH), aor. يَسْتَعِ، act. part. يَسْتَمَع, read in من يَسْتَمَع إِلَيْكَ 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 إِسْتَمَع 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 إِسْتَمَع [above], which is good, because of the difference in the two outlets, as من يَسْتَمَع إِلَيْكَ 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 ظ, is to convert the ت of إِسْتَعَالَ into ط without incorporation, because incorporation of the first into the second is disallowed with them; and إِسْتَطَمَر, إِسْتَطَلَم, إِسْتَطْرَب, and are [therefore] superior to any other [form]. Similarly إِزَدَانَ with د and إِرَانَ is superior to إِرَانَ with
[double] with ٣ to ٣٥ with ٣; and similarly with ٢ is superior to ٢٥ [716] with ٢, and ٢ is superior to ٢٥ (R). IM also mentions in the Tashil that the ٢ is sometimes changed into ٢ after ج, as اجذر اجذَر for اجذَر اجذَر, and for اجدَر اجَتَر, whence اجَتَرَ لصاحبي آله [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 J into the ٢, although it has not been heard, as اجذَر for اجذَر flashed, because J is incorporated into ٢, as before shown [749]. S says that some of the Arabs, whose Arabic is approved, assimilate [these four letters (S),] ط, ض, ص, and ط, with the ٢ of the pron. [in ّبّ (S)], to the same letters [with the aug. ٢ ] in اجذَر, because the ٢ of the pron. is as closely attached to the v. as the ٢ of اجذَر to what is before it: so that they say [692] and حِضْطَة عَنْهُ I turned away from him, [ حِضْطَة I stamped on it, and حِضْطَة ] I kept it (R), meaning [ حِضْطَة and حِضْطَة ] حِضْطَة, and حِضْطَة (S), [but] converting the ٢ of the pron. into ط in all of them (R); and we have heard them recite this verse by 'Alṣama Ibn 'Abada
And so, says he, some of them say *I visited him*, [meaning *مَعَت (S)*] by conversion of the *ت* into *د*, as in *دَانَ [above] (R)*; and they say *I tested it*, meaning *مَتَّدَت (S)*: while on the analogy of this *dial.*, says Sf, the *ت* of the *pron.* should be converted into *د* whenever it is preceded by *د*, *ز*, or *ز*, as [*the ت is*] in *إِنْتَعَلَل*; but S does not transmit it from them, except in the case of the undotted *د* (R). [In other words] they assimilate the *ت* of the *pron.*, [when one of these letters occurs before it (IY),] to the *ت* of *إِنْتَعَلَل* (M, Jrb): so that they say *حَصَصَتْ [above]*, [and *حَفْطَتْ (IY)*; and *نُفَرَ [693], عُدَتْ [above], and *حَفْطَتْ (IY)*;] and *حَفْطَتْ, حَبْطَتْ [above]*, and *قُرْتَ. عَدَتْ, فَرَتْ (M).* The reason of the assimilation is that the *ت*, being the *pron.* of the *ag.*, which is like part of the word [20], is like the *ت* of *إِنْتَعَلَل* in being part of the word. Since, then, it is assimilated to the *ت* of *إِنْتَعَلَل*, and occurs after the letters with which its combination is disliked, they convert it, in such as *حَصَصَتْ* and *حَبْطَتْ* and *عَدَتْ* and *قُرْتَ* and *فَرَتْ* and *د*, because of its occurrence after the letter of covering; and, in such as *حَصَصَتْ* and *حَبْطَتْ* and *عَدَتْ* and *د*, respectively. And therefore incorporation
becomes necessary in حَبَطُ عَدَّ, from the combination of two likes; and anomalous upon anomalous in حَصُطُ, by conversion of the ط into ص, as حُصَّ, like إضَبَرَ; and weak in فَرُّ, by conversion of the د into ذ, as فَرُّ, like إِرَآنَ: while, in these [last] two, the first [of the two approximates] may not be converted into the second, and incorporated, as حَحُطُ and نُذُ, lost the sibilance of the ص and ذ be lost [737] (Jrb). And, because the ط of the pron. is so closely attached to what is before it, incorporation is more frequent in such as َأَخذَتْ I took, َبَعُثْ I roused, and َحَفْطُ I kept, than in َحَفْطُ تَلَكَ keep that [fem], َبَعُثْ تَلَكَ Rouse that, and َحُذَ تَلَكَ Take that [752] (R). It is therefore better to say َحُذَ, َحَفْطُ تَلَكَ and َبَعُثْ تَلَكَ, separating [the two approximates], than َأَخذَتْ, َحَفْطُتْ, َبَعُثْتْ: though this is good Arabic; and we have been told, by one whom we do not suspect, that he heard them say َأَخذَتْ, separating [the د and ط] (S). But conversion of the ط of إِفْتَعَالٍ [into ط, د, ص], and َفَرُّ and َعَدَّ, because the ط 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 ‏(ت)‏ or   \( D \) ,
because the ِت here is the sign of the pron., [put only
to denote a meaning (S);] and is not inseparable from
the ِت, since, when you understand the third pers., you
say ِت فعل ِHe did [161], in which there is no ِت : whereas
the ِت in ِفعل is not inserted to denote a meaning, and
afterwards excluded ; but ِفعل is a formation [482, 492]
wherein an aug. [ِت] is inserted [678] that does not
quit it; while the ِد of the pron. is not like that,
because it is equivalent to a separate [word] (IY). And
[IH states that] such [forms] as ِت حدث and ِت حدث
, for ِت حدث and ِت حدث , ِت حدث , ِت حدث , are anomalous
(SH). S says that, when ِت is mobile, and these letters
after it are quiescent, there is no incorporation, meaning
[in] such as ِت استطعف ِtasted [757], deemed weak;
and ِت استدرون ِtasted [757], esteemed weak, 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 ِت استدزان ِasked a loan, ِت استضفاء sought to get light, and ِت استطال ِwas lengthy, elongated, are
in the same predicament, because their ِت is meant to be
understood as quiescent (M), since the o. f. is understood, and is understood (M), since the o. f. is [757] (IV). The ت is not incorporated in such as was able and [above], because incorporation would exact mobilization of the س, 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 and ]:

while the reading of Hamza مً أُمِّنَ تُطَّغُع III. 91. [150], with incorporation, is anomalous (R).

§. 757. When there is a ت at the beginning of the aor. of تَفَعَّل and تَفَعَّل, then, two ت s 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 ت s you sometimes confine yourself to one, as تَبِينُ الْعَبْرُ The admonitions are plain (IM), orig. تَبِينُ with two ت s, the first the ت of the aor. [404, 678], and the second the ت of تَفَعَّل [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 ت s, and this elision is very frequent,
whence many passages in the Kur, as *Jt^Uj! Jyj 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 ٖ, because the heaviness arises from it (R, A); and because the aoristic letters are added before the ٖ of ْتَفَعَّلُ 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 ٖ تَتَرَّسَ shielded himself [731 (condition 1, b, a)] and ْتَطَيِّرُ [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 ٖ is not incorporated into the letter after it, whether this be like it, as in ْتَتَسَّأَرُونَ Ye mutually relinquish; or approximate to it, as in ْقَذَّغُرونَ 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 205a
is said in the CHd that Z’s saying “[They do not incorporate in such as نَذَّرُونَ (M)] lest they combine elision of the” first “ت و and incorporation of the second” does not indicate that the two ت s, when neither of them is elided, [as in نَذَّرُونَ] 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 [ت و] 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 نَذَّرُونَ]: 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 نَذَايْنَ [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 دُنْفَ الأَمْلَاكَةَ تَنْدِبْلاً XXV. 27. And We shall send the Angels down [with elision of the ن (K, B) of the word (B), which is the ف of the v., from
while this reading contains a proof that the elided out of the two ُنَنِنِلَلِّ (K) when ُتَنَنِنِلَلِّ XCVII. 4. [above] is said, is only the second, because the elided out of the two ُنِنِلَلْ (Sn) is the second" : this is his language; and hence, says BD, according to the most obvious [explanation], ُكَذَّلاَفْ نَنِنِلَلِّ أَلْمُومِيِنَ. XXI. 88. And so will We save the believers in the reading of [Ibn 'Amir and (B, Aud) Abū Bakr (B)] 'Āsim, orig. ُنْنُكَّيِنِّي , [the second ُن being elided, like the second ُث in تَنَثَّالْرُونَ II. 79. Helping one another (B),] for which reason its final is quiescent (A): (2) incorporation, but only when the first ُث is preceded by a mobile, as ُقَالَ ِتَنَنِلَلِّ He said, Thou descendest [731, 759] and ُقَالَ ِتَنَنِلَلِّ They said, Thou descendest [759], ُوَلَا ِتَنَانِرَّا XLIX. 11. Nor miscall one another, and ُقُولُي ِتَنَانِرَّا Say thou [fem.], Ye follow one another: (a) they do not incorporate if the first ُث 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 ُإِتَّبَعَ [731] or ُإِتَّبَعَ pursued, it
is not found to be so heavy as \( \text{إِنَّا بَرَزْنَ\text{"{\}}}} \) and \( \text{إِنَّا بَرَزْنَ\text{"{\}}}} \). (b) preceded by a quiescent other than a letter of prolongation, whether a soft letter, as \( \text{لَوْ تَتَنَّابَزْرُونَ} \) If ye were to miscall one another, or any other, as \( \text{بَلْ تَتَنَّابَزْرُونَ} \) 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 137. [below] and 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 \( \text{ین} \) into the second (Tsr)], you import the conj. Hamza (Aud), in order that, by its means, the articulation of the \( \text{ین} \) made quiescent for incorporation may be accomplished, as \( \text{اتَنَّابَعّ} \) [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 \( \text{تَنَّابَع} \), (α) if it be a pret., as \( \text{تَنَّابَع} \) and \( \text{تَنَّابَع} \) [above], incorporation, with importation of the conj. Hamza, is allowable,
as above: (8) if it be an aor., as
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 َّ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 َّs]; and the conj. ِmay not be prefixed to it, because the conj. ِis not prefixed to the aor. v."; while IM in one of his books mentions this question correctly, saying that incorporation of the aoristic َّ into another َّ 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 َّبَرِّجَنَّ.

XXXIII. 33. And display not your finery, and َّنْتُبْثَمَّ َتَمْنَوْنَ III. 137. [below] (Aud), orig. َّتَبِّرِجَنَّ, َتَثْبِثُوْسَا, and َتَثْبِثُوْنَ, َتَثْبِثُوْنَ with two َّ 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 َّ 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 ُتَنْفَعُلٌ in ُتَنْفَعُلٌ 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. ُتَنْفَعُلٌ, where, if the v. were a pret., ُتَنْفَعُلٌ 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 ُلَقِدْ ُكُنْتُمْ ُتَنْفَعُلٌ ُقُلَّتَةٍ III. 137. And assuredly ye were wishing for death [above] (Aud), orig. ُتَنْفَعُلٌ (Tsr). When the aor. v. is in the pass., as ُتَنْفَعُلٌ Thou wilt be overtaken and ُتَنْفَعُلٌ 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 ُتَنْفَعُلٌ and ُتَنْفَعُلٌ if you elided the second ُتَنْفَعُلٌ, and between ُتَنْفَعُلٌ and ُتَنْفَعُلٌ if you elided the first (R). Similarly (Jrb) the ُتَنْفَعُلٌ of [the pret. in the two conjugs. (R)] ُتَنْفَعُلٌ and ُتَنْفَعُلٌ is sometimes incorporated [in continuity and inception (Jrb)] into [the ُتَنْفَعُلٌ, 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, α, α)] (R); (3) د (R, Jrb), as إدأرائمم Ye repelled one another (R); (4) ط (R, Jrb), as إطأتيم They wronged one another (R); (5) ذ (R, Jrb), as إذأكرنا They called to mind, one with another (R); (6) ت (R, Jrb), as إثنافتم Ye were sluggish [667, 682, 731] (R); (7) ص (R, Jrb), as إصابتهم Ye bore patiently one with another (R); (8) ز (R, Jrb), as إزينم adorned himself (R); (9) س (R, Jrb), as إسمع listened and dropped; (10) ض (R, Jrb), as إضرع They fought together [487] and humbled himself; (11) ش, as إشاحروا They became embroiled; (12) ج, as إجارا They competed, one with another (R). The conj. Hamza is then imported in inception, as إطروروا They augured ill, إزينوا They adorned themselves, إثنافلون They were sluggish, and [667, 682, 737] (SH), orig. تثقفلوا, تزبنوا, تطيروا, and تداركوا: whereas in the interior [of the word or sentence] the Hamza is not needed, which is obvious, as يطيروا. VII. 128. They deem Moses and those who are with him to be unlucky, حتي إذا أخذت الأرض ركضها وأرينت 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 are not , because, if they were, then and would have to be said [756]; and similarly and are not , for which reason the l comes, established between the and (Jrb). This incorporation is universally applicable to pret., aor., imp., inf. n., and act. and pass. parts. [731 (condition 1, d, a, e)] (R). When one of these letters occurs after the in the conj. of the [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 r. is meant to be understood as quiescent, the a.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 √ (Jrb)] incorporated [into the √ (Jrb)], while the sound of the ⟨⟩ remains, is extraordinary (SH), because two quiescents are combined (Jrb); but is [found] in the reading of Ḥamza (R, Jrb) فَمَا أَسْتَطَاعُوا أَن يُظْلِمُوا. 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 √ [back] upon the ⟨⟩, 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 سِتَة [689, 735] (M). The o. f. of سِتَة [and سَتَة (IY)] is سِدْسَة (S, M, AArb, R) and سَدْسَة , with د (IY), which is proved by the dim. (AArb, IY) سْدِيْسِ (AArb) [and] سْدِيْسَة [282] (IY), and the [broken (AArb)] pl. سْدَاسِ (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 تَسْدِيْس [689]. د and س are approximate in outlet, because each of them is from the tip of the 200a
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. ت, which is from the same outlet as د, and is like س in surdity (R). And hence س [736], in the dial. of Tamīm, orig. س [737], which is the Ḥijāzī, the excellent dial. var (M). The Banū Tamīm make the ت quiescent, as they make [the خ] in خ [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 س طن and س دن for the inf. n. of س طن. aor. پیان, and of س دن, aor. پیدن; the excellent [form], according to them, being س طن and س دن [736] (IY). And similarly س دن for س دن (M), pl. of س دن [736]. It has two dial. vars., س دن and س دن: but, as
for عَدَانُ , it is anomalous, like زَنُو for زَيْن [above]; being liable to be confounded with the reduplicated, because the two [د s] are in one word (IY). And some of them say عُتدُ [as pl. of عَتْرُدُ, on the principle of رُسُلُ pl. of رَسُولٍ (IY)], for escape from this (M) incorporation in عَدَانُ (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 قَيَّضَ (R),] and curtailing, [i. e., irregular, elision, as in دَمُ (R),] have been previously mentioned [281, 697, 719]. And another [kind of elision] occurs in (1) [the aor. of (R, MASH)] تَفَعَّلَ and تَفَعَّلَ (SH), in the act. voice (MASH), with the aoristic ت , as premised [757] (R): (a) when the ت of تَفَعَّلَ and تَفَعَّلَ has another ت adjoining it in the aor., then (a) the two may be put together, which is the o. f., as تَتَفَعَّلْ عَلَيْهِمَ 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 \( \ddot{\text{w}} \) 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 
\[ \text{كَأَنَّكُمُ تَكَتَّمُ نَارًا تَلَطَّى} \]
XCII. 14. *Therefore have I warned you of a fire that blazeth* [757] and \( \text{كَأَنَّكُمُ تَكَتَّمُ نَارًا} \) LXXX.
6. *To him dost thou address thyself* [below]: (\( \alpha \)) it is prescribed as a condition of this elision that both \( \ddot{\text{w}} \) s should be pronounced with Fath : for, if one of them be pronounced with Damm, by reason of the v.'s being in the pass., as in \( \text{تَكَتَّمُ} \) [757], elision is not allowable, because, if you elide the first, saying \( \text{تَكَتَّمُ} \), this is liable to be mistaken for the act.; and, if you elide the second, saying \( \text{تَكَتَّمُ} \), this is liable to be mistaken for the conjug. of \( \text{تَقَعِّبُ} \): (\( \beta \)) 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 \( \text{كَأَلَا تَنْزِرُ} \) [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. تَبَيِّنُ أَلْعَبَرُ, where, on 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: (b) 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 مَصْبَتُ [728], أَحْسَتْ, and أَحْتَلْتُ (SH): (a) elision of the ع 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 *

I perceived and They [fem.] perceive, whence

XXXIII. 33. And bide ye, [with Kasr of the ق (K), from قَرَرَ (K, B),] according to one account [see (g, b) below] (R), the first of the two أ of أَتُرِنَ being elided, and its Kasra transferred to the ق (K, B), as you say طَلَسَ [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 طَلَشَ [below], with Fath or Kasra of the ء, [for طَلَشَ;] and similarly لَبْتَ, with Fath or Damm of the ف, for لَبْتَ 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 قَلَتَ [or rather طَلَتَ] and the Kasra of بَعَتَ [or rather خَفَتَ and هَمَتَ]: (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 ء, and its ء
and J are homogeneous, as ُتَلَّت [447, 453], it is used, when an attribute of a mobile [nom. (Tsr)] pron., in three forms, complete, as ُتَلَّت [731] (Aud), with dissolution of incorporation, because of the concurrence of two quiescents (Tsr); and docked of the ع [below], after, or without, transfer of its vowel [to the ف (Tsr)], as مَلَّت, [like I was awry (KF), with Kasr (Tsr),] and مَلَّت (Aud), like لَتْت [703, 707] (KF), with Fath, of the ف, 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 ع [above], is distinguished by the elision because it is [the one] incorporated [in ُتَلَّت]: 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 ف is because, when the [first] J with its vowel is elided, the ف remains pronounced with Fath; while the Kasr is because, when the ف has the vowel of the [first] J transferred to it after being made quiescent, and the J is elided, the ف remains pronounced with Kasr (Tsr): (c) similarly in the case of [ُتَلَّت, ُتَلَّت, ُتَلَّت, ُتَلَّت, ُتَلَّتِمْ, ُتَلَّتِمْ, and (Tsr)] ُتَلَّت (Aud), without any difference: (α) you say ُتَلَّت أَنْعُلُ I passed the day
doing, with Kasr of the ط, inf. n. [طُلُبُ and (K.F) طُلُبُ], when you do it in the day, not in the night [453]: (B) IJ mentions that Kasr of the ط is the dial. of the people of the Hijāz, and Fath the dial. of Tamīm: but he ought to say the converse; for Fath occurs in the Kur, which was revealed in the dial. of the people of the Hijāz (Tsr), as فَتَحُّهُونَ 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 ع, which is the opinion of Shl: but S distinctly declares that it is anomalous, occurring only in two words of the unaugmented] tril., vid. مُعْتَطٌ and مُحْلُطٌ, and a third word of the augmented tril., vid. أَحْسُنتْ أَحْسَنْ for أَحْسَسْتْ أَحْسَنَ; and IU is one of those who hold it not to be universal: while IM transmits in the Tashīl that it is the dial. of Sulaim [above] (Tsr): (a) as for أَحْسَنْ, it has only one form, Fath of the ح, because the vowel of the ع 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 أَحْسَنْ, not otherwise; and, accordingly, they cite

سِوَى أَنَّ الْمَتَّارِيَّ مِنَ الْمَطَايَّا ★ أَحْسَنَ بِهِ فَهَنَّ إِلَيْهِ شُوْسُ
( 1839 )

(1Y), by Abù Zubaid atTā'ī Except that the well-bred camels of the riding-beasts perceived him (the lion), so that they were looking askance at him, orig. ﴾N﴿: (b) sometimes they say ﴾N﴿, as though the duplicate letter were transformed by conversion into ﴾N﴿, on the principle of ﴾N﴿(685)(1Y), (e) IAmb transmits elision is one word pronounced with Fath [of the ﴾N﴿], vid. ﴾N﴿ for ﴾N﴿ I purposed; while the unrestricted-ness of [LM’s language in] the Tashil includes the [v.] pronounced with Fath of the ﴾N﴿ and the [one] pronounced with Kasr, the tril. and its augmented (Tsr): (f) if the [reduplicated (Tsr)] v. [pronounced with Kasr of the ﴾N﴿ (Tsr)] be an aor. or imp. [above] conjoined with the ﴾N﴿ of females, the first two forms, [completion, and elision of the ﴾N﴿ after transfer of its vowel to the ﴾N﴿ (Tsr),] are allowable, as ﴾N﴿ They bide and ﴾N﴿ Bide ye, [with completion and dissolution (Tsr);] and ﴾N﴿ and ﴾N﴿ [above] (Aud), with elision of the ﴾N﴿, and transfer of its vowel to the ﴾N﴿, which is the ﴾N﴿ (Tsr): (g) only completion is allowable in such as ﴾N﴿ XXXIV. 49. Say thou, If I err and ﴾N﴿ ﴾N﴿ XLIII. 31. And then they become motionless on its back, because the ﴾N﴿ is pronounced with Fath: (a) Näfi’ and ‘Aṣim read ﴾N﴿ XXXIII. 33. [above] with Fath 207a
(Aud) of the ق, imp. of I bode in the place, aor. أَقْرَرْتُ فِي أَلْمَكَانِ, with Kasr [of the ع] in the pret., and Fath in the aor.; so that, in the imp. إِقْرَرْتُ (K), two likes being combined, the first of which is pronounced with Fath, what is done to أَحْسَتْ [above] is done to it, vid. elision of its ع (Ts'r), [i.e.] the [first] ر, the Fatha of which is thrown upon the letter before it (K): but this is rare, because it is [an alleviation of the (Ts'r) imp.] pronounced with Fath [of the ع]; and because the well-known [form] is قَرَرْتُ فِي أَلْمَكَانِ I bode in the place with Fath, aor. أَقْرَرْتُ أَغْضَبُ (K), with Kasr; while its converse, [vid. تَقْرِيرْتُ عَمِينًا I was cool in eye, [with Kasr (Ts'r),] aor. أَقْرَرْتُ أَتْمَعْ (Aud), with Fath: (b) some hold that قَرْنَ assemble ye, according to the reading with Fath, is an imp. from قَآرُ, aor. يَقَآرُ, [i.e. يُقَآرُ (K, B)]; and that قَرْنَ be grave, according to the reading with Kasr, is an imp. from قَآرْ, aor. يَقَآرُ, inf. n. وَتُقَآرُ, being docked of the ف, like عَدْنَ Promise ye [fem.]: (h) IM, in the Kāfiya and its commentary, allows the [v.] pronounced with Damm [above] of the ع to be coordinated with the [one] pronounced with Kasr, as for Aَغْضَبْتُ غَضَنَ Lower ye, arguing that dissolution [of incorporation] in the [v.]
pronounced with Damm [of the ع] is heavier than in the [one] pronounced with Kasr; and that, if dissolution in the [one] pronounced with Fath [may] be escaped by recourse to elision in the َثْرَن pronounced with Fath of the ف [above], a fortiori may that be done in the [v.] pronounced with Damm, [like غُفَّسَن ]: but, says he, I have not seen it reported (Tsr): (3), اسْطَعَاع, [882, 680] (SH), orig. اسْطَعَاع, aor. يَسْطَعَع: (a) this [o. f.] is the best-known dial. var., i.e., [with] omission of elision, and of incorporation: (b) after it is إسْطَعَع, aor. يَسْطَعَع [above], with Kasr of the [conj.] Hamza in the pret., Fath of the aoristic letter, and elision of the ت of إسْتَعَع, since incorporation is impracticable, notwithstanding the combination of two approximates, [the ت and ط,] because, if the vowel of the ت were transferred to the preceding letter, then the س, 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 حَامِزَأ [757]: so that, since this word is much used, contrary to إسْتَدَعَان [756, 757], and alleviation is [therefore] intended, while incorporation is impracticable, the first [of the two approximates] is elided, as [is the first of the two likes] in َلِدْتُ and أَحْسَت [above]; and elision here is more appropriate,
because the first, vid. the ب, is *aug.*: the كُر has "кема "اسبَّأَوا آن بَيْظَهْرَة XVIII. 96. [680, 757]: (c) as for [671], with Damm of the aoristic letter, its *pret.* is "يُصْطِبِع [671, 681. A, 682, 690], with Fath of the *disj.* Hamza, which is of the *conjug.* إِمْعَالِ, as before stated in the chapter on the Augmented [680] (R): (d) there occurs [in their speech "استَع", with Kasr of the *conj.* Hamza, *aor.* (R)] "يُسْتَبِع (SH), with Fath of the aoristic letter: S says, You say, at will, (a) that the ب is elided, because it is in the place of the incorporated letter; and then a ب is put instead of the ط, in order that the letter after the س may be surd, like it, as they say "يُدْرَان [693, 756], in order that the letter after the ج may be vocal, like it: or (b) that the ط is elided, because the repetition arises from it; while the augment is left, as it is left in *كَتَّيِبْ*، *orig.* كَتَّيِبْ، 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 ج of determination (R). They say بَلْعَجَالِي (M), بَلْعَنَّبِر (IY, R), and بَنَوَّالْعَنَّبِر (IY),] for بُنْوَ الْعَنَّبِر (M, SH), بُنِّوَ الْعَنَّبِر (IY), Bnw 'Ambar (M, SH), Bn(w) 'Ajlān (M), Bn(w) l-Hūrīth (IY, MAR), and Bn(w) l-Hujaim (IY); and عَلَّمَاء and
For, since the \( \nu \) and \( \jmath \) 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 \( \jmath \) [663]; and then, being unable to incorporate [the \( \nu \) into the \( \jmath \)], because of the vowel on the \( \nu \) and the quiescence of the \( \jmath \) [731], they elide the \( \nu \) as a substitute for incorporation (AArb). S says that such elision as this is regular in [the name of] every clan where the determinative \( \jmath \) is displayed, [and not incorporated (IY),] in pronunciation, [as \( \text{بَنُوّ عَلَنَّبِر} \) (IY);] contrary to such as \( \text{بَنُوّ عَلَنَّبِر} \) The Banu-nNajjar (R), \( \text{بَنُوّ عَلَنَّبِر} \) The Banu-nNamir, and \( \text{بَنُوّ عَلَنَّبِر} \) The Banu-tTaim, where they do not do that, lest they combine two transformations, incorporation [749] and elision (IY). And hence their saying \( \text{بَنُوّ عَلَّمٍ} \), meaning \( \text{بَنُوّ عَلَّمٍ} \): the poet says

\[
إِذَا عَنَّبَ عَنْكَ بَلَّمَ عَلَّمُ كَمْ يَدَنَّ
\]

\[
جَلِيدًا وَلَمْ تُعَجِّلَفْ عَلَّمَكَ الْقَوْاَيْلَفَ
\]

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 also, [for \( \text{مُعَبِّط} \) from the like (MAR), whence \( \text{مُلَمِّبَ} \) from the
water (above) and مَلْكَذِبٍ (660),] is not regular (R).
And [hence their saying (AArb)] The Bandū So-and-so are at the water, meaning عُلَى الْبَاء (M, AArb). The conj. Hamza is dropped because of [its position in] the interior [of the sentence], and the لا of عُلَى is elided because of its concurrence with the determinative ل؛ so that the expression becomes عُلَى الْبَاء: and then, disapproving the combination of two likes, they elide the ل of عُلَى, as they elide the ل in طَلَّتُ ل in [above]; and, since they elide the ن in بُلْكَارِت and بُلْغَحْبِلَن [above], because combined with the ل، which is [only] approximate [to it], a fortiori they elide the ل with its fellow. They recite

فَمَا سَبِّقَ الْقَيْسِي مِنَ سُوءِ سِيَّرَةٍ وَلَكِنْ طَلَّتْ عَلَيْهَا غُرَّةُ حَالِدَن

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

وَمَا عَلَبَ الْقَيْسِي مِنْ ضَعْفِ تُرَةٍ

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 [Kaṭarī Ibn AlFujā'a (Mb)] says

(1845 )

On the morning, [meaning At the time (K on IX. 118., BS, N),] when Bakr Ibn Wa'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 may be in the nom. or acc., since is intrans. and trans. (N),] towards [the slaughter of (Jrb)] Tamīm (Jrb, N). And, since they sometimes elide, where incorporation is possible, in [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 [orig. on the earth (MAR),] it is regular, because the vowel of the Hamza [of] is transferred to the J of determination, into which, the transferred vowel being taken into account [660], the J
of the matter was clear and 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 from and (R). But, as for such [forms] as and [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 from [482, 699, 700] and guards, they make and conform thereto [below] (Jrb). And in accordance with this [elision of the first (MASH)] occurs [the imp. in]

Our increase, Nu'mān, do not thou cut off: fear God, in dealing with us, and the Scripture that thou followest (SH), which is formed according to with a single ; 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 is said (Jrb): contrary to , aor. , which [is not of the class of and , but (Jrb)] is an o. f. [702] (SH). The
first ُتَتَصَدَ is elided from three words, ُتَتَصَدَعُ and ُتَتَصَدَعُ [689, 699] and ُتَتَصَدَعُ [699, 702]; so that ُتَتَصَدَعُ and ُتَتَصَدَعُ [above] and ُتَتَصَدَعُ are said. That is [done] from frequency of usage; but, notwithstanding this, is anomalous. And for the act. part. you say ُمَتَحَدَت, from hearsay, and similarly ُمَتَحَدَت and ُمَتَحَدَت by analogy. But elision does not occur in the pret. of the three, except the pret. of ُتَتَصَدَعُ, where ُتَتَصَدَعُ [686] is said, orig. ُتَتَصَدَعُ; in which case the conj. Hamza is elided, because of the elision of the quiescent [ُتَ] after it: whereas, if were ُمَتَحَدَت, like ُتَتَصَدَعُ threw, you would say, in the aor., ُتَتَصَدَعَ [below], like ُلَيْلَمِ ٤٠٤, ٧١٩], with quiescence of the ُتَ; and, in the imp., ُمَتَحَدَت, like [٤٣١, ٧١٩] (R). They [do, however,] say ُتَتَصَدَعُ, aor. ُتَتَصَدَعُ [٣٣١], like ُتَتَصَدَعُ, aor. ُتَتَصَدَعُ, orig. ُتَتَصَدَعُ, aor. ُتَتَصَدَعُ, because, if they retained the ُتَ, it would have to be elided in the aor., on account of its occurrence between the ُتَ and Kasra [٤٨٢, ٦٩٩]; so that they substitute a ُتَ for the ُتَ [below], in order that no elision may occur (Jrb). And Zj says that ُتَتَصَدَعُ [٧٠٢] is orig. ُتَتَصَدَعُ, the [first] ُتَتَصَدَعُ being elided from it, as in ُتَتَصَدَعُ; but, if it were as he says, then with Fath of the ُتَ would be said: nay, ُتَتَصَدَعُ, aor. ُتَتَصَدَعُ, inf. n. ُتَتَصَدَعُ, like ُنجَيْلَ, aor. ُنَجَيْلَ, ُنَجَيْلَ, ُنَجَيْلَ, ُنَجَيْلَ, ُنَجَيْلَ.
inf. n. ُجَعْلِ [331], is in the sense of أَحَدَكَ, aor. يُأْخُذُ, inf. n. أَخُذُ; but is not of the same composition. There is a dispute about قَثِقِ: Mb says that its فِ is elided, the تِ being aug.; so that its measure is تَعِلُ [abridged from اِنْتَعَلَ]: but Zj says that the تِ is a subst. for ُ, [above], as in ُتْرَاتُ and تُبْجَاء. ثُرَات [689, 699]; and this is more likely (R). And إِنْتَخَذَ, or, as is said, a substitution [of سِ (MASH)] for the [first (MASH)] تِ of إِنْتَخَذَ [671, 682, 696. A], is more anomalous [below] (SH) than ُيَتَقَبِسُ and ُيَتَقَبِسِ, with a single تِ in both, because the elision there is for conformity to ُيَتَقَبِسُ and ُيَتَقَبِسِ [above], but here is unaccountable (Jrb). S transmits from some of the Arabs إِنْتَخَذَ فِلاَنَ أُرَّضَا Such a one took for himself a piece of land, i. q. إِنْتَخَذَ [below], saying (1) that it may be orig. إِسْتَفْعَلَ, إِسْتَفْعَلَ (S) from تَخُذَ, aor. يُتَخُذُ, inf. n. تَخُذَ [above], the second تِ being elided [from اِسْتَخِذَ on account of the reduplication (S)], as the لِ is said to be elided in إِسْتَعَاعِ [above], because the repetition is from the second; or (2) that the سِ may be a subst. for the first تِ because both are surd, as the لِ in إِسْتَعَاعِ is a subst. for the ضِ [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 إستَنْثَكَذَتْ; whereas, if it were from the latter, the o. f. would occur, since there is nothing to prevent it: and also because it is i. q. إستَنْثَكَذَتْ [above]; whereas, if it were إستَنْفَعَلَكَ [493], its meaning would be different. And therefore some say that it is orig. إستَنْثَكَذَتْ, the س being substituted for the [first] ت, as is for in يَا قَانِدَ اللَّهُ أَلْحَجْ [689]; and, according to this [theory] also, it is "more anomalous" [above] than يَتَبَقَّا تَيَتَسَعُ (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 إستَنْثَكَذَتْ to a combination of two approxi-
mates, س and ت, in إستَنْثَكَذَتْ, ] for which [proceeding] there is no precedent (R). And [elision and retention of the ن of protection, when attached to the word in (Jrb)] such [forms] as يُبَشَّرُونِي They gladden me with good tidings [with the ن of inflection incorporated into the ن
of protection (MASH)] and [with one of the two elided (MASH)], and [with one of the two elided (MASH)], have been mentioned before [170, 405, 663] (SA).
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Specimens of Parsing.

(1)

[505, 515, 608]. The is the of [505, 515]: and is an inch. [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. and quasi-essential prep. and is an ep. of a suppressed qualified, the full phrase being [149]: while the enunc. is suppressed, e. g. 

[505]. is post. [110], the prefixion of to it being a prefixion of the act. part. to its ag. [145, 347, 348] or [adverbial] obj. [66], i. e., And (many) a (place) whose edges were dusky or dusky in the edges; and so is what follows [110], which is an intensive paradigm [343]; while this prosthesis is lit. [111]: and is pl. of with Fath or Damm of the [237]. is a second ep. of the suppressed qualified, i. e. and the ep. of what is constructively a nom. is in the nom. [146], the sign of its case being a Damma assumed upon the [16], prevented from appearing by the heaviness [16, 720]. with Fath of the is post., governed in the gen. [110], the sign of A
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 Damma 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 Damma 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 ♀ is a fourth ep. and post. [above].

The evidence is in the affixion of the hypercatalectic Tanwin in the two ns. ♀ and ♀, because they are orig. ♀ and ♀ 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 ، and retention of its government; which is frequent, common [505, 515] (J).

(2)

[236]. ♀ is an imp. v. from رَدْعُ، aor.ِ يَرْدَعُ [482, 699], inf. n.
belonging to his two companions, or to his sole companion, in conformity with the custom of the Arabs in addressing the sing. under the form of the du., honorifically [233]; uninfl. upon elision of the ل as a substitute for quiescence [431]: the ل is its ag. [20], uninfl. upon quiescence [161], in the place of a nom. [19, 20]: the ل is for protection [170]: and the أ is its obj. [44], uninfl. upon Fath [161, 648], in the place of an acc. [19, 44]. أَيْمْنَ is a prep. [499], and نَجَدْ governed in the gen. by it; while the prep. and gen. are dependent upon ُذَعْنَى [498], by suppression of a pre. أَنْ [126], i. e., أَنْ ذَكَرَ نَجَدْ [236]. The فَ is causative [540]; and أَنْ is a p. denoting корroboration, and governing the acc. [516, 517]. سَيِّي، pl. of ُسَيْنَة [234], is sub. of أَنْ، governed in the acc. [97, 516], the sign of its case being a Fatha apparent on its final; and the أ [161], relating to أَنْ نَجَدْ [160], is a post. [110], uninfl. upon ذَامِم [161], in the place of a gen. [19, 110]. جُهَّنُ is a pret. v., uninfl. upon Fath assumed upon its final, prevented from appearing by the pre-occupation of the place with the quiescence supervening on account of the attachment of the ل of females [403]; and the ل of females is its ag. [270], uninfl. upon Fath [161], in the place of a nom. [19, 20]; while the prop. [composed of v. and ag.], in the place of a nom. [1], is pred. of أَنْ ِلَبَنَّ [34, 516]. لَبَنَّ is dependent upon لِعْبَنَ [498]; and شَيْبَا، with Kasr of the ش [686 (case 1, a, γ), 718], pl. of ُأَشْيَبْ [249], is a d. s. to the لُ in يَلَبَنَ [74]. The لُ couples to لِعْبَنَ [539]: and أَشْيَبْنَا is a pret. v. [403], with its ag.
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[20, 161, 270] and obj. [44, 161]. And مَرَداً, pl. of مَرَدَاء [249], is a d. s. to the ن in شَيْبَنْنَا [74].

The evidence is in نقَّان سُنِينه, where he treats it like حُيْن in inflecting it with vowels apparent on the ن [236], because, if he inflected it with consonants [16, 234], he would say نقَّان سُنَيْه with elision of the ن, quiescence of the ع [16, 110, 234], and Kasr of the س [161], since the ن of the دع. [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 نقَّان سُنِينه [234] like حُيْن is not universal, but confined to hearsay [236] (J).

(3)
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[177]. is a prep. [507], and meaning is a conjunct n., uninf. 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. JW is a conjunct n., univfl, upon quiescence [i76], in the place of a gen. [498], ep. of a suppressed qualified: while the prep., and gen. are dependent upon a suppressed act. part, serving as a d. 8. to the of ^) AMD ^) D-^6], is an aor. v. [404], in the ind. [408], the sign of its mood being a Damma assumed upon the l [404], prevented from appearing by the impracticability [of vocalizing l ]; its ag. [20] is a pron. necessarily latent in it, constructively thou [165]; the is its first obj. [432, 440, 533], uninf. 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 k in a n. i. q. , uninf. 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 wilt know [440]: whereas, if it be i. q. thou wilt see [442], the k is a prep. [509], and a gen. governed by it; while the k is dependent upon [498]. is a lexicological] pl. of , like and also has a pl. [254], like [246]. is ep. of the; 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 َلِإِلَى, where it is unrestrictedly applied, firstly to the pl. masc., as is proved by the ُنُيُّستُلَمُونَ which is frequent; and secondly to the pl. fem., as is proved by the َنُنُبُتُنَّ which is rare [176] (J).

(4)

َيُلُومُونِيَّي فِي ُعُشْرَةَ اُنْدَخِسِلِ َهُلِي َفَلُمُو َيَعْدَلُ

[21, 497]. َيُلُومُونِيَّي 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 ِلَمَّا [405]; the ُن is a p. indicating the pl. masc. [21, 161, 497]; the َن is for protection [170]; and the ُي is the obj. [44]. َفِي ُعُشْرَةَ ُهُلِي is dependent upon َيُلُومُونِيَّي [498]; and َفِي ُعُشْرَةَ denotes causation [502].

َعُشْرَهُ َهُلِي 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 ُعُشْرَةَ أُنُبِتُي َلِلْهُلِي for (my) purchase of the palm-trees [339]; and is a quasi-pl. n., having no sing. of its own crude-form, like ُقُوُمُ and ُرُهْطُ [257]; whereas ْنَدِحُل is a collective generic n., whose n. un. ُنَدِحُلْ is distinguished from it by theُء, like ُتُمُرُ and ُتُمَرُّ, and ُنَدِحُي and ُنَدِحُيَّةَ [254].

َعُشْرَهُ َهُلِي is ag. of َيُلُومُونِيَّي [21], in the nom. [19, 20], the sign of its case being a Đammat 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 ُن is copulative [540]; ُلِي is an inch. [24, 117]; the ُن [161] is post. [110, 115]; the ُم is the sign of the
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pl.; and the ;) is for impletion [161]. And َغَيْلٍ with َلمَّ of the ُ, of the conj. of نَصِرُ [482], is an aor. v. [404]; its ag. is a pron. allowably latent in it, contractively َخَرِي he [21, 165], relating to [27, 117]; and the prop., in the position of a nom. [7], is enunc. of the inch. [26].

The evidence is in ِْلُوُمُنَّي, where, notwithstanding that the v. is attribute of an explicit n. indicative of the pl., vid. اًِ, he affixes the ُ of the pl. to it, according to the dial. of the Banu- ٌبَرِث ِبَن ٌكَأْب; whereas, if he conformed to the dial. of the majority of the Arabs, he would say ِْلُوُمُنَّي [21, 497] (J).

(5)

لا َشَفِّي ذا َالْغُرِيِّ اَلَّذِي ُذُو ُدَّلِي [438] َلَمَّ [548] is a p. of negation [546], apocopation [419], and conversion [404]. َيمِيعُ, in the pass. voice [436], is an aor. v. [404], governed in the apoc. by َلَمَّ [419], the sign of its apocopation being the elision of the ُ as a substitute for quiescence [404, 720], while the Fatha before the ُ is [left as] an indication of it; ُهُلِي is a prep. [503] and gen. [498], in the place of a nom. [20], pro-ag. of َيمِيعُ [438], by suppression of a pre. n., i. e., ُبِتَحصِيْلُ ُلَعْلَيْهِ [126]; َلا َسِيِّدَا is a p. of exception [559], made inop., having no government [88]; and ُسِيِّدَا is the [direct] obj. of َيمِيعُ [437]. The exc. is then named "void", because what is before ُلَي is at leisure to govern what is after ُلَي, which has no effect upon the government, but only upon
the sense [88]. The o. f. is \( \text{لا سيد} \) God has not made (the attainment of) eminence an object of anxiety to, or has not occupied with (the attainment of) eminence, any but a noble-minded personage [438]: then the ag. [\( \text{لا الله} \)] is suppressed, and the prep. and gen. [\( \text{لا بالعلياء} \)] made a pro-ag., notwithstanding the presence of the [direct] obj. [\( \text{سيدا} \)]. The \( \text{د} \) is copulative [539], and \( \text{لا} \) neg. [547]. i. q. \( \text{يشفي} \), as is proved by \( \text{يعين} \). [in which case “does

\( \text{heal} \)” should be read for “has ...... healed” on p. 128,] is a pret. v., uninfl. upon Fath [403] assumed upon the \( \text{ل} \), prevented from appearing by the impracticability [of vocalizing \( \text{l} \)]:

\( \text{د} \) i. q. \( \text{صاحب} \) is its prepos. obj. [20], governed in the acc. [19, 44], the sign of its case being the \( \text{ج} \) as a substitute for Fatha, because \( \text{د} \) is one of the five [or, rather, six] ns. [16]; while \( \text{الله} \) is post. [110, 115, 130]: and \( \text{د} \) is the postpos. ag. of \( \text{شفي} \) [20], governed in the nom. [19, 20], the sign of its case being the \( \text{ج} \) as a substitute for Damma, because it is one of the five [or, rather, six] ns. [16]: while \( \text{الله} \) is post. [110, 115, 130].

The evidence is in \( \text{لا بالعلياء} \), where it is made pro-ag. of \( \text{يعين} \) notwithstanding the presence of the direct obj. \( \text{سيد} \); 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).

[6]
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is a direct obj. [44] of a suppressed v. expounded by the v. mentioned [62], i. e., ٌفاٍ١ , not [properly] ٌفاٍ١ , because the latter is anomalous, since ٌفاٍ١ , when it denotes a rational masc., does not take the pl. ٌفاٍ١ [247]: ٌفاٍ١ is red. [180, 565], not neg., otherwise distraction would be disallowed, because the neg. ٌفاٍ١ 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. ٌفاٍ١ , i. e., ٌفاٍ١ , consisting of v., ag., and [1st] obj., is expos. of the suppressed v. [62], having no inflectional place [1]: and ٌفاٍ١ is 2nd obj. of ٌفاٍ١ [440]. ٌفاٍ١ is a d. s. to the s in ٌفاٍ١ [74], and ٌفاٍ١ is post. [110, 115].

The ٌفاٍ١ is copulative [539], ٌفاٍ١ neg. [547], and ٌفاٍ١ coupled to ٌفاٍ١ [157]. And ٌفاٍ١ , with Kasr of the ٌفاٍ١ , is ep. of ٌفاٍ١ [140]; the ep. of the gen. being in the gen. [146], but the ٌفاٍ١ being made quiescent for the metre; and is an act. part. [343] from ٌفاٍ١ [639]: or, with Fath of the ٌفاٍ١ , is a pret. v. [403], whose ag. is a pron. allowably latent in it, constructively ٌفاٍ١ [165], relating to ٌفاٍ١ [144]; and whose obj., with the dependent [498], is suppressed, the full phrase being ٌفاٍ١ that committed (his affair to another from impotence); while the prop., in the place of a gen [1], is ep. of ٌفاٍ١ [144] (J). [Or] ٌفاٍ١ with Fath of the ٌفاٍ١ , 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 ٌفاٍ١ , the ٌفاٍ١ being
orig. pronounced with Kasr, but made quiescent for [metric] exigence (MN).

The evidence is in فَّارِسًا مَا غَادِرَةٌ, where the preceding n. فَّارِسًا, from which the op. غَادِرَةٌ 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 فَّارِسًا is a pure indet. [262], the answer is that مَا, though red. [above], stands in the place of an ep., i. e., فَّارِسًا مَا فَارِسًا [180] (J).

(7)

[1, 22]. أَبْحَطُ شَنَّ حَبَعُ [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 جَعُولًا [498] in a previous verse. يُعْمَشُ is an aor. v. [404] : and إنَّ النَّاطِرِينَ is its prepos. obj. [20], governed in the acc. [19, 44], the sign of its case being the ي preceding 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
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the ن is a compensation for the Tanwin in the sing. n: [284]. یَا 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 یَا لَمْ تَذَهَبُوا [23]; and, when the v. is suppressed, the pron. [serving as its ag.] becomes detached [163]: and the correl. [204] also of یَا is suppressed, because indicated by what precedes it, i.e. یَعْشِى الْمَلَأِ يَدَالِیَنْ شَعَاءُ [419]. Or یَا may denote mere adverbiality [204], depending upon یَعْشِى [498] i.e. یَعْشِى فِی وَقْتِ لْمَدْحُمِ لَهُ blinds them at the time of their glancing at it. Or, it is said, یَا denotes suddenness of occurrence [204]; یَعْشِى, a detached pron [161], is an inch. [24], the ی being for impletion; and the prop. لَمْ تَذَهَبُوا, consisting of v. and ag and suppressed obj. relating to شَعَاءُ, i.e. لَمْ تَذَهَبُوا لَمْ تَذَهَبُوا یَعْشِى in the place of a nom. [1], is enunc. of the inch. [26], the cop. being the ی [27]. And یَعْشِى is the rays whereof, i.e., of the السَّلَحُ the weapons [said in the Tsr and the J to be] mentioned in the preceding verse, is ag: of یَعْشِى [20], the ی being past. [110]; while the prop. یَعْشِى آَلِمَ] is ep. of السَّلَحُ [1, 144], from regard to the sense of the latter, [the determination in] which is meant to be [merely] generic. [But, السَّلَحُ 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 شَعَاءُ relate to “the نَفَاعُ, meaning weapons,” in نَفَاعُ his weapons “mentioned in the preceding verse”; and, if so, the prop. یَعْشِى آَلِمَ must be a.d. s., meaning when, or while, their rays
blind etc., because this ُنَّكَعُ, being pre. to a pron., is a pure det.
(1, 262).] The n. un. of ُشُعاَعُ is [254]; and its pl. are [246],ُشَاعَعُ with two Dammas, and ُشَاعَعُ with Kasr.

The evidence is in ُنَكَعَى and أَعْبَرْتُ, where both of them contest ُشَاعَعُ, 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 off it off therefrom [1] (J).

(8)

عَلَى حَيْبِنِ أَلَى إِنَّامَةَ جُلُّ أَمُورُهُمُ فَنَدَلَّ رَبِّي أَلَى النَّاقَلَةَ نَدَلُّ [41, 339]. ُعَلَى حَيْبِنِ related with [the sign of] the gen. [in ُحَيْبِنِ] as inf., and with Fath [in ُحَيْبِنِ] as uninfl., which is chaster here, because ُحَيْبِنِ is pre. to an uninfl. [111, 159], are prep. [507] and gen. [498], dependent upon ُبَرَجَمَ in [the preceding verse]; or upon a suppressed [v.] intelligible from the context, i.e., ُبَرَجَمُونَ نَذَلًا عَلَى حَيْبِنِ آلِمَ They steal at the time that etc., or ُفَتَكَّولُونَ نَذَلًا عَلَى حَيْبِنِ آلِمَ (And,) at the time that etc., (they say,) Snatch thou, etc.: and ُلَّا أَلَى is a pret. v. [403], إِنَّامَةَ its prepos. obj., and ُجُلُّ its postpos. ag. [20]; while ُمُؤَرُّ is post. [to ُجُلُّ], and pre. to the ُبَلِّ [110]; and the ُبَلِّ is the sign of the pl. [161]. The ُبَلِّ is red. [540]; and
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is an inf. n. [331], governed in the acc. [39, 432] (J), by a suppressed v. [41] (MN). ُرِئِقَتْ is a voc. [48], from which the voc. [p.] ُرِئِقَتْ [554] is suppressed, orig. ُرِئِقَتْ O Zurailk [56]; and is a name of a man; but it is also loosely applied to the clan [Part I, note on p. 146, l. 6], by naming it after its progenitor. إِسْأَلَ is a direct obj. [44] of ُنَذِلْ, or of its suppressed ep. [339]. ُنَذِلْ is an inf. n. [331], governed in the acc. by ُنَذِلْ [39, 432], explanatory of mode [39]; or, as is said, governed in the acc. by ellipse of the prep. i.e., ُنَذِلْ (like) the snatching [514]; or an ep. of ُنَذِلْ [140], being i. q. مِثَلُ, the prefixion of which does not import determination [111, 114], so that one does not say that it is det. and ُنَذِلْ indet. [146]. And ُنَذِلْ is post. [110]: and is pl. of ُتَلْبَبُ [245], which is unrestrictedly applied to the masc. and fem.; so that, if you mean to distinguish between them, you say ُتَلْبَبُ with Damm of the أَنْسَلُ for the masc., and ُتَلْبَبُ with غُرُبُِ for the fem. [682], like ُعَقَبُ عِقَبَةً and ُعِقَبَةً [264].

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

(9)

[501]. The فُ is according to what precedes it [540]; and يُ is neg. [647]. The ِ is a jussive p. [653], and a prep. [506]; and ُ
is a sworn-by [650], governed in the gen. [498]; while dependent upon a suppressed [u.], the full phrase being [498, 506, 651, 653, 654]. 大酒店街 is neg. [547], corrob. of the first [134], the oath being interpolated between them. 大酒店街 is an aor. v. [404]; 大酒店街 [52, 257, 658] is its ag. [20]; and 大酒店街 [329] is its direct obj. [44], governed in the acc. [19, 44], the sign of its case being a Fatha assumed upon the | [16] elided because of the concurrence of two quiescents [643], [which Fatha is] prevented from appearing by the impracticability [of vocalizing |]. For 大酒店街 [in the acc.] is orig. 大酒店街; but the 大酒店街 , being mobile and preceded by a letter pronounced with Fath, is converted into | [684, 719]; and two quiescents, the | and Tanwin, then concurring, the | is elided because of their concurrence [663 (p. 1008, ll. 8—12)]; so that it becomes 大酒店街, where they put another 大酒店街 to indicate the original 大酒店街 elided, which, if they did not put 大酒店街 , but said 大酒店街 , nothing would be found to indicate. And the prop. [大酒店街] is the correl. of the oath [652], having no inflectional place [1]. 大酒店街 is a prep. [501]; and the 大酒店街 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 大酒店街: [498]. 大酒店街 is a voc. p. [554]; and 大酒店街 a voc., governed in the acc. [48]: while 大酒店街 is post., governed in the gen. [110], the sign of its case being the 大酒店街 as a substitute for Kasra, because it is one of the five [or rather, six] ns. [16]; and it is pros. to 大酒店街 [110].
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The evidence is in ُمُشْتَبَدَل من بعِدٍ غَمْشَى صَرَبَية اَتَّحَوْبَه مِن طَوِلٍ فَغْرٍ وَأَخْرِيَا [477, 611]. I. e. ُرَب ُمُشْتَبَدَل، the of ُرَب [505, 515]; and ُرَب a quasi-red. prep., [orig.] denoting paucity [505]: while مُشْتَبَدَل is an ineh. [498, 505], governed in the nom. by inehoration [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 ineh. by its being an sp. of a suppressed qualified, i. e. ُرَب ُشَخْصُي مُشْتَبَدَل 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 ُمُشْتَبَدَل [165], relating to the suppressed qualified, vid. ُشَخْصُي [146]. ُمُشْتَبَدَل [499] is dependent upon مُشْتَبَدَل [498]: while ُمُشْتَبَدَل 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 [عَضْيَى (MN, Jsh), as in the book of Kl (MN),] with ُمُشْتَبَدَل instead of ب; [while
the book of IW has قَضْدَى with ن in place of ب, which is a misspelling (MN);] and is det. [as a proper name (7), and diptote because of the l of feminization (18), not having ل prefixed to it [7, 262], nor Tanwin affixed [17, 609]. ظَمَّةُ is a direct obj. of عُسْتِبِل [44, 343]; and is dim. of ظَمَّة [274], which is [a herd of] about thirty camels, or from twenty to thirty, or some other [number], pl. عُسْتِبِليَّة*, like ظَمَّة لْكَرْسِي fragment, pl. عُسْتِبِلَات [238]. The ف is red. [540]: أُحِر is a form of wonder [477], mandatory in expression, but enunciatory 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 أَحَرْي], 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 أُحِر is orig. أَحَرِّي هَوْن, with the Hamza of becoming [432, 488], i.e. ُمَرَ ذَا أَحَرُى He became possessed of meetness; but they alter the expression from the pret. to the imp., so that it becomes أَحَرُهُ; 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 أن and its conj. [497], as in
because suppression [of the prep.] with \( \text{ان} \) 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 \( \text{حذف} \) is mandatory in form and sense: so that it is an imp. v. uninfl. upon elision of the \( \text{ى} \) [above]; and its ag. is a pron. necessarily latent in it, constructively \( \text{نُصِب} \). thou [163]: \( \text{به} \) [below] is a prep. and gen., in the position of an acc. as obj. of \( \text{أَحْذِف} \) [498], the \( 
abla \) denoting making trans. [433, 503]. The fruit of the dispute is that, if a poet were constrained to suppress the \( 
abla \) after \( \text{فَعْل} \) with any [reg.] other than \( \text{ال} \) [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. \( \text{ب} \) is i. q. \( \text{ب} \) [499], dependent upon \( \text{أَحْذِف} \) [498]; and \( 
abla \) is post., [a construction loosely termed by J] a prefixion of the ep. to the qualified [121]. And the prop. \( \text{أَحْذِف} \) is enunc. of the inch. \( \text{مُسْتَبَدِل} \) [26, 144], the cop. being the pron. in \( \text{يَ} \) [27]. And \( \text{أَحْذِف} \) \( \text{في} \) [611] 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. \( \text{ن} \) [402, 406, 610] converted into \( \text{ل} \) in pause [497, 614, 649, 684]: while its ag., governed in the gen. by the red., but necessary, \( 
abla \) [478, 503], is suppressed, the full phrase being \( 
abla \text{حذف} \) \( \text{يَ} \) [21, 477], because, though essential, still, being invariably governed in the gen. by the \( 
abla \), it becomes
quasi-complementary [19]; while it is also indicated by what precedes it, as in XIX. 39. [477]. Or [َكِرْيَبَ] is an imp. v., uninfluenced upon Fath, because of its contiguity to the single corrob. ُن [above]; its ag. is [constructively] َتَشْكَرْتَ thou; and its obj. is the suppressed ِنَّ [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 َكِرْيَبَ, where َكَرَأ in wonder is proved to be a v. by the fact that the single corrob. ُن, converted into َتَكِرَأ in pause [497, 614, 649, 684], is affixed to it [402, 477, 611]. And there is another [piece of] evidence in َكِرْيَبَ, vid. that the wondered-at is suppressed, because of indication, i.e., the coupling of َتَكِرَأ to another [َكِرَأ] therewith the like of that suppressed [wondered-at] is mentioned; which is allowable [477] (J).

(11)

[463]. The َكَرَأ is subsidiary to a suppressed oath [599, 601], constructively َكَرَأ; or rather is the َكَرَأ of the correl. of a suppressed oath (600, 652);] or denotes corroboration of the praise [604]. َكَرَأ is a pret. v. [402, 468], denoting origination of praise [468]; and its ag. is a pron. necessarily latent in it, constructively ِتَكُنْ it, expounded by the [indet.] governed in the acc. after it as a sp., vid. َكِرَأ [84, 168,
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 [469]: while the prop., consisting of v. and ag., in the place of a nom. [1], is a prepos. snunc. [28]; and [469] 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 [469] may be snunc. of an inch. necessarily suppressed, the Full phrase being [469], i.e., [469] (it, i.e., the praised, is) the Protector [29]. ٖ اَلْمَلْكُ the Protector [29]. ٖ اَلْمَلْكُ is an adv. denoting future time, [and] implying the sense of condition [204], what is after it being its condition, which has no inflectional place [1]; and its correl. being suppressed, because indicated by what precedes it, i.e., [419]; or it may be made a mere adv. [204], dependent upon [498]. حَذَرْتُ, in the pass. [436], is a pret. v. [403], the َبَنَاء being the sign of feminization [263, 402, 403, 607, 678]: بَنَاء is its pro-ag. [20, 436]: ذَٰئِي i. q. مُخْرَج is post. [110], governed in the gen. [44, 110], the sign of its ease being the َبَنَاء as a substitute for Kūsra, because it is one of the five [or rather, six] ns. [16]; and it is pre. [115], and ذَٰئِي post. [110]. ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ ٨٠ is coupled to بَنَاء [157, 538], and ذَٰئِي [above] is post. [110]; while ذَٰئِي is post. [to ذَٰئِي], and pl. of ذَٰئِي [238].
The evidence is in لَنَعُمَ مَوَلا [168] and expounded by an indet., after it, governed in the acc. as a sp., which is allowable [469] (J).

(12)

\[ \text{إِلَّا يَا عَمَّرُ عَمَّرَةُ • رَمَّرُ بَنِي أَلْمُزَيْفاَةُ} \]

[55]. \( ا \) is an inceptive and premonitory instrument [551]. \( ا \) is a p. of lamentation [55, 554]: \( ا \) is a lamented, uninfl. upon Damm, in the place of an acc. [48]: and \( ا \) is a corrob. of \( ا \) [132]; and, from regard to the form [of \( ا \)], 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 l of lamentation [55]; but, from regard to the place [of \( ا \)], is an acc. [49], the sign of its case being a Fatha apparent upon its final [\( \u0627 \)]: while the l denotes lamentation [55]; and to the whole is affixed the s of silence [55, 615], which is vocalized in pause for the sake of the metre [55, 616, 690]. \( ا \) is coupled to the \( ا \) in \( ا \) [157, 538]; and is therefore uninfl. upon Damm [49], in the place of an acc. [48]: and \( \u0627 \) [50] is its ep., [in the acc.] from regard to the place [49], the ep. of an acc. being in the acc. [131, 146]; and is pre.: while \( ا \) 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 l of lamentation; and the s is for silence [615], but is vocalized for the metre [55, 616, 690].
The evidence is in ٌ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌ُ‌*
hunger, or, in one version, "soliciting, which is an inf. n. of سَال [331, 333], and takes the pl. مَسَالٌ with Hamza [258], is post. [110]. يَقِولُ is an aor. v. [404], governed in the ind. [408]; its ag. [20] is a pron. allowably latent in it, constructively "he [165], relating to Harim [above]; and the prop., in the place of an apoc. governed by ﷶ١١٦١٣٩١ [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 ﷶ١١٢٥٢١٠١٥٠١ [419, 587], the aor. with the ﷶ١١٢٠١٥٠١ being necessarily governed in the ind. because really enunc. of a suppressed inch. [i. e., يَقِولُ ﷶ١١٨١٢٠١٥٠١; so that the nominal prop. with the ﷶ, 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 ﷶ١١١٦١٨١٢٠١٥٠١ And he will say, if a poor, needy man come to him on a day of hunger, (he will say) etc. [419]. يِ is neg., [either] Hijazi, op. like ﷶ١١٢٠١٥٠١, governing the sub. in the nom., and the pred. in the acc. [38, 107, 547]; while ﷶ١١٢٠١٥٠١ is its sub.; and ﷶ١٠١٥٠١ an ag. governed by ﷶ١٠١٥٠١, supplying the place of its pred., because the qual. is supported upon negation [24, 345, 346]; the ﷶ١٠١٥٠١ of the 1st pers. [161] being post. [110]: or
Tamimi. *inop.* [107]; while *سُمَيْلَى* is an *inch.*; and on *ag.*
governed by *فَتْكُب* , supplying the place of its *enunc.* [24]. The *is* copulative [539]; and لِ neg., Hijazi or Tamimi [above]. And 
*حُرْمُان* [331], is its *sub.*, or an *inch.*; the *pred.* or *enunc.*
being, in either case, suppressed, constructively عَدْدُ [29], i. e., 
nor (is) any refusal (with me) (J). حُرْمُ is an *inf. n.* (Jsh, J),
like *حُرْمُان* [above]; or is i. q. مَلْكُوُّ, and coupled to *نَّوَر* refused (Jsh). And its *v.* is *trans.* to two *objs.* [432], as حَرُمَتْ زِيدَا
I refused Zaid such and such [226], aor. حُرْمَ/ا, of the
conj. of حُرْمُ [482], i. e., مَنْعَتْهُ مَنْهُ I debarred him from it, pass. part.
*حُرْمُان* [347]; and حُرُمْهُ/ا with the ل [488] is also said (J), [but] is
an insignificant *dial. var.* (KF). And the prop. قَٰٓاً تُقُولُ مَالِيِّ رَأَ
*حُرْمُ*, in the place of an *acc.* [as *obj.* of تَقُولُ ], is the [thing] said
[by the *ag.*] of the [v. denoting] saying.

The evidence is in تَقُولُ , 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 إن لم تَقُومْ أَقَوم If thou stand not, I shall stand [404, 548]
with the *ind.*, which is good; though أَقَومُ with the *apoc.* is better
[419] (J).
APPENDIX.

(14)

[669]. The Hamza is interrog. [581]; and

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[�] 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 is an ag. [20] governed by a suppressed v., which is the v. of the condition, expounded by [23]; while the correl. is suppressed, because known from the prop. consisting of the inch. [ at the beginning of the verse] and its enunc. [ at the end, the full phrase being Is the truth that thy heart is flying away, if (distant be) the abode of ArRabab, if distant it be, or severed be a cord, (then is the truth that thy heart is flying away)?

Or the word may be with Fath of the Hamza, contracted from [525]; its sub. being a suppressed pron. of the case, i.e.  while is an inch. [24]; and , with Fath of the , a post. [110]: is a pret. v. [403], the being the sign of feminization 263, 607, 678]; its ag. is a pron. [21] allowably latent in it, constructively it [165], relating to [160]; and its dependent [498] is suppressed, i.e. (from thee): and the
APPENDIX.

prop. [نَحْرُ al-sūf], in the place of a nom. [1], is enunc. of the
inch. [دارُ]; while the [major] prop. [1, 26] consisting of [this]
ingh. and [its] enunc., in the place of a nom. [1], is pred. of the
contracted [١٤] and, with what it is prefixed to [from
tحَبَلَةٍ], is renderable by an inf. n. [497, 571] governed in
the gen. by a ل of causation [504] suppressed [514], dependent
upon [طَأْرُ], i. e. [Is the truth] that thy heart is flying away
[(for) that, i. e. because, (the case is this,) the abode of ArRabāb has
become distant (from thee), or a cord has been severed?], meaning]
for, i. e., because of, the distance of the abode of ArRabāb (from
thee) [and the severance of a cord] [١٤]] is a con. [541]; while

is a pret. v. [403], and حَبْلُ cord, meaning intercourse, is its ag. [20].
[١٤] is a p. of corroboration [517], governing the sub. in the acc.,
and the pred. in the nom. [33, 97, 516]. تَلَبِّكُ is its sub. [97, 516];
the ك being post. [110], uninfl. upon Fath, in the place of a gen.
[161]; and [١٤] is its pred. [33, 516]. And [١٤] with what it is
prefixed to, is renderable by an inf. n. [497, 571] occurring as
enunc. of the inch. [١٤] constructively جُنَّلْ اِلّهَ اِلّهَ تَلَبِّكَ مَعِيَّا\nIs the truth the flying away of thy heart (with her)?, the dependent
[١٤]] of [طَأْرُ] [498] being suppressed. Or, it is said, [١٤] governed
in the acc. as a tropical adv. [64] is a prepos. enunc.; and
[١٤] renderable by an inf. n., is a postpos. inch., i. e.,
[١٤] Is the flying away of thy heart with her
taking place in truth? [28].
APPENDIX.

The evidence is in ٍلَحْقٍ], where the Hamza of َعَلَى 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 !, with abbreviation. And this softening [of the conj. Hamza], though less approved [than change into ]], 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]. ٌ] is an instrument of inception [551]. ٌmeaning came to us is a pret. v. [403], the َب being the sign of femininization [263, 607, 678]; َع is its prepos. obj. [20], uninfl. upon quiescence [161], in the place of an acc. [19, 44]; its dependent [498], i.e., َم at night [64], is suppressed; and َجً is its postpos. ag. [20]; while َبِ [667] is ep. of َك [140], and َمذر is post. [110]. The َب is copulative [540]; and َم neg. [546]. أَرَى is a pret. v. [403]; َنَلْمَم the sleepers, meaning those whose habit was to sleep at the time wherein she came, is its prepos. obj. [20], and is pl. of َنَم [247]; َل] is an instrument of circumscription [20], inop., having no government [88]; and [the pre. n. in] َلَٰلُمْ is the postpos. ag. of أَرَى [20], the َب [161] being post. [110].
The evidence is in َخَيْمَةٌ، where the poet transforms it by converting its َكَ إلى َسَ، notwithstanding that its َجَ is preceded by an َسَ which [transformation] is anomalous, because, if ُهُنَّ be pl. of a n. whose َهَ is a َسَ, then, if its َجَ be preceded by َسَ, it must be treated as sound, to transform it being anomalous; so that, in the pl. of ُناَمُ and ُسَمِّ، you say ُنَاَمِمُ and ُضَامِمُ، not ُنَاَمِمُ and ُضَامِمُ: whereas, if its َجَ be not preceded by an َسَ, it may be treated as sound, or transformed; so that, in the pl. of ُناَمُ and ُسَمِّ، you say ُنَاَمِمُ or ُنَاَمِمُ and ُضَامِمُ or ُضَامِمُ [247, 685 (case 10), 715, 716, 722]. And [we say that] the َهَ of ُنَاَمُ and ُسَمِّ is a َسَ because their o. fs. are ُنَاَمِمُ and ُضَامِمُ، since they are from ُنَاَمِمُ sleep and ُضَامِمُ fast; but the َسَ is changed into َسَ, because mobile and preceded by a letter pronounced with Fath [634, 703], vid. the َسَ and َصَ, no account being taken of the first quiescent َسَ before the َسَ, since it is a barrier not insuperable; and then the second َسَ is changed into حمزة because of the combination of two َسَs [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. ُنَاَمِمُ and ُضَامِمُ [708]. And the predicament of the act. part. whose َهَ is a َسَ، as ُجَُرْبُ، is like that of the act. part. mentioned, whose َهَ is a َسَ [683 (case 3, c, b), 708] (J).

God make what I have mentioned to be

َتَجَأَرَةٌ لَنَّ ُقَبُّرَ

XXXV. 26. Merchandise that shall not depreciate! (J).
P. 681, l. 1. Lane (p. 1321, col. 3) translates as though رَضِيَّةٌ were an inch., "Two foster-brothers......swore together;" and, reading تَنَفَقُ، renders it "that you, or they, i.e. a tribe (ثَبِيلَة) or a company 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 munificence, i.e. as always munificent: cf. MDh, V. 110—l. 13. The ML has تَتَمِّرَ; but the Jsh gives يَتَمِّرَ، 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 ج ), and incorporated into ML. I. 336 (on the subsidiary ل ).

P. 685, ll. 7, 19. Read "لَنَفَأْ."

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. 1. See the note on p. 12, l. 13.

P. 692, l. 11. لَبَسَ شَيَّاً عَمَلَهُ (B).

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

P. 699, l. 13. It is named by R "the Tanwin 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 إِفْعَلِ.

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

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

\[\text{المال الذي معدو} \]

\[\text{جاء في} \]

\[\frac{5}{3}\]
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 which is wrong, because the n. is infl., as the DM says—l. 16. Apparently is in the sing. masc. because the poet is addressing the tribe under the name of its ancestor Hanifa.

P. 716, l. 14. Another ex. is which is wrong, because the n. is infl., as the DM says. [589].

P. 717, l. 10. Read .


P. 731, l. 17. Dele “is”.

P. 736, l. 1—p. 737, l. 1. In excluding inflection and uninflectedness from etymology R and Jrb follow IH (SH. 3), whose definition is adopted in KIF (pp. 14, 837). Lane (p. 1631, col. 1) seems to be inaccurate in describing, on his own authority, as “including what we term the declining of nouns . . . and the conjugating of verbs”, since the variations of case in the declension of ns., and of mood in the conjugation of vs., are inflections [16,402.]


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

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

P. 742, l. 6. Apparently for from ; but see l. 1526, l. 11-14, which makes the o. f. —l. 11. by IM in the Kāfīya and the
Tashil .... and by IDn and others (A. iv. 275)—l. 16. "the cause", vid. the ى (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 ãنُبًا and ãنُبًا 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 ى is pronounced with Kasr, as in ãمن عندها from beside her, there is no need to ignore the ى, because the ى is separated from Kasra by only one letter, as in ãعمد [above].

P. 747, l. 6. These exs. mean He did not strike her and Make its opening round, the ى in the second ex. relating ëر دَرَع a coat of mail, which is fem. [282]—l. l. But ã علمًا is more like ãشملل: cf. ãَا 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 ى seems to be converted from طاب. ى—l. 18. طاب is from ëفَعَل, which, when the ى of the nom. pron. is attached to it, is regarded by Z as transmuted into ëفَلَت, whence ëفَلَت contracted into ëفَلَت [626] (cause 3), 705].

P. 751, ll. 4-8. Yet he afterwards mentions the Imāla of ãعالب 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 ١٠٧٠ and ١٠٠٠, the ١٠٠٠’s being replaced by ١٠٠٠ in some variations [626 (cause 2)]. But in all of IY’s exs. (ll. 12–14) the cause of Imāla is a supplied ١٠٠٠ 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 ١٠٠٠٠ ١٠٠٠ ١٠٠٠ with Fath of the ١٠٠٠; but Damm is more appropriate in a proper name transferred from the aor. of ١٠٠٠٠ [4]—ll. 23, 24. In ١٠٠٠ and ١٠٠٠ the letter of elevation is separated from the ١٠٠٠ by one letter and two letters, respectively; but in ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ by three letters, for which reason, perhaps, Broch (M. 159) and Jahn (IY. 1261) print ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ with Imāla, 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 ١٠٠٠ and ١٠٠٠ among the letters of the alphabet (S. II. 289, l. 13), where ١٠٠٠ is put in place of ١٠٠٠٠, and ١٠٠٠ is omitted. ١٠٠٠ and ١٠٠٠ occur in initial monograms, but not ١٠٠٠ or ١٠٠٠٠٠٠.

P. 761, l. 12. Abū ‘Abd ArRahmān (IHjr) ‘Abd Allāh Ibn Dā‘ūd [alHamdānī (TH, IHjr), of Hamdān themselves (IKb), al Khuraibī (IKb, IHjr), alKūfī by origin (IHjr), the Traditionist (TH)], d. 213 (IKb, TH, IHjr), aged 87 (IHjr). He moved from AlKūfā to AlBāṣra; and settled in AlKhuraiba (IKb), a ward of AlBāṣra (LL)—ll. 15–16. The Reader, the companion of Kn (MINR).
P. 764, l. 11. Read "And".

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 بُ[640] is pausal, incidental to the position of ฯ as the last word in the speech; (2) in زیدا is uninflectional, incidental to the formation of the imp. [428, 431]; (3) in زید is inflectional, incidental to the prefixion of the apocopative p. زید [404, 419]; (4) in II. 19. [754] is incorporative, incidental to the concurrence of two mobile likes. And the quiescence of the final و and in زید 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 Tanwin into | or ى or ى"; but I have omitted "or", because conversion of Tanwin 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—ll. 7—9. When the n. pronounced with Tanwin is paused upon, the Tanwin, if it occur after Fatḥa, is changed into Ġ (IA), necessarily except in the dial. of Rabīʿa, and allowably in it, as Sn reports (MKb). The last three words refer to the extract from the Sn given in ll. 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 Ishmām" (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 ʿ undotted, which seems to be agreeable with the context, because it is variously said to represent ʾ, ʿ, or ʾ; but the Persian ed. (p. 332, l. 11) appears to have ʾ.

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 "Α," after "ΙΧ,"—l. 23. Dele the comma after ʾ—l. 25. After "that" insert "it."
P. 785, l. 6. Put a colon, instead of the semi-colon, after "(Tsr)"—Ill. 14—18. The text of the R (p. 203) is corrupt here. I insert before the (rendering these words by "that Sht adds"), put instead of the (writing that in the text, and supply from (p. 786, l. 7)—l. 20. Read "They"—l. 21. Read "And, in"—l. 23. The Kādi Abu-l'Abbās ’Umar bN Shurayh alBaghdādi, the [celebrated (ITB) Shafi’ (IAth)] Jurist, [the pattern of the Shafi’is, and the standard-bearer of jurisprudence (TH)], d. 306 (IAth, ITB, TH), aged 57 (IAth).

P. 786, l. 2. Read "their matrices, and ى". Cf. p. 1400, l. 24—p. 1401, l. 1—l. 7. Read ىو ىو and ىو ىو ىو (p. 788, l. 1); but I do not find ىو ىو in the Kur.

P. 787. l. 10. Read "On"—Ill. 18, 24. The R (p. 204, ll. 6—8) has ىو ىو ىو ىو, and afterwards ىو ىو ىو (p. 788, l. 1); but I do not find ىو ىو ىو ىو 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. AsSarāt is the mountain of AlAzd, by reason whereof they are called "[Azd of] AsSarāt" (MDh). The mountain of AsSarāt is the boundary between Tihāma and Najd. It is the greatest of the mountains of the Arabs (Bk), and is named [by the Arabs (Bk)] "Hijāz" (Bk, MDh). But the only part of this mountain that is named "AsSarāt" is its back, which is called "سَرَارَةَ", as the back of the beast is called "سَرَارَة" (MDh).
P. 792, l. 21. [MASH. 77, MN. IV. 650]; so in S's version [adopted in M. 162, IV. 456, 1269, 1282, IA. 354, Aud. 235, A. IV. 268]; but in F's version [followed in R. 222, 223, and MN. IV. 549]. And, according to S's version, \( m\) is in the acc. as a d.s. to the pron. of \( J\), which is [latent] in [p. 794, l. 9]; or as an ep. of a suppressed inf. n., i.e. \( m\) meaning \( m\) (MN). The \( J\) (p. 420), which makes \( m\) the second hemistich of the first verse, omitting the whole intermediate passage, says that \( m\) is ep. of \( J\), in which case also it is in the acc. But the editors of the M, IY, and IA all print \( m\) in the nom. I have given \( J\) here and on pp. 790, 794, 850. I cannot find this hemistich in the S, though the first verse appears in S. II. 308.

P. 793, ll. 11—15. Sulmi Ibn Rabī'a says

\[ \text{함대 성} \text{갑하 성} \text{함대 성} \text{함대 성} \]

Tumādir (a woman's name, mentioned by some people among the formations neglected by S, whereas the case is not so, because \( \text{함대 성} \) 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 Ḍabba), or AlHalla (rugged ground in the territories of Ḍabba) (T), where \( \text{함대 성} \) (pronounced \( \text{함대 성} \)) for \( \text{함대 성} \) is like

for \( \text{함대 성} \) 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 جَدَّبَا (Jsh, J), with Fath of the ج (J): جَدَّبَا (S. II. 308, IY. 1270). The predicament of جَدَّبَا and جَدَّبَا is the same as that of [640, 647, 648] (Jsh).

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

P. 798, l. 22. اللُّهُ يَدْرِجُ (Aud): but, if لُّلُهُ were changed into لُّلُهُ, 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 (فعل or فعل) only in the gen. of فعل and nom. of فعل, R (p. 224, l. 11) inserts "in the three cases" after "Hamza", the alliteration in the nom. of فعل and gen. of فعل 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 ٍب; so that ٍخُبّ becomes ُخُبّ, which then becomes ٍخُبّ in pause—l. 23. I. e., but not transfer of the inflectional vowel from the ٍب of ٍخُبّ to the ٍخ, when the ٍب 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 Abū Umāma (IKhn, FW, AKB) Ziyād Ibn Salma (TSh, ID, AKB), [or] Ibn Sulaimān [Part II, p. 24. A] (KA, IKhn, MN), or Ibn Jābir (TSh, IKhn), Ibn ‘Amr (TSh, KA) Ibn ʿĀmir (TSh), of ʿAbd AlKās [309] (TSh, IY, IKhn), one of the poets of the Umayyad dynasty (AKB), called AlAṭājum [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).

\[
\begin{array}{c}
\text{Nizār} \\
\text{Rabīʿa} \\
\text{Asad} \\
\text{Jadīla} \\
\text{Duʿmī} \\
\text{Afṣā} \\
\text{ʿAbd AlKās} \\
\text{(above)}
\end{array}
\]

(3SA)
I. 8. 'Anaza is [the progenitor of (N)] a clan of Rabī'a (IY, N) Ibn Nizār (IY)—l. 12. ُزِّحلاء (M, IY); ُزِّحلاء (S, Mb)—l. 14. ُزِّحلاء (IY): ُزِّحلاء (Mb).

P. 805, l. 6. I have not lighted upon the name of its Rājiz (MN)—l. 23. ُنَفْوَأْنِب، 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. حَرَّات (S. II. 57, Mb. 238), meaning ُجَرَّتَكَ حِرَّات 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 حُرَّات as an inch. whose enunc. is ُتَسَّمَّى—l. 13. ُتَسَّمَّى (S): ُتَسَّمَّى (Mb). Mb's saying ُتَسَّمَّى is a mistake, it being only ُتَسَّمَّى.

and, if it were as Mb says, the ُتَسَّمَّى would be pronounced with Damm (Akhh).

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

P. 809, l. 3. Read “non. and”—ll. 19-20. ُبِلْوُتَي and ُبِلْوُتَي (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 ُلَنِّ الفَنُّاحَة أَلْيَسْتَنْثَل بِعَدَد حَرَّفِ الْعِلْلَة (R. 220, ll. 8-9) I read ُلَنِّ الفَنُّاحَة بعَدَد حَرَّفِ الْعِلْلَة, as the context plainly requires.

P. 812, l. 2. ُعَمْنِي is a r. in the 1st pers. sing. [aor. ind.] from ُعَمْنِي, aor. ُعَمْنِي, of [the conjug. of] ُتَرَب [482] (MAR). Cf. p. 813, ll. 17-18.
P. 814, l. 3. (Jahn in IY. 1276, l. 3); but I read with double ы, corresponding to ی with double ی—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 Banū Sa’d would be kinsmen of the Banū Ḥanzala mentioned in that section (p. 1375)—l. 15.

Read “Fukaimi”—ll. 21-23. like بَقِّيَّة when a proper name (IA), i.e. the aor. of بُقِّيَّة guarded, orig. بُقِّيَّة [482, 699], the ی being elided on account of its occurrence between its two enemies, the ی and Kasra. IA says “when a proper name” because the defective is only a ِ;

and its Tanwin is then for compensation, as in جُ لأ [18, 608], because بَقِّيَّة is diptote on account of the quality of proper name and the measure of the ال. (MKh). [Similarly] like بَقِّيَّة when a proper name (A). This Tanwin disappears in the acc. or بُقِّيَّة, like جُ لأ [18], upon restoration of the elided ی, for which it is a compensation in the nom. and gen. These are non-pausal forms; while the pausal are بَقِّيَّة and بَقِّيَّة 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, بَقِّيَّة and بَقِّيَّة may occur in the acc., for بَقِّيَّة and بَقِّيَّة; and, by poetic license, in the gen., for بَقِّيَّة and بَقِّيَّة, because orig. بَقِّيَّة and بَقِّيَّة, like بَقِّيَّة, for بَقِّيَّة (Part I, p. 21 A): but the ی here is the ی of unbinding; and must be distinguished from the ی of جَاغْمَيَا (p. 816, l. 11), which is a subst.

for the Tanwin of جَاغْمَيَا, as in جِدَّة for جِدَّة (pp. 290, 778, 1253).
P. 815, ll. 16-20. When \( \ddot{\imath} \) is paused upon, the \( \dot{\imath} \) must be expressed, otherwise the \( n. \) would have to remain with a single rad. (A, YS); vid. the \( \dot{\imath} \) (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 \( \ddot{\imath} \) 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 \( \ddot{\imath} \), and, by parity of reasoning, in \( \dot{\imath} \), 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 \( \dot{\imath} \) and \( \ddot{\imath} \) in \( \dot{\imath} \) and \( \ddot{\imath} \), respectively, is mobile.

P. 818, ll. 17-20. [Or, as Jrb says,] because the \( \ddot{\imath} \) 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 \( \dot{\imath} \) (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'Ainî, 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. \( \dddot{\imath} \) (p. 821, l. 7), as is proved by the solitary initial \( \dddot{\imath} \) 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'kîl Ibn Dirâr (MN) alGhaṭaffâni, [a Convert (AKB),] who reached heathenism and Allslâm, and died in the time of 'Uthmân (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 Muḥammad aşSadık (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 "Rājiz," and inserts بَ‏اٰ before مرجم, thus making the metre Rajaz.

P. 824, l. 2. Lukaiz Ibn Afsā Ibn 'Abd alKais (IHb, AGh, MN, MAR) Ibn Afsā (IHb)—l. 3. AUd says that Marjūm was so named because he contended with a man in boasting, before AnNu'mān, who said to him بِمَا أَتَاكَ بَ‏اٰٰ لَاٰ بُنًُٔ "He has disparaged thee in thy nobility; while his [original name] was Labīd (MN), [or] Shīhāb Ibn 'Abd AlKais (ID). Ibn AlMu'allā was an ancestor of AlJārud (Muḥkam of ISd, cited in ID. 201, note b), whose name was [Abu-lMundhir, or Abū Ghyath (AGh,Is), with ث and ث, according to the corrected spelling (Is), or Abū 'Attāb (AGh,Is), with ع and ب (Is), one of the two being, I fear, a mistranscription (AGh,] Bishr Ibn 'Amr Ibn Ḥanash Ibn [AlḤārīth (AGh)] AlMu'allā (ID) ........... Ibn Lukaiz [Note on l. 2] (AGh) al'Abdī (AGh, Is), of 'Abd AlKais [309] (AGh). MII says "AlJārud 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 AlJārūd destroyed Bakr Ibn Wā'il (Is). And he was the chief of 'Abd AlKa'īs. He came in [to the Apostle of God (AGh)] in the year 10, in the [last (Is)] embassy of 'Abd AlKa'īs; [and was converted to Allāh, 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 Abi-l'Āś [Ibn Bishr (Is) athThakafi (AGh, Is, IHjr) atṬā'fi (IHjr), whom 'Umar had made governor of 'Umān and AlBaṭrain (Nw, Is) in the year 15 (Is),] to the coast of Persia, where he was killed (AGh) at [a place known as (AGh) 'Aḵabat atṬīn, which then became called (Is)] 'Aḵabat alJārūd. And it is said that he was killed at Nahawand with [the Commander of the army (ITB),] AnNu'mān Ibn Mukārrin (AGh, Is) alMuzānī, in the year 21 (ITB); or that he remained till the Khilāfa of 'Uthmān (Is). 'Uthmān Ibn Abi-l'Āś died [at AlBaṭra (Is, IHjr)] in the Khilāfa of Muʿāwīya (Nw, Is, IHjr) in 55, or, it is said, 51 (Is).

P. 826, l. 22. The word here rendered "imp.", vid. "imp." signifying "quiescent (uninf)." [159, 431], is paraphrased by IY as uninf 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 " 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 Šajāḥ" after "Zuhair". See Jh. II. 80 (on خلص) —ibid. Read "alMurri"—l. 4. يَفْرُ (S. II. 316, M. 162, IY. 1230); or يُفْرُ (Jh. II. 80, BS. 167, Ahl. 82); or يُفْرُ (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 theٍ from يَفْرُ if the Kasra were retained, as in يَفْرُ; and there seems to be no doubt that, if ٍ or ٍ 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 يَفْرُ.

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

P. 836, l. 4. AlJiwa is a place in AsSamman (MI).
P. 837, ll. 9, 15. Read 8 — ll. 19-21. "unambiguous," like َثَمَتْ "ambiguous," like َرَبَتْ َثَمَتْ, where the 8, if converted into 8, might be mistaken for a pron. (Cf. p. 855, ll. 21-24).

P. 838, ll. 11-21. Case (2) is virtually a particular variety of case (1), because the 1 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 َرَحْمَة َمُقْلَة — 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 َدُ ثُمَتْ composed of the 8 of feminization and the 1 substituted for Tanwin.

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

P. 841, l. 6. "Hamza [683]," as in َكَسْب and َرَد̀ [683, 719, 723] — l. 22. ٌبَلا ٌخَوِ (A. IV. 263). The ٌبَلا 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 َدُفَنُ َـثُمَتْ is not a tradition, though the Tamyiz at Tayyib min alKhabíth contains a tradition َدُفَنُ َـثُمَتْ َفِي َلِبَذَاتِ َسِنِ َمِنَ َالمِكْرَمَاتْ reported by AtTabarání in the Great and Middling [Encyclopedias of Tradition], and elsewhere, from Ibn 'Abbás; 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 at Tayyib min alKhabíth [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 ArRahmán Ibn 'Ali ash Shaibání ashShaší, known as AdDaibagh azZabídı, d. 944, from
Al Makāsid al Hasana [or the Fair Intents] upon many of the Traditions celebrated upon the Tongues, by Abū ‘Abd Allah Muhammad Ibn ‘Abd ArRahmān aSakhawī, d. 902 (HKh. II. 424, VI. 46). The learned authority (TH) Abu-lKāsim Sulaimān Ibn Aḥmad alLakhmi (IKhn, MINR, TH) atṬabarānī (IKhn, MINR) aSShāmī (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 Ṭabārī [Tiberius], king of the Romans [Bk].


P. 844, ll. 13, 20. Read ؤ.

P. 845, ll. 10-12. I have not lighted upon the name of its author (MN). Its author is not named (Jsh). Its Rājiz is not known (MAR)—l. 13. The ب in بَكَفَى is i. q. مَنْ, i. e. from my hand (Jsh)—l. 14. مَسْلَمَت is a voc. with the voc. p. suppressed, i. e., مَسْلَمَتْ [56]; and is [on the measure of مَفْعُولَة; [but] a man’s name (Jsh). مَسْلَمَتْ (JY. 686, 1282).

P. 846, ll. 8-11. The ﷺ 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 ﷺ—l. 22. Put a comma, instead of a full-stop, after ﷺ.
P. 848, ll. 19-20. See p. 940 (ll. 6-17)—ll. And ُنٰكٰلٰکٰلٰکٰکٰکٰکٰکٰ 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-Ṭufail, [so surnamed by 'Umar Ibn AlKhāṭāb (Nw),] Ubayy Ibn Ka'b . . . . . Ibn Mu‘āwiyah . . . . . Ibn AnNajjar, [whose name was Taim AlLat, or, it is said Taim Allāh, Ibn Tha'labah . . . . Ibn AlKhazraj alAkbar (the Elder) (Nw),] alAnṣārī [alKhazrajī (Nw, IHj) alNajjarī (Nw, Is) alMu‘āwī alMadani (Nw)], the Chief of the Readers, [whom 'Umar used to call "the Chief of the Muslims" (Nw, Is), one of the learned Companions (IHj),] d. [alMadina (Nw)] in the year 19 (Nw, IHj, 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, IHj). I think that ṭabl in Nw. 142, l. 2, should be ṭabl, 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 حسابة تكابيبة and قبائل.

P. 850, ll. 13. Read ب ُناَرَى َلٰ. ُناَرَى َلٰ.

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

P. 853, ll. 9-10. Bz was one of Ibn Kathir’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 سلطانیه and مالیه. 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 Ks (p. 23A). B apparently means that Ḥm 'Āmīr and they read أَكْرَمُ مَنْ أَهَانَ and أَكْرَمُ مَنْ أَهَانَ in pause, with elision of the ی in either case; and that IAl is reported as doing the like; while Ḍafī' agrees with them in reading أَكْرَمُ مَنْ أَهَانَ and أَكْرَمُ مَنْ أَهَانَ in pause, but not in eliding the ی 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 دamma or Kasra of the م (Part I, p. 527, ll. 22-25).

P. 863, l. 17. مَنْ هُوَ أَيَّاتٌ بَعْنَاتٌ (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 بعدها in order to shorten the vowel of the ی, as the metre requires—l. 9. "it" means the appalling tidings of the death of Khuala (see the next verse in Part I, p. 823).

P. 868, l. 4. Those who say ذیل or ذی ثانی say, in its dim., تَیَا (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 ی being orig. quiescent, because it is a subst. for the هذی.

P. 870, l. 15. نِعَمْ (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 \( \text{بعة} \) 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 \( \text{ذَا} \ \text{النصب} \) means \( \text{إياك و هذا النصب} \), [being in the acc. as coupled to \( \text{الняяطت} \) in the preceding verse;] while the dem. denotes \textit{proximity} [173], as in the saying [of Labid (Dw)]

\[ \text{لقد سئمت من النحية و طريبا و سوال هذا الناس كيف لبيب} \]

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

(SR. 256): but the Jh, Jsh, and N agree that \( \text{ذَا} \) here is a dem., as above shown. On the \( \text{ن} \) in \( \text{ابن} \) see § 540 (p. 485, ll. 7-16]: it is similarly explained here in MN. IV.341—l. 21. The Khalifa Abū Khālid \textsc{Yazīd} Ibn AlWalid Ibn ‘Abd AlMalik Ibn Marwān [alKurashi (TKh)] alUmawi adDimashḵī, known as Yazīd an Nāḵīṣ [the Reducer], because he reduced the allowance of the soldiers [356], which his cousin [and immediate predecessor] AlWalid [Ibn Yazīd Ibn ‘Abd AlMalik] had much augmented, a. 126, d. 126 (ITB), at age of 46 (Tr, MDh, IAth, HH, TKhf, TKh) [or] 42 (IKb) or 40 (HH) or 37 (Tr, MDh, IAth) or 36 (TKh) or 35 (TKhf, TKh) or 30 (Tr). The Khalifa Abu-‘Abbās \textsc{AlWalīd} Ibn ‘Abd AlMalik Ibn Marwān alUmawi adDimashḵī, [a. 86 (IKb),] d. 96 (ITB), at age of 46 (Tr, IAth, HH, TKh) or 42 (Tr, IAth) [or] 44 (MDh) or 45 (Tr, IAth) or 48 (Tr, HH, TKh) or 49 (IAth) or 50 (HH, TKh) [or] 51 (TKhf). The
ITB (vol. I, 331 p.) inserts "alHāshimī" 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.

```
\[ \begin{array}{c}
\text{'Abd Manāf} \\
~
\end{array} \]

\[ \begin{array}{c}
\text{'Abd Shams} \\
\text{Umayya} \\
\text{Hārb} \\
\text{Abū Sufyān} \\
\text{Muṭawīya (r. 41-60)} \\
\text{Yezīd (r. 60-64)} \\
\text{Muṭawīya (r. 64-64)} \\
\hline
\text{Hāshim} \\
\text{Abū Al-Muṭṭalib} \\
\text{Al'Abbās} \\
\text{Abū Tālib} \\
\text{Affān} \\
\text{AlḤakam} \\
\text{Uthmān} \\
\text{Marwān (r. 64-65)} \\
\text{As Saffāh (First Khalifa of (r. 127-132) the House of Al'Abbās).} \\
\end{array} \]

\[ \begin{array}{c}
\text{'Abd AlMalik} \\
\text{Al'Aziz} \\
\text{Muḥammad} \\
\text{Umar (r. 99-101)} \\
\text{Marwān (r. 127-132)} \\
\hline
\text{Al Walīd} \\
\text{Sulṭān (r. 86-99)} \\
\text{Yezīd (r. 99-1005)} \\
\text{Hishām (r. 105-125)} \\
\text{Yezīd (r. 126-126)} \\
\text{Al Walīd (r. 125-125)} \\
\end{array} \]
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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 dijī, being based upon the theory that ḍī is a pl. on the measure of ḍī, is refuted by the fact that it has a var. ḍī, whereas ḍī has no var. ḍī.
P. 878, ll. 11—12. IT (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 ١٢٧—l. 12. My MS of the WIH has ١٣١٧٢ learns for ١٩٤ 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 "Rabīʿa Ibn Makrūm was one of the poets of Muḍjar in heathenism and AlIslam [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 خَفَّانِيّ Warden of the March, says Jk in his book, the Muʿarrab (IKhn). AlKādisiya is a town near AlKūfa, on the side of the desert, 15 leagues from AlKūfa, and 4 miles from AlʿUdhaib. 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 AlʿUdhaib, 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 \( \text{MDh} \), while the Persian ed.
does not show quite clearly whether \( \text{MDh} \) or \( \text{MDh} \) be meant: but the
AKB has \( \text{MDh} \), which R probably wrote.

P. 891, l. 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 \( \text{MDh} \) 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 \( \text{MDh} \) or \( \text{MDh} \), as in the ex. \( \text{MDh} \) or \( \text{MDh} \)
Thou wast such that most excellent was the man l (R)]; or follow [it],
as in this verse, orig. \( \text{MDh} \) and \( \text{MDh} \), the annuller being prefixed
to \( \text{MDh} \), so that it becomes \( \text{MDh} \), where the pron. of the du.
is pro-ag. of \( \text{MDh} \), and [orig.] its 1st obj.: while \( \text{MDh} \) 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 require-
ment 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 \( \text{MDh} \) may be correl. of \( \text{MDh} \)
[in (594)], as though it were furnished with two correls.; while IJ makes [ لاقم ] a subst. for لام تسبيق 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 Islâmi poet mentioned before in the biography of his grandfather, AlKumait Ibn Tha'labâ [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. ن in the aff. aor. لايعلم [613]; (2) if the aor. be in the sense of the present, because of the use of إن رَبِّي لايعلم رَبِّي instead of لايعلم رَبِّي to denote the present in the correl. of the oath [ll. 12-16]. In the first case, لايعلم is allowed by the KK as an optional form, like في رأي في الع [p. 897, l. 14]; and by IHsh as a venial poetic license, like لا في غناها [614]: while, in the second case, في لايعلم رَبِّي 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 حَمَل hope (AKB),] Ibn Asîd [with Fath of the Hamza, and Kasr of the س (AKB),] Ibn Mu'tarib alMuharibî, a Kûfi poet, contemporary with the two dynasties, the Umawi d the 'Abbâsi, but more celebrated under the 'Abbâsi (KA, AKB)—l. 7. حسب (R, Persian ed., II. 285, MAR, AKB. IV. 228): The love of lovers is etc. (R, Indian eds., Jsh): 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 liest, 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 يَا مَا لا يُجْعِرُ [504] آلَهَـمَّادَى يَا مَا لا يُجْعِرُ [504] آلَهَـمَّادَى 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 Ibu Barâz, 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. زَلْئَتُ".

P. 906, l. 4. Z here does not call the ٌ and ْ "preps." because the ٌ is only a subst. for ب، and the ْ for ف؛ 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 п. peculiar to the oath, or to certain forms of oath.

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

أَوْمِيَةٌ أَنَّ يَعْصِرُ أَلِيُّ يَامُ دُوْخَمُ

O Mayya, a possessor of round white blotches on his legs (meaning a mountain-goat) shall not baffle the days [Note on p. 202, l. 5]. I can find no information about (1) 'Abd Manāt alHudhalī; but 'Abd Manāf Ibn Rib' alHudhalī alJurabī has been mentioned in Part I, pp. 776, 122A: (2) AlFaḍl Ibn Al'Abbās alLaithi [above]; but Abū Umayya'AlFaḍl'Ibn Al'Abbās alLahabī, a Hāshimī on both sides, his mother being daughter of Al'Abbās Ibn 'Abd AlMuṭṭalib Ibn Hāshim, and his father being son of 'Utba Ibn Abī Lahab 'Abd Al'Uzza Ibn 'Abd AlMuṭṭalib, has been mentioned in Part I, pp. 1527, 194A; and perhaps Jahn has printed \( \text{اللَّهِيَّ} \) in IY. 1297, l. 2, by mistake for (See KA. XV. 2).

P. 914, l. 21. Cited with the var. يدَينِكَ 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 أَنْتَيْلَ قبل, 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 'Amir Ibn Sharā'īl ashSha'bi [below], of Himyar [below], but reckoned in Hamdān, [alKūfī (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 be 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]

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<thead>
<tr>
<th>Himyar</th>
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<td>Rabi‘a</td>
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Ausala, cognominated Hamdān
P. 920, ll. 12-22. Therefore א is governed in the gen., (1) according to Kh, by א as a subst. for א, because the subst. for a prep. is a prep.; (2) according to ī and IAsh, by א understood—l. 21. Read "552"—l. 22. "invariability" means "irreplaceability by a subst."

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

P. 922, l. 4. Pronounced א (Note on p. 1005, l. 22). This (See IX. 1301, l. 19) is the 3rd mode given in § 552 (p. 548), where, however, as in DM. II. 16, it is printed א (with the 1 of א retained, and the Hamza of א 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 אא (Cf. ll. 7-9)—l. 15. This is the 4th mode in § 552, where, as in DM, it is phonetically spelt אא (with the 1 of א elided, and the Hamza of א conj.)—l. 18. This is the 1st mode in § 552, where it is spelt as here (with the 1 of א retained, and the Hamza of א disj.) ; while Lane spells it אא, on what ground he does not explain, perhaps phonetically—l. 24. This is the 2nd mode in § 552, where it is spelt אא (with the 1 of א elided, and the Hamza of א disj.), the
disj. Hamza belonging to ُاللّٰ , according to IHsh; whereas R considers it a subst. for the ٌ of ُاللّٰ , the Hamza of ُاللّٰ 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 IY (p. 1301) ascribes the first to Akh, and the second to Khl.

P. 924, l. 2. Abū Jahl, the Enemy of God, the Pharoah of this people, 'Amr Ibn Hishām Ibn AlMuhīra 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 Pharoah 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. ْب by converting the conj. Hamza after it into an ٌ of prolongation (see p. 1004).

P. 927, l. 14. "the acc.", because ُذلا, 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 rega., 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 ُذللا in the gen. and ُذلا 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 XCII. 1., not of LXXXI. 17,
which was incidentally mentioned above—*ibid* (not *ibid*). 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 "remembered" insert "[733]".

P. 932, l. 5. (1Y. 1308, l. 21): (M. 166, l. 10) (Lane 1283, col. 1). Jahn's notation seems to be most convenient, as showing both the letters, Hamza and ی, between which the pronunciation of the original Hamza is made intermediate; whereas Broch's shows only the Hamza, and Lane's only the ی; 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 مُستَرْخَيْونَ.

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

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

P. 937, ll. 6, 9-10. For the التحنيف in R. 277, ll. 15, 16, I read التحنيف (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 (السبع *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]. Sht says

Their Abū 'Amr and the Yahsubi Ibn 'Āmir were pure in lineage, while the remaining five of them had enfranchisement common to them
meaning that IA1 and Ibn Āmir were native Arabs, while the other five were only naturalized—ll. 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, Yahyā Ibn Waththāb, 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 'Uthmānī 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 Kur 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 ḥa.DIV. 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 كنام instead of نبلن, which appears in both eds. of the IKn (p. 87, l. 24, and p. 108, 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.

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.

From beneath which flow streams, with addition of مم، 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 ملک يَوَوَلَمَسْلَمٍ I. 3. [1], which is written in all [the Codices] without ٰ; so that the reading with elision [of ٰ] constructively agrees with the Codices, because [in them] the ٰ 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. Exe. of the first [kind]," says IJzr, "are numerous, like ملک 1. 3. and [above]: exs. of the second are the reading of [Ubayy and 'Abd Allāh
XVIII. 78. *Every good ship* [149], 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: إِنَّمَا يَخْشَىُ الْلَّهُ مِنْ عِبَادَةٍ XXXV. 28. *God honoreth, of His servants, only the learned* (K, B)] with اللَّهُ in the nom., and الْعَلَى in the acc., [so read by ‘Umar Ibn ‘Abd Al’Azīz, 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 مَا تَنْصِبَ VII. 9. [714] with Hamza, emanating from Nāfi’ [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 [ل into ج] V. 26. [16] by analogy to جَالِلَ رَحْمٍ 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  with Damm of the , which is transmitted from 'A'isha as read by the Prophet in LVI. 88. [593] (IKn); and is read by HB, who says that  here means mercy (K): 4) anomalous, vid. that which does not rest on sound authority; whence the reading [of AHf (K)]  I. 3. He ruleth [matters on (K)] the day of requital [I], with  in the form of the pret. [r. (K, B)], and 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 [ ] the reading of Sa'd Ibn Abi Wakkâs [below]  IV. 15. And he hath a brother or sister by a mother (IKn), and [ ] the reading of Ubayy  
And etc. by the same mother (K). Abū Iṣṭāk Saʻd Ibn Abi Wakkāṣ [above] Malik [alKurashi azZuhri (Nw, Is, Syt) alMakki alMadani, called the Cavalier of AlIslām (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 [Abū ‘Abd ArRaḥmān, or Abū ‘Uthmān ‘Nw,] AlMiswar Ibn Makhrama [alKurashi azZuhri], b. 2, d. 64 or 73 (Nw),] and ‘Abd ArRa’ūm Ibn ‘Abd [aprotetic (Is)] alKārī, [confederate of the Banū Zuhra, said by Wkd now to be a Companion, and now to be one of the great Followers among the inhabitants of AlMadīna, d. 80 or 88, at the age of 78 (Is),] told him that they heard ‘Umar Ibn AlKhaṭṭāb say “I heard Hishām Ibn Ḥakim [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 ejistemul 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 Hishām.' 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 Qur'ān was revealed in Seven Modes; then recite what is easy thereof'” (SB).

AlKhārī [above] is a rel. n. from ʻArḍ AlKūr(A Kb, LL), a clan of Khuzaima Ibn Mudrika (LL), who were confederates of the Banū Zuhra (Dh). Hishām Ibn Ḥākim alKūraših alAsadī, [a Companion, son of a Companion (IHjr), is mentioned in the SB [above]. He died [a long period (Is)] before his father (Is, IHjr) Abū Khālid Ḥākim Ibn Ḥīzām [alKūraši (Nw)] alAsadī [alMakki (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-Islām (Is). But those who assert that Hishām was martyred at Ajnādāin, [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 ʻArḍ, and of the v. ʻArḍ as applied to the Qur, see an article by me in the Asiatic Quarterly Review for April 1895 (vol. IX, pp. 405—8).

P. 938, ll. 2-3. ʻArḍ and ʻArḍ are so written, instead of ʻArḍ and ʻArḍ, to show that the Hamza is between Hamza and —ll. 6-7. See note on p. 932, l. 5—l. 23. Read "ʻArḍ", diptote as a proper name made from with ʻArḍ [18]—ibid. ʻArḍ (S. II. 171, l. 20):

ʻArḍ, the wide place (IY. 1306, ll. 16-17).

* For ʻArḍ (SB. III. 395, l. 4) I read ʻArḍ evidently required by the context.
P. 939, l. 2.  גל (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 ס [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.  א [338] and ד [643]—ll. 15-16. And apparently 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 con-founded with] Surāka 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. ב in Lane (p. 1283, col. 1, l. 36) should be ב with conj. Hamza before the mobile ל, in order that ל with conj. Hamza before the mobile ס 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 ל 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 ע or ב, 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 ע and ב, since the letter paused upon is ע and ב, respectively. See last note.
P. 946, ll. 9-10. "these varieties", i.e., Raum after the well-known betwixt-and-between, and quiescence after conversion into ।.

P. 951, l. 6. He said this when Maslama Ibn 'Abd AlMalik [after killing Yazid Ibn AlMuhallab (Mb)] was removed from [the government of] Al'Irak (Mb, IY) in 102 (Tr, IAth), because the Khalifa 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 Amir Abù Shākir, or Abû Sa'id, or Abu-lAsbagh, Maslama Ibn AlKhalifa 'Abd AlMalik Ibn Marwān [alUmawi (IHjr), governor of Al'Irak 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'Irak, the poet proclaimed to them to graze their camels (N). Read "Fazāra" in the text—l. 8. According to Am (Sibawaihi's Buch, 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 $\gamma \varepsilon$ ) Ibn Hubaira [below] to the governorship of Al'Irak in succession to Maslama—Ibid. Abu-lMuthannā 'Umar Ibn Hubaira alFazārī was appointed governor of the two 'Irākṣ [in 102 (Tr, IAth)] by [the Khalifa Abù Khālid (ITB)] Yazid Ibn 'Abd AlMalik [alKurashi alUmawi adDimashki, 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. ١٩ because (S, AKB): لَا because (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 جِعْضِ in the ext. given by S here and on p. 952, ll. 1-2. His argument is that, since سالتاني
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 , aor. , as a dial. var. of (p. 952, ll. 1-2). If, however, this be, as Z and B say, the dial. of Kuraish, then may be a dial. var., the poet being a Kurashi: but not , Hassân being an Ansâri 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 [Abû Mu'tarrif (KA)] 'Abd ArRâjmân Ibn AlHâkam Ibn Abî-l'Âs Ibn Umayya (Mb, IXJ Ibn 'Abd Shams (Mb) Ibn 'Abd Manâf, an Islâmi poet, mediocre in quality among the poets of his time (KA).

P. 953, ll. 4–16. Therefore for (p. 952, l. 14) is not an ex. of this change, though for (p. 953, l. 1) 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 )—l. 22. The poem is given in KA. IV. 120.—l. 23. Freedman of the Banû Taim Ibn Murra, the Taim of Kuraish. He was devoted to the House of AzZubair: but, when the Khilâfa passed to 'Abd AlMalik Ibn Marwân [in 65 (TKhîf)],[10]
he made his submission with 'Urwa Ibn AzZubair; and praised 'Abd AlMalik, and, after him, the Khalifas among his descendants. Ismā‘īl 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 نساآ 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 نساآ is properly نساآ [310].

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

P. 961, l. 14. Dukhtanūs was daughter of Lakīṭ 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 من الآر ض 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 ì of the art.; but remains upon the ì 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 ì of the art.

P. 963, l. 3. “[of the Hamza] in it,” i. e. of the second Hamza in حذف الهمزة "سال—ll. 7—8. In R. 285, l. 11, between دفی and دفی.
I insert نُقُلُ as plainly required by the context, and by the words of IH رَأَمْ يَقْسُوْا إِسْسُ رَأْ أُنُلَ (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 Hamzas, see p. 958 (ll. 14—18).

P. 964, l. 2. The extract here beginning from the Aud (p. 249, l. 4) follows "(2) the two Hamzas 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 زَنْتُ "wrong" in the M, and "vulgar" in the K; while IM calls زَنْتُ "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 alKufī alHannāṭ [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 Mu'tammad, 'Abd Allāh, Sālim, Shu'bā [p. 24A, l. 11], Ru'bā, 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, l. 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. Abū Ṭhānān asked Abu-Ḥasan (Sn. IV. 370, l. 20), where Abu-Ḥasan means AlKhafsh alAusat, one of the Masters of Abū Ṭhānān alMuzīnī—ll. 10—13. See pp. 1221-1223. The "extremity" in the pl. of ٰالٰ عام , which is the beginning—ll.—p. 968, l. 3. This change of the second Hamza, when pronounced with ٰدم after a Hamza pronounced with ٰكسر seems to conflict with the general rule quoted by IH from the GG that "the second must be converted into ٰم, if either it, or the one before it, be pronounced with ٰكسر" (pp. 976-977). But R points out that "A Hamza pronounced with ٰدم after one pronounced with ٰكسر is not found in their language" (p. 975); and he agrees with IHsh that ٰفعل from ٰأم would be ٰأم (pp. 973, 975), except according to the opinion of Akh, who makes it ٰأم (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 ٰمرأةٰ ٰمرأةٰ ٰمرأةٰ ٰمرأةٰ Dieterici prints ٰمرأةٰ ٰمرأةٰ ٰمرأةٰ ٰمرأةٰ (IA. 368, ll. 1, 2), dropping Tanwin in all three for no apparent reason; while De Sacy prints ٰمرأةٰ ٰمرأةٰ ٰمرأةٰ ٰمرأةٰ (Commentaire sur-l'Alfiyya, p. 234), dropping Tanwin in the first. But R, by giving the fem. as ٰمرأةٰ, like ٰمرأةٰ [272], makes ٰمرأةٰ triptote, its final being an | of coordination, as in ٰمرأةٰ, not of feminization, as in ٰمرأةٰ; and A, by giving the acc. as ٰمرأةٰ and ٰمرأةٰ, also makes ٰمرأةٰ and ٰمرأةٰ triptote—l. 19. "Like ٰمرأةٰ (IA)", with ٰدم of the ٰمرأةٰ and Kasr of the ٰمرأةٰ, act. part. from ٰمرأةٰ i. q. ٰمرأةٰ or ٰمرأةٰ; so that ٰمرأةٰ, which is on its model, is defective (MKh). If
from َلَى, it is alleviated, for ِنَوْلِي, like ِمُسَرٌّ [C58]; but it may be from َوْلِى conferred, 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-IḤasan Rauḥ Ibn ‘Abd AlMu’min alHudhali, their freedman, alBaṣrī, 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-I Mundhir (MINR, IHjr, BW)] Sallām Ibn Sulaimān [alMuzānī alBaṣrī (MINR, IHjr), denizen of AlKūfa (IHjr), the Reader and Grammarian, d. 171 (IHjr, BW)], who read [at AlKūfa (MINR)] under ‘Āsim Ibn Abī-nNajūd [p. 23A], who read under Abū ‘Abd ArRaḥmān asSulāmī [Part I, p. 124A, and Part III, p. 22A], who read under ‘Alee Ibn Abī Tālib [p. 21A], who read under the Apostle of God (IKhn, MAB). Both IKhn (No. 835) and AF (MAB. II. 29) have “Sallām Ibn Sulaimān aṭṬawīl” but Sallām aṭṬawīl, i.e., Abū Sulaimān Sallām Ibn Sulaim, or Ibn Muslim, aṭTamīmī asSa‘dī alKhurāsānī, afterwards aṭMadā‘īnī, the Traditionist, called aṭṬawīl, 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 َن, 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, l. 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 [in l. 10] (Tsr).

P. 974, l. 12. Zj says "There is no dispute among men that the name of Abraham's father was ת"ר Tārah [Terah] (Jk); and in histories his name [in Syriac (K)] is given as ת"ר (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 ת"ר; 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 [ ] 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, סָלָל with the well-known betwixt-and-between (see pp. 932, 948); and, by Akh, תָּלָל with pure (see p. 949)—ll. 17-18. of and (Aud .250, l. 15) of and (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 (HKh. 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. خَطَّاعي (R. 289, l. 12; AKB. I. 118, l. 28) is an imaginary word, designed to show the measure of خَطَّاعي; like for the measure of |ك| خَطَّاعي in IY. 1314 (ll. 2-3)—Ibid. Read كَر اَنِي.

P. 979, l. 1. يَحْصِبُ [296] (Jh, IY), with Fath of the ص, from Yāḥṣib, with Kasr, a tribe of AlYaman, like ْتَغْلِبٌ from Yāḥṣab, or Yāḥṣib, [with triple vocalization of the ص (KF), Ibn Mālik (IKhn),] a clan (IKhn, KF) of Ḥimyar (IKhn). And, with Kasr, يَحْصِبُ from Yāḥṣib, a fortress in Spain (Dh). The pedigree of Yāḥṣub traced by IKb, vid.

Ḥimyar Ibn Saba

Mālik

‘Āmir

Duhmān

Yāḥṣub

fails to account for IKhn’s addition of “Ibn Mālik” after his name.
P. 980, ll. 15-16. "is ( ] ] ) with two Hamzas". I have here rather misrepresented Jr̩b, who says "is ( ] ] ) with two Hamzas pronounced with Fath"; and, after describing the elision of the Hamza of ( ] ] ) and its variations, ( ] ) , 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 ( ) with Fath (the normal vowel) of the aoristic letter; then , by elision of the second Hamza, to break the concurrence of two Hamzas; and then , to avoid confusion with aor. of . But this fails to account for the Damm of the aoristic letter in and and and and , which cannot be confounded with . The better opinion seems to be that the Damm of the aoristic letter in all four forms, , , , etc., is because their pret. are quadriliteral [404]; and that the aor. of is orig. , then , as exemplified by and in the text.


P. 983, l. 9. After "[656, 663, 669]" put a full stop—ll. 23, 25. Derenbourg prints ( S. II. 172, l. 13) : but Jahn ( ) and ( 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 and (p. 938, ll. 2, 4), since it is preceded by ; though in the case of XLVII.
20., where the vowels of the two Hamzas are of the same kind, IA1 allows elision (p. 985, ll. 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 أُمُّ صَدْرِيْنَ 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 (2), and Damma part (3); so that each is an instance of what I have mentioned to you (S. II. 342, ll. 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 "concurrency". Since "such [a concurrence] occurs only in the *dim.*", where the first quiescent is ى, the words "، or " in ll. 16-17 would be superfluous but for the ex. from ُ دُ جُ for the given below. As for ُ دُ جُ [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).

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(1) (2) (3), explained by Sf as بَحْضُ (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 IY (see IY. 1317, ll. 15-24).

P. 994, l. 21. Read اذ بِضْر.

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

P. 997, ll. 10-14. It is common ground that these n.s., being merely enumerated, without syntactical construction, are uninfl.; and that, since their uninflectedness 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 uninflectedness: so that, when the penultimate is a letter of prolongation, as in مٓ، مٓ، and نٓ، or of softness, as in ءٓ and ءٓ، 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 كٓ (p. 1008), or by mobilization of the second quiescent, as in مُسَاذابٓ (p. 1007), or of the first, as in كٓ (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. n.s. from the secondary; (b) as others, including R, assert, because each of these n.s., 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 ۵۵، ۵۵، and عَمِيدٓ، their finals being quiescent because these n.s. are here strung together without any attempt at syntactical construction.
P. 999, ll. 9-10. The expression of the conj. shows that ِنَّنْانُ is regarded as inceptive, and قُدَد thus 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 'Āsim, as in his comments on XXI. 88. [757]; not one of 'Āsim's Reporters [p. 24 A], who also is surnamed Abū Bakr.

P. 1002, l. 25. Abū 'Uthmān 'Amr Ibn 'Ubaid Ibn Bāb [atTamimi, their freedman, alBaṣrī (IHjr)], the celebrated Theologian and Ascetic and the Master of the Mu'tazila in his time, b. 80, d. 144, or, it is said, 142 or 143 or 148 (IKhn). He was freedman of the Banu-l'Adawiya, of the Banū Mālik Ibn Ḥanṣala (Mb). The Banu-l'Adawiya, so styled after their mother, are [the clans of] Zaid Ibn Mālik Ibn Ḥanṣala, Ṣudayy Ibn Mālik Ibn Ḥanṣala, and Yarbū' Ibn Mālik Ibn Ḥanṣala (IKb). For the pedigree of Ḥanṣala see Part I, p. 187A.

P. 1004, l. 10. لَكُنْ is pronounced ْلَكُنْ [161, 497].

P. 1005, l. 22. In the form ِلَهَا pronounced ِلَهَا (p. 322, l. 4, and Note).

P. 1006, l. 3. In the form ِنَلَلَةِ pronounced ِنَلَلَةِ (p. 563, ll. 13-16)—l. 17. I have supplied "the Hamza betwixt and between" (سِبْعَةَ بَيْنِ بين ), 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 ْحَلَّتُما is put to show that the | is sounded, as ْحَلَّتُما ْلَطَابِي ; not elided in pronunciation, as ْحَلَّتُما ْلَطَابِي [228], pronounce ْحَلَّتُما ْلَطَابِي.
confusion between the nom. du. and acc. sing. being prevented by the context (p. 1008, l. 9—p. 1009, l. 2)—l. l. Read نَبَيَّا.

P. 1007, l. 1. Aus Ibn Ḥajār al-ʿUṣayyid Ibn ʿAmr Ibn Tamīm [Part I, p. 187A] (Mb). Al-ʿUṣayyidī (Dh, LL). The Traditionists double the ی in this rel. n.; but, as for the GG, they make it quiescent [298] (LTA). Aus Ibn Ḥajār 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. هَلْسُمُنَّ He shall assuredly become a Muslim, ۸ُسُمُهُنَّ They [masc.] shall assuredly become Muslims, and قَسُمُهُنَّ Thou [fem.] shalt assuredly become a Muslima—l. 9. For “n.” read ن—l. 14. This ُنْبَوَن َلْكُمْ َتَمْعَلُون َتَمْعَلُونَ َتَمْعَلُون َتَمْعَلُونَ [405], the ل, vid. the of ُنْبَوَن َلْكُمْ َتَمْعَلُون َتَمْعَلُون َتَمْعَلُون َتَمْعَلُونَ [404], being elided, while the ل retained is the pron. of the pl. masc., and the ن the sign of the ind. [below], which is elided in the subj. and apoc. َُنْبَوَن َلْكُمْ َتَمْعَلُون َتَمْعَلُون َتَمْعَلُون َتَمْعَلُونَ [405], must be distinguished from َُنْبَوَن َلْكُمْ َتَمْعَلُون َتَمْعَلُون َتَمْعَلُون َتَمْعَلُونَ [405], the ل, i.e. the ل, being retained, while the ن is the pron. of the pl. fem., which remains in the subj. and apoc. َُنْبَوَن َلْكُمْ َتَمْعَلُون َتَمْعَلُون َتَمْعَلُون َتَمْعَلُونَ [402, 406]. The assertion in Wright's Arabic Grammar (3rd ed., vol. I, p. 55), that َهَلْسُمُنَّ—is one of the "Suffixed Pronouns, expressing the Nominative," is inaccurate, being true only of the ۸, not of the ُحَمْلَما, which belongs to the ل, or, if that be elided, as here, to the م, of the v.; nor َهَلْسُمُنَّ 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.,

[418. 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 و 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.

P. 1010, l. 23. R means that ﴾٨﴿ and ﴾٩﴿ are instances of elision of the first quiescent when a letter of prolongation, since the ل elided in ﴾٨﴿ and ﴾٩﴿ is restored upon affixion of the nom. pron., as ﴾٨﴿ and ﴾٩﴿ then made quiescent by elision of its vowel, as ﴾٨﴿ and ﴾٩﴿ with two quiescent ﴾٨﴿; and then again elided, as ﴾٨﴿ and ﴾٩﴿: and similarly, mutatis mutandis, the other exs. in this paragraph whose nom. pron. is ﴾٩﴿ or ﴾٨﴿—l. 25. Read ﴾٨﴿.

P. 1011, ll. 7—8. For "for formation of the apoc. [404] or imp. [428]" read "[as a substitute] for apocopation [404] or quiescence [428, 431]." Cf. p. 1550, 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 جموم (R. 185, l. 13; R. II. 342, l. 24; R. 313, ll. 3—4), where pause is the appropriate term for quiescence of the final in the imp., which is uninfl. [159, 431]. This quiescence differs from the quiescence of the final in the apoc., since the former is permanent, not produced by any op., whereas the latter is accidental, caused by elision of the vowel in consequence of the prefixion of some apocopative instrument [419]. In the v. unsound in the final, elision of the ج takes the place of quiescence [404, 431]—ll. 13—14. The indication of the mood being shifted in "the five paradigms" [405] from the ج of the v. to the ن of the ind. (p. 1014, l. 16—p. 1015, l. 1)—l. 16. As to the reasons for eliding the vowel of the ج see pp. 16 (ll. 17—19), 1566 (ll. 8—24). These apply when the vowel of the ج is Damma, as in جُنُوُرٍ and جُنُوُمٍ (p. 1030, ll. 6—7); or Kasra, as in جُنُوُرٍ and جُنُوُمٍ (p. 1030, ll. 13—14), جُنُوُمٍ (p. 1567, l. 2). If, however, it be Fatha, as in جُنُوُرٍ and جُنُوُمٍ and جُنُوُمٍ, then the ج, being a mobile ج or ج preceded by a letter pronounced with Fath (p. 1032, ll. 17—20, and p. 1558 ll. 1—4), is converted into ج, and thus loses its vowel—l. 20. Read "[above]".

P. 1014, ll. 24—25. The reason why the sign of the ind. may occur after its ag., i.e. the ج, ج, or ج, is that the attached nom. pron. is like part [of the v.], especially when it is vnil., and above all when those letters are letters of prolongation and softness, with which the word is like جموم، جموم، and جموم (R. II. 188 on IH upon the Inflection of the Aorist).

P. 1015, ll. 13, 14. جموم, جموم, are given as pre. because it is in the state of prefixion that the confusion of the du. with the sing. might occur, in consequence of elision of the ج [228].
P. 1016, l. 10. He means [du. of *khaṭṭa' thick]; but elides the ن from desire of alleviation [228]: or, it is said, he means [khaṭṭa'] and then restores the | that was dropped on account of the combination of two quiescents in the *sing., since [in the du.] the ト 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 "١١١١١١١١١١١١١[I did not care for him, or it]", evidently supposing the ١ 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. لد (R. 189, l. 19), an obvious mistake—l.l. "by alleviation" of the Hamza in ل، the vowel of which, vid. Fatha [668], is transferred to the preceding quiescent, i.e. م; not by elision of the Hamza [669], and mobilization of the first quiescent, vid. م, which would then be pronounced with Kasr [664].

P. 1020, l. 7. مَنِ الدُّنَى (R. 189, l. l.), which I cannot find in the Kur. Perhaps we should read ُلَى لَدّتَيْنَ ُلَى لَدّتَيْيِف for XVII. 75. [465]. Cf. p. 1046 (ll. 1-4)—ll. 9-14. "except . . . . . Tamîm". 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 "Su"alim"a"—II. 18-19. "nor any mobilization on account of such", i. e., of a concurrence of two quiescents, since the š of the pron. is orig. mobile, contrary to the š of silence.

P. 1026, l. 6. There are two ways of accounting for "š" (p. 787, l. 18—p. 788, l. 4); and IH here means the second—l. 9. By "people of Makka" (مصاوم in Jrb. 90, l. 14, and MASH. 68, note 4) is probably meant "school of [Readers at] Makka" (pp. 22A—23A)—II. 9-10. The words "the reading . . . . after it" do not refer to "š" in XXXVII. 172., where no one would read "š", since the next letter (ل) is quiescent; but to cases where the pron. containing the š 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, II. 7-12.

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

P. 1032, II. 9, 10. "mere", i. e. having no independent signification, contrary to the š when a pron.—l. 18. "has been elided" after conversion into ı (p. 1558, l. 4, and p. 6, II. 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 ڑ . . . . . . and ڑ". 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 ٌم (IY. 1325, 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 Fatḥ 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 Ḍamm 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 م and عَضَة 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 "Tha'lab"; and an interlinear comment on the former work explains it as "Taghlib Ibn Wā'il Ibn Kāsîf, progenitor of a tribe"; but Jrb (p. 191, l. 13) has "Tha'lab", 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. 1040, l. 14. See pp. 774 (ll. 19-20), 775 (l. 14).

P. 1041, l. 2. The Follower (Nw) Abū Bakr Ayyūb Ibn Abī Tamīma Kāsān [al'Anazi, or, it is said, alJuhañi, their freedman (Nw)], alBaṣri 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 Fatḥ of the undotted س (IHjr), so called, say IAB and others, because he used to sell أَلْسَخْتِيَانُ [below] in AlBaṣra (Nw). AsSikhtiyānī (IY, LL), with Kasr of its initial, a rel. n. from the manufacture and sale, of أَلْسَخْتِيَانُ [below], which are sheepskins (LL). أَلْسَخْتِيَانُ [above], also pronounced
with Fath [of the س] is [goat’s skin, when tanned, an arabicized
word; and (KF)] a country, whence بسَمْعْبَأٍ السَّمِتِّيَاتِيُّ (KF, MAR).
He was freedman of the Banū 'Ammār Ibn Shaddād; and, 'Ammār hav-
ing been freedman of 'Anaza, was freedman of a freedman (IKb). I
read for إبى إبى إبى إب in R. 195, l. 3, and for إبى إبى إب in MAR, note
1; and إبى إبى for إبى إبى إب in MAR, note 1; and and تَدُمْ and تَدُمْ
for تَدُمْ and تَدُمْ, respectively, in Nw. 170, l.
"the two quiescents,” i.e. ل and the incorporated م —l. 15. جا ن in Lane
(p. 463, col. 1, l. 5) should be جا ن, as here.

P. 1042, l. 3. For “664” read “663,” referring to p. 1016 (ll.
11—25)—ll. 4—6. Fathā, being part of ل (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.

يا دارم في يدكيب البق

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]
Baḥr Ibn Mālik Ibn Ḥanẓala, progenitor of a clan of Tamīm (KF). Broch
(M. 172) prints المهْتَنَكِيُّ (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 ل into Hamza before an incorporated quiescent, as in
لا لَيْسَ (p. 1040, l. 22, p. 1041, l. 1), because the ق is not incorporated.
The ل is converted into Hamza in المهْتَنَكِيُّ simply for the sake of the
metre, not for escape from the heaviness of two consecutive quiescents,
because المهْتَنَكِيُّ (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 jäjän is reducible to jäjän, like jääjä, 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. ستام (R. 196, ll. 3, 4): ستام (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. البَعْل printed by Jahn (IY. 1330, l. 10) seems to be a mistake for البَعْل (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, ll. 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, *افعَلْ* (from *افعَلْ* and *افعَلْ*، both augmented *trils.*); and, in the Tsr, *افعَلْ* (both from *افعَلْ*، 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 *افعَلْ* mentioned in the MASH (which gives no *exs.*) to be an augmented *tril.*, because it is there placed between two augmented *trils.*، and *افعَلْ*; but, if it be meant for an augmented *quad.*, the reference “MASH” must be removed from the *افعَلْ* here to the one in the next line—ll. 13-15. *افعَلْ*، *افعَلْ*، *افعَلْ*، and *افعَلْ* are printed by Jahn (IIY. 1330, l. 16) as the *inf. ns.*: but see §. 332 (p. 1540, ll. 3-14).

P. 1052, l. 6. “like the expressed”. See IIY. 1329, l. 3, where should be كَالْبَائِتيَةٌ: *cf.* في حكِمِ الكَالْبَائِتيَة in Jrb (p. 92, l. l., of my MS, and MASH. 70, note 6).

P. 1053, l. 14. The words of the Msb, as here quoted by Sn, are رَفَعًا يَقُولُ يَقُولُ فِي التَّغْيِيرِ (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 *بَنَرْ*، 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. l.), 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 in it, if not a mistake for , is an anticipation of the form to be assumed by the upon affixion of the of relation in , like .

P. 1055, l. l. (IY. 1329, l. 3). But see p. 1349, l. l., and p. 1350, ll. 7-10, the latter from IY. 1383, ll. 1-2.

P. 1056, l. 12. Read “[306]”—ll. 13-14. See §. 306 (p. 1365, l. 4—p. 1366, l. 22). The qualification “according to the correct [opinion]” refers to Fath, as opposed to quiescence of the ; not to Fath, as opposed to Kasr or Damm, of the , which is here vocalized with Fath merely for correspondence with . See in p. 1060, l. 3; and in §. 306 (pp. 1362, 1366).

P. 1058, l. 10. Put a full stop after “know.”

P. 1059, l. 3. “[with Kasr of the , as the KK say (Sn).]” from Sn. IV. 339, l. 2. But see p. 1060, ll. 7—8, from YS. II. 304, l. 8; and the next note—Ibid. ملأب (Jrb. 93, ll. 5—6)—l. 4. ر (Jrb. 93, l. 6).

P. 1061, ll. 2-3. Jrb (p. 93 of my MS, ll. 4-6.) gives the same reasons as above, drawn from the forms of the broken pl., dim., and v.—l. 21. “has been mentioned”. A. IV. 339, l. 23, has “will be mentioned,” because it discusses before .

P. 1062, l. 16. [pronounced ] with the vowel of the Hamza of transferred to the of (Sn)—l. 18.
[pronounced ُلْبَنْصِفٌ] with the vowel [of the Hamza] of ُضْفْ transferred to the Tanwin of ُ(Sn).

P. 1064, ll. 11-12. "and (15-17) , i.e. ٌلْمَنَِّٔ and ُمِنِّٔللهِ, 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 ُلْخَبَرَ آلَغْ [063]. 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 I, 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 ُبِتَيْثُلْوَانٌ [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 الله —l. 9. "[though in a modified form]," being either converted into ۱, or softened betwixt and 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 اَلْقُرْآنِ over the fem. in the ant. الاَّشْمَس —l. l. اَبْنِ زَبَابٍ (IA. 364) with Fath of the ج (MN, J), like سَكَاب (Jsh, Sn, Mkh). Read والبد (See p. 1084, ll. 2, 5).


P. 1085, l. 14. Read كَرَدُّ. P. 1089, l. 2. Read هو —l. 19. Read كُتَف —Ibid. Read كَنَف —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 in is a compensation for (K, B on III. 25); [but is loosely termed by Jh] a subst. for the voc. p. (Jh on ) 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 (معوضة) and subst. (بدال). 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 (IA. 266, l. 15) and (J. 354, l. l.). In Part I, p. 186, l. 3, the word rendered "subst." is خلفا (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 alKais (MAR); but I cannot find it in his Dw.


P. 1098, l. 21. Before "When" insert "The aug. in such as [ثبات and] كرم is, (1) [as IH prefers (MASH),] the second (SH) [constituent] of the double [medial] (MASH), because it is known that in قرون the second ۷ is put only to correspond to the ۷ in جعفر [392]; and, since the second is proved to be aug. here, it is so elsewhere (Jrb): this, says AH, is the opinion of Ṣ 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 نعل is included (pp. 258, 1092, 1097).
(93A)

P. 1099, ll. 1-3. Thus IM places the too *augs.* (the first ⵝ and second ⵝ) in between the ⵝ (the first ⵝ) and ⵁ (the second ⵝ); but Z places them (the second ⵝ and ⵝ) after the ⵁ (the first ⵝ) 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 ** in ⵝ ⵝ ⵝ **, see p. 1044 (ll. 2-9)—l. 10. By “they” the Arabs are meant, not the KK—l. 15. Salāma, or ‘Abd (aprosthetic), or ‘Ubaid, Ibn ‘Umar (Is). He, or his son Abū Muhammad ‘Abd Allāh, 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 ⵝ ⵝ ⵝ because this word is a *prim.* substantive, not connected, by sense or derivation, with the *tril.* ⵝ ⵝ ⵝ ⵝ.

P. 1100, l. 2. Read “its ف being”—l. 18. My MS of the Tsr (p. 817, l. 9) has ⵝ ⵝ ⵝ ; and the lithographed ed. (p. 344, l. 5) has ⵝ ⵝ ⵝ , omitting the dot on the second ⵝ. But ⵝ ⵝ ⵝ i. q. ⵝ ⵝ ⵝ seems to be meant—l. 23. Its author is not named (Jsh)—l. l. I regard ⵝ ⵝ as intended to be *ejusdem generis* with ⵝ ⵝ ; and therefore as a *quasi-inf.* n., i. q. ⵝ ⵝ *congratulation*; 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 ⵝ ⵝ ⵝ.

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

P. 1103, l. 9. Read ⵝ ⵝ ⵝ ⵝ.

P. 1106, l. 8. Read ⵝ ⵝ ⵝ.
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 Ḥanṣala 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. فَعَلَلَ (A. IV. 310, l. 29). So in the MSS, with the خ put before the ن; but rightly فَعَلَلَ, with the ن put before the خ (Sn).

P. 1119, l. 1. For "is used" read "if used"—l. 7. I have not seen any authority for the orthography of أَرْطَتْ (Sn), which perhaps should be أَرْطَتْ, like خُطَلَتْ (p. 1156, l. 21)—l. 8. أَرْطَتْ is with Hamza, and then I 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 أَرْطَتْ on the measure of أَرْطَتْ, not أَرْطَتْ أَرْطَتْ —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-Kilâbi (TA)—l. 7. Read ְךַגִּי בַּרְי ְקָמִית—l. 16. Read ְקָמִית אֵדֶּרֶשֶׁנֶּרֶשֶׁנֶּר—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 Iṣṭakhr (MI).

P. 1124, l. 1. [Nw says of ְיָאָי אֶבִּי Eve that] it is with prolongation (Nw); but there is another form ְיָאָי or ְיָאָי with abbreviation, apparently ְיָאָי—ll. 2–4. In the History of Damascus by IAś it is stated, on the authority of Ibn 'Abbās, that she was named ְיָאָי 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 ְיָאָי 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 “ְיָאָי אֶבֳי Eve”. They said “Wherefore was she named ְיָאָי?” He said “Because she was created from a living thing” (Tr), i.e., Adam's rib. Thus these authorities seem to regard ְיָאָי or ְיָאָי as derived from ְיָאָי, which from a philological point of view is very dubious, notwithstanding the weight of Ibn 'Abbās' authority on matters of tradition. The KF, like A in the text, treats ְיָאָי as belonging to ָכְא ְיָא—l. 15. Read “rads.”

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

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 | is "converted from a rad." requires its measure to be converted from a rad. (Sn), like [384, 671, 677].

P. 1128, l. 4. They sometimes say I threw him down on the ground, adding $i$ in it, as they say [482, 674] (Jh). This $i$ becomes $i$ in [684, 719]—l. 7. Read —l. 8. Read.

P. 1129, ll. 12—21. I take 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. I. 247 (P. I. 508)—ll. 23—24. $i$ is a place (ZJ). S mentions it with [646], and mentions that it is an $i$; but ID says that it is the name of a place; while Zj says "I asked Th about it, and he said 'The $i$ 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. **حنزوانة** (KF. 354, l. 25)—ll. 3—4. Read "authorize"—l. 1. The IY (p. 1342, ll. 18—19) includes $i$ among the exs. of the aug. $i$ fourth, an evident mistake; and gives [p. 1134, ll. 15, 22] as the only ex. of the aug. $i$ fifth. I have ventured to substitute $i$ for as an "additional" ex. of the aug. $i$ 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. بُنْسَعُ 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. 20Δ, ll. 3—6).

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

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

P. 1140, ll. 22—24. As for بُعَاءِرَى, "with Damm of the Hamza and ب", says Shm, or "with Fâth of the Hamza, and Damm of the ب", says IUK, it is sitting cross-legged; while the KF has "and بُعَاءِرَى with Damm of the Hamza and ب in both, i.e. [He sat] cross-legged"; but the language of Syt in the Hamî is "and بُعَاءِرَى with Fâth [of the Hamza], and Damm of the ب, as بُعَاءِرَى for sitting cross-legged"; and Fâth 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 ș of افعَلْنَوْيَة and on the ș of ّبَعَارِيَة, should be excised—ll. Sn might have said "of IUK, Syt, and Dm".

P. 1141, l. 12. "the m [like the Hamza] is". Or "the Hamza and m are", if ُذِيِّدَتْهَا, as in MASH. 91, note 4, be read for ُذِيِّدَتْهَا, 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 (MI).

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

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

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

P. 1146, l. 7. Read دَأْصَة.

P. 1148, l. 1. Lane (p. 870, col. 1) explains ُذِرْن as "I. q. ُحَرْن [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 ُفَرْح"; not to the sense, in which it is i. q. ُذِرْن, as A intimates—l. 2.
Read "precedes three"—l. 11. Read 

Ibid. Its leaf is like the ear of the mouse, for which reason they call itears 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 as in (p. 1151), were a duplicate of the, as in (p. 1152), where no inference as to unaugmentativeness of the can be drawn from the fact that all the letters of are judged to be rad., since there is no similarity between these two formations.

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

I saw the woodlice (IY on §. 7).

P. 1153, l. 4. Put a comma after "title"—l. 10. alJumahi, of the Banu 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 were".
P. 1157, l. 8. For "also, as" read "also; for, as"—l. 12. 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. ٌنَّاِبَل [398]—l. 17. (A. IV. 329, l. 2), an obvious mistake. A means ٌنَّاِبَل to be فُنَّاِبَل, as ٌنَّاِبَل is ٌنَّاِبَل, كَنِبل, not كَنِبل, كَنِبل; the ُن being the ُن of the word, and the Hamza, like the ُن, an aug., not the converse—ll. 19-22. This passage means that the augmentation is produced not by inserting an aug. ُن before the first ُن, which is the ُن of عِجِّنَس, but by doubling the first ُن for coordination with سُقَرَ جُل [401], the aug. being then the second ُن (Note on p. 1098, l. 21), not the first, as it would be in the former case. The measure, therefore, is not فُنَّاِبَل [395], but فُنَّاِبَل [396]. It is implied on pp. 1155, 1157, that ُن in عِجِّنَس is not aug., but rad., which is strictly accurate if, as is probable, it refers to the first ُن, as being "exactly in the middle between four letters," and "quiescent" (pp. 1154-1155), but "incorporated" (p. 1157); for this ُن is rad., being the first ُن: whereas, if it refers to the second ُن, it must be taken to mean that this ُن 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 ُن" [396]—ll. 23-24. "like ٌعُدَّ بِس," i. e. an augmented quad. from عِجِّنَس, as it is treated in the KF, where it has a separate article; whereas AH makes it an augmented tril. from عِجِّنَس, 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 ٌسُمَدْ" [horse, a Persian word (KF)], meaning "with quiescence
of the ن" (Marginal Note on Sn. IV. 329), i.e., شغط; 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 نَصْبَ بَ.

P. 1159, ll. 4-5. It has four dial. vars., عدو آن and عدو آن [283, 400] and عدیتر آن (Jh), i.e. with Fath and Damm of the ث (MAJh). IY on §. 400, after mentioning عدیتر ان, adds "and عدیتر ان also is said," which I have inadvertently omitted (Part I, p. 1807)—l. 10. عَنْلِئِي (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. فَهْنَتٌ and its variations. Possibly these are meant to be included in the "variations" of تَهْنَتْ; but it is usual to consider the fem. a variation of the masc. (Part I, pp. 1113, 1466), not the converse. We cannot read فَهْنَتٌ here, because that would alter the number of positions from four to five; and because في is not repeated before تَهْنَتٌ, as it is before each of the subsequent positions; so that كَقْسَرَتْ must be coupled to تَهْنَتٌ, not to في إلخ (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], رَدْنَ is a deriv. of [332] or [332, 334], and of [334]—l. 9. the quasi-pass. (IM) pret. (Tsr). But I have omitted 14
"pret." because the ℰ 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 ṣaquf acted heedlessly with him; though, as i. q. was heedless, it might serve as a quasi-pass. of ṣaquf made him heedless—l. 15. i. q. (Sn. IV. 330, l. 16). The meanings of ℰ are indicated on p. 255 (ll. 12, 16-17): but ℰ is not given as trans. in the Dictionaries.


P. 1165, l. 22. Read "the established"—l. l. Put a semicolon after "[332]"

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

P. 1167, l. 15. The poet means ℰ Ilyās; but makes the ḍiyāj.

Hamza conj., by poetic license (R). ℰ is a foreign name; but is used by the Arabs as a name, vid. [for] Ilyās Ibn Muḍar Ibn Nizār Ibn Ma‘add Ibn ‘Adnān (Jh). ℰ Ilyās Ibn Muḍar, ancestor of Kuraish, is with Kasr of the Hamza, according to the sound, best-known, [opinion]: but the Kāḍi ‘Iyāḍ [below] says that Ḥam is spelt it with Fath of the Hamza [668], and [with] the ل of determination [599]; and ID says [below] that it is from ℰ despair, which is the opp. of hope (Nw). The derivation of ℰ may be from their saying ℰ despairs, aor. ℰ Ilyās, inf. n. ℰ despairs, to which they prefix the art.; or from their saying ℰ a gallant man, one
of a gallant people, i.e. Ḥaṣāṣ, which [phrase] is the acme of description applicable to the brave. This [second derivation] is for those who [do not] pronounce ʿālās with Hamza; but the first exposition is more pleasing to me (ID). [See the next Note.] But, as for ʿĪyās, [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 Ṣāliḥ, ʿIshmael, Ṣalmūl, ʿIsa, ʿĪyās, ʿEṣreṣṭ, Ṣūṭ, ʿĪyās, Israel, and Job; except four names, vid. Adam, ʿĀd, Shuʿaib, and Muḥammad (Jk). The Kāḍī Abu-l-Faḍl ʿIyāḍ [above] Ibn Mūsā al-Yaḥṣūbī as Sabtī, [an inhabitant of Sabta, a well-known city in the West, al-Mālikī, 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. Al-Yās Ibn Muṣār Ibn Nizār was the first to be afflicted with ʿālās [with the Hamza] mobilized, i.e. ʿĀlāṣ phthisis, consumption (KF). This suggests that ʿālāṣ The phthisic, consumptive, for ʿālāṣ, like ʿāṣ, is derived from ʿāṣ, being an assimilate ep. on the measure of ʿaṣ, for ʿaṣ, perverse from perversity [348]; but in Lane (p. 2974, cols. 1-2) ʿāṣ seems to be derived from ʿālāṣ (so vocalized), “the son of Muṣār,” by suppression of a pre-n. [126], orig. ʿaṣ the disease of Al-Yās.

P. 1168, ll. 16-21. The ʿāṣ 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, 680].

P. 1170, l. 4. The poet here uses بِ لْيَبْ for animals, and بِ لْيَبْ 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 
أَمَاتِ for brutes is reserved for the next verse.

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

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

P. 1174, l. 17. Read بِ لْيَبْ — l. 21. “the”, i. e. the ل in بِ لْيَبْ, 
which becomes ل in بِ لْيَب — ll. 23-24. “[loss of mobility in the ل]” 
through the conversion of بِ لْيَب into بِ لْيَب. 

P. 1175, l. 2. Dele “of the vowel”—l. 16. Read “conjug.”

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

P. 1179, l. 24. Put a comma after “established”.
P. 1180, l. 16. In Part I, p. 1809, l. 20, read "تَعْلَلُه" and "هَنَّدَلَع"; and in IV. 900, l. 17, read "هَنَّدَلَع". Sn says on this "تَعْلَلُه" 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 "تَعْلَلُه" 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 ﻭ 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 ٓ عٓ of ﻭ is called "a substitute for the [elided]"; on the authority of the Jh and LA; but in the Jh (and probably in the LA) the term used is "compensation" (ٓضَو), 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 ﻭ here because there is no instance of its substitution otherwise than for incorporation (p. 1393, ll. 14-16)—ll. 10, 13. Tsr. 348 (p. 827 of my MS) has "the undotted ﺯ" for "the ﺯ", and "عَطْر" for "عَطْر", evidently by mistake, because Kh afterwards mentions ﺯ 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. ﺱ for ﺱ is reckoned as four letters, Hamza, ﯑, ﯡ, and ﯨ—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) ["\text{"}"]\text{"}.

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 8, 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 \ldots [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 أَمَنّ\text{"}; and Sn only gives the vowels of the ش and ك in شكسم. 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"—
l. 13. Read "دَأْمَكَ"", 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): أَجَدَ طَوْيَتْ (Fleischer in B. I. 11, l. 21). Adopting Sn's explanation of أَجَدَ (l. 11), I conclude that the pron. in أَجَدَ طَوْيَتْ relates to the أَجَدَ implied in أَمَدَ طَوْيَتْ; and that أَجَدَ طَوْيَتْ in an antiphrastic malediction, like God fight against thee!

P. 1193, l. 3. After جَذَت insert "Jatt"—Ibid. Called Jants 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. أَثَّرْيُ is pl. of أَثَرْيُ i. q. خَلَقَ and طَيْبَة : so elicited from the KF (MAR). Lane (p. 416, col. 2) mentions it only as pl. of أَثَّرْيُ a kind of running.

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

P. 1197, l. 14. And it is recognizable (SH. 133, l. 6), where Jrb (p. 178, l. 8. of my MS) suppliessubstition, 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 ْنُعَأَتْرُل, 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 ٌوَدَعَل ٌأ; but the MASH (p. 134, note 3), quoting Jrb and another commentator, has ُدَعَل, which is more agreeable with analogy, because the second of the two دs in إدَارَك is the ف 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 plgs., according to GG (Part I, pp. 862, 1054, 1086), are termed "plgs." 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 ِسَلَى), Lane 1386 (col. 2). The first authority has ِسَلَى from ِسَلَى i. q. ِسَلَى; and all four have ُسَلَى, the P remarking that this pror. is of Rajaz metre.
P. 1207, ll. 9-16. If curtailed according to the other dial., it would not fall within the rule, because in كلا the elided letter would be understood as expressed [58], so that the ك 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 ك being sounded in both cases. What is meant by paragraph (f) is that pronouncing the ك in كلا and ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ك ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک ک کک
P. 1220, l. 12. "c'est-à-dire" (IM), c'est-à-dire de Sacy, Comm. sur l'Alfiyya, p. 230). [But] \( \text{الشَّد} \) is pro-ag. of \( \text{مُمَّثَنَى} \) (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. \( \text{مُمَّثَنَى} \) (p. 1220, l. 19), replaces the quiescent \( \text{مُمَّثَنَى} \) in the act. \( \text{مُمَّثَنَى} \); though this letter of prolongation is not exactly "a subst." for the quiescent \( \text{مُمَّثَنَى} \) (p. 1220, ll. 14-15), being the same letter, but differently pronounced in consequence of the change in the preceding vowel—l. 22. Read \( \text{مُمَّثَنَى} \).

P. 1223, l. 7. Read ـيـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـي~(p. 1220, II. 14-15), being the same letter, but differently pronounced in consequence of the change in the preceding vowel—l. 22. Read ـيـأـيـلـأ

P. 1223, l. 7. Read ـيـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـي~(p. 1220, II. 14-15), being the same letter, but differently pronounced in consequence of the change in the preceding vowel—l. 22. Read ـيـأـيـلـأ

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 ـيـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـيـلـأـي~(p. 256, ll. 13-15)—l. 10. Dukain Ibn Rajá, the Rájiz, of the Banú Ḥukaim. Dukain says "I praised 'Umar Ibn 'Abd Al' Aziz, when he was governor of AlMadīna" (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 ـيـأـيـلـأ~ may well be coupled to ـيـأـيـلـأ~ in the verse

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 ـيـأـيـل~ does not appear there.
(111a)

P. 1227, l. 5. Lane (p. 2140, col. 3) has "El-Ḥajjāj", a very different person from Abi Ajjāj.

P. 1230, ll. 22-23. Musā was son, and Ja'da daughter, of Hishām Ibn Abi Malak; and they used to kindle the fire of hospitality (DM).

P. 1231, ll. 13, 15. َأَنَّ يَوِي is printed by Broch (M. 173, l. 1) and Jahn (IY. 1362, ll. 3, 5), and يَدَيْيَي by Jahn (IY. 1362, l. 5): but these forms are inconsistent with IY's comment "by restoring the J", which if restored, would make يَدَيْيَي and يَدَيْيَي; and with A's explanation "i.e. يَدَيْيَي", the pre. n. in which is sing., not du., as in يَدَيْيَي and يَدَيْيَي —l. 20. "a mountain of Tihāma," 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 َتَعْلَمُ is with Fatḥ of its initial, like ُلَمْبَم [370, 385, 671]; and is not of the same crude-form as ُلَمْبَم [671], because the augment is not affixed to quads. at their beginning, except in us. conformable to us. [331], as َمَدْجَي [393] (Bk).

P. 1233, l. 10. Dele the stop after "high" l. 17. "hence َلَا," according to the theory that its J is a َج, not َه; or َي (Part I, pp. 1203-4) —l. 18. See note on p. 1204 (l. 21)—l. 1. 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 َس" Jahn (IY. 1363, l. 6) has "the Hamza," an obvious mistake.

P. 1238, l. 1. The reason why [the final Fatha of َض and َج in] that [ex.] is [regarded as] virtually separate [from the succeeding َج and
is only that pause is allowable between the two words [ئَمِّ وَ الْحَرْضُ] and the con. وَ، and ِهدَد وَزَنَدِند] (Sn). Possibly ِهدَد should be read for ِهدَد and the grandfather of—ll. 22-23. MKh (vol. II, p. 241, ll. 29-30) inserts "or first ل" after "the ِلا" 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 [610] (Sn). This refers to such forms as ِهِلَشَّينِ، and ِهِلَشَّينِ، and where the mobile ِلَى that in the first two exs. represents, and in the last two is, the لَي of the v., is preceded by a letter pronounced with فَهَث; but, being immediately followed by the quiescent ن of corroboration, is not converted into ل (pp. 1557–9, 1564): not to such as ِفَهَثَرَنِ، and ِفَهَثَرَنِ، or ِفَهَثَرَنِ، and ِفَهَثَرَنِ، where the ن or ِلَي that is the لَي of the v. (pp. 1015, 1564), not being preceded by a letter pronounced with فَهَث, is not convertible into ل; so that no question of restraining it from such conversion can arise: nor to such as ِهِلَشَّينِ، and ِهِلَشَّينِ، or ِهِلَشَّينِ، and ِهِلَشَّينِ، where the mobile ِلَي that is the لَي of the v. in their o.f. الس. ِهِلَشَّينِ، and ِهِلَشَّينِ، and ِهِلَشَّينِ، and ِهِلَشَّينِ، being separated from the quiescent ن of corroboration by the pron. ن or ِلَي, is converted into ل; but that ل is then elided because of its concurrence with the quiescent ن, which is afterwards mobilized because of its concurrence with the quiescent ن (pp. 708, 1012-3).
P. 1239, l. 4. 

is not expressly mentioned in §. 299, but its analogue 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 were said, the 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, and .

P. 1245, l. 1. Read "accounting for ".

P. 1246, l. 19. Read "entitled ".

P. 1247, ll. 12-15.

IM), with in the acc. as an adv. dependent upon , the pro-ag. of which is the in (Sn). See MKh. II. 243 to the same effect. De Sacy (Alfiyya, p. 135) and Dieterici (IA. 373) print , which seems to embarrass the construction, and obscure the sense.

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

P. 1250, l. 3. I have not come upon the name of its author (MN) —l. 13. "in its position," i.e. in , like (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 be pronounced with Fath of the initial, like [247], or Kasr, like [235, 237]; but the latter is probably
correct (see note on l. l.). In HH. II. 139, l. 3, where "العفو" and "العفو" appear to be misprints for "العفو" and "العفو" respectively, the pl. is not mentioned; "العفو" being given as the fem., apparently "العفو," with Kasr and Damm [of the initial], as "العفو" is there said, on the authority of IAth, to be pronounced—Ibid. "العفو" with triple vocalization of the ع, 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 "العفو" is a well-known broken pl. (Part I, pp. 897, 900-2); while "العفو" like "العفو" [247], is not mentioned among the broken pls. of the unaugmented tril. [237].

P. 1253, l. l. Read بِكَ.

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

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

P. 1260, l. 5, "is formed" from مُقَطَّع as the context in EM. 133 shows—ll. 11-13. In Tsr. 353 "Iamb" is represented by "Abû 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 Basris Mb and IS. Both IAmb and F were Baghdadis; 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 "(٪)"—ll. 22-23. IBr means that سُوَسَة is orig. سُوَسَة, where the second س and the ع are the first and second ل, respectively.

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 ـسوت —Ibid. Dele "713".

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

P. 1267, ll. 1-13. טָּלַיָּל and גִּיּוֹד, pl. of גִּיּוֹד and גִּיּוֹד, in which sings, the ג 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 ג transformed, like ג for ג for ג for ג for ג for ג for ג for ג for ג for ג for ג. Jaww was the name of AlYamāma in heathenism until the Ḥimyari [King, Ḥassān Ibn Tubba' (MDh)], when he had put to death the woman named AlYamāma, [sister of Rabāḥ Ibn Murra atTaṣmi (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, I. e. "which is pronounced with Fath etc."—Ibid. ဟု္နံုး၊ ဟု္နံုး (printed ဝဝိုး) by Broch and Jahn in § 727 of the M), aor. יונשנ (727), by conversion of the q into ָו [684, 719]. It sometimes has its ဟု္နံုး and ל transposed, as for (like ָו for ָו) ḥay'a, aor. יונשנ for (like יונשנ for יונשנ), in which case it resembles יונשנ wished for (like יונשנ for יונשנ). But this cannot be the case in p. 250, l. 18, where the ဟု္နံုး is expressly said to be guttural; so that יונשנ and יונשנ (thus lithographed in R. 51, l. 15) should be יונשנ and יונשנ — 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-lMikdäm [or Abu Naṣr (IKb, Nw, TH, IHjr)] Rajá Ibn Haiwa alKindî [ashShámi (Nw, TH) alFilasūnî (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 ָו into ָו, and] incorporate [the preceding ָו into it]. Lane's phrase (p. 1511, col. 1) "not having its ָו incorporated into the ָו, so as to become ָו, 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 لانه اسم رجل ممنوع الصرف, where either ָו (referring to ָו) has slipped out after ָו, 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. نَوُبُ with Damm of the ن (Tsr, Sn), says the author of the Tsr; but properly, in my opinion, with Fath of the ن, an intensive form of نِّي forbidder, and therefore on [the measure of] قَعُول [343] with Fath of the ف (Sn)—l. l. "mobile in the ,", i. e. whose third is a mobile , (Part I, p. 1211).

P. 1278, l. 5. Read "pl."—l. 15. Put a colon after "meaning"—l. 18. Read "dim."—l. 23. "مَفَاقَلٍ [above] ", here meaning قَعَالِ (Part I, pp. 964-6)—ibid. I can find no other authority for عَمَّوُدُ as pl. of عَمَّود (Part I, pp. 943, 948).

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

P. 1280, l. 13. After "v." insert "[in the pret.]"—l. 20. أَبِ 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. I Ath. 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 Ter. 356 (847 of my MS)—l. 10. Read " (Tsr) ".

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

P. 1285, l. 3. AlGhamr [without Abu] (J): Abu-n Najm alKilâbî (Ter)—l. 4. Dhur Rumma's mistress Mayya was daughter of Mukâtîl, or 'Āsim, Ibn Ṭalaba Ibn  Kháis Ibn 'Āsim alMinâkîrî (see TSh. 334-5, IKhn. 563), not of Mundhir.

P. 1286, l. 6. ُمُخْيَاضُ and ُسَمْعُ occur in some of the MSS after ُضَيَاضُ (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. ُعَصَتْ and ُتَفُصُّلُ (R. 356, l. 13); but the context shows that their o. f. s. (like ُمَلَامَاتٍ in l. 10) are required here.

P. 1290, l. 4. M omits ُكَأْبُ, which is added by IY and Jrb—l. 5. Put a colon after " (IY) "—l. 12. I. e. of the pret. ُلَمْلَمْ (for ُلِمْلَمْ) ; not of the aor. ُلَمْلَمْ (for ُلِمْلَمْ), as in l. 10.—l. 18. Read " (IY) ".

P. 1292, l. 13. Cf. XCIII. 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. (IY. 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, پنیتَبَن فِيْتَب meaning بِمَتْل آَمَل because فِيْتَب is a calf of a wild cow—l. l. 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 (IY). 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 لَا تَأْلُت إِلَّا أَيْذَا، which IY 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. "نِتْرَة (S, R, MN) : مَتْرَة (M, IY, Jrb, MASH) dried, [an ep. of َأَشَارِد] meaning that she lets remain in her eyrie until they dry, because they are so numerous (IY) that she cannot eat them all—ll. 16-17. Its author is not named (Jsh)—ll. 21-23. Its author is not named (Jsh).

P. 1298, l. 9. On شَهَيْر see Part I, p. 1171 (ll. 2-10)—l. 14 مَعَ becomes فِي when synarthrous or pre. or a voc. or paused upon.
P. 1299, l. 1. \( \text{Al'Aim} \) and the Msb, the language of which is "Aud \( \text{Al'Aim} \) [apparently to be read as \( \text{Al'Aim} \)] is a foreign word that people use with the \( \text{l} \) and \( \text{u} \)" (Sn). But the first hemistich is cited in Jh. I. 577 as an ex. of \( \text{y} \) (with the undotted \( \text{y} \)) i. q. \( \text{y} \) and \( \text{y} \).

P. 1304, l. 2. Read "(Tsr)"—l. 13. Read "Ibn" for "Abn"—l. 1."inseparable" is meant to exclude the \( \text{v} \) of the perf. pl. masc. nom., which, on elision of the \( \text{v} \) [110, 234], is at the end of the \( \text{n} \).

P. 1307, l. 9. This is an explanation of the meaning (l. 8), not of the construction, because it makes \( \text{y} \) a direct obj. of \( \text{y} \); whereas, in the acc., it is an unrestricted obj., i. q. \( \text{y} \), governed by \( \text{Mayst thou be happy} \) necessarily suppressed [41]—l. 13. \( \text{y} \) is enunc. of \( \text{y} \) in the preceding words [XIII. 28. They that have believed, and wrought good works (K, B)—l. 16. With \( \text{y} \) in the nom. the \( \text{v} \) 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 \( \text{y} \) [504]; and of the obj. in \( \text{y} \) [41, 504].

P. 1310, l. 11. Dele "[above]"—l. 16. Read \( \text{y} \).

P. 1311, l. 12. In the text of M on §. 686, as printed by Broch and Jahn, between \( \text{y} \) and \( \text{y} \), I insert \( \text{y} \) as evidently intended, if not actually written by Z—Ibid. This ex. \( \text{y} \) presents a difficulty, because the \( \text{v} \) here is substituted not for the \( \text{v} \) of \( \text{y} \), as Z seems to make out, but for the \( \text{v} \) of \( \text{y} \) (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, l. 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 ٓ as ٓ, 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 exs., may regard ٓ as ٓ (p. 974); or as ٓ, orig. ٓ (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 ٓ (Part I, p. 971), though ٓ here is foreign — l. 21. In the two exs. 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, ll. 7-9. ٢َّ هو عن المَنَك ـ is the material part of this ex., and the SH gives no more; while the M and R prefix ٢َّ, after which the IY and R insert أَمْوهُ اِللمَعْرُوفَ.

P. 1317, l. 18. شُوَى٢٠ (D, in both eds., pp. 186, 116): َُّ شُوَى٢٠ (CD. 237). There seems to be no object in alleviating the Hamza here—l. 19. Read "dims."—ll. 21-23. Its dim. is شُوَى٢٠ (Jh, KF), not شُوَى٢٠ (KF): do not say شُوَى٢٠ (Jh).

P. 1319, l. 2. Read رَمَيْتُ:—l. 6. Abu-l-Ulā Idrīs Ibn Muḥammad Ibn Mūsā al-Anṣārī al-Kurṭubi, 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 ٢َّ in ٢َّ is a subst. for ٢َّ (p. 1323, l. 12, and p. 1326, ll. 1-2).

P. 1324, ll. 10-14. As to the [n.] pre. to the ِ 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 Tashīl: (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 ٢َّ ِ حَافِظٍ My manservant is present, ٢َّ 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).
P. 1326, l. 3. None of the three theories in $\beta - \delta$ (pp. 1326-1328) accounts for the mobilization of the second letter in $\tilde{\text{ذ}} \tilde{\text{و}} \tilde{\text{م}} \tilde{\text{i}}$; unless we assume that the rule prescribed for the rel. n. $\tilde{\text{ذ}} \tilde{\text{و}} \tilde{\text{م}} \tilde{\text{i}}$, like $\tilde{\text{ذ}} \tilde{\text{و}} \tilde{\text{م}} \tilde{\text{i}}$ (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 $\tilde{\text{ذ}} \tilde{\text{و}} \tilde{\text{م}} \tilde{\text{i}}$, according to Akh, is $\text{قَلَّعَانً}$; and, according to S, is $\text{قَعَعَانِ}$.

P. 1327, l. 3. "resemble the aprothetic ne." 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 $\text{ذ} - l. 10$. Put a comma, instead of a full stop, after $\text{l} - l. 19$. 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.

P. 1331, ll. 5-13. Cf. the explanation given by A in §. 751 (pp. 1791-2).

P. 1332, l. 15. Both my copies of the Tsr (p. 362, l. 2, and p. 659, ll. 15-16) have "a ب does not precede it," an obvious mistake.

P. 1333, l. 4. 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 ashShaibâni (R. 359, l. 4). It looks as if there were some confusion here between the two Abû 'Amrs. Perhaps R wrote "Abû 'Amr," meaning IAI (Prefatory Note to the Abbreviations of References); and some injudicious copyist inserted "ashShaibâni."

P. 1334, ll. 15-16. $\text{يَدَا} \text{و} \text{نا} \text{،} \text{W} \text{e} \text{s} \text{a} \text{w} \text{h} \text{i} \text{m}$ (R. 359, l. 9).
P. 1335, l. 1. (M, IY. 1379): *sūba* her flock (A. IV. 418)—l.

2. (M, according to both Broch and Jahn): *mūḥa* (A), his saying *dīn mūḥa ḥudha* [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 1٣٤٣ for ٣٤٣ (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 ْمَـِ، 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. ٣٣٣ is the serpent (Jh). Jh says in the ۳٣٠ (Sn), ISk says that its o. f. is ٣٣٠، which is abbreviated, like ۳٣٠ and ۳٣٠ [251] (Jh, Sn); and what he transmits from ISk is implied by the wording of the KF (Sn), which has ۳٣٠، like ۳٣٠ [251], is . . . . . . the serpent, white and slender, or general, like ۳٣٠ with Kasr, pl. ۳٣٠٥، " where "like ۳٣٠" is taken by Sn to imply that ۳٣٠ is sometimes abbreviated into ۳٣٠٥، like ۳٣٠ into ۳٣٠ [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—

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 Rabī‘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 reeks not of consequences”—Ibid. Read “orig. ِذِرَّاتٍ”.

P. 1344, l. 2. Read ِتَتَّنَّ.

P. 1345, l. 2. For “is” read “as.”

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

P. 1348, l. 2. Shu‘āib was one of the Prophets (KF). The Prophet Shu‘āib, says Thi, is Shu‘āib Ibn Mikā‘il Ibn Taskhar [below] Ibn Madyan Ibn Ibrāhim alKhalil; and, says IKb, the paternal grandmother of the mother of Shu‘āib was daughter of Lot. [But “of the
mother" is omitted in IKb. 21 and Tr. I. 365. And, says Thī, Shu‘aib was called ُحَلَبِّيُّ النِّعَمَة 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'ānī says that the grave of Shu‘aib is at Ḫiṣṭīn, which is a town on the shore of Syria; and this, which Assam'ānī 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 Allāh Ibn Khālīd. And ُحَلَبِّيُّ 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 ُحَلَبِّيُّ in place of ُحَلَبِّيُّ [in the first hemistich]; and with the second hemistich thus [worded, i.e. as in i. 9]: and so Z quotes this verse in the Mustakṣā [on Proverbs (HKh)]; but he quotes the first hemistich thus 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

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 Thorbecko prints ُحَلَبِّيُّ, while the Constantinople 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  for  and  for . Lane (p. 990, col. 1) has "and replace it by  " and "  " but the quiescence of the  is unaccountable in the first , 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  (Part I, p. 1223)—l. 20. Its author is not named (Jsh)—l. 21.  (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 ).

P. 1356, ll. 6-7. Abū Wajza (TSh, KA, IHjr, AKB) Yazīd Ibn ‘Ubaīd (TSh, KA, AKB), or Ibn Abī ‘Ubaīd (KA, AKB), as Sa‘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 Banū 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 Sa'd (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-verse; but occurs thus in the Sahāḥ of Jh, who is followed by R and others (AKB)—l. 11. Read “time of (the)”—ll. 20-21. See p. 832 (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. ِقَهَّرَةً, with Fath of the y, is from ِقَهَّرَةٍ [697]; and, with quiescence, is from ِقَهَّرَةٍ [382, 679]. This distinction is not noticed by AdDāsūkī probably from inadvertence, because his position that ِقَهَّرَةً, being pass. of a singly trans. v., is intrans. (DM. II. 142, ll. 11-12), in no way depends upon it, since ِقَهَّرَةٍ and ِقَهَّرَةٍ have the same government. In Amr. II. 139-40 also, ِقَهَّرَةٍ is the only form mentioned—l. 15. ِقَهَّرَةٍ and ِقَهَّرَةٍ [60] is by Tufail [Ibn Ka'b (ID)] alGhanawi (K on I. 4), an elegant ancient poet (ID). He was [Abū Kirān (KA)] Tufail [Ibn 'Auf . . . . . . Ibn 'Auf (KA, AKB)] Ibn Ka'b 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 ِقَهَّرَةٍ. The Beautifier [below] from the beauty of his poetry (TSh). As says that he was named ِقَهَّرَةٍ the Tufail of Horses from the frequency, and ِقَهَّرَةٍ [above] from the beauty, of his description of them (AKB). Abū Dulaf Hāshim Ibn Muhammad alKhuzā'ī informed me that IAAs said to him “My uncle [Ās] told me that Tufail was senior to An Nābigha alJa'di, no champion [poet] in Kais being more ancient than he; and that Mu'āwiya used to say
'Leave me Tufail, and say what ye will about the other poets' " (KA).
IAth mentions that this Hashim Ibn Muhammad was appointed governor of AlBasra 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] s"—l. 22. Read " [with in continuity] ".

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


P. 1368, l. 14. (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 ت into د, which we are discussing, this being independent of incorporation, as is seen in and 짐 (p. 1378, l. 13); but is the subsequent conversion of one approximate into the other, e.g. of د into د in , or of د into د in , this conversion being a necessary preliminary to incorporation [735].

heathen-Islāmī (TSh). An [early (Is)] poet (KA, Is) and cavalier, prominent among the poets of the Umawī 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)—ll. 23. نَزَّرَحُ (B on L. 23, MN): نَزَّرَحُ (Jh), which in this section is more appropriate. Is. II. 347 has نَزَّرَحُ, which may be نَزَّرَحُ I shall be chidden or نَزَّرَحُ 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 ُعُلِّخُ and ُعُلِّخُ, and similarly Lane (p. 369, col. 1) prints ُعُلِّخُ and ُعُلِّخُ; but Broch (M. 176) and Jahn (IY. 1276, 1390) omit the Tashdīd (see p. 1701, l. 19—p. 1702, l. 2.)—l. 12.

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

P. 1376, l. 11. في in 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. يَارِبُ O my Lord (Jh, MN, Jsh), so recited by IM in the CK (MN); or مُسِّي (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) Kud'da Ibu Ma'add, who went over to Himyar, and are reckoned of AlYaman; and (p. 51) Kud'da Ibu Malik Ibu Himyar—l. 20. printed by Fleischer in B. II. 115, l. 1, should apparently be ₣ ₩ ₩.

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

P. 1381, l. 4 I have transferred the latter paragraph (on س quiescent before د) of M on §. 695 to §. 696, and amalgamated it with what M there says (on س quiescent before د), because SH treats these two subjects together—II. 10-11. יִדְרֵס יִדְרֵס printed by Broch in M. 177 (l. 1), should be יִדְרֵס יִדְרֵס and יִדְרֵס יִדְרֵס, as given by Jahn in IY. 1391 (l. 13)—l. 13. Read יִדְרֵס—II. 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 מִתֵּין.
P. 1384, l. 16. *イスダル* given by Jahn (IY. 1393, l. 1) is a misprint.

P. 1385, ll. 9, 10. ص simulating the sound of ج is written as (1) ج, e. g. in my MS of the Jrb (p. 185, l. 10), which here has "يذد" and "يذد" : (2) ص, e. g. in R. 363, l. 14., which has " مصدر" (for " مصدر" in p. 1382, l. 5) ; and similarly in M. 177, l. 8, SH. 142, l. 5, and IY. 1393, l. 6, which have " مصدر and " مصدر" (for " مصدر" and " مصدر" in p. 1386, ll. 14-15) : (3) ص, e. g. in IY. 1463, l. 3, which has " مصدر" and " مصدر" (as in p. 1718, l. l). 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 *ضْبَع* i. q. "ضْبَع" (A) "—l. 17. And for خ (pp. 1194-5).
P. 1391, l. 1. Read ^1-ll. 18-20. This is the version actually
given in A IV. 414; but I have substituted the other (ll. 16-17 and
22-23), for a reason which appears to me conclusive (p. 1392, ll.
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, ll.
11-12, and p. 1379, l. 3).

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

P. 1393, ll. 13-14. Sn. IV. 417, l. 8, has "of the J for the س," 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, ll. 12-14. Elision is regarded by IH as a mode of trans-
formation (Cf. p. 1396, ll. 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 J in ؟؟ is
orig. followed by a ء (in ؟؟).

P. 1403, l. 16. " [672] " See p. 1116 (ll. 18-21)—ibid. Read
"quin."—l. 23. Delete the first " in "

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

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

P. 1408, l. 10. And ة [187, 198, 640].

P. 1409, l. 21. "of َهْوَان" and َكُحْر (p. 1547).

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

18
Yayan, [with its second] mobilized (KF)—l. 14. a valley between Dāhik and Īwāhîk (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. 

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 the from .

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 .


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 й, 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 Hijáz [or AlHijáz] 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 ٌ before ى in R. 304, l. 6 (ٌ لعلة ٌ ظلال). P. 1435, l. 8. I. e. others than the Hijāzis (pp. 11-12). BY (p. 46, l. 2) says that the Hijāzis are "Кuraish and [other descendants of] Kināna, in whose dialect the Kur was revealed"; and that the others are "Tamim, Kais, and Rabīʿa," thus omitting Hudhail and Asad.

\[ \begin{align*}
{'}\text{Adnān (Part I, p. 113 A)} & \\
\text{Maʿadd} & \\
\text{Nīzār} & \\
\text{Rabīʿa} & \text{Mudār} \\
\text{AlYās} & \text{AnNas ʿAilān Kāis} \\
\text{Mudrika} & \text{Ṭabikha} \\
\text{Udd} & \text{Murr} \\
\text{Tamīm (Part I, p. 187A)} & \\
\text{Hudhail (p. 21A)} & \text{Khuzaima} \\
\text{Asad} & \text{Kināna} \\
\text{Kuраish} & {'}\text{Abd Manāt} \\
\text{Bakr} & \text{Laith}
\end{align*} \]
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 the clerical phrase من اولى منة بالقلب ل او البصر (R. 306, l. 10), after علة , I insert علة لعدم قلب , as apparently required by the context, but inadvertently omitted by the copyist or lithographer in consequence of its juxta-position with علة —ll. 18, 21. The rule may conveniently be thus stated:—When the ل is a mobile or ع , and therefore potentially convertible into | , then, whether it be actually so converted, as in | زَرَى and | كَوْي , because preceded by Fatha, or be debarred from such conversion, as in | طَلَمَي and | حَكَي , because not preceded by Fatha, the ع , even though mobile and preceded by Fatha, as in all four exs., is not converted into | , 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 ع , 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 ع or ع converted into | is not on ع , with which we are here dealing; but a ع or ل, except in | طُلِّي , where it is an aug. ع according to the theory adumbrated in Jh. I. 17 and KF. 13, that | طَلْي
is, like سيد [251, 685, 716], from 3طلا going far away in the pasture, or from طلأ, aor. طرأ [322], both of which have طرأ as crude-form. But the object of IH's remark that ياجل and are anomalous is to dispel the notion that conversion of quiescent or into is a usual occurrence; and, though R objects that ياجل, like the subsequent instances of such conversion on page 1448, is a dialectic peculiarity, not un an 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 3تم.

P. 1451, l. l. Read حاتئ and ibid. حاتئ should mean horseman, like سلف swordsman; or possessor of horses, like جمل 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 ل before يمكن, as is plainly required by the context—l. 21. For س in R. 34, l. 3, I read " إلا نرى ."
P. 1459, ll. 13-14. If R said "its ʿe is a ʿa" instead of "it belongs to the conjug. of ʿal with Kasr of the ʿe", it would suit the wording of (α) 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. ʿaṭūrūna and ʿaṭūla ʿaṭūna given by Jahn (IY. 1410, l. 9) seem to be misprints—l. 14. Its author is not named (Jsh)—ibid. [534] (R, Jrb, Jsh): ʿaṭūla MAR, where ʿala is like ʿalla ʿaṭūna [533], i.e. ʿaṭūna ʿaṭūna ʿaṭūna (see p. 438)—l. 19. ʿaṭūla (where the ʿe is ʿa) may be ʿaṭūla, like ʿaṭūla ʿaṭūla ʿaṭūla [331], ʿaṭūla ʿaṭūla ʿaṭūla [below]; but not ʿaṭūla ʿaṭūla ʿaṭūla (where the ʿe is ʿa), except on the theory discussed on pp. 1462 (ll. 3-7), 1463 (ll. 10-18).

P. 1466, ll. 22-23. In this sense ʿaṭūla 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 ʿatta—ll. 13-15. It is clear from Α'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 Α'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 ArRahmān Ibn 'Udhra alAnṣārī, inhabitant of AlJazīrat alKhadrā (Algeciras), known as Abū Ḥafs Ibn 'Udhra, the Jurist (d. 576). He was pupil of I Arb. and of Abū-lHasan, or Abu-l'Abbās, Aḥmad Ibn 'Alī alKāsǐ alBāji alKhārāwānī, afterwards alKhadrāwī, known as AlMursī, because originally of Mursiya, a city of the West, the Mālikī Jurist, and a Reader, Commentator, Lexicologist, and Grammarian, who died in 542 or 545, at a great age. And he filled the office of Judge in his native town (Algeciras), and at Sabta (Ceuta). He was evidently, therefore, one of "the modern Westerns." I read ابن عدرة in TM, No. 4, and IAbr, No. 1826, as ابن عدرة, adopting the conjecture of the editor of the TM in his notes (p. 55).

P. 1477, l. 3. Abū-lHasan 'Alī Ibn Muḥammad alKhushani alUbbadī, or alUbbadhī, from Ubbada, or Ubbadha, a small town of Spain in the district of Jayyān (Jaēn), the Grammarian (d. 680), one of the Masters of AH—ull. 14-15. Derenbourg (S. II. 398, l. 4), Broch (M. 180, l. 4), and Jahn (IY. 1414, ill. 15, 24) represent Ishmām by ُتِلْلُ and ُيِمِعُ، with Ḍamma above the ف، and Kasra below the ق، 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 ُتِلْلُ غِيْثُ and ُتِلْلُ غِيْثُ in XI. 46. [436, 697], not ُتِلْلُ غِيْثُ، as Jahn (IY. 1414, l. 24) does. The words of S "pronouncing with Ishmām from desire to explain that they are ُفِعِ.” mean only that, in Ishmām, Ḍamm is sounded to mark the original vowel of the ف، and Kasr to recall the original vowel of the
but both portions, Damra and Kasr, of this Ishmām belong to the
alone in pronunciation; and, therefore, should not be distributed
between the ن and خ in writing. With the attached nom. pron.,
Derenbourg (S. II. 398, l. 19) prints فُعْنًا We were sold, رُعْن I was.
[fem.] were frightened, and I was. increased, representing
Ishmām by a double vowel, which usually denotes choice between
two alternative vowels, here Damra or Kasra, as below on p. 1481, l.
4, not a compound, or blend, of both—ibid. Wright (Arabic Gram-
mar, 3rd ed., vol. I, p. 84) says that Ishmām is pronounced like “the
German ü in hüten or the French u in lune—ll. 21-23. Jrb means that
it is better to make ثَوْل into ثَيْل in conformity with بِيْعَ ثَيْلَ into
بِيْعَ ثَوْلَ in conformity with Bِيْعَ تَوْلَ.

P. 1479, ll. 9-10. “transformation of the word from regard to
itself” means “transformation of فُعْل into ثَيْل on account of its own
Kasra”; and “conformity to another in transformation” means
“transformation of فُعْل into ثَيْل for conformity with another word
( بِيْعَ )”.


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 َي” for “pure Kasr”
given, apparently by inadvertence or anticipation (see l. l.—p.
1484, 1), in MASH. 127(note 3)—l. l. َأَنْتَوْدُ لَهُ He was submitted
to (M), pass. of َأَنْتَوْدَ لَهُ submitted to him [438].
P. 1489, l. 9-10. The Dictionaries do not give ^ остор from ^[348] but ^ остор 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 ^[347], cited by Lane as one authority, says only "The poet" without naming him — ibid. She questions, or Thou [masc.] questionest (IY. 1416): لِنَّسَأَأَل Question thou, an imp., of the conjug.
of ^[487], but here i. q. إسْلَلُ (Jsh). 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 Jrh (p. 161 of my MS) appends the anecdote related on p. 1213 (ll. 4-10.) H is compelled to dot the representing Hamza in ^[347], because the letters in his "Speckled Epistle" are intended to be alternately undotted and dotted. Cf. his reckoning ^[347] as a single letter (p. 1713, ll. 8-15).

P. 1494, l. 15. أَن here is to be pronounced أَن [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 Ḥamāṣīṣa [Ibn Sharāḥil, or, it is said, Ḥamīṣa Ibn Jandal Ibn Katāda (Bk. 505),] ashShaibānī (ID).

Murr (Part I, p. 187 A)

| Tamīm |
| 'Amr |
| Al'Ambar |

P. 1498, l. 7. The words فيَّام in S. II. 407, l. 3, where the is red. in the pred. of اِنَّمَس [503], seem to mean either a n. connected with a v., like إِسْمَاد al-الفَعْل; ns. connected with vs. in S. II. 401, l. 13, i. e., as the context shows، مَفْعُولٌ، مَفْعَوَلٌ، فَعَلُّ، etc. [330]; or a n. on the model of a v. [711], like فيَّام على مُنَال الفَعْل فيَّام in S. II. 405, l. 1: but I have supplied " [on the measure] " as more congruous with "commensurable" and "commensurability" in §§. 703, 712 (pp. 1445, 1513-5). To a limited extent، فَعَلُّ فيَّام is commensurable with يَفْعَلُ، like فَعَلُّ فيَّام with يَفْعَلُ; but this resemblance to the v., being obviously not so complete as that of فيَّام to فيَّام [703, 711], requires to be supplemented, as a cause of conversion into ل، community with the v. in sense and government, a qualification found in the act. part. فَعَلُّ [343], but not in the simple substantive فَعَلُّ، which is totally devoid of verbal sense and government—l. 17. Put a full-stop after " (MKh) ".

P. 1501, l. 17. "the, being mobile," because the vowel of the Hamza is transferred to it (l. 23).
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 Banu [Mu'akhir, i.e. AlHarith Ibn 'Amr Ibn (KA)] Ka'b Ibn Sa'd Ibn Zaid Manat Ibn Tamim. 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'ami 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 دُوِّنُتْ تَنَأَّيْنَى إِلَى [lunis] [lunis]; but both Jh and IY have لتَنَأَّيْنَى (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 تَنَأَّيْنَى [757, 759]; either gender being allowable in the v. (see Part I, p. 1137, ll. 21-24).

P. 1503, ll. 16-17. Of the Banu Tamim (TSh), a heathen (TSh, AKB) poet (AKB)—l. 19. رَذَنُوْم أُمَلُدَانَكُ (A. IV. 400, l. l.; CD. 93, l. 13), also related رَذَنُوْم أُمَلُدَانَكُ as indet. (Sn)—ibid. [In the version with رَذَنُوْم أُمَلُدَانَكُ also] مَعْوَعُوتُم أُمَلُدَانَكُ is a second ep. of رَذَنُوْم أُمَلُدَانَكُ, on the ground that, لَبَنُهُم being generic, رَذَنُوْم أُمَلُدَانَكُ is in the sense of an indet., as is proved by the second version [رَذَنُوْم أُمَلُدَانَكُ] (Sn)—l. 22. Read مَعْوَعُوتُم أُمَلُدَانَكُ.

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

P. 1505, ll. 1-2. Al'Abbas Ibn Mirdas, however, who uses مَعْوَعُوتُم أُمَلُدَانَكُ (p. 1503, ll. 8-10), was no Tamimi, which circumstance confirms Mb's opinion that such a pass. part. is a poetic license, not a Tamimi dial. var.:—
(144A)

Mudar

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<th>AlYās</th>
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<tr>
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<tr>
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<td>Mūkā'is</td>
<td></td>
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</table>

(Note on p. 1502, l. 3) 'Abāda 'Alkama

P. 1506, l. 21. Read "718"]"—l. l. Read ٧١٨.

P. 1508, ll. 8-9. Abū Jundab Ibn Murra, brother of Abū Kharīṣh, was also one of the celebrated poets of Hudhayl (TSh). Murra's sons were ten men, Abū Kharīṣh, Abū Jundab, AlAbbāh, AlAswad, Abū-Aswad, 'Amr, Zuhair, Jaunād, Sufyān, and 'Urwa. Murra was one of the Banū Kird Ibn Mu'awiyah Ibn Tamīm Ibn Sa'd Ibn Hudhayl; and Kird's name was 'Amr. They were clever poets. And their mother was Umm Sufyān Lubnā, a woman of the Banū Hunaif Ibn Sa'd Ibn Hudhayl. It is said, however, that Sufyān alone was by another [wife] than Lubnā, and all the rest by Lubnā; and that Lubnā is not [surnamed] "Umm Sufyān" (DH).

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-I-Khaṭṭāb Katāda Ibn Diʿāmā as-Sadūsī [al-Ṭārī (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-s-Sammāl (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 "ors." in this paragraph.
P. 1523, ll. 3-4. Kur. I. 4 [Part I, p. 39A] is read with Kasr of the ن in both [نُبِد] and [نُتْسُمَٰن], which is the dial. of the Banû Tamîm, who pronounce the aoristic letters, except ش, with Kasr, when the letter after them is not pronounced with Damm (B on I. 4), as in تُقُوم 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 نُعَبِد, and attributes نُتْسُمَٰن to Ibn Hûbaish (p. 22A, l. 38).

P. 1525, ll. 14-15. I supply لي before في لا أُنْتِهِ الكَلَّة in R. 325 (l. 15)—ll. 18-19. But see pp. 1581 (ll. 2-4), 1595 (l. 19)—1596 (l. 14), and 1597 (ll. 7-17). Since we are dealing with ش and ض as غs, 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 "الْتَّرَایْصٌ . . . . . . (MAR),]" in ll. 18-19, as irrelevant here; and I have, therefore, ignored them in the Table of Contents.

P. 1526, l. 2. بيع is probably an imaginary sing., on the measure of بِعَلْ [374], from بيع: or possibly a pl. of بُعِلَ, for which is the only broken pl. found in the Dictionaries; since بُعِلْ is regular as a pl. of multitude for the ep. لاَعْل sound in the ل [247].

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

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 \( g^* \) as pl. of \( قَتَلَةٍ \); not the transformation of the \( جُرَّاءٍ \) in the absence of \( لُجَرَّاءٍ \), since Jh does not admit that the \( جُرَّاءٍ \) is transformed in \( بَنَاءٍ \), where he holds the \( جُرَّاءٍ \) to be original. I have inserted it here to show that R's citation of \( جُرَّاءٍ \) (l. 7), as evidence that \( لُجَرَّاءٍ \) is unnecessary in case (2), is not conclusive, since its want of \( لُجَرَّاءٍ \) may be due to contraction. A similar suggestion is made about \( قَتَلَةٍ \) pl. of \( قَتِمْهَةٍ \) [238]; but would be out of place in \( قَتِمْهَةٍ \) pl. of \( دِيَةٍ \) [above], and \( قَتَلَةٍ \) pl. of \( دِيَةٍ \) [238], because \( قَتَلَةٍ \) as pl. of \( قَتَلَةٍ \) is regular, and needs no explanation. Therefore \( دِيَةٍ \) (l. 8) is better evidence than \( جُرَّاءٍ \) (l. 7).

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

P. 1532, l. 10. Jahn (IY. 1429, l. 6) prints إِهُوْنَ and أَضَرْبِبْ.

P. 1533, ll. 8-11. For فيلم الصافد ورد بابه كان ينبغي الإعلال ان كان سبيلا حاسلا كما في قال وبلغ ورداء وكساء لم التشريك بجعله همزة كما في المثلة المذكورة in R. 312, ll. 1-2, I read ويلزم الحذف ار التشريك بجعله همزة كما في قائل وبناه ورداء لأنه كان ينبغي الإعلال ان كان سبيلا حاسلا كما في المثلة المذكورة, rearranging the passage, and omitting ورداء وكساء as superfluous. Cf. p. 1536 (ll. 4-19)—l. 10. Read "refuted".

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

P. 1543, l. 1. P. 1544, l. 1. 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 Damma are not allowable" means "where the alternative of Damm is not allowable." My MS of the Jrb (p. 166, l. 2) has simply إلی. Neither reading is free from difficulty, the former because the question before us is the convertibility of Damma into Kasra, not of Fatha into Kasra or Damma; and the latter because the subsequent clause negating the allowability of Kasr and Damm apparently implies that the Џ is pronounced with Fath.

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

P. 1552, ll. 5-17. is either synarthrous, as or pre. to a det., as [356]. The former is generally an ep. as the most excellent Hind; but may act as
a substantive, like مَلْوَنِيَّ (see p. 1307); while the latter is virtually a substantive, as in هَذَنْ فَضْلًا إِلَّا إِنْسَا. 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 هَذَنْ فَضْلًا إِلَّا إِنْسَا. Hind, the most excellent of the women and جَارِيَةٌ حَسَنٌ لِلِجُوُارِيِّ 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 aprotthetic, then فعل بإِلَّا, which, in such circumstances, does not vary in gender or number (see Part I, pp. 1713-4); and َْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْ少数
P. 1563 (ll. 16-20) R seems to maintain this very proposition in respect of (see p. 1562, l. 18).

P. 1562, l. 3. I. e. the ل converted into ل is restored etc.—l. 10. ِهِ, conceiving of "ذَرَا (p. 1556, l. 20), etc., as formed from the original "ذَرَوْنَ, etc., had only to explain the reason for not converting their ، or ي into ل: but R, regarding them as formed from the transformed لذَرا, etc., has first to explain the reason for restoring the ل to its o. f. of و or ي, and then (p. 1563, ll. 16-22) to show why this ، or ي is not reconverted into ل—l. 18. The ambiguity would arise in the subj., where the دع. ُذَرِّمْسا, on elision of the ل converted into ل, would sound like the sing. ُذَرَى; not in the apoc., where the sing. would be ُذَرَى (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 ن for prefixion, the former cases of the دع. could not be mistaken for the sing., since their final would be ي, not ل—ll. 23-25. I. e., as for the restoration of the ل converted into ل in the ind. whose ي is pronounced with Fath, as ُذَرَى (for ُثَرَى) and ُذَرَى, to its o. f., on affixion of the corrob. ن, it is not from fear etc.

P. 1564, ll. 1-3. I. e., The ل elided in the imp. and apoc., as ُذَرْنَ, ُذَرَى, etc., is restored to its place upon affixion of the corrob. ن, because etc.—l. 3. Read ُذَرْنِين—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 لَذَرْنِين Assuredly it, or they, shall dread, said of a ُجَمَاعَة assembly, is included.
in it, although it is made fem. by the د at its beginning (AKB). For an ex. see p. 1565 (l. 4)—l.l. Its author is not named (Jsh).

P. 1565, l. 4. AtTüribishtī [below] says “It is in the pass., and لُحْقَةٌ in the nom. (see note on p. 1564, l. 13): this is the [only] version taken into account [as authentic]. Some assert that the د is pronounced with دamm [نْذَوَدُ], and لُحْقَةٌ 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 Shihāb ad-Dīn Abū 'Abd Allāh Faḍl Allāh Ibn Ḥusain, or Ibn Ḥasan (HKh), atTüribishtī [above] (LL, HKh), of Shīrāz (LL), alḤanafī, d. 658 or 661 (HKh. II. 239, V. 565, 601), the Commentator on the Masābih (LL) asSunna by Bgh (HKh. V. 564), mentioned by ISb in the Tabakāt [as-Saḥīfa] (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 ج converted into ل, and then liable to be elided because followed by another quiescent, is not restored to its o. f. of mobile ج or ج 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 فُزَرُن They [fem.] raid the ج is retained, the pronominal ag. being the ج [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 ُعَدَّتْ, and the gen. pron. prominent in ُعَدِّتْ, for the
reason given in Part I, p. 594, l. 5; and hence *لَكَ (not *لاكَ) in

'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 voc.: and, as for

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

in the 3rd pers.; but that the poet says *تُمَّتٌ on the analogy of

أَلَّا أَلْتَى أَلْتَى تَمْتَلَّى [177], by rule — l. 6. See P. XVIII. 64 and Md. I. 406—l.l. Abu-lHājjāj 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, l. 11-15. In the version 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-Hāshimi (Nw, IHjr) al-Madani (Nw), known as (IHjr)] aṣṢādiq (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 (IKb). The Twelve Imāms are ‘Alī and his descendants: — (1) ‘Alī Ibn Abī Ṭālib: (2) Al-Hāsān Ibn ‘Alī, b. 3, d. 50 or 49, aged 47: (3) Al-Husain Ibn ‘Alī, b. 4, martyred 61, aged 56: (4) ‘Alī Ibn Al-Husain, styled Zain al-Abidin and As-Sajjād, 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 Al-Husain: (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 al-Bākīr Ibn ‘Alī, b. 57, three years before the murder of Al-Husain, d. 117 or 118 or 114, aged [63, or,
Wkd (Nw),] 73 or 58 or 57: (6) Ja'far Ibn Mūḥammad, who
has various cognomens, the most celebrated of which is ʿAṣḥādiḳ,
b. 80 or 83, d. 148: (7) Mūṣā 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 alBarmakī at the command of Ḥārūn arRashīd: (8)
ʿAlī Ibn Mūṣā, b. 153, five years after the death of his grandfather
ʿAṣḥādiḳ, d. 208: (9) Muḥammad Ibn ʿAlī, b. 195, d. 220, said to
have been poisoned: (10) ʿAlī Ibn Muḥammad, b. 214, d. 254: (11)
AlḤasan Ibn ʿAlī, b. 231 or 232, d. 260: (12) Muḥammad Ibn
AlḤasan, 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
AlMuṭaṣim built in AlĪrāḳ in the year 220 (Bk).

The House of ʿAlī, including the Twelve Imāms:—

(1) ʿAlī Ibn Abī Ṭālib

(2) AlḤasan  (3) AlḤusain

 'Alī the Elder  (4) 'Alī the Younger, known as
Zain al'Abidin.

(5) Muḥammad alBākīr

(6) Ja'far as ʿṢādiḳ

(7) Mūṣā 'Abd Allāh

(8) 'Alī  (Note on p. 821, l. 3)

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

(10) 'Alī, called Abu-Hasan the Third, to distin-
guish him from Nos. 1 and 4.

(11) AlḤasan

(12) Muḥammad, styled AlMahdī (the Guided) and
AlMuntaẓar (the Expected), etc.
P. 1573, l. 1. Before “[above]” insert ِبَيْنَاءَ — 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).

P. 1574, l. 19. Abu-lMarāzim (Tr, Is), with Fath of the م (Is), [or] Abū Murāzim, with Đamm of its initial (IHjr), Ya’lā Ibn Murra (IKb, Tr, IIjr, Is), Siyāba [with Kasr of the س (IHjr)] being his mother (Tr, IHjr, Is)—so says YIM (Is)—and Murra his father (Tr), athThākafī (IHjr, Is), of Thākif (IKb), one of the most learned Companions (Is). Sayāba (KF. 52): Siyāba (Dh. 290, Is. II. 312). Al’Ala’ Ibn Sayāba (K. 643, l. l.), for which I have ventured to substitute “Ya’lā Ibn Siyāba” in my text.

P. 1575, l. 18. Its author is not named (Jsh).

P. 1576, ll. 11-12. 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.] Kāis Ibn Zuhair al‘Absī, the celebrated horseman, who was the cause of the war of Dāḥis and AlGhabrā [below] between the Banū ‘Abs and the Banū Fazāra in [the days of] heathenism, is mentioned by AlHasan Ibn ‘Arafa [below], in his Book of Horses, as having lived till the Khilāfa of ‘Umar; but the well-known [account] is that he died before the Mission (Is). Dāḥis was the name of a horse belonging to Kāis Ibn Zuhair, while AlGhabrā [was a mare that (IBd, KF‘)] belonged to Ḥudhaifa Ibn Bādr [al Fazārī (T)]: and the war of the two clans was named after them (Bk). The IBd and KF make AlGhabrā belong to Ḥudhaifa’s brother Ḥamal. But see AF. 140-2, according to which both the stallion and the mare were the property of Kāis, and the war was
the outcome of a race in which they were matched against two animals of Hudhaifa's stud.

Ghatafan
Raith
Baghid

Dhubyān 'Abs
Fazāra

AlHasan 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 AlHasan Ibn 'Arafa Ibn Yazīd al'Abdī alBaghdādī, 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 دُ, which is uninfl. [176].

As for دُ i. q. مَاجِبٌ, which is infl. [16], its دُ is retained, for the same reason as the دُ in بِكَ [below], the pre. n. in دُ مَالٍ varying in the same way as in بِكَ.

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

P. 1584, l. 5. "the غ٢", i. e. the غ٢ in غ٢.
P. 1586, l. 8. Put a semi-colon after لَعَظِّبَةٖ — l. 15. See note on p. 1281 (ll. 1-3).

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

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

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

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

P. 1593, l. 11. For رَأَيَّا in IY 1446, l. 12, I read ِرَأَيَّا.

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

P. 1596, ll. 16-18. For وَأَنَّ اَلْمَزْمَتَةِ الْعُرْفِ الَّذِي تَلَى أَلِيَادَ نَنْحُو وَإِنَّا اَلْمَزْمَتَةِ الْعُرْفِ الَّذِي تَلَى أَلِيَادَ فِي نَنْحُو طَوْيَاً in R. 336, l. 6, I read وَأَنَّا اَلْمَزْمَتَةِ الْعُرْفِ الَّذِي تَلَى أَلِيَادَ فِي نَنْحُو طَوْيَاً.

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

P. 1599, l. 18. The substantive is "anterior" in formation to the ep., because the conception of (e. g.) عَلَم knowledge is anterior to that of ُذِرِ عَلَم knowing, i. e. ُذِرِ عَلَم possessor 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 بلعتما: but both M and SH give بلعتما as ex. of the ep. whose ل is م, and Su evidently read بلعتما and بلعتما (see ll. 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) دعَبَبَ (for سَقَابَيْنَ) pl. of سُقَابَيْنَ (p. 1607); (2) فَعَبَبَ (for شَوَايْنَ) pl. of شَوَايْنَ (p. 1607); (3) مَسْعَبَ (for مَسْرَى) pl. of مَسْرَى (p. 1612)—l. 2. "a م", whether original, as in pl. of مَغْطَبَ (p. 1615): or converted from a م, as in pl. of مَطْطَبَ, orig. مَطْطَبَةُ (p. 1615): or a Hamza, as in pl. of حَطَطَبَ (p. 1613).

P. 1609, l. 21. For دعاك in R. 292, l. 9, I read دعاك, 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)] مَفَعَلَ [726]" on p. 1287 (ll. 22-23).

P. 1612, l. 2. This would not be excluded by IH's condition, because the sing. مَرَى (orig. مَرْيَة) is not like the pl. in containing an ل followed by Hamza and then by م (p. 1611, ll. 5-7)—l. 10. IHsh, by referring to his stipulation that the ل of the pl. should

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be "a Hamza, ی, or ی" (p. 1610, l. 4) as a "stipulation of unsoundness of the ی" (p. 1612, ll. 6-7), implies that Hamza is an unsound letter—l. 11, "his language", i. e. IM's language.

P. 1618, l. 19. "the ی", i. e. either the Hamza of کَطُولمَة or ی substituted for that Hamza (p. 1613, ll. 4-5)—ll. 19-20. "[ی 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 ی in غَدَارِی must be attributed to that normal conversion of Hamza into ی which is requisite in the pl. غِدَارِی in consequence of the conversion of the ی from ی into ی in the sing. غَدَارِی; not to an extraordinary conversion of the ی in غَدَارِی pl. of غَدِّرَتِی into ی for conformity to غَدِّرَتِی.

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 یسَافِرَة, [one day's journey from Mount Raٰدِوَة (Bk)], at the age of 63 (MN). For Raٰدِوَة see Part I, p. 1148 (l. 13)—l. 19. Abّٰ 'Umٰرٰا, or Abّٰ Yaٰلٰة, Hamza Ibn 'Abd AlMuٰتَلٰی, 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 AlMadina. 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 ees. 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 دورًا (instead of نّعْمَا), are, according to the BB, all on the measure of فَعَلَةَ فَعَلْتُ للهُ and فَعَلَةَ فَعَلْتُ [246]. But two pls., دورًا and دورًا, mentioned above, though not by A, are on the measures of فَوْرَأُلَ and فَوْرَأُلَ, 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), دورًا also may be فَوْرَأُلَ (Cf. Wright, vol. II., p. 223, No. XXIV. 9); but دورًا would be فَوْرَأُلَ an unheard-of form with the ل left out.

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

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. pron. [ال], etc., and the aug. ه and ن of the du., being separable, do not affect this finality.
Every one of the exs. given by Wright (3rd ed., vol. I, p. 91, § 169) is, like ُعَزْيٍ here, an ex. of conversion into (written as ىٌ), not "into ى", as he asserts.

Read ُعَزْيٍ.

R treats ُعَابِ here as ُتَعْلِ: but Lane (p. 2312, col. 2) says, on the authority of the Msb, that its n. un. is ُعَلَةٍ.


After and before ُلا يَنَاسِب in my MS (p. 158, l. 10) of the Jrb, for ُلِياءٌ ُمَدْعِمَةٌ I read ُلا يَنَاسِب ُلِياءٌ ُمَدْعِمَةٌ ُقِبِلِ ُلِياءٌ ُمَدْعِمَةٌ ُفِي ُحَسَامٍ, thus altering ُلِياءٌ ُمَدْعِمَةٌ into ُلِياءٌ ُمَدْعِمَةٌ, and filling up two lacunae, one before, and the other after ُلِياءٌ ُمَدْعِمَةٌ, as the context obviously requires.

"is quiescent", so that incorporation tends to produce a concurrence of two quiescents; though this is pardonable in ُْأَسْتَعْصَبَ ُحَسُّ (p. 994, l. 11-14), and is avoided in ُْأَسْتَعْصَبَ ُحَسُّ and ُهَيْلٌ ُهَيْلٌ by transfer of Kasra from the ُهُوَى to the preceding quiescent.

For ُرِوَدْ ُعِزُرْ and ُعِزُرْ R. 319, l. 1-2, has ُرِوَدْ ُعِزُرْ and ُرِوَدْ ُعِزُرْ; but cf. S. II. 431, l. 1.

Read ُسَالِيٍّ.

For "Tanwin" read "Tamīn".

Read "αποκ."
P. 1640, l. 11. Kaww is a water-course in the valley of the Banū 'Ukail (Bk)—l. 12. For حَرْس some MSS [of the SH] have حُرْس (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 حَرْس and حَرْسَو ن R. 318, l. 15, has حَرْس and حَرْسَو ن; but the last ى, which is the second of حَرْس and حَرْسَو ن respectively, should be elided, and the preceding letter then pronounced with Damm on account of the ى, as in رَضُو and رَضُو for حَرْسَو ن (pp. 1595, 1630).

P. 1645, ll. 2-3. I. e. حَرْس* 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 الْثَالِثَة for الْثَالِثَة.

P. 1652, l. 14, and p. 1653, l. 17. In the nom. and gen. حَرْس and حَرْس 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. رم (pp. 1505, 1596) and ثُوبي (p. 1579).

P. 1659, l. 5. Orig. ثُوبي، then ثُوبي، then ثُوبي، then ثُوبي.
P. 1660, l.l., and p. 1661, l. 1. For ٌأَمْرُّ فِي رَأْسِلٌ R. 350, l. 16, has ٌأَمْرُّ, which is like أَمْرُ, not أَمْرُ.

P. 1661, 6. For ٌأَمْرُ, which is pass. of ٌأَمِّرَ وَأَموَيْنِ, like ٌأَمْرُ ٌأَمِّرَ from حَمْرَةٍ ٌأَمِّرَ (730), R. 350, l. 18, has ٌأَمْرُ; but, this being pass. of ٌأَمِّرَ, like ٌأَمْرُ, its middle would not be an [ act. voice, as the context requires—l. 21. For ٌأَمْرُ R. 351, l. 2, has ٌأَمْرُ, which is on the measure of أَمْرُ, not أَمْرُ.

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

P. 1666, l. 21. IH treats وَجَعَلْ لَكَ and وَجَعَلْ لَكَ 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 وَجَعَلْ لَكَ and وَجَعَلْ لَكَ; but A below (pp. 1694-9) treats them under the third kind, where both are mobile, because he regards them as formed from وَجَعَلْ (orig. وَجَعَلْ) by supervention of quiescence upon the second (see p. 1694, l.l. 16-21).

P. 1667, ll. 23, 24. Jahn (IY. 1457, ll. 21, 22) prints وَجَعَلْ لَكَ and وَجَعَلْ لَكَ, which I do not find in the Kur, though IY calls it وَجَعَلْ لَكَ and وَجَعَلْ لَكَ: but ٌأَمْرُ لَكَ XVI. 74. And hath made for you occurs. Cf. جَعَلْ لَكَ (IY. 1468, l. 2).

P. 1668, ll. 9-12. Jahn (IY. 1457, l. l.) gives only يَكُبَ بِالْدِّيِٰنِ، with incorporation; but the context seems to require the alternative pronunciation (ٌأَمْرُ) 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 مَنَأ لا دَعَام إِلَّا بَيْرَب لَبَنِي عَمْرُو in IY. 1459, ll. 4-5, read "as an instance of the great incorporation practised by IAl". For Sht says in the حِيرَة الْأَمانِي (p. 44)

where the KM explains as And take [199] the great incorporation, its chief [exponent] being Abā ‘Amr [IAl] al-Baṣrī, 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 ؤ 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'nab Ibn Ḍamra (Umm Ṣāḥib being his mother), one of the Banū 'Abd Allāh Ibn Ghaṭafān. He was in the days of AlWalid Ibn ʿAbd AlMalik (T)—l. l. Cf. p. 1693, l. 5—ibid. Lone (p. 1794, col. 3) gives صَفْفُ أَلْتَحَلٍ with Fātḥ of the ʿ, on the authority of S as quoted in the Taj al'Arūs: but S. II. 445, l. 19, has Kasr of the ʿ in صَفْفُ أَلْتَحَلٍ; and Kasr is clearly indicated by R's language (pp. 1679-80), and by Sn's comparison with كَتِف (p. 1693, ll. 6-7).

P. 1680, l. 4. For "(c, a)" read "(c, ʿa)".

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 ى in such as َوَلِيَ ْنَب and َرِبْن 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 دَوَمُ مَالِك" (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 دَوَمُ مَالِك with َؤُمَ مَالِك [contrasted with دَوَمُ مَالِك above], for lack of prolongation; and in such
as is 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 جَبَبَ بِئْرُ and ضَبْبَ بِئْرُ, for which reason I have omitted from Jrb's comments "What is meant . . . so that" and "in such as قَوْمُ مَالِكٍ . . . . 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 فَعُل is lighter than فَعُل.

P. 1691, l. 6. For "if" read "of"—ll. 12-16. And similarly [485], which, by parity of reasoning, is co-ordinated with تَجْلَبُ بَيْنَهُمَا by one of the too likes, and by تَمْكِرُ, but properly the Hamza and لَ، and the تَجْلَبُ بَيْنَهُمَا, 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 لَ 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".
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 رِدْنَان and مَرَّنُ in place of رَدْنَان and ُمَرَّنُ, not in addition to them—ll. 22-24. And رَدْنَان is transmitted, with a quiescent ع added before, and incorporated into, the ع of females; and ُرَدَانَات with an ل added before the ت 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 Āhmād 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. ُهُلِمِينُ 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 ُهُلِمِينُ 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" (أَسْفَلُ) seems to mean "nearer to the tip of the tongue". De Sacy renders أَسْفَلُ 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 bicuspids 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, Glaire, Galland, etc.) give the number of letters as 28, beginning with ], by which they seem to mean not only the mobile ] [668], i. e. Hamza, 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 لَاسْتَواْرُ الْوَرَبُ المُتَخَارِجِ فِي إِلَانْيَانِ بِالْكُحْرُوفِ كُلَّهَا; but I have omitted "the outlets" (المُتَخَارِجِ) after "equal," because it would be unintelligible without some context supplied before it, e. g. "in their command over" (فِي إِسْتِيْلَاثِهِمْ عَلَى); 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. ٠
and 1, sometimes unaccountably reckoned as one (p. 1713, ll. 7-15).
The former is placed twenty-eighth in alphabetical order, between ١ and ١ (p. 1715, l. 17)—l. 10. "pronunciation as Hamza", i. e. characteristic rising (p. 931, ll. 12-15).

P. 1716, l. 21. Read ـلـ. 23. Read "[this]."

P. 1718, l. 20. Read "both are one".

P. 1721, l. 10. Jahn (IY. 1463, l. 21) prints ـ; but R. 378, l. 13, has ـ, 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. ١ and ١ are not lax, but intermediate (p. 1728, ll. 15, 18-19).

P. 1730, l. 16. "of which" sort of abridgment.

P. 1732, l. 18. ٖنف (IY. 1464, l. 21): ٖنف (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 ٢٤٢٣ because they are uttered from the ٦٨٠٢ 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 ٠٢٥٢ with the ٠٢٥٢ or ٠٢٥٢, 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 Tāj al'Arūs as asserting that all six letters are ٥٢٥٢; 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 َس َر َل َن in the sense of letters of liquidity or liquid letters, as is evident from the qualities attributed to them on p. 1732 by IH, R, 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 َل َر َن 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 َل َل َل َل.

P. 1738, ll. 7-8. IY. 1460, l. 5, has َل 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 َل is not incorporated into َل or َل، which is true of َل، but not always of َل، (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 َل or َل، in the language (S). See S. II. 466 (ll. 9-11)—l. 21. Read "thy Lord".

P. 1747, ll. 15-17, 24. َل، from َل is not given in the
dictionaries; nor from or or — l. 15. is found (p. 1754, l. 6, and p. 1814, l. 18).

P. 1751, l. 17. Read "(Jrb),]"—ll. 20-22. Because they are letters of (p. 1750, ll. 2-5).

P. 1753, l. 6. See note on p. 1786, ll. 4-11.

P. 1754, ll. 2, 5. is really no exception to either rule, because the incorporation of its sibilant or covered ف into the ت, being preceded by conversion of the latter into a sibilant or letter of covering (see ll. 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. 357, l. 15), apparently a misprint (see p. 1814, ll. 17-21)—l. 12. Del 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"—ll. 12-14. ن, ز, ص, ر, is, and س are not incorporated into ض or ش [750-752], though there is a dispute about incorporation of س into ش [746]. Z, no doubt, refers only to the six letters mentioned at the beginning of § 752 (see p. 1798, l. 21).

P. 1757, ll. Put a comma after " [661, 671, 731] " instead of a full stop.

P. 1758, l. 4. AlMutanakhkhil 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)—ll. 13-22. Cf. p. 1673 (ll. 9-22)—l. 14. Read مِرفأ.
P. 1759, l. 5. Jahn (I.Y. 1472, l. 5) prints ṭu, but this conversion of Damma into Kasra is not necessary (see p. 1547, ll. 12-16)—ll. 18-19. See pp. 1663 (ll. 3-4), 1741 (ll. 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 s or ẓ is after ẓ, the incorporation is regarded by Z as an incorporation of s or ẓ into ẓ (see p. 1766, ll. 13-14), because of the rule that, in gutturals, the lower is incorporated into the higher [737]; but by IH (see p. 1765, ll. 8-10) as an incorporation of ẓ into s or ẓ, 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 (ll. 12-14), 1813 (ll. 18-23).

P. 1762, l. 17, and p. 1763, l.l. 조사* and 조사* printed by Derenbourg (S. II. 462, l. 20, and 463, l. 9) should be 조사* and 조사*, as noted by Jahn (Sibawaihi's Buch, vol. II, part I, p. 870, l. 6), 조사* being a proper name, not uncommon (see ID. 180, l. 22, and Dh. 347, ll. 1-7).

P. 1764, l. 6. Read "Slap 'Ali"—ll. 6-9. Apparently when the first happens to be lower than the second, as here (see p. 1755, ll. 2-13)—l. 9. Read "and, that"—l. 10. Read "heaviness"—ll. 18-23. R treats this as an incorporation of ẓ into s (see p. 1762, l. 21—p. 1763, l. 24): but Z relegates it to the end of the section, because it is not, strictly considered, an incorporation of ẓ into s, or of s into ẓ.
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 for and in l. 21 I transpose 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. (IY. 1476, l. 1): (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 قُطْنًا, 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 انَّ الْمَنْعَ يَزِيدُ الْعَرْفَ ان يكون بعد مثله in IY. 1477, l. 23, as printed by Jahn.

P. 1775, l. 7. (IY. 1478, l. 18), which, if not an accidental transposition of a well-known proper name, should apparently be (see IHb. 45, Dh. 319), or perhaps (see KF. 827)—l. 14. For "blemish" read "flaw"—ibid. Abū Bakr Ahmad Ibn Mūsâ Ibn Al'Abbâs Ibn Mujāhid, [the Professor of Reading (IKhn, ITB), b. 245 (IKhn),] d. 324 (IAth, IKh. ITB). He was a master in knowledge of readings (IAth).
For "blemish" read "flaw".

But IY gives it in the text of the M, explaining اَلْبَرَقُ اَلْتَنْمِيَّ 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).

After this text IY. 1481, l. 6, adds "and يَفْعَلُ ذَالِكَ And whose doeth that"; but this looks like an interpolation, because the incorporated ل here is not the ل of بَلْ or فَلَ، 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.

A free paraphrase of S. II. 467, ll. 468, l. 2.

Read "alHadrami".

"utterance" of ل followed by ل—l. 11. If, as is possible, Ibn Mujahid mean to except Ya'kūb alHadrami 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 \( \mathfrak{b} \) into \( \mathfrak{a} \) and \( \mathfrak{f} \), without nasality, in order that the sound of the two may be beautiful; and all incorporate into the letters of \( \mathfrak{y} \) with 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 "theo"—ibid. Perhaps this second ex. should be XIII. 12. [643]; but Jahn gives \( \mathfrak{m} \) (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." (l. 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 "\( \text{لي بعض شا توم} \)" (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 \( \mathfrak{b} \)]".

P. 1790, ll. 10-11. The remaining guttural, i.e. \( \mathfrak{f} \), is omitted, because, being always quiescent, it cannot follow a quiescent \( \mathfrak{b} \).

P. 1792, ll. 2-6. Excluding \( \mathfrak{f} \) 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 (a-e), 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 Ν is incorporated into—l. 17. See note on p. 1783 (l. 17)—ll. 22-24. IH omits to describe the state of the quiescent Ν 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. جَيْسُ (R. 394, l. 2; MAR. 156, note 5): جَيْسُ سَلِيمَانَ in the time of (S. II. 465, l. 14)—ibid. Read جَيْسُ سَلِيمَانَ here, and جَيْسُ سَلِيمَانَ in S. II. 465, l. 14., because the quiescent Ν is stifled before س (see pp. 1716, 1792), not incorporated into it; so that the س 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. 1799, l. 9. In R. 395, l. 11, I supply قَرَّطَتْ فيهُ مِنِّ الْطَّارِفْ, as in S. II. 471, *l.* 8, after الذِّي, which would otherwise have no *conj.* [177], the next words being بَعْدِ أَنْتَ مُسْتَيِّنٍ rendered "as *Sh. 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 أَلْرَعْبِ 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 بَعْدَ أَلْفَمَا إِنَّما ليَاكَرُونَ 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 Fatha to the first 

II 20-21. In Wright's AraMe Grammar (3rd ed., vol. I, p. 67) "furtive Kasra to the first radical" should be "furtive Fatha to the first 

Wright's AraMe Grammar (3rd ed., vol. I, p. 67) "furtive Kasra to the first radical" should be "furtive Fatha to the first 

P. 1808, l. 13. For "ef" read "of".

P. 1810, l. 4. As 

P. 1812, l. 23. For ٍٍ in M. 195, l. 13, I read ٍٍ, as in IY. 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. Zuhair Ibn Abi Sulma Rabia (TSh, KA, BS, Is, AKB) Ibn Riyah (KA, BS, Is, AKB) Ibn Kurth (TSh, KA, Is) . . . . . Ibn 'Amr Ibn Udd Ibn Tabdikha Ibn AlYas Ibn Muqar Ibn Nizar (KA) almuzani (Is, AKB) one (BS) of [the Banu (BS)] Muzaina (BS, AKB) Ibn Udd Ibn Tabdikha Ibn AlYas Ibn Muqar (AKB). Muzaina [here loosely described by AKB as "Ibn Udd"] was mother [of the children (ID, AF)] of 'Amr [Ibn Udd (KA, AF) Ibn Tabdikha (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 Zuhair—was of Ghaṭafān, which is a blunder. So in the Istabab [fi Ma'rifat 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 after being converted into —l. 13. ُلا إن, according to Broch (M. 195, l. 19) and Jahn (IY. 1489, ll. 22, 24); but ُلا 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. مَلَّا مَلَّا—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 ُلَعَم", 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 ُن and ُل read ُم and ُل, 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, ll. 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, ll. 15-16-); and the second by his first ex. (p. 1834, ll. 7-8), where incorporation is impossible (p. 1835, ll. 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, ll. 20-21. The "measure of the v.", i.e. the Damma or Kasra of its ح, is made plain by the vowel of the ب in طلعت or يعت ; not in قبت or حفت, where the vowel of the ح indicates that the ح is a ١ or ئ, 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, ll. 7-8. For لجست, with Kasr of the ح, like ظلعت. Instead of "like ملعت", S. II. 446, l. 16, has "as they say جفت"—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, ll. 13-16), because he allows transfer to a mobile (pp. 1478-9).

P. 1839, l. 7. For "is" read "in". —l. l. Read "'Āsim".
P. 1843, ll. 9-16. From R. 402 (ll. 7-8), supplemented by extracts from IY. 1496 (ll. 6, 9)—l. 18. On غدا 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 بَنَوُن ُمٍ—ll. 4-5. BS. 22 gives

غَداة طَفِتْ عَلَمًا بَنُو ُمٍ وَأَنَّى عَشِيْةٍ لَأَقِينَا جِمْدًا وَجِمْدَرًا

as one verse, remarking "Do you not see how he has made عَشِيْة a subst. for it (غداة) ?"; 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. جَدَامًا (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

| IX. 118. In the hour, i.e. time, of difficulty, cites them, together with a third |

| ذَهَ جَعَلْتُ يَوْمًا وَأَنَّى يَسْعَى أَنْفُقَى |  |

When mine heir comes one day, i.e. at some time, seeking wealth, from a verse by Ḥātim at-Ta‘i ending with

| *جَعَلْتُ جَمِعَ كَثِبٍ عِبْرَ مَلَى وَلَا مَعْرَ |  |

he will find the collection of a hand not full nor empty (صرف being, as N remarks, masc. or fem.), to exemplify the use of عشية, غداة, and نَمَوَم, 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 (for hemistich) 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'mán 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 .

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 .

P. vii, l. 11. (IA. 132, MN. II. 521).
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1 Unless the “Abū Bakr” here given by B means the same as the “ʾĀṣim” mentioned by IY. See II. 1825, I. 9, and Note on II. 1001, I. 20 (p. 79A).

2 Margoliouth (YR. II. 373) prints ١٣٨, as in MINR. II. 683, I. 1, and the TH; but IHjr. 290 has “١٣٨” with an undotted [٤] and a ٣” 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, I Ath. VIII. 169, and ḤKh. V. 156, 451), or AlḤasan (so in YR. I. 411), known as Ibn SHUKAIB, the Grammarian (d. 317), a Baghdādī, of the same class as IS.
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1 One of the Ten [Readers] (MKh. I, 203).
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1 Abū Isfāk Ismā‘īl Ibn AlKāsim al‘Anāzi by enfranchisement, al‘Ainī, born at ‘Ain atTamm, known as Abū-l‘Atāhiya, the celebrated poet, b. 130, d. [210 (Dw)], 211, or 213 (IKhn, Dw).
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² This verse is attributed in the YR [and BW] to Marwān (not Abū Mārwān), i.e. Ibn Sa‘īd alMuhāllābī anNahwī one of the school of Khl, the advanced eminent, professors of grammar (AKB. I. 447).
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1 The name of a horse (MAR I. 274): but this seems to be wrong. The verse (in p. 417, l. l.), which is by Al'Akbṭal, should be translated "They defend (correl. of its) in the preceding verse) their hock-tendons from the stick by keeping ahead of their driver, and leave him etc. (see AKB. II. 294-5).
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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 AṣṢimma Ibn AlḤārīth, father of Duraid.
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1 In IA. 231, l. 13, should be ܡܠܫܐ. I am indebted for this correction to the late Professor Fleischer.
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¹ A great clan of AlAzd, who drank the water of Ghassān, which was in AlYaman; and were therefore named after it (IKhn. 77).
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1 It is doubtful whether B here means Ḥafṣ Ibn ‘Umar, the companion of Ks, or Ḥafṣ Ibn Sulaimān, the reporter of ‘Aṣim.
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   "  "  Thaur, I. 926, 150A.
   "  "  alArkāt ³, II. 197.
   "  "  alHilālī, I. 26, 129, 1749 ⁴, 16A, 106A; II. 362.
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   "  "  Jabala, I. 773, 122A.
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   "  "  ḫamām, I. 116, 69A.
   "  "  Dirār, I. 212A.

¹ Of the Banū Rabīʿa Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, an Islāmī Rājīz, contemporary with AlʿAjjaj and Ḥumaid alArkāt (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 "AlArkāt" because of some marks that were on his face (MN. II. 82). Cf. I, 92A on Ḥumaid Ibn Mālik AlArkāt.
⁴ See Mb. 115.
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" AsSarrāj. See IS.

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" Ayyāsh. See Abū Bakr.

" AzZiba'rā. See 'Abd Allāh.

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" Durustawaih (IDh), Pref. xxii.

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" Harma. See Ibrahim.

" Hidhyam, I. 375.

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" Hubaira. See Yazīd Ibn 'Umar.

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" Jinī. See IJ.

" Jubair. See Sa'īd.
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", " Khāzīm 1, II. 587, 26A (l. 20).

", " Khidhām, I. 27A; II. 425, 17A.

", " Khuthāim, II. 22A.

", " Kurā‘. See Suwaid.

", " Mālik. See IM.

", " Marwān, See ‘Abd AlMalik and Muḥammad.

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", " Maṣ‘ūd. See Abd ‘Allāh.

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", " Mufarrigh. See Yazīd Ibn Ziyād.

", " Muḥaisīn, I. 840, 127A; II. 507, 593, 626, 1636, 23A.

", " Mujāḥīd (Abū Bakr), II. 1775, 1782-3, 1803, 172A-3A.

", " Mukaddam, I. 986.

", " Muṣkil. See Tamīm Ibn Ubayy.

", " Muljam (the Murādī), I. 373, 60A.

", " Nīzār, II. 1349.

", " Ra’lān. See Jābir.


1 ‘Abd Allāh Ibn Khāzīm as Sulānī, k. 72 (AKB. III. 658).
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" ‘Umar. See ‘Abd Allāh.
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" Warkā, II. 518.
" Ya‘ish (IY), Pref. xix, xxi, xxviii, xxxi; I. 136, 197A.
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" " Al‘Abbās, I. 86A.
" " Harma, I. xvi, xxxii, 30A, 106A ; II. 911, 1447.
" " Yazīd anNakha‘ī, II. 22A.
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‘Īfāk, I. 794, 123A.
‘Īfarrīn, I. 875, 136A.
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IḤ (Ibn AlḤājib), Pref. xvii-xx. xxii, xxiv-vi, xxviii-xxx, xI ; II. 85A.

1 *Abd Allāh, called AdDajjāl (the Impostor), who died at AlMadīna, according to most; or, as is said, was missed, and not found [again], on the day of [the battle of] AlHarra in the time of Yazīd, in the year 63 (Nw. 789).
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IKb (Ibn Kutaiba), Pref. xi; I. 936; II. 329 (l. 13), 12A, 128A.

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" (Ibn 'Abd Allāh), I. 624, 99A; II. 22A.

" (Ibn Khāṣafa), II. 144A.

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" " Yā-Sīn (Elias), I. 33A, 160A; II. 103A.

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¹ TDT mentions, at the end of his commentary on the syntactical Ḥājīḥiya, 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 (DN's commentary on the Tashīl, Ms of the India Office, folios 8, 6). In that Ms, folios 5 and 8 are transposed, the proper order being 4, 8, 6, 7, 5, and 9. The syntactical Ḥājīḥiya is the Kāṣīya, on which TDT wrote a great commentary, like that of R (See HKh. V. 17).
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" " (Ibn 'Ābis or 'Ānis), I. xxxii, 5A, 125A.

" " Ibn Hujr, Pref. ix; I. xxviii, xxxi-ii, 29, 43, 66.


" " Ibn Mālik, I. 96, 33A, 125A.

" " Ibn [AsSiint, called, after his mother, Ibn (Is. I. 124)] Tamlik, [great-grandfather of Imra alKais Ibn 'Ābis (Is.)] II. 332 (l. 4).

" " " Zaid Manāt, I. 1384, 187A.

'Imrān, I. 59; II. 1348.

" " Ibn Ḥittān, I. 115, 462, 556, 1300, 34A, 91A; II. 214.

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" " Taim. See Abū Rajā' al'Uṭāridī.

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'Irfān, II. 375.

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" " " athThaḳafī (IIU), *Pref. xxxiv*; I. 99A, 101A; II. 828, 1228, 23A, 25A.

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'İṣām Ibn 'Ubaid, I. 843, 128A.

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1 Apparently Abū Ishāk Iṣmā‘īl Ibn Ja‘far alAnṣārī aẓZūrākī alMadani, the Reader of the people of AlMadīna, d. 180, at Baghdād (See Nw 589, I. 4, IIIjr. 24, and TH. VI. 7).

2 So in both eds. of the IKn (pp. 85, 105). But IIIjr mentions Abū ‘Abd Al Ḥamīd Iṣmā‘īl Ibn ‘Ubsād Allāh Ibn Abī-lMuhājr alMakhzūmī, their freedman, adDimashkī, d. 131, at the age of 70.

3 Author 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 IW in I. 1511 and 1705, respectively.
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" Ibn Umm Durra, I. 1198.

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" Ibn 'Aḍb Allāh, I. 157A.

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" " Ḫurai'. See Anf anNākā.

" " Muḥammad, II. 1572, 42A, 152A-3A.

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¹ A man of Ghatafan (AKB. II. 447).
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" " " 'Āšîm, I. 924, 145A.
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" " " Jâhdar, I. 4A.
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" " " Makshûh, I. 60A.
" " Ibn Naufal, I. 884.
" " (or Abû Kaïs) Ibn Rifâ‘a, I. 309, 1067, 117A-8A, 135A, 163A; II. 584, 26A.
" " Ibn Sa‘îd, II. 29.
" " " Thâ’llâba, I. 139 1, 172, 327 2, 101A.
" " " Uhbân, I. 884.
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1 See T. 248.
2 The poet, being of Râbi‘a, not of Kaïs 'Aïlân, probably refers to Kaïs Ibn Thâ’llâba, brother of his own ancestor Thâm Al âlî (or Allâh) Ibn Thâ’llâba.
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¹ In which AlMutanabbi was born (W. 5, Ikhun, 53).
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1 She preferred Ḥātim to them, and married him (MN. II. 369).

2 Of Tamīm (*See* Bk. 788, AKB. III. 332). The Māzin [of Tamīm (KAb) here (AKB)] is son of Mālik Ibn ‘Amr Ibn Tamīm (KAb. 216, AKB), brother of Al‘Ambar Ibn ‘Amr Ibn Tamīm (AKB), who also had a son Māzin (*See* next name).
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¹ [His father] ‘Īsā Ibn Ṭālḥa died in the year 100 (IHjr 202): on his uncle Muḥammad Ibn Ṭālḥa and his grand-father Ṭālḥa see pp. 14A, 49A.

² Brother of AlḤajjāj, and Viceroy of AlYaman, d. 91 (TKh. II. 313).
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1 Ţa‘i in the ML here is apparently a slip, the poet being of Fak’as, not of Ṭayyī.
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1 Here "âţTâ'i fi" should be read for âţTâ'i fi.
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1 AdhDhimārī (IAth. V. 438, IHjr. 274, LL. 111): so too “adhDhimārī” on p. 1396 of Part I, and “Dhimār” on p. 188A. But see Bk. 355, Ml. 194, Ml. 1. 488, KF. 265 (l. 20). According to IAth and IHjr, he was 70 years old at his death in 144.
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¹ Properly Yazid Ibn 'Amr Ibn Khuwailid aš'Sâ'îk (AKB. I. 206).
² For "Zaid" here read "Yazid (see TSh. 404, Mb. 98, AKB. III. 139).
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1 See AKB,'II. 211, where the verse is said to be by Yazid [Ibn Ziyád] Ibn Rabi'a Ibn Mufarrigh AlHimyari.

2 AlHanzali, of Sadaya Ibn Malik Ibn Hanzala, al'Adawi, one of the Banu l'Adawiya, of Tamim (TSh. 439, AKB. II. 394-5), an Islami poet in the Umawi dynasty, one of the contemporaries of AlFarazdak and Jarír (AKB).

3 One of the poets of the Banu Sulaim, and a heathen (AKB).
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¹ Ibn 'Udas, a chief of Tamīm, father of Laḳīt, Ḥajib, and Ma'bād (See ID. 144-5).
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FINAL ADDITIONS AND CORRECTIONS.


Pref. xviii, 15. After "533" insert "at".

Gloss. xlv, art. Final letter. For ماء read ماء—art. Generic noun or substantive. Before ينس insert اسم—xlvii, art. Instrument. For "noun or particle" read "particular letter or noun, verb, or particle, or composite expression"; and after "IA, pp. 300-301" insert "and Asiatic Quarterly Review for July 1897, pp. 75-8"—lvii, art. Softened. Read مسفل.

Additions and Corrections in Part I, Fasc. iv, to-

(1) Abbreviations of References:—Art. IAI. Read "al-Ḥadrami" (in both places)—art. * IHjr. Dele the comma after "aṣṢiddiki"—art. IMkrm. Read "an-Najjari"—art. ITT. Read "Yahyā" and "Ṭabā-Ṭabā"—art. * Jh. Read "alFārābī"—art. MAR. For "Cāwnpore" read "Delhi":

(2) Chronological List:—No. 4. Read "Bilāl"—Nos. 23, 49, and 72 (in three places). For "INr" read "Mr"—No. 64A. Read "IW"—No. 72. Read "Lubāb", and dele the full stop after the third "INr" (properly "Mr")—No. 104, note 3. Read "Yaʾkūb" (in both places)—No. 137 For "8k9" read "89"—No. 147A. Read "IMn"—No. 202A. Read "alḤambali".
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).


Intro:—xxix, 3. Read

Read "so many"—837, 13. Read "nor coupling"—853, 19. For J read 7—856, 11. Read "[the sing. of (Jm)]"—864, 13. Read "Lahiṭ"—864, 26. For "720" read "247, 685": see I. 989 and II. 1259—874, 14. Read "the she-hyaḥa", 930, 12. Read 931, 3. For "charge" read "change"—933, 19. Read 948, 13. Read 973, 10. For "below" read "683": see II. 1210—977, 20. Dele the comma after "perfect"—995, 23. Dele "661"—1003, 1-2. Read "like ḫaṭṭ, 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 ṣāḥib, ḥa’ilāṭ:" see II. 1140 and 97A-8A—1166, 6. Read 1171, 17. For "639" read "665"—1182, 17. Read "like umbnail"—1188, 21. Read 1203, 14. Read "orig. [usually written ְד]—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 1269, 12. For "ṣāhib" read 1287, 7. For 9 read 1309, 24. Read 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, 723]", where the 7 is converted into 1—1343, 12.
For read—1345, 10. After "shot" insert "[294, 347, 716]"—1346, 4. See note on II. 1098, 21, where Jrb explains the reason of Khl's opinion—1346, 10. For "is" read "on account of its being", and before "not" insert "is"—1361, 18. Read ——1381, 7. For "403" read "705."—1408, 10. Read ——1453, 7. For "ep." read "ep."—1460, 26. Read ——1503, 14. Dele the full stop after "calling"—1504, 18. Read ——1537, 1. Read "and تَفَاعَل: and eight"—1539, 21. Before "and (e)" insert "(d) of إِفْعَالَ (S, M), as إِفْعَالُ [482, 494], inf. n. إِفْعَالُ [685] (S, IY);"—1544, 15. For "charged" read "changed"—1546, 17, 19. For "alter" and "altered" read "transform" and "transformed"—1576, 16. Read "the op."—1603, 9. Read "490": the denoting reciprocity is the of inf. n. of تَفَاعَلُ —1620, 9. Read ——1652, 8. Read "beaten, pass. part. مَضْرَبَتُ beaten"—1652, 18. Read ——1652, 24. Read ——1656, 12. Read ——1660, 4. For "pass." read "act."—1660, 11. Read "[The"

Notes:—14A, 24. After "Ṭalḥas" insert "[234]"—15 A, 24. AlFarazdak (TSh. 34, AKB. II. 280), says ISh; but properly (AKB) AlUḳaïshir (MN. iv. 516, AKB. II. 279-80) alAsadi (AKB): see pp. 1509, 193A—20A, 12. Read ِبِغْدَان —20A, 23. For "789, l. l." read "789, ll. 1-3"—30A, 18. For "Khalīfa" 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 1Kb (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 "Huṣain"—86A, 23. By Ḥakīm Ibn Muʿayyīya arRabāʿī, of the Banū Rabīʿa Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, an Islāmī Rājīz contemporary with AlʿAjjāj and Ḥumaid alArkāt: 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 "rṣ excell. 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 pl. of the pl. (see I. 1075, 13-21)"—173A, 22. Put marks of quotation (me") after "me"—223A, 8. Read ِعِنْسِل (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 "\text{زَمْسُ}" or "\text{نَبُذُ}" here, from DM. I. 244, 23, should probably be "\text{مَكَانُ}" (see I. 760-3)—550, 17. See I. 57A, 2-3—561, 6. Cf. I. xxi, 19—574, 10. Read "\text{حَقَّ}"—594, 1. The pron. "it" relates to the \text{wine} mentioned in the preceding verse (Jsh). Abū Mihjan was beaten by ʿUmar in the year 14 for drinking wine (see IAth. II. 330, 7-8)—659, 23. Read "\text{أَكْسَ}"—689, 3. Read "without it, as in [319]; and"—690, 1. Read "\text{Hābba}"

When a chief of them dies, his son steals (\text{the personality of his father}), i. e. copies him in \text{muriqence} (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"—849, 11 and 856, 6. Dele "679"—1300, 3. Read "MSS"—1314, 3. For "\text{of silence}" read "\text{x} of silence":

\text{App.:—xv, 23. Read "with instead":}

\text{Notes:—3A, 9. ArRabi' Ibn ʿAbd al-ʿAzīz} (AKB. III. 308), as in I. 207, 10, from S. I. 35. But see the note on I, 207, 10 (60A)—7A, 18. For "12" read "13"—7A, 22. Read "509, i. 1"—8A, 1. Read "\text{quiescence}"—9A, 1. Read "\text{quasi-pass.}"—9A. 23. Read "\text{supplies the place}"—9A, 29. For "an" read "and"—11A, 1. For "it" read "\text{them}"; see note on I. 361, 1 (81A)—11A, 3. See also \text{Introd. xxxix-xl}—11A, 25. IY. 1084 gives a different version—12A, 29. Read "\text{etc.}" is"—13A, 4. Read "\text{i. 17}"—13A, 11.

"Kinâna

Kuraish"


إِنَّ حَيْبُ اللَّهِ عَالَمٌ كُلٌّ غَيْبٌ

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'Âini 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".

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